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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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Editorial

FRANK J. CANNON ON THE WOODRUFF MANIFESTO.

At a meeting of the true Saints held on the evening of January 9, 1853, the following declaration was made:

Polygamy is an abomination in the sight of the Lord God; it is not of me; I abhor it. . . . Be ye strong; ye shall contend against this doctrine.

This purported to be the utterance of the Spirit.

A little less than six months before that date; to be exact, August 29, 1852, a large, sensual-faced embodiment of ability and ruthless brute force, in publicly announcing this doctrine for the first time, said:

I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people.

He is also reported to have said that he would "crum" polygamy down the throats of the people.

Yet despite this confident boast, the followers of Brigham Young in less than forty years found themselves welcoming a Manifesto which declared that polygamy should cease. This change of front came as the result of severe measures adopted by Congress, and after considerable of their church property had been confiscated, and many hundreds of their ministers sentenced to the penitentiary for unlawful cohabitation. It came, too, as the price of statehood. The people were determined that Utah should never be admitted as a State until the dominant ecclesiastical organization had abandoned polygamy.

The Manifesto came as a revelation, but not, apparently, until leading church authorities had made it quite unmistakably clear to President Woodruff that such a step must be taken in order to avoid pending disenfranchisement of all Mormons, and to pave the way for statehood.

After statehood had been granted, people suddenly awakened to the fact that there was a life-sized Ethiopian in the wood pile somewhere. Mormon leaders calmly proceeded on the assumption that the Manifesto of 1900 merely prohibited new plural alliances, and in no way interfered with po-

lygamous marriages contracted prior to the Manifesto; and to-day there are a great many Mormon polygamous children not yet twenty years of age, who have come onto the stage of action, as they sometimes sing out there, "In spite of the Manifesto."

In view of that fact it is interesting to learn just how these men interpreted the Manifesto when it was given, and just how they expected others to interpret it. Frank J. Cannon, writing in *Everybody's Magazine* for January, 1911, throws some light on that subject. It will be remembered that Frank J. Cannon is a son of George Q. Cannon, who at that time was First Counselor, and that as representative of the Mormon people in Washington in an effort to divert Federal prosecution, he is able to speak from personal knowledge. Of a meeting with President Woodruff Mr. Cannon writes:

I told him, in detail, of the events in Washington, and of the men who had helped us in them. I warned him that the passage of the measure of disfranchisement had been no more than retarded. I pointed out the fatal consequences for the community if the bill should ever become law—the fatal consequences for the leaders of the church if the non-polygamous Mormons, deprived of their votes, were ever left unable to control the administration of local government. I repeated the promise that my father had authorized me to carry to the senators and congressmen who still had the Cullom-Struble bill in hand; and I emphasized the fact that because of this promise the bill had been held back—with the certainty that it would never become law if we met the Nation half way.

I was watching him to see if he sensed the point I wished him to get. When I touched the matter of my father's promise, his face became softly reverent; and when I had done—looking at me without a trace of cunning in his benignity, with an expression, rather, of exalted innocence and faith—he said: "Brother Frank, I have been making it a matter of prayer. I have wrestled mightily with the Lord. And I think I see some light."

In order that there might be no misunderstanding, I put into plainer words what I meant and what the prominent men in Washington had been led to look for: since, by a "revelation" of the church, we were ordered to give obedience to the government of the Nation, and since we had exhausted all our legal defenses, it was hoped that the prophet, seer, and revelator of the church would find a way, under the guidance of God, to bring our people into conformity with the law.

As he accepted this calmly, I added: "To be very plain with you, President Woodruff, our friends expect, and the country will insist, that the church shall yield the practice of plural marriage."

His eyelids quivered a little, but he showed no other sign of flinching. I saw that the counsels of his advisers and the comfort that he had derived from his prayers had prepared him for an immolation that was more serious to him than any personal sacrifice that he could make. He said sadly: "I had hoped we wouldn't have to meet this trouble this way. You know what it means to our people. I had hoped that the Lord might open the minds of the people of this Nation to the truth, so that they might be converted to the everlasting covenant. Our prophets have suffered like those of old, and I thought that the persecutions of Zion were enough—that they would bring some other reward than this." If I had been the bearer of a new edict of proscription, I think he could not have been more profoundly oppressed by the sense of his responsibility. "Did your father tell you," he asked, "that I had been seeking the mind of the Lord?"

I replied that he had.

He reflected silently. "I shall talk with you again about it," he said, at last. "I hope the Lord will make the way plain." . . .

At a later date Mr. Cannon, at the request of his father, again called upon Mr. Woodruff, heard the Manifesto read, and was present when it was presented to the authorities of the church. Of that he writes:

At length he sent me word, in Ogden, that President Woodruff wished to confer with me, and he suggested that it would be permissible for me to speak my opinions freely. I hastened to Salt Lake City, to the offices of the presidency. President Woodruff took me into a private room and read me his "Manifesto."

It was the same that was issued on September 24, 1890, and ratified by a general conference of the Mormon church on October 6, following. It was the proclamation that freed the oppressed of Utah; for, by the subsequent "covenant"—and its acceptance by the Federal Government—the Nation did but confirm their freedom and accord them their constitutional rights. Here, shaking in the hand of age, was a sheet of paper by which the future of a half million people was to be directed; and that simple old man was to speak through it, to them, with the awful authority of the voice of God.

He told me he had written it himself, and it certainly appeared to me to be in his handwriting. Its authorship has since been variously attributed. Some of the present day polygamists say that it was I who wrote it. Charles W. Penrose and George Reynolds have claimed that they edited it. I presume that as Mormons, "in good standing," believing in the inspiration of the prophet, they appreciate the blasphemy of their claim!

I found it disappointingly mild. It denied that the church had been solemnizing any plural marriages of late, and advised the faithful "to refrain from contracting any marriages forbidden by the law of the land." In spite of this mildness, President Woodruff asked me whether I thought the Mormons would accept the revelation.

I replied that there could be no proper anxiety on that point. The majority of the Mormon people were ready for such a message. It might be very much stronger without arousing resistance. With the exception of the comparatively few men and women who were living in polygamy, the community would accept it gratefully. Rather, I made bold to say, my anxiety was as to whether the nation would believe that such an equivocally worded document meant an absolute recession from the practice of plural marriage.

It was plain that his advisers had not pointed out this dan-

ger to him. He asked me how I thought the Nation would take it. I asked him point-blank, whether it meant an absolute recession from polygamy.

He answered that it did.

Then, I said, with such an interpretation of it, and a formal and public acceptance of it by the church authorities, I did not doubt that we could convince the Nation of its sufficiency. I reminded him—as I am now glad to remember—that the word of the Mormon people had passed current in the political and commercial circles of the country; that I had several times been the bearer of messages from them to prominent men; that we had been taken on faith and the faith had been always vindicated. Finally, in order that I might carry away no misapprehension, nor convey any, I asked him if it was the intention of the Manifesto to inhibit any further plural marriage living.

He answered, quaintly: "Why, of course, Frank—because that's what they've been persecuting us for." There was not even a shrewdness in his voice, when he added: "You know they didn't get our brethren in prison for polygamy, but for living with their plural wives."

Perhaps no other man in Utah could have said such a thing without sarcasm. The fact was that the United States authorities had been practically unable to prove a case of polygamy (which was a felony) because the marriage records were concealed by the church; but they could prove plural marriage living (a mere misdemeanor by repute and circumstance.) It was part of President Woodruff's unworldliness that he did not see the satire of his words; and I was the more convinced of his good faith.

I was convinced also, by several of his remarks, that he had consulted with the church's attorney, Mr. Franklin S. Richards; and while I trusted the president's unworldly faith, I trusted more the sagacity of his more worldly advisers. I began to see, with a sure hope, the beginning of the end of all our miseries.

Some days later I was summoned to attend a meeting of the church authorities in the president's offices; and I knew that the test had come. The church was governed by the presidency, composed of President Woodruff and his two councilors, with the quorum of the twelve apostles, the presidents of the seventies, and the presiding bishopric, composed of three members. These quorums aggregate twenty-five men; and to their number may be added the chief patriarch of the church, making a body of twenty-six general authorities—the hierarchy. It was from these latter men, polygamists and (I feared) parochial in their ignorance of the Nation and their trust in the protection of their followers—it was from them (and the other practitioners of polygamy) that any opposition would come to the acceptance and publication of the Manifesto.

They met—something less than a score of them, with two or three of their most trusted advisers—in one of the general offices of the presidency, sitting in leather chairs along its walls, with a sort of central skylight illuminating subduedly the anxiety of their silent faces. President Woodruff and his two councilors entered to them; and this insignificant-looking apartment—of such tremendous community significance, because of the memories of its past—seemed to take on the gravity of another momentous crisis in the destiny of its people. The portraits in oil of the dead presidents, martyrs, and prophets of the church looked down on us from the facade of a little gallery, and caught my eyes almost hypnotically with the imperturbability of their gaze. No word from them! In the midst of the broken utterance of emotion—when the tears were wet on faces to whose manliness tears were the very sweat of martyrdom—I saw those immovable countenances as placid as the features of the dead.

President Woodruff stood under them, so old and other-worldly that he seemed already of their circle rather than ours; and he spoke in a voice of feeling for us, but with a simple and courageous finality that sounded the very note of fate. He had called the brethren together, he said, to submit a decision to their consideration, and he desired from them an expression of their willingness to accept and abide by it. He knew what a trial it would be to the "whole household of Israel." "We have sought," he said, "to live our religion—to harm no one—to perform our mission in this world for the salvation of the living and the dead. We have obeyed the principle of celestial marriage because it came to us from God. We have suffered under the rage of the wicked; we were driven from our homes into the desert; our prophets have been slain, our holy ones persecuted—and it *did* seem to me that we were entitled to the constitutional protection of the courts in the practice of our religion."

But the courts had decided "against us." The great men of the Nation were determined to show us no mercy. Legislation was impending that would put us "in the power of the wicked." Bro. George Q. Cannon, Bro. John T. Caine, and the other brethren who had been in Washington had found that the situation of the church was critical. Bro. Franklin S. Richards had advised him that our last legal defense had fallen. "In broken and contrite spirit" he had sought the will of the Lord, and the Holy Spirit had revealed to him that it was necessary for the church to relinquish the practice of that principle for which the brethren had been willing to lay down their lives.

A sort of ghastly stillness accepted what he said as a confirmation of the worst fears of the men who had evidently come there with some knowledge of what they were to hear. I glanced at the faces of those opposite me. A set and staring pallor held them motionless. I was conscious of a chill of heart that seemed communicated to me from them. My brother Abraham was sitting beside me; I knew his deep affection for his family; I knew with what a clutch of misery this edict of separation was crushing his hope; I felt myself growing as pale and tense as he.

The silence was broken by President Woodruff asking one of the brethren to read the Manifesto. When it was concluded, he said: "The matter is now before you. I want you to speak as the Spirit moves you."

There was no reply, except a sort of general gasp of low-voiced interjections and a little buzz of whisperings that sounded like emotion taking its breath. He called on my father to speak. The first councilor rose to make a statesmanlike review of the crisis; and I understood that with his usual diplomacy he was putting aside from him the authority of leadership until he could see whether an opposition was to develop that should make it necessary for him to front it.

That opposition made a rustle of stirring in the pause that followed. I saw it in the changed expressions of some of the faces. Several of the men—including my brother Abraham and Joseph F. Smith—asked whether the Manifesto meant a cessation of plural marriages: whether no more such marriages were to be allowed.

President Woodruff answered that it did; that the Lord had taken back the principle from the children of men and that we would have no power to restore it.

Then they asked whether it meant a cessation of plural marriage living—whether they would be required to separate from the wives whom they had taken in the holy covenant.

He answered, firmly, that it did; that the brethren in Washington found it imperative; that it was the will of the Lord.

If the statements above quoted are true, and we

know of no reason to doubt them, they show the strict interpretation placed upon the Manifesto at the time of its adoption. The subsequent deviation from that position could not have been made in good faith.

E. A. S.

IRA C. MOORE ON SPIRIT TESTIMONY.

"The president of the Reorganized Mormon church finds himself and his church in trouble as a consequence of their position concerning the operation and testimony of the Holy Spirit. He relates in a late issue of the SAINTS' HERALD, of which he is editor that 'not long ago an elder of the Utah Mormon church stood before us in private conversation and bore testimony "that Joseph Smith was a prophet of God; and that Brigham Young was his legal successor." ' When we consider their teaching concerning how the Spirit bears witness with their spirits, we wonder how the poor soul is going to repudiate such testimony and yet substantiate his own claim that the Holy Spirit bears witness through him. Their theory of this is that the Spirit comes to them, and, in some special way, bears witness to their spirits that they are the right church and are the children of God, and that the Spirit in doing this creates certain kinds of peculiar feelings in their breast in the region of the physical heart.

"I can and do believe the Utah Mormon just as honest in his pretensions to have the Holy Spirit as the Reorganized Mormon is. If I accept the claims of one to have the Holy Spirit as a witness, I can believe the other; if I reject the one I must reject the other, for both stand upon the same footing or fall by the same stroke. Since he rejects the testimony of this young elder of the Utah church, how is he going to establish his own claim by the same kind of evidence in his breast that the Holy Spirit spake through him? He does not do it in his defense against the young elder. And if he will not accept that kind of evidence from the Utah Mormons, how can he expect his opposers to accept the testimony of his feelings on that or any other proposition? The Utahs believe the Spirit testifies through them that the Reorganized Mormons are an apostate church, and the Reorganized believe the Spirit bears testimony to and through them that the Utah Mormons are an apostate church—a people "having eyes full of adultery"—and each believes the other to be on the road to hell.

"As to whether the Spirit does thus bear testimony through them to such things is a proposition susceptible of being determined by the sacred Scriptures; but so far as the testimony of each against the other is concerned, I have no reason to doubt the word of either. I believe they both tell the truth on that! I am even willing to affirm that the Holy Spirit not only does not testify through their physical frame of

any other way that either of them is the church of Christ, but that he testifies to the contrary in what he said when on the witness stand. The question of the influence of the Holy Spirit can be simplified in this way: Read the New Testament—the gospel, and whatever you find required of you by that, rest assured that that is just what the Holy Spirit wants you to do. If you find the gospel demands of you that you believe that Jesus is the Christ, the Son of the living God, that is just what the Holy Spirit wants you to believe. If you find the gospel requires you to repent of your sins, that is just what the Holy Spirit wants and insists that you do. If the gospel requires you to confess your faith in Jesus as the Son of God, and to be baptized for the remission of your sins, you can rest assured that that is just what the Holy Spirit wants you to do to be saved. The Holy Spirit and Jesus are not *rivals* in the work of saving sinners, but they are *partners* in that great work. The Spirit is not going to come around and try to make you believe you do not need to obey the commands found in the gospel. A spirit that does so is not the Spirit of Christ, is not the Holy Spirit. The Spirit sets forth one church in the New Testament or gospel, and the terms of admission into it, and that is neither the 'Reorganized Church of Jesus Christ of Latter Day Saints,' nor 'The Church of Jesus Christ of Latter Day Saints,' nor is it any other one known by or recognizing a name not known or given in the Scriptures. 'Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.' 'We are of God,' says the Apostle John, 'he that knoweth God heareth us; he who is not of God heareth us (the apostles) not. By this we know the spirit of truth, and the spirit of error' (1 John 4: 1, 6)."

The foregoing from the *Christian Leader and the Way*, December 6, 1910, written by one of the editors, Ira C. Moore, contains some very fallacious reasoning. The fact that the Utah elders claim to receive a testimony that conflicts with the testimony that we receive involves us in no dilemma. The fact that many different people claim to receive the Holy Spirit and that their testimonies conflict is no proof that no one can receive the Holy Spirit to-day.

Elder Moore may argue that the Holy Spirit is not given to-day as a guide in all important matters, if he so desires, but his argument will have little force, because it will be in conflict with the written word to which he swears allegiance. It is written: "If *any* man will do his will, he shall *know* of the doctrine."—John 17: 17.

How shall he know? Here is *one* way: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."—John 16: 13.

Is that promise still in force? "Repent, and be

baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto *you*, and to *your children*, and to *all that are afar off, even as many as the Lord your God shall call.*"—Acts 3: 38, 39.

Then the Spirit does actually guide into all truth and testify to the hearts of men concerning doctrine. Thus far we are safe.

But suppose two individuals claim to have the Holy Spirit and their testimony is in conflict, is there a dilemma? Not at all. Mr. Moore has kindly suggested the way out, though it has long been known to us, wherein he cites us to the scriptural injunction, "Believe not every spirit, but try the spirits whether they are of God."

How shall we try the Spirits? By the old time rule: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

To apply the test in the present case. When the Utah elders testify that Brigham Young was a prophet of God we know that they did not get that testimony from the Holy Spirit because Brigham Young did not speak according to the law and the testimony, and those who now bear such testimony do not teach in harmony with the law. On similar grounds we would reject Mr. Moore himself. On the other hand, so far as we have been able to discover, the elders of the Reorganized Church of Jesus Christ of Latter Day Saints (a scriptural name, see 1 Corinthians 1: 2; Psalm 30: 4; Deuteronomy 33: 3; Acts 9: 13; Romans 8: 27; Ephesians 1: 1), including Pres. Joseph Smith himself, do teach in harmony with the law and the testimony; they have the doctrine; they are in possession of truth; and we believe that they have the associate of the testimony and the doctrine and the law; namely, the Holy Spirit.

It is Mr. Moore who is in a dilemma. He does not have the Spirit and is not in harmony with the written word. He simply has a "form of godliness," the power of which he is industriously denying.

E. A. S.

NOTES AND COMMENTS.

Last week we published Bro. R. C. Evans' notice regarding subscriptions for the *Toronto Sunday World*. Those interested in the project will take notice that Brother Evans now writes us that mail subscriptions will be only two dollars, instead of two dollars and fifty cents, as at first announced. Subscriptions should be sent to R. C. Evans, 35 Huron street, Toronto, Ontario.

Original Articles

THE SAINTS' HERALD DOCTRINAL SERIES.

I. THE CHARACTER OF GOD: HIS FORM AND ATTRIBUTES.

BY JOSEPH R. LAMBERT.

A correct conception of the character of God is the basis of all correct theology and all true religion. Latter Day Saints believe in an unchangeable God, who has power to execute immutable plans. Consequently they look for the full fruition in latter days of all the works of God set in motion in former days; and they endeavor to square their religious beliefs by the divine laws enunciated in the olden times. Closely allied with the subject treated in this paper is that of the character and sonship of Christ, which subject will be taken up by Elder J. C. Crabb in the next number of the Doctrinal Series.—ASSOCIATE EDITOR.

The importance of this subject can hardly be overestimated. An intelligent belief in the living and true God—the God of the Bible—lies at the very foundation of all true religion. He is our highest ideal of belief, and practice; hence our faith in him determines the character of the doctrine we choose to accept and teach, as well as the deeds of our lives. If it does less than this, it is because of the weakness and incompleteness of our faith, or the lack of sincerity. It is well for us to remember that while the gospel is God's plan, it is only "the power of God unto salvation to every man that believeth." (Romans 1: 16.)

Two things, at least, are important: First, that we believe in the *true* God, for he is the only one who has a true and perfect character. Second, that our faith in him be *sincere* and the result of an *intelligent* and true conception of his character.

If sincere and intelligent, we may rise or sink to the level of our highest ideal; but, in the very nature of the case, we can never rise above or pass beyond it. Therefore the importance of having correct ideals; or to put it in another form, the importance of a true and intelligent belief in the living and true God.

But without faith it is impossible to please him [God]; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Hebrews 11: 6.

We can not believe that God *is*, without some adequate conception of his true character; nor can we believe that "he is a rewarder of them that diligently seek him," without some understanding of his love and power; that is, his willingness and ability to perform.

But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him.—John 4: 23.

We can not serve God acceptably, unless we love him with the whole heart and soul; and we can not so love him, unless we see in him, *as God*, that which

is lovable. Notice: we are required to worship God "*in truth*," as well as "*in spirit*."

DEFINITION.

By the term *God*, we mean the living, personal Being of intelligence and power, presented to us in the Bible, Book of Mormon, and Book of Doctrine and Covenants. We mean the Creator of all things in the heavens above and the earth beneath.

According to Young, in his Analytical Concordance, one of the Hebrew and one of the Greek words from which we get the word *God*, literally mean "an object of worship." This suggests that God stands at the head, and that in his character is to be found that which properly demands the exercise of that worshipful nature which seems to have been implanted in man by the Creator.

The readers of the HERALD ought to be prepared to accept any authoritative definition found in any one or more of the three standard books of the church. When Jesus addressed the Nephites on this continent (America), he said: "For the Father, and I, and the Holy Ghost, are one." (Book of Mormon, Nephi 5: 38. Authorized edition.)

In Doctrine and Covenants 17: 5, we find these words: "which Father, Son and Holy Ghost are one God, infinite and eternal, without end."

In view of these texts, and the general teaching of the three books on the Godhead, we shall feel at perfect liberty to apply our subject to Jesus Christ as well as the Father, for he is divine, the second person in the Godhead, and he and the Father are one in character, purpose, etc. The Holy Ghost is a mysterious agent sent forth by God and Christ to testify of them, which, like electricity, is "known only by its effects." It may be a person, as many claim it to be, but the writer has never yet seen the proof to convince him of the correctness of this claim. It is called the "Holy Ghost," the "Holy Spirit," the "Spirit of Christ," the "Spirit of truth," the "Comforter," "the gift of the Holy Ghost," and "the promise of the Father"; but never, by itself, so far as we know, is it called God, in any of the sacred books of the church, as is the case both with the Father and the Son. But as we do not wish to occupy the ground which has been assigned to others, more than is necessary, because of the intimate and almost inseparable connection, it is perhaps enough to say that Christ, because of his creative and redemptive work, under the Father, is called God in all the sacred books of the church. He is also called "The everlasting Father" (Isaiah 9: 6), and "The Eternal God" (Book of Mormon).

Jesus said:

He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?—John 14: 9, 10.

From the foregoing we rightly conclude that whatever the character of the Christ was, and is, that is the true character of the Father. This position, which is evidently correct, gives us the advantage of not only an unequaled and inimitable description of God's character by the Christ himself, but a wonderful object lesson in the character of his work while dwelling in mortality. Truly, as the apostle says when speaking of Christ, "God was manifest in the flesh." (1 Timothy 3:16.)

STANDARDS AND REPRESENTATIVES.

These articles are published in the SAINTS' HERALD for the benefit of the church it represents, and for all others who are willing, and wise enough to investigate the character of our work. Therefore, the Bible, Book of Mormon, and Doctrine and Covenants constitute the authoritative text-books and final standards of appeal.

"But when we consider the claims of the agnostic and skeptic, are we safe in permitting these books to settle the great and important question of the character of God?"

Yes, we think so, but we must be prepared to understand what they say, as books, that we may know just how far we are bound by the statements made and how far we are not. Permit us to illustrate.

The Bible and Book of Mormon are sacred volumes, because they deal with and teach sacred things. They are books of history, prophecy, and doctrine. As histories, they reveal or record the evil as well as the righteous, the bad as well as the good, the imperfect as well as the perfect. They tell of peoples who were inspired of God in exact proportion to the character of the work they were called to do, their faith in him, and their diligence in keeping his commandments. There are, therefore, degrees of inspiration.

Let us briefly glance at the personnel of these wonderful records. We have God; his Son, Jesus Christ; the angels of God; the authorized ministers and servants of God and Christ, speaking to us. In addition to these, unauthorized, and perhaps uninspired men speak freely to us of the things of God. On the other hand, we have the Devil, his angels, or demons, and wicked men, who talk to us on the great questions of God's character, our duty to God and each other, the future life, etc. Thus we see that not all that is written in these sacred books is the word of God. We must learn to discriminate.

Our position, therefore, is this: God is the only one who has been or ever will be (this side of the day of perfection) able to properly and completely represent himself. Therefore, we accept Jesus Christ as the only infallible teacher and representative of God. That is, should any conflict arise be-

tween the teachings of God's authorized ministers and the teachings of Christ, "the messenger of the covenant," we are bound, always and everywhere to decide in favor of Christ. Why? Because all men, including kings and queens, apostles and prophets, and even the pope of Rome, are fallible.

As to wicked men and devils, and those who have never been properly authorized to act as God's ministers, when they tell the truth we should believe it because it is the *truth*, but we are in no sense required to receive them as representatives of God. Much more might be said on this point, but it will occur to the thoughtful, that in the way we have briefly indicated, we may properly dispose of, or apply, as the case may be, everything that is said in these books, historically or doctrinally, concerning the character of God, and every seeming or real reflection on his character.

HAS GOD FORM?

He surely has a body of his own, which is immortal and glorious (1 Timothy 6:15, 16, I. T.; Philip-
pians 3:20, 21; Isaiah 6:1-3).

In two of these texts, it is the risen, immortal body of Jesus Christ that is referred to, and we claim that the Father is possessed of the same kind of a body. Jesus said, in answer to the request of Philip, "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14:9).

We are told that when we make this apply to physical form, we thereby degrade the text. We neither degrade nor limit the text from its obvious meaning; but we extend the scope of its meaning beyond what is usually ascribed to it, by making it include the physical body as well as the moral and spiritual character of the Lord Jesus. That we are right in this is evident, we think, from the general tenor of scripture on this point.

And God said, Let us make man in our image, after our likeness. . . . God created man in his own image, in the image of God created he him.—Genesis 1:26, 27.

Notice the pronouns *us* and *our*. To whom do they apply besides God, the Father? The Inspired Translation reads thus in verse 27:

And I, God, said unto mine only Begotten, which was with me from the beginning, Let us make man in our own image, after our likeness, and it was so.

This agrees with the statement of John where he speaks of Christ under the title of the "Word."

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.—John 1:1-3.

Doctrine and Covenants, section 90, is in harmony with this verse, and throws a flood of light upon it. Let us notice some additional statements concern-

ing the image and form of God. "Who is the image of the invisible God, the firstborn of every creature."—Colossians 1: 15.

This image has form, which is the form of the Son and the Father. "Who, being in the form of God, thought it not robbery to be equal with God."—Philippians 2: 6.

The material point is that the image and form of Christ is the image and form of the Father. Christ came into this world with a body and "was made in the likeness of men." God thought enough of this body to raise it from the dead, immortalize and glorify it. This body ascended up into heaven, to sit on the right hand of God; and when Jesus comes again at the end of the world, in glory and power, he will bring this body with him. Therefore God has a material body, in the form of man. (Acts 1: 9-11; Zechariah 13: 6.)

Then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.—Doctrine and Covenants 45: 9.

Only one objection to our position on this point needs to be noticed. It is this: "Inasmuch as God is declared to be 'invisible,' the words *image*, *form*, and *likeness* can not apply to a material body."

This objection is based on the supposition that God is absolutely invisible. That is, that he never has been and never can be seen! If we take this position, we get into serious trouble at once, for the legitimate deduction is that God never has been and never will be seen; yet, according to Bible history, he has been seen, and according to Bible promise he will be seen.

And the Lord spoke unto Moses face to face, as a man speaketh unto his friend.—Exodus 33: 11.

With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold.—Numbers 12: 8.

"Similitude," means resemblance, likeness, etc. See Deuteronomy 4: 12.

The promises of Christ, that "the pure in heart" "shall see God" (Matthew 5: 8), and of the Apostle John, that "we shall be like him for we shall see him as he is," evidently mean much more than simply viewing the physical body with physical eyes, but they necessarily include this.

Christ is "the express image" of his Father (Hebrews 1: 3), and he was made in the "form" and "likeness" of man. God and Christ made man in their own image. What is the conclusion?

God was not degraded in any wise by giving to man his own image, but man was highly exalted. Even the very attributes which enter into the char-

acter of God were given to man, with their limitations, and notwithstanding the loss incurred through transgression, provision is made in the gospel plan for the unlimited development of these attributes, till we shall be able to see clearly, "face to face," "for we shall see him as he is," and know as we are known by the infinite One. (1 Corinthians 13: 9-13; 1 John 3: 2.)

ATTRIBUTES CONSIDERED.

We are now prepared to introduce and briefly consider some of the leading attributes which enter into the matchless character of God. As we approach this part of our subject, we are deeply impressed with its significance and importance. For even from an imperfect and brief sketch of the attributes which unmistakably reveal the true character of the living and true God, we are led to marvel "with great admiration." In fact, a careful study of God's character, and his dealings with his people, in ancient and modern times, as given in the Bible and Book of Mormon, and the revelations and history of the latter day work, clearly reveal to us the grand facts, that *right* is the greatest might, and *love* is the greatest power. We also learn that he who would endure and enjoy the bliss of heaven, and do a work for God that will stand

"When the moon is old,
And the stars are cold,
And the books of the judgment day unfold,"

must be pure, or in other words, in harmony with God.

The highest standard of appeal for all Bible believers; the surest safeguard against error, in every form; the strongest incentive to an intelligent belief in and acceptance of the truth, as it stands revealed to us in the Book of books, is the character of God, as that character has been revealed to us in the Scriptures. That which is in harmony with God is true; that which is in conflict with him is false. When we properly accept that which is of God, it leads us nearer to him; when we accept for truth that which is not of God, it leads us farther away from his divine presence.

The leading attributes of God's character are love, power, knowledge, mercy, justice, truth, impartiality, and unchangeableness. As God possesses all these attributes in perfection, both as to quality and completeness, he is, therefore, infinite, omnipotent (having all power) and omniscient (having all knowledge) in character. That which is of God will be found to be in harmony with the attributes named; that which is not of him, and therefore untrue, will be found to be in conflict with one or more of them.

Let us notice these attributes separately, though briefly.

LOVE.—We may safely say that this is the grandest and most potent principle known to man, and it is our opinion that none greater is known to God. Well might the able and inspired apostle say: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Corinthians 13: 13.

What is here and elsewhere translated charity is, in many other places, translated love, coming from the same Greek word. A better translation than *love* can not be found.

What single principle has performed so important a part in improving moral and spiritual conditions in the world as love? What principle has done or can do as much in changing the carnal, molding and developing true character, which alone can qualify us to dwell with God, as love? Whenever a dispensation of the gospel has been given to man, in former or latter days, love has been emphasized and given the most prominent place in the divine plan.

"Love is of God," says the Apostle John, thus locating its origin. He also says, "God is love," thus setting forth the true character of God in a sentence of three words. (1 John 4: 7, 8). "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." (Verse 16.)

"God is love." That is, love permeates his whole being. All his acts of justice and power and wisdom, as well as mercy, are simply expressions of love. The granting of rewards and the administration of punishment are nothing less than the expressions of love by the divine Being. It can not be otherwise, for "God is love."

The gospel plan is the best exhibition of God's love, wisdom, and power, known to us; and we may easily learn, if we will, that love, true love, is not infatuation nor favoritism.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3: 16, 17.

In this wondrous plan of love and power, provision is made for all the sons and daughters of men; but, reasonably and necessarily, their cooperation with God is required. "The gospel of Christ," said Paul, "is the power of God unto salvation to every one that believeth."

We are sometimes told that God does not possess infinite love and power; for if he does, he will save the vilest sinners as well as the righteous. Not so; that is, not necessarily and unconditionally. God is infinite in *wisdom*, as well as in love and power; and it is according to his infinite wisdom that man's cooperation is required. He must believe, repent, and obey the truth. There must not, there can not

be any conflict between any of the attributes of God's character, else he would cease to be God.

This is not because God is finite and imperfect, but because the law of absolute necessities (which law is divine) requires it. Man can not be saved without his faith and obedience, and this position is as reasonable as it is scriptural. God displays his infiniteness and omnipotence along the lines of truth, always, for he is the God of truth and always acts in harmony with himself.

For further evidence on the character and extent of God's love and goodness, the reader is referred to the parable of the prodigal son (Luke 15: 11-32); and the teachings of Christ elsewhere recorded (Matthew 7: 7-11), all of which show how willing and able God is to give good things to all who place themselves in a position to receive them. He is more willing than is the good earthly father to give bread and meat to his hungry son who asks for them. How encouraging to all who desire to come to God, to know that he loves them with a perfect and undying love.

POWER.—It is not enough that God should possess the desire or disposition to bless and save to the uttermost. We need to believe and know that he has the ability to perform, according to the provisions and promises of his word. Hence God's power must be associated with his love. "With God," said the great Teacher, "all things are possible." (Matthew 19: 26.)

All that God has undertaken to do, all that he has provided and promised in his word, as revealed to man, he is abundantly able to perform. Therefore we can come to him without doubt or fear.

"How firm a foundation ye Saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said,
You, who unto Jesus for refuge have fled!"

God's majesty and power may be discerned largely from his works.

The heavens declare the glory of God; and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge.—Psalm 19: 1, 2.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.—Romans 1: 19, 20.

These scriptures speak for themselves, and they speak plainly and grandly. And do you know, dear reader, that he who turns away from the Bible account of the creation, turns his back on the light? If you don't believe it, account for this material world in which we live, and other worlds, the best way you can; then, from a scientific view point, compare your theory with the account given in the first chapters of the book of Genesis, and note the result.

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him.—Doctrine and Covenants 85: 12.

King David "blessed the Lord" in earnest prayer, "before all the congregation" of Israel, and these are some of the words he spoke:

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head over all.—1 Chronicles 29: 11.

For the want of space, we must close on the attribute of power, with the words of "the four and twenty elders," after they had fallen down before the throne of God.

Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created.—Revelation 4: 11.

KNOWLEDGE.—Love and power are such comprehensive attributes that we need not use so much space in dealing with those which follow. Love necessarily carries with it and necessitates the use of mercy, justice, truth, and impartiality. It is the desire and determination to save and bless, with all that these terms imply, while power denotes the ability to perform, or carry into effect.

Knowledge, therefore, is the means which enables God to exercise his divine power in the accomplishment of results. "Knowledge is power," it is said, and it is power for good always when rightly applied. (We use this term in its comprehensive sense; that is, to include wisdom, which is the right use of knowledge.)

The man who can invent and make a watch, understands its purpose and use. The same is true of the man who is, or was, able to invent and make a phonograph. God made the worlds and all things that in them are. It is too much to believe that he knows how to manage all the workmanship of his own hands, so as to produce, in the end, the greatest and best results that can possibly be secured in harmony with the absolute necessities hereinbefore referred to? We think not. He understands his own work completely. James was right: "Known unto God are all his works from the beginning of the world."—Acts 15: 18.

Others may try to account for some peculiar, and it may be puzzling, conditions, which sometimes obtain, by presuming that there are certain things which God does not know; but you will please excuse us from any effort to get out on this road. "Known

unto God are *all his works* from the beginning of the world." It is necessary that he should know them, and it is necessary that we should believe and know that he knows them. It is an essential in the great foundation of all foundations upon which we are to build our faith. "If the foundations be destroyed, what can the righteous do?"—Psalm 11: 3.

What did Jesus teach his disciples when he first sent them to preach the gospel to a cold, wicked, persecuting world? He told them not to be "afraid of them that kill the body, and after that have no more that they can do." He told them to fear God who had power beyond the grave.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.—Luke 12: 6, 7.

When teaching his disciples to avoid the use of vain repetitions in prayer, Jesus said: "For your father *knoweth* what things ye have need of, before ye ask him."—Matthew 6: 8.

The true purpose of prayer is not to give information to the infinite God, but, rather, to bring ourselves into a proper condition to receive.

We notice that from God, through the gospel, knowledge is to be dispensed to the children of the covenant. This knowledge is emphasized and enjoined in every dispensation of the gospel to man.

Talk no more so exceeding proudly; let not arrogancy come out of thy mouth; for the Lord is a God of knowledge, and by him actions are weighed.—1 Samuel 2: 3.

Knowledge is of God; or as stated in a latter day revelation, "The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that evil one." (Doctrine and Covenants 90: 6.)

MERCY AND JUSTICE.—God's mercy and justice cover the same ground. Exalted justice, which is God's justice, is full of mercy; and true mercy, which is God's mercy, is full of justice. God does not give, because of his mercy, that which justice denies, for if he does, then there is a conflict between the two attributes, and God is against himself. Neither can he deny to anyone, because of his justice, that which mercy would freely give; for God is not in conflict with himself. God does not require us to suspend the law of justice in order to keep the law of mercy; nor does he require us to suspend the law of mercy in order to keep the law of justice.

God can not be against himself, else he would cease to be God; but if any one of his attributes claims that which another denies, there is a conflict. Alma, of Book of Mormon fame, in writing to his son, sets this matter before us in its true light:

Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance

in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed, if so God would cease to be God. What, do you suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God.—Alma 19: 94, 95, 107, Book of Mormon.

As God is, so we must learn to be; that is, we must be merciful and just at the same time, and in the same way. The idea of trying to honor and magnify any one of God's attributes by opposing another, is absurd. It can not be done.

However, justice and mercy are both ascribed to God, and either one of them represents that which is indispensable in a true and perfect character!

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness to children's children to such as keep his covenant, and to those who remember his commandments to do them.—Psalm 103: 17, 18.

Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth for ever.—Psalm 106: 1.

Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face.—Psalm 89: 14.

And of Christ, who shall finally be crowned as "King of kings and Lord of lords," we have the following in the prophetic word:

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.—Isaiah 9: 7.

TRUTH.—This grand and important attribute constitutes an indispensable part of the character of God. How could we exercise saving faith in him if it were not so. Jesus, when addressing the Father in prayer for his disciples and for all who should believe on his name through their words, said:

Sanctify them through thy truth, thy word is truth.—John 17: 17.

He is the rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.—Deuteronomy 32: 4.

We can depend upon what God says, for he does not speak to deceive. In the Bible we have a record of history, doctrine, and prophecy, covering a space of over four thousand years. From this record, in connection with outside proof, telling us what has happened to the house of Israel, to the nations of the earth, and to the church and people of God, individually as well as collectively, we may learn that God's word is truth, *in every sense*. It has been proven to be true, historically, doctrinally, and prophetically, so far as time has permitted.

The beauty of it all is, that every disciple of Christ may have God's word and plan of salvation verified unto him:

If any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 17.

Then said Jesus to those Jews which believed on him, if ye

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

IMPARTIALITY.—Does God have his favorites, irrespective of character and gospel conditions? How can we have perfect confidence in him if he does? But the truth is, the whole gospel plan reveals in a striking manner, the love, wisdom, and impartiality of God. It is also declared in direct statements of the word:

For there is no respect of persons with God.—Romans 2: 11.

Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him.—Acts 10: 34, 35.

In Doctrine and Covenants 38: 4, 5, 6, we find the following statements:

And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. But verily I say unto you, Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, Let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons, and saith I am just. Behold, this I have given you as a parable, and it is even as I am; I say unto you, Be one; and if ye are not one ye are not mine.

Gratitude wells up in the heart with the knowledge that, with God, there is neither the danger of infatuation, nor the injustice of favoritism.

UNCHANGABLENESS.—The fact that God possesses the attributes which we have presented in perfection and completeness, is of itself a complete guarantee of stability; but in addition to this, he has furnished us poor, weak mortals with some very valuable and direct statements of his word:

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55: 8-11.

If we can at any time find out just where God is concerning any doctrine or practice, we will have found just where we may always find him. To affirm that what God once condemned as one of the leading sins in the catalogue, has since been introduced as an important part of the celestial law, is to contradict the testimony of the three sacred books of the church, and destroy the character of the true

God! Truly, "If the foundations be destroyed, what can the righteous do?"

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.—Malachi 3: 6.

Every good gift and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James 1: 17.

We would like to say much more right here, but lack of space forbids. Almost in the beginning of the great work of restoration, God said to the young Seer, among other things, the following:

The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.—Doctrine and Covenants 2: 1.

Behold the Infinite One, as he stands erect in his perfection and grandeur! Why can we not trust him?

HAVE FAITH IN GOD."—Jesus.

Of General Interest

CHRISTIAN SCIENCE; EDITORIAL EXPRESSIONS ON THE DEATH OF MARY BAKER EDDY.

VAGUE TRUTH SYSTEMATIZED.

So far as it is possible to describe Mrs. Eddy's work at this time, it may be said that she has succeeded in systematizing a vague truth which the world has always recognized—the power of mind over matter. The ancients recognized this law, and in every age discerning men have felt its power. Yet it remained for a little New England woman to attempt to found a system upon this truth, which had never been elaborated or finally defined.—*Saint Louis Times*.

CAUSE AND EFFECT.

The emphasis that Mrs. Eddy put upon the material aspects of God originally startled most Americans. But it was only recalling them to points of view conspicuously in oriental faiths from the beginning of time. Her system of "healing" and her union of religion with mental therapeutics made a strong appeal to persons whose earthly sorrows were due chiefly to disease. Consequently, when cures were wrought there followed among her adherents a sort of passionate loyalty, not always discernable in the older religious bodies to-day, and the movement has gone on steadily against covert and open attack on both its founder and its principles.—*Boston Herald*.

A WONDERFUL IMPRESSION.

There is no use in blinking the fact that Christian Science has made a wonderful impression upon many persons. Meditative, introspective men and

women have been strongly drawn by it, and those of deep and strong emotions have felt its sway to such an extent that families have been divided, friends estranged and the laws disregarded when the devotees of that faith have felt that they have had to choose between their "religion" and the mere authority of man. Christian Science churches are to be found in every part of the United States; their "readers" are numbered by thousands, and the hierarchy of which Mrs. Eddy was the head has been maintained and extended with an ability and skill that have certainly furnished evidence of a wonderful achievement in administration, management and leadership.—*Philadelphia Public Ledger*.

WHAT OF THE FUTURE?

What will be Christian Science's future? Will it die with its founder? Was the belief in her own personal immortality the rock upon which the church was built? Probably not. A religion that was projected by ideas and grew strong by them will continue through them. Whether it will not have a temporary check is another matter. In this church the world outside has a considerable interest. The old resentment has largely passed away. Whatever defeat and decay that church experiences will come from within rather than without. That danger is certainly present. The world outside has rather a feeling of sympathy so long as this church benefits anyone in health and does not bring misery upon others.—*Boston Transcript*.

IDEAS TRANSMUTED INTO CHURCHES.

It may be said of Mrs. Eddy's work that what is true in it is not original and what is original is not true. Such elementary ideas as these are in "Science and Health" have been floating around in the world in one form or another since the dawn of time. Mrs. Eddy herself had only a vague and indefinite comprehension of them; but nevertheless she built a new church out of them, drew into it persons of culture, education and property, and framed the structure of a religion that is one of the unmistakable influences of the century. Regardless of the merits or demerits of Christian Science, it is a social and psychological fact that long ago compelled general recognition.—*New York World*.

SHE WAS A GENIUS.

Mrs. Eddy has been called "clever" in her methods of propaganda and organization. She was far more than clever; she was a genius. Her debt to Quinby was much greater than she in later years would acknowledge; but conceding, as we do, that she gained the germinal idea of mental suggestion as a therapeutic agent from him, it was still Mrs. Eddy who had the force, the tenacity, the faith even of a prophet to organize the movement and to crown it

with that consummate stroke of genius, the presentation of it to the world as a religion.

She was fortunate in that the times favored her in introducing the religious and ecclesiastical elements. She could not have accomplished what she did half a century earlier, because the assault of modern science upon the churches had not yet devitalized the old theology, and by its attack upon revealed religion had unsettled many minds concerning the older form of faith. It was this vast unsettling of the masses, particularly in the Protestant world, that made it comparatively easy to attract suffering souls to a new form of faith that offered a refuge from pain and disease, which emphasized the joyous aspects of life and which seemed almost to cast out sin and death itself.—*Springfield* (Massachusetts) *Republican*.

WILL THE CHURCH SURVIVE.

We are aware that large numbers of well-meaning, reasonably well-educated, and generally law-abiding persons are members of the cult of Christian Science, and we have no desire to do injury to their susceptibilities when we declare, with the knowledge that the majority of their fellow-citizens will heartily agree with us, that the triumph of this woman and the cult she founded in defiance of common sense, not to speak of practical science, was an anachronism in an age of enlightenment. Yet, because of that prodigious success, and the great following she had secured, and the honor of recognition she had received from at least one government (that of France), everybody must be aware of a certain feeling akin to awe at the announcement of her death in her ninetieth year. For forty-four years she had exerted her influence far and wide, for thirty-four years she had been a power to be reckoned with. Another Mahomet has been translated to the state of sainthood.

Christian Science will survive Mrs. Eddy's death. There is more in it than ignorance and self-delusion, though it must be admitted that they seem to the outside world its preponderating elements. These are failings we can not deny to our fellow-men, and they carry their own punishment. But they must not be permitted to endanger the common welfare of society. The law of the land must be upheld.—*New York Times*.

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PREDICTS DOWNFALL OF UNITED STATES IF CHRISTIANITY IS NOT RETURNED TO.

A warning that the downfall of the United States, following a period of great prosperity, could be prevented only by a return to Christianity and an appeal for the Congregationalists to found a United Protestant Church to this end, was made by Evangelist Fred B. Smith, of New York, general secretary of the International Young Men's Christian Association, in an address before the National Council at Sym-

phony Hall last night, and in an evangelistic mass meeting in Tremont Temple in the afternoon.

The Rev. Dr. Frank G. Smith, of Chicago, was the other speaker at Symphony Hall. Moderator Boynton presided. Two thousand people were in attendance.

Under the title, "Men and the church," Secretary Smith said: "There is a fearful crisis on in the Christian church in its relation to men. In the last national census there were 13,000,000 men who declared that they had no church relations. This is greater by 3,000,000 now.

"There is a solemn fact recorded in the figures of membership of the fourteen greatest churches during the last ten years. One of the causes for this crisis is that nearly every forward movement for that larger evangelism has some religious freak for its exponent.

"I would make the ministers talk in the same tone of voice as is used in conversation on the football field or in the stock exchange. A fine compliment was paid Doctor Boynton when a man said, 'Why, he can't be a minister. He talks like a banker.' The freak, and I mean most men who appear on the platform at conventions are freaks, is too frequent.

"Let the religious movements be dominated by the average man who lives his life in a community in a Christianlike manner. The discussions of the Bible editions have been very confusing to the young man on the street. If the Bible has to stand on the arguments of these exponents, street men say, it must be a weak book.

"Ninety per cent of the 13,000,000 men who are absenting themselves from church, do so because they believe authority has gone from the Bible. We are not going to win the masses with a question mark behind the Bible.

"If the church came out flatfooted and said that it would fight all evil and hide none, a million men would come forward to back it up. When the church throws the cloak over these men in their evil, don't blame the hissing by-word heard on the street condemning the church.

"This going to church to be good and go to heaven when you die is a humdrum proposition. Make church life more worth while than walking up the aisles taking up a collection. Oh, for the church with so much to do that every man is tired at the end of the week.

"Some future historians will chronicle this: The fires of industrial activity burned so high at the close of the nineteenth and the beginning of the twentieth centuries that the religious fires in young men burned so low that they went out. Liberality of conduct and standards will empty any church. A demand of mighty sacrifices for the church is the watchword. The appeal of the American Board for young college graduates to go out in foreign lands in danger for small pay and little glory could not be resisted by the best young people in the college, the demand was so sacrificial."

The Rev. Dr. F. G. Smith, of Chicago, said: "I believe that we are at this hour in the midst of the greatest worldwide revival of religion that the world has ever seen, and all signs indicate that the revival of to-morrow will be so much greater than that of to-day that the glow of its allurements blinds us to the realities of the present.

"The revival of to-morrow must be clear and simple enough to be readily comprehended by even the child. It must be broad enough for all Christian believers and deep, strong, and rockribbed enough to stand all storms.

"The revival of to-morrow must be so intense in its desire to win the world, and so warm in its fellowship that it will absolutely unite at least Protestant Christianity. America is now no longer large enough for more than two Christian churches—the Roman Catholic and a united Protestant.—*Boston Journal*.

Mothers' Home Column

Advisory Board, Daughters of Zion.

EDITED BY FRANCES.

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The Heights Beyond.

Let the strong soul aspire, and boldly climb
The hills that seem to bound the world at even,
Lo, there are hills beyond, that, like the clouds
Quiver in violet mists and melt in heaven.
Still let him follow, follow, where sublime
Crag after crag among their icy crowds
Point into space, still over them will shine
The separating azure that shall be
Beyond his utmost, and the paths divine
Beyond the treading of his feet; and he
Shall find the heavens higher than their gleams,
Higher the thoughts of God than any dreams.

—Harriet Prescott Spofford.

JERUSALEM, PALESTINE, December 7, 1910.

Dear Sister Walker: I am inclosing a few pictures which I trust will prove of interest. Some are good and some are not as good as I could wish. The Mount of Olives I think is very good, and would be worth enlarging. Abraham's Tomb is good, and different from any I have seen. I do not think there are any cards to be bought like it. There is little doubt of these tombs, the pictures of which I am sending, being what they are represented. Abraham's Tomb is guarded with jealous care. No one is permitted to enter it, and no Christian is even permitted to enter the building in which it is inclosed. It is different with the tree called Abraham's Oak. It is a very old tree, but I seriously doubt its being the tree under which Abraham met the angels.

Much of the old city of Jerusalem is buried from twenty to forty feet under the present city. The temple grounds, however, being located on the top of Mount Moriah, remain uncovered. It is the low part of the city that is buried the most. The rock upon which Abraham offered his son Isaac remains in sight, and is inclosed within the Mosque of Omar. Strangers are permitted to see it by obtaining a permit. We have put in most of our spare time sight-seeing, but we have not seen half there is to be seen in this city yet. It is certainly a wonderful place, and the most interesting spot I ever visited.

I am glad to say we are meeting with fair success, better than either of us expected. We have baptized four, and the indications are now that there will be several more before long. We had about twenty out to hear us last Sunday. I had splendid liberty in preaching, and all seemed deeply interested. One young man, a very bright young fellow, who can speak and write thirteen languages, says he is convinced, and is talking of being baptized. Another young Arab, who heard for the first time last Sunday, says he wants to be baptized. His father and sister were out to hear us, and seemed very much interested. The old gentleman, whose picture is in the lunch scene, is doing all in his power to get the people out to hear us, and I think will come in. We are only able to hold meetings in private houses as yet. It needs money to push the

work in these foreign lands. The other sects have plenty sent to them from other parts of the world. I think it would be well if we had a foreign missionary society. It is very discouraging to open up new fields, and then leave them to die for the want of means. But we hope for better times ahead. But we have been fortunate in finding friends here, and it seems as though the Lord directed our coming to this land; if so there must be a purpose in it. I trust we shall be able to do our part. It is likely we, Rose and I, shall remain here till after the General Conference. Brother Griffiths wants us to remain. I would prefer to proceed on my field in Australia, but willing to work wherever it is thought we can do the most good. Rose is heart and soul with me in the work, and is proving a great help. We were fortunate in renting a good piano for only two dollars a month, so now we are able to furnish some good music which is proving an attraction.

The weather is delightful, no frost and but little rain, but beautiful sunshine most of the time reminds one very much of southern California. The nights are a little cool, but we secured a secondhand oil heater, and we are as cozy as one could wish. We have a large correspondence and are kept pretty busy writing, so can not write very long letters to each. We are trying to keep all posted as to our work through the church papers. Kindly let me know if there is anything here that you would like to know about, and we shall be pleased to furnish any information within our power. Kindly remember us to friends. May the Lord bless and prosper you in your work.

In gospel bonds,

F. G. PITT.

[NOTE: The pictures mentioned in this letter will be used in future numbers of the HERALD and *Autumn Leaves*.—M. W.]

News From Missions

JERUSALEM, PALESTINE.

Jerusalem is known throughout all the world as the Holy City and the city of the great King. It is said that its origin is hidden away in the mists of ages, yet some historians trace it back to the days of Melchisedec, at which time it was known as Salem; it is true, as one writer has said, that its glories have been dimmed by the tide of time, and it now lies humbled in the dust. Although it has passed through twenty-eight sieges, it still survives the rack of time.

It is beautifully situated on the top of the mountains of Judea, surrounded by the everlasting hills, and towers above the Mediterranean Sea 2,670 feet. It is governed by a pasha and garrisoned by the soldiers of the Sultan. It continues to be the mecca of the Jew, and the goal of both Christian and Moslem pilgrims, and thus remains a sacred spot. I do not think that I exaggerate when I say that there are more religious cranks or fanatics to be found here than in any other part of the world.

Here are to be found in great numbers those who seem to be in the lead and control of things religiously. The Greek, orthodox and Catholic, Latin Catholic, Armenians, Coptic, Abyssinian, Syriac, Moslem, and Protestant. Jews are more numerous than all the rest, numbering about fifty thousand, but as yet we have not discovered any Utah Mormons. However, they have made an effort at proselyting, but their labor seemed fruitless. Jerusalem enjoys the distinction of having three Sabbaths; Friday for Moslems, Saturday for Jews, and Sunday Christians. Hence it is that the most devoted close their shops on these respected days, but the careless ones have their shops open on all three days.

The different religious sects have established schools for learning with a view of educating the natives. Some have workshops in which they are taught various crafts or trades, and doubtless much good is accomplished through these institutions. It also serves as a bait to entrap and make Christians of Jews and Moslems; but through conversations that I have had with some of these so-called Christians, I gleaned that many of them are like the class of people that followed Christ on one occasion, who were more concerned in the loaves and fishes than in his religion. Truly there is a strange intermixture of races and creeds to be found in this Holy City.

I have found the city holy, but not a holy people; if flowing robes and garbs of various colors with which the patriarchs, bishops, and priests are adorned are an indication of holiness, then they have it, as hundreds of these so-called teachers can be seen on the streets daily. Another peculiar sight, which attracts the visitor, is the Moslem women parading the streets with faces covered with thin veils, and figures adorned in white and black sheets; no shape or style to them. Had I met such a creature when I was a boy, there would have been some fast running until home was reached, as they remind you of spooks or ghosts that children are taught to believe in by unwise parents.

The natives are attired in a great variety of costumes. Some wear a long robe of different colors, made of costly material, with a red cap on their heads; others, with a towel round their head, and a long garment which has the appearance of a nightgown, with jacket or coat over. After dark it is difficult to distinguish the men from the women, and most of the ordinary people go barefooted in all kinds of weather. Nevertheless, a great number of the younger generation are copying the European in dress and manners, and it is surprising what a wonderful change it makes in their appearance. Really, some of these young people are handsome.

The teeth of the natives are perfect, and as white as pearls. The languages spoken daily on the streets, are French, German, Italian, Greek, Hebrew, Armenian, Arabic, and English; the latter by only a few. The cruelty indulged in by the people towards the poor animals, especially the camel and donkey, is beyond description. The boy or man that drives the camel or donkey carries a heavy stick with a knob at the end, and hammers him, on the head mostly, and that continually. I am told that they have a law for the prevention of cruelty to animals, but it is not properly enforced. It will be a blessing to the poor creatures when some power will enforce the law.

The wall now surrounding old Jerusalem is about two and one half miles in circumference, is thirty-five to forty feet high, and has thirty-four towers. Its eight gates are named as follows: Jaffa Gate, Zion Gate, Dung Gate, Golden Gate, Saint Stephens Gate, Herod's Gate, Damascus and New Gates. The Jaffa Gate is the main entrance into the city proper. At this point Hebron, Bethlehem, and Jaffa roads meet. Considerable traffic in front and inside this gate is carried on. Large crowds of people gather there during the day to buy home supplies from the peasants and shopkeepers. A tax collector sits in a little shed near by at the receipt of customs, like Matthew of old. A short distance to the right of the entrance can be seen the tower of David, one of the most conspicuous of its kind in the city; therefore an object of special attraction, strong and massive in its appearance, and now forms part of the citadel of El Kelah, and barracks, which extend for some distance down the Bethlehem road on the southwest, and as far as the Armenian Gardens on the northeast, and built by Herod the Great. Zion Gate is principally used for those on foot in and out of Mount Zion. The next

gate of importance and in use is Saint Stephens Gate on the eastern side of the wall of the city, called by the Crusaders the Gate of Jehoshaphat because it led into the valley of that name. It is also called the Gate of Lady Mary because it leads to the tomb of the mother of Christ in the Kedron Valley. Not far from here is the Tower of Antonia; it is also claimed that near here Stephen was stoned to death. It has for centuries been the great pilgrim gate for the city. It is through this entrance that you pass into Garden Gethsemane and Mount Olives, and the Brook Kedron. The Mohammedans use it for their annual procession to the tomb of Moses.

Damascus Gate until recently was the only open gate in the northern wall, but there are two more now in use, the New Gate, constructed a few years since, and Herod's Gate, near the northeast corner of the wall. Damascus Gate is supposed to stand on the site of an old gate of the second wall and the guard houses near by are referred to in proof thereof. Through this entrance you reach Jeremiah's Grotto, also Gordon's supposed Calvary. Outside the gate is used as a sheep, goat, or cattle market.

The Golden Gate on the eastern wall, which is well known in history, had two small gates or openings; many events of great importance have been associated with it. Here it is claimed that Peter healed the lame man who begged alms from them as on their way to the temple. It was through this gate that our Savior rode on the first Palm Sunday, in a triumphal entry into the city. It is contended that it was built in the reign of Justinian, and closed by order of Omer, who had it walled up, and it will remain closed until the judgment day, at which time the faithful Moslems will be permitted to pass through it to Paradise.

The streets within the walls of old Jerusalem are very narrow and dirty. The houses are built closely together, the walls of which are very thick, which serve to keep out the heat in summer and the cold in winter, and the walks are very slippery, without shape or form, and the most awkward that I have ever seen, and in whatever direction you go, ever going up and down hill.

David street is the most important street in the city. Commencing at Jaffa Gate it runs in a northeasterly direction, going down steps until it is lost in the dark vaulted bazars that intersect each other in all directions. The average width of the business streets is from eight to twelve feet, containing native shops on both sides, which look like little holes in a wall. Each hole is full of wares, exposed for sale. In a good many places there is light burning all day because of the darkness. The odor which rises from the filth of the streets is unbearable at times. I do not wonder that there are so many cases of consumption, leprosy, and other diseases in evidence. It appears to me that if cholera should break out, none would be left to tell the tale.

Some of the sights that the visitor has to gaze upon are very pitiful, and heartrending indeed. Hundreds upon hundreds of the poor people lie down in the streets, in holes or wherever they can find a place to sleep. Only the other day I looked into a hole in the wall which was supposed to be a poor family's home. Never can I forget the sight that I beheld. A blind man's wife and two or three children were within with not sufficient clothing to cover their bodies. No furniture or bedding, all sitting on the bare rock floor, and not a sign of anything to eat. No sunlight could penetrate into this place, and it was cold and damp; no fire. This is the life that hundreds upon hundreds have to live year in and year out, and within what is called universally the Holy City. The Lord Jesus can not come too quickly and relieve such unfortunate, distressed human beings. If there is a worse condition awaiting them beyond this world, the eternal Lord of all have mercy on them.

One of the places that is an attraction to all visitors is the Jews' Wailing Place. Here are to be seen courses of stones sixty feet high, some of which are of immense size. The lower stones are supposed to date back to the time of Solomon. Here for generations the Jews have congregated, the principal day being Friday. It is a pitiful sight to see the aged, the middle aged, and the young kiss the venerable relics of their long lost glory; and listen to their chanting of wailing songs, in doleful monotone, with their heads bent low, faces against the stones, pleading to the Father above to remove the curse of ages from them and redeem and restore the land and loved Jerusalem back to them. Following is one of the prayers they offer to the Lord: "Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see we beseech thee; we are all thy people. Thy Holy City is a wilderness; Zion is a wilderness; Jerusalem a desolation. Our holy and beautiful home where our Fathers praised thee is burnt up with fire, and all our pleasant things are laid waste."

They chant the following litany:

Leader. For the palace that lies desolate
Response. —we sit in solitude.

Leader. For the walls that are overthrown
Response. —we sit in solitude.

Leader. For our majesty that is departed
Response. —we sit in solitude.

Leader. For our great men that lie dead
Response. —we sit in solitude.

Leader. For the precious stones that are buried
Response. —we sit in solitude.

Leader. For the priests that have stumbled
Response. —we sit in solitude.

Leader. For our kings who have despised
Response. —we sit in solitude.

And thus they continue chanting, one after another smiting their breasts, weeping and wailing as though their poor hearts would break. Pilgrims come here from many lands and shed scalding tears upon these memorial stones.

There are many beautiful structures to be found within the walls; that is, churches, convents, and schools owned and controlled by the various religious denominations. One of the most conspicuous and interesting is the church of the Holy Sepulcher which dates back many centuries. There they claim to have the Stone of Unction, Mount Calvary, the tomb where Christ's body laid; and he rose from the dead and ascended into heaven. Various Catholics have their respective altars in this place, and it is amazing to see intelligent people bow down, kiss the Stone of Unction, Tomb of Christ, and stone on top of Calvary, continually crossing themselves and working their beads. At all these places are monks standing with holy water to sprinkle the people as they come and go. It is astonishing how easy it is to delude some people. The Calvary and tomb are within a few yards of each other.

Personally, I do not believe or accept their statement that Jesus was laid in this tomb, or that his crucifixion took place on their Calvary, as the location does not agree with the location as given in the Scriptures. I am inclined to believe, after a careful study of the matter, that the Calvary and the tomb discovered by General Gordon near Jeremiah's Grotto, a short distance north of Solomon's Quarries, are more likely to be the places, for various reasons. Mr. Lee, who wrote a book of Jerusalem says: "The position in the center of the city of Jerusalem of the traditional site of Calvary and the sepulcher of our Savior, has appeared to many intelligent observers to require more substantial confirmation than mere ecclesiastical tradition. It is a source of wonderment to all how the present church can possibly stand on the hill upon which Christ was crucified and which according to Holy Scripture must have been outside the walls of the city at the time of his death." It

is evident to those who are familiar with the past history of the city that the streets up and down which the Savior and his apostles walked and the sacred spots associated with their life, are from forty to seventy feet buried beneath the present city. Hence we must conclude that the guides that point out the places with the statement: "This is the sacred spot where such and such took place," etc., are truly a misrepresentation of the real facts, caused through religious bigotry and superstition. It should not be forgotten that Jerusalem suffered through two earthquakes and was destroyed by several wars.

The temple area is in the most beautiful part of the city, surrounded by a wall 1,601 feet long on the west, 1,630 feet on the east, 1,024 feet on the north, and 922 feet on the south, with entrances only on the two sides towards the city. It is the only section of the city where the visitor can not enter, only by a permit signed by the pasha or governor of the city. The entire inclosure is considered holy ground by the Moslems. Near the center of this area is a magnificent building, one of the grandest of its kind in the world, called the Mosque of Omar, and was built by a man of that name. The dome is erected over the sacred spot or rock of sacrifice. It was on this rock that Abraham was commanded of God to offer up Isaac, and according to their traditions Noah's ark rested here, and the dove brought the olive leaf from the Mount of Olives near by. Here also they say is the place where Jacob laid his head. The whole area of the temple is on Mount Moriah. Here is where Solomon erected a temple which surpassed in grandeur and beauty all the structures of his contemporaries. In my opinion the rock and temple area are nearly as they were in the days of Abraham, Solomon, and our Savior.

In the same area stands back of Omar the Mosque El Aska, a very fine, substantial building. All these wonderful buildings and sights have to be seen to be appreciated. As we stand upon this temple area we have a glorious view of the Mount of Offence, where Solomon built houses and erected altars for the worship of idols for some of his wives. Immediately below is the Pool of Siloam; east of here is the Garden of Gethsemane, at the base of Mount Olives. All that can be said is that Christ and three of his apostles retired here to pray a short time previous to his betrayal by Judas. The present garden is under the care of Franciscan monks. It is well known that the original garden comprised more territory than the present one. The monks point out a cave in which they claim the disciples slept and Judas gave the kiss of betrayal; however, this is another tradition, as no one is able to point out the very spot where the above events took place. To the left of the garden, near the Brook Kedron, is the tomb of the Virgin Mary, her husband, father, and mother. The tomb looks to be very ancient, and it is possible that the statement is true. Mount Olives itself is one of the most beautiful sights to be seen in or around Jerusalem, and when I gaze upon it I am vividly reminded of my Savior and the apostles, for we are informed in the Scriptures that they visited this mount very often, and from the top of it our Lord ascended to his Father in heaven, and when he returns he will stand again on the same Mount of Olives. It was from here also that he, gazing on Jerusalem, predicted the destruction of the temple and city. In recent years many buildings have been erected on its sides and summit, the Armenians, Latins, Greeks, and Lutherans have builded churches sacred to the memory of the Lord's life, all claiming that they have the true sites.

The Russians have built a high tower on their church, on top of which can be had a good view of the Dead Sea, the Plains of Jordan that were given to Lot as an inheritance, also the mountains of Moab and Gilead, and Judea. The country all around looks barren and mountainous, with no

visible life beyond a few sheep and goats here and there. Rocks, rocks, confront your view on every side. All around the city there are tombs and sepulchers, in many instances hewn out of the solid rock. The tombs of the prophets are adjoining the Garden of Gethsemane to the south. On Mount Zion close to the New German church, is the tomb of King David. Close to the Pool of Siloam are the tombs of the apostles James and Zechariah, and a half mile to the north of Damascus Gate are the tombs of the kings. These to my mind are the most curious and interesting of all the tombs I have seen. Their main entrance is very small, but the internal arrangements of the tombs are a marvel. Going from tomb to tomb and court to court there seemed to be no end to them and the astonishing fact that they were all hewn out of the solid rock, and it surely required great skill and workmanship to accomplish such a feat. Jerusalem, outside the walls, is spreading itself over considerable territory, and some very grand and massive stone buildings have been erected in every direction, the walls of which will average over three feet in thickness, and are fireproof. The workmanship will compare with any country. They surely build to last throughout eternity, but I regret to say they do not seem to have any idea of laying out streets, as they are very narrow and crooked, and are horrible, being laid with rough cobblestones standing a few inches one above another, etc., which makes it very tiresome and very hard on the feet. They will appreciate the streets of the New Jerusalem which are to be paved with gold if they feel as I do about it.

The streets are poorly lighted, with the occasional glimmer of a lamp. Very few people traverse the streets after dark, as it is considered dangerous to do so; therefore perfect peace and safety is not to be found there as yet, notwithstanding it is called the Holy City. The climate is now about the same as in Bible times. They have the early and latter rains mentioned in James 5:7. Have snow during winter season, but soon melts away, and on the whole the weather reminds you of central and southern California. So far we have had lovely sunny days, with occasional showers. The water supply is collected in wells and large cisterns, hence they depend entirely upon the rains for their water. A large book can be written about Jerusalem and its inhabitants, but this will have to suffice, as no doubt your readers will get tired of this lengthy article.

Yours in the one faith,
GOMER T. GRIFFITHS.

WINNIPEG.

I once again trouble you with a few lines from this part of the battlefield, thinking perhaps it may be of some interest. We are still trying to keep the flag afloat, occasionally finding an honest soul to accept the message. We are now trying to build a church, in which we can invite the people to come and hear the angel's message, but we need a good man here continually; that is, one who can devote his whole time to the work, and we have him in Bro. E. E. Long if we can only keep him. We have a building under construction, thirty by forty-two feet, ready for plaster, but funds are low and Saints are not wealthy. But this is God's work, and he has a people here, and will open up a way if we are faithful.

Wedding bells have again rung in our midst, when Bro. Herbert Pugh and Miss Gertrude Roberts were united in marriage on the 7th inst. May peace and prosperity attend them.

I hope every Saint and all making like pretensions will carefully read Brother Kelley's articles running in the HERALD, on "duties," tithes and consecrations; also Brother Rannie's article on "Loyalty," and waken up to the duties and

responsibilities and privileges that confront them, especially in this district, and get busy and, as Bishop's agent in this district, just keep me busy writing out receipts for tithes and offerings. Now, Saints of the Most High, ask yourselves the question, am I keeping the whole law? Am I manifesting my love to God by paying my tithing, or am I withholding that which belongs to God and thus hindering his work? Zion can not be redeemed but by the principles of the celestial law, and this is one of them and an important one. The treasury is nearly empty and soon nothing will be there except the remembrance of what once was. Wake up, Saints, and sleep nights. Work while it is called to-day, for the night cometh when no man can work.

Your brother,
W. I. ARNOLD.

ALABAMA AND HOME

Church work in Alabama is on the increase numerically and spiritually. A very spiritual time was enjoyed at the McKenzie reunion, mention of which has been made before, but it is worthy of more than mention. The writer does not remember a better one during his twenty years of work in the ministry, and never did I enjoy better liberty. Often the entire hour of prayer would be earnestly employed by ten or twelve before arising to sing. Old and young were present at the morning prayer service as fully as the preaching services. On two or three occasions the outward gifts were manifest in warning and instruction. The Saints were strengthened and the discouraged ones revived. There are a number of earnest young men in that section that help to make a lively, progressive Sunday school. They have an (ab)normal class there too. I say abnormal because I find ninety-six mistakes on the first thirty-one pages of Hurlbut's Normal Lessons. In my judgment some things are being impressed on the minds of the young they will have to unlearn some day. Oh, that some one would write normal lessons of our own! I feel moved to attempt it myself sometimes.

Seven were baptized during the reunion. Two debates have been held in that vicinity in the last year or a little more. First, W. G. Roberts killed "Mormonism" there, and later Coyse, editor of one of the leading Baptist papers, killed them a second time and the *Sword of Laban* says "they will not be troubled with Mormons much more at McKenzie."

The work is in a better condition in places where we have held discussions than anywhere else. We would be pleased if debates could be held in some of our decaying branches. With all the boast of killing "Mormonism," they could not be drawn into debate in their chief centers and college towns, as the old saying goes, with a "forty ox team." That we are not afraid of bad results is evidenced by our opening our finest churches and centers of membership for our worst opponents to do their worst. How many sound Latter Day Saints have they converted? Dare they ask us that question? A son of the very man where Roberts made his headquarters during the debate at McKenzie is now a member of our church, and enthusiastic in the work. We have a membership there of two hundred and thirty-four.

At Berrydale, Florida, two of their best members, acknowledged so by themselves, were baptized after the debate there. I baptized fourteen in that vicinity since and know of several others. At Lizzard Lope, Alabama, Brother VanCleave has baptized five since the debate in September between Doctor Love and Brother Slover, and others are waiting the return of one of the missionaries. At Bay Minnette, Alabama, I baptized five since the debate between Doctor Love and Bro. T. C. Kelley, and know of several others. Can the Campbellites point to a single baptism in any of these places, of persons who heard the debates? Six

miles west of Pensacola a running debate has been going on all summer between a Campbellite preacher and Bro. Joseph Cooper, a local teacher. The Saints revived there and are building a new church. I baptized two there in September and others are near. From these facts one can see about how much dependence to put in the Campbellite boast, as reechoed in the *Sword of Laban*. If some one of their leaders would tell the truth about them, as Brigham told about his people, we would be able to put them in the same catalogue. One can not help but be amused when looking over the names on the editorial staff of the *Sword of Laban*. Men who are bitter enemies theologically, but in fighting the Mormons, loving and embracing brothers. Truly "Misery likes company."

I opened a new place in Southeastern Alabama, at Opp. The postmaster there, a Campbellite, informed one of our members they had a man named Haines whom the leaders of the Latter Day Saints had tabooed, and forbade their elders meeting him in debate. How about that, Mr. President? Guess I must have missed your orders! The honorable also informed Brother Huggins that Elder Haines had certain Mormon books that the Mormon church were offering hundreds of dollars for, as they wanted to destroy them. I sent word to his reverence that I would sell him a duplicate of any Latter Day Saint book Mr. Haines had and that it would not cost him hundreds of dollars either.

Brother Slover was preaching at Garland, near the Georgia line, where Bro. D. E. Tucker was shot some years ago. From there we may be able to get into Georgia some time. Brother Slover may be able to stop at Opp on his way back and extend the work to some places open for us in the country. One amusing sign we saw in Opp was the Opp Pressing Club.

Returning from Opp I performed the ceremony that made Elder Albert VanCleave and Sr. Bertha A. Harper man and wife. Many in Lamoni will remember Miss Harper as a college girl. Bro. VanCleave is one of our growing missionaries.

Following that event I went to Bay Minnette, Alabama, and held a week's meeting with the result before mentioned. Meeting a man from nine miles north, near a union church, I proceeded there in a few days and obtained the use of the church with pleasure and was greeted with a fair audience, but came near having to remain in the church all night the first night, and nearer it the second. Rather than risk it the third I came to town, expecting to collect a load of singers and in case I received no invitation to lodge at any house in the neighborhood, I could return with the Saints; but it rained that evening and we did not go. The next day on the way to church I found a telegram in the post-office, having been received the morning before about the time I arrived in town, informing me that my daughter was seriously ill with pneumonia, with temperature 106½. My feelings can better be imagined than described. Nearly every experience I have had with telegrams is similar. One time I answered back and arrived at home before the telegram, and was eating breakfast when a boy delivered the message and wanted to collect for it. It is still unpaid.

I hastened home, over a thousand miles, and found my daughter just alive, but at present writing she is convalescing. My thoughts on the fifty hour trip home were to the effect that I scarcely knew my own family on account of being away so much in mission work, and it would be unjust to take my girl away and her father only a stranger.

Since arriving home another missionary's little girl whose papa was also called home to see a sick child, said: "I am not afraid to talk to my papa, are you?" The missionaries are mere strangers to their families, so that their children do not know whether to talk to them or not.

I will doubtless be needed at home till the holidays, and after that it might not be wise to spend the money to return south before conference. J. W. PETERSON.

LAMONI, IOWA, December 7, 1910.

JOTS BY THE WAYSIDE.

The long silence indulged is not from choice or liking. Men get cranky as they grow older, and Ye Jots Man thought he was not used just right and we "cranked." This will suffice to answer all inquiries on that line.

Your smiling face greets us here on the Pacific shores and your pages are freighted with soul stirring thought from the pithy, terse editorials. The Bishop's triumphal march upon Enoch's shores, the dawning of the "red man" glory, the onward march of the Zionie car, and the spiritual letters of the determined hosts all give encouragement, zest, and hope to the struggling ones so far away.

The gospel work in this district is not what it should be, the forward movement we hoped to engender has not materialized, and but little has been done or can be because of clogs in the wheel which only time can move. However, in the gloaming we can see the dawning of a brighter day—eternal vigilance is the price of liberty. Here as elsewhere Saints are restless and their eyes are Zionward. A few noble souls, induced by schemers, have lost a life's accumulations by reckless investments. How much better to invest in the "regions round about," or cast their gains with Enoch's band. The Bishop's receipt is safer here and in the hereafter.

This is a warm, mild climate, with but little if any frost during the winter months. It rains all the time and some between times. We hope to honorably retire before we become duckfooted; however, our last shoes are no larger. This county has 786,495 acres of land, less than 16,000 acres of cultivable lands, not nearly one township. All other lands are mountainous, covered with timber. It is a life job to clear a farm in such eternal woods, something over 9,000 acres only under the plow. Cleared land is worth from one to four hundred dollars per acre, which is because of the scarcity. A splendid fruit country, but no market; in fact no market for anything but butter, which is shipped by boat to Portland and San Francisco.

The only attraction in Myrtle Point is the going out and coming in of the overland stage coach, the rattle of which can be heard all over the town, and a stampede of old and young for the post-office is the order. We would rather live in old Missouri where there is a season of little, cold, crispy weather which puts snap in a person's heel, and is a sure cure for enervating monotony. There are two seaport towns in this country, Marshfield and Bandon. The mighty Pacific washes the entire west line of the county. The lumber interests are the virtues of this part of the country. There are immense mills and thousands of woodsmen felling and floating monster logs to the various mills. Thousands of acres of the mighty giants of the forest can not be reached until the railroad engines shall scream through these wooded hills. Sixty-five miles from railroad, every mile a mighty forest, seems to be "a way back" to ye JOTS MAN.

OREGON.

I thought that to-day I would write a short letter for the HERALD, something I have not done for years, but I am sure there are those who in times past have labored in the valleys of the great Pacific who would read with interest a word from scenes of past labors, and while I read newspaper accounts of ice, snow, and severe storms in other parts of the world, I see the sun shining brightly over the thrifty homes

in the vicinity of Sherwood, a small town about twenty miles from Portland, on a branch of the Southern Pacific Railroad, where your writer was called about the 9th of last September to preach the funeral sermon of a Sister Calkins, the notice of which appears in the HERALD for December 7. The services were held in the open air, in the cemetery. Fully two hundred people stood during the service, and at the close many came and shook hands, being, as they said, pleased with what they had heard and desiring to hear more of the strange doctrine.

Several invitations were given to return at some future time and hold a series of meetings. The citizens in the community had clubbed together and had started to build a hall in one corner of the country for preaching purposes. A gentleman took my address and said when the hall was completed he would like to have me come back and preach. About the first of December I received a letter from him stating we could not get the hall, but the cry of "Mormon," "Mob," "Drive him out of town," etc., could be heard from professed followers of Christ on every hand. But the gentleman referred to, and another, secured the use of a small hall in Sherwood, where a moving picture show was holding forth, we to have it Sunday, Tuesday, and Thursday and Friday nights.

We opened fire on Sunday night against the desire of the owner of the hall, who, when the time came was afraid it might hurt his business if he let us use it. But after the first night his fears were allayed, we expressly showing we had not relationship with the Utah church. Monday night we were invited to preach in a farmhouse, which we did.

Tuesday night, upon opening the hall two young men stepped in and volunteered the information that they were "soul sleepers" and asked if I believed that doctrine. I replied in the negative. They said (both talking): "We have over four hundred and ninety Bible quotations to prove the doctrine true, and perhaps you would like to discuss the matter. After considerable cross firing while I built a fire and arranged the seats, and after many had come in, I told them if they really meant business and wanted a debate we would accommodate them, provided they would affirm their church (the Church of God) to be what we were willing to affirm for our church; then they might affirm that "man was wholly unconscious between death and the resurrection," and we would deny. They then asked me to affirm the Book of Mormon as a counter proposition, which we were willing to do. They gave me the name of their hero and agreed to tell me of a date when he and our district president might meet for final agreement.

So, with the present outlook, if too much time and red tape is not resorted to to find who can represent our side of the question, a great opportunity is before us to get our doctrine before a great number of people, for at this time of the year people in this country will go miles to attend such a gathering, and the honest in heart will obey.

To-night we hold at another farmhouse. Ever praying for the advancement of truth and the overthrow of error, I am,
W. A. GOODWIN.

SHERWOOD, OREGON, December 14, 1910.

JERUSALEM, PALESTINE.

We held preaching service at the home of Brother Carr Saturday afternoon, and at Sister Floyd's Sunday. We had a few strangers present, some of whom are becoming interested. This encourages us. Brother Griffiths has requested me to remain here till after conference. I have consented to do so, provided it meets the approval of the Presidency; otherwise I hesitate to remain away so long from my field in Australia. There are some favorable indications that the

work could be permanently established here. While the prospects are not as bright as I could wish, they are really better than I expected.

The weather is beautiful; much like southern California. We could hold preaching outdoors if the people could understand our language. We are getting acquainted with the English speaking people and have no cause to find fault with the treatment we have received thus far. Those who come out to hear appear to be favorably impressed.

Kindly publish our address, and remind our friends that postage to Jerusalem is five cents. Some letters received have been very expensive for us. Will send you some photos later.

Yours,
F. G. PITT.

SPRING RIVER DISTRICT.

I am very much interested in reading in the HERALD the "Mission News," and to understand how the church is marching on; and in response to your kind invitation will state that this field, the Spring River District is on and onward continually. I often think of the vast difference here to-day from what it was about forty years ago, when the writer with others arrived here from Utah with their families—namely, R. H. Davis and John A. Davis. Then the Spring River District could be easily counted, for each one in the district knew every other one, but to-day they can not be.

The district now, through the efforts of the elders and others combined, has reached up to many hundreds, the "few" has become a great host; and in contemplating those things, many of the old pioneers are presented before my mind, and my heart is filled with sadness, and also with gladness, and my eyes with tears. Yes, even now, when penning these lines, and in examining the record of those days, we often meet with the names of S. Maloney, W. S. Taylor, John T. Davis, John A. Davies, I. R. Ross, J. H. Thomas, James Dutton, R. H. Davies, Benjamin Davies, D. S. Crawley, and others,—they were stanch men, noble characters, and willing to sacrifice for the church.

The district is a large field of itself, and we find among its early converts the names of such noble men as Father Short, M. T. and Ellis Short, J. M. Richards, E. Keeler, W. E. Peak, W. S. Pender, E. E. Wheeler, W. H. Smart, and others. Despite removals, deaths, etc., this field has been one of continual growth, and is still onward. During the last few years several branches have been organized, also Sunday schools and Religios, and we are not through, for about four months ago a branch was organized here by Brn. I. N. White, George Jenkins, and E. A. Davis, at Purcell, Missouri, this mission. And the demand and call for preaching is ever on the increase. We hope to see other branches being organized in the near future, and we believe our hopes are not groundless, because we see the young are coming to the front, and many of them have the talent.

There are school districts in this mission that were years ago very hard to obtain permission to preach in, owing to the prejudice that was then existing, but to-day it has all vanished and schoolhouses are now open in every direction; therefore, ye young men of the church, take courage, you will not have to combat and battle against the prejudice that the old have; and it seems that the time set to favor Zion has arrived.

I understand that there was quite an interest created at the recent discussion held at Miami, Oklahoma. One reason for it was because it was in "two against one." Bro. J. Arthur Davis was engaged for ten evenings in debate with two Holiness divines. Good congregations all throughout, and a very favorable impression made and the interest ran high.

In gospel bonds,
J. ALFRED DAVIS.

MISSOURI.

I wish to relate what a true, honest, but poor Latter Day Saint can accomplish when he has the desire. Bro. and Sr. William Whitesides were the only Saints here, living on a poor, rocky piece of land, dependent largely upon tie making for a living, yet they were interested in the welfare of their neighbors to that degree that they wished them to hear the gospel preached, even if it cost them a few days of hard work at making ties in order to buy tracts and pay an elder's fare.

So three years ago I wrote them I would come down. Interest was fine from the start. I baptized a few. Later Brother Paxton went down and I told him he ought to baptize twenty. A letter from him stated, "I try to only do what I am told, but this time I must confess and ask your forgiveness, for I baptized one more than you told me." Later he and I visited them again and added a few more and ordained one young man, Gus Richards, to the office of priest, in order to care for the work.

This summer Brethren Paxton and Dowker brought the tent and succeeded in baptizing ten. At each of those visits those poor Saints always had a few dollars to help the missionaries, and see what it has done. It was the means of the gospel reaching quite a number of good, honest-hearted people. How different it is in some of our largest branches. It seems to be a hard task for some to even give you a pleasant look.

We completed the organization with the following officers: Gus Richards, elder; Rob Wright, priest; Christ Pennock, teacher; Alice Wright, clerk. The Saints are all alive and united, and have a move on foot to build a church.

Brother Paxton and the writer held a very enjoyable and profitable meeting at Cheltenham Branch. Seven souls were led into the waters of baptism as a result. The ladies' aid society and branch help us missionaries in a respectable way to visit our homes and loved ones. God bless them for their kindness. "By this ye shall know who are my disciples."

Thank the Lord we can find many such, both in Saint Louis and Southern Illinois districts. I had the privilege of hearing and answering the great Rev. D. B. Turney, of anti-Mormon fame. He got off some new ones. "Joe" hypnotized these Mormons in Iowa, and they also swore they saw the angel and plates. "Pool Joe" prophesied to Abe Lincoln in Washington at the time Lincoln was elected president, that he, Lincoln, would fail in all his undertakings. Turney said he heard Lincoln tell it at their home at Fairfield, Illinois. I thought some one was a fool, and it was not Joseph this time, but the other fellow. Abe Lincoln was elevated to President in 1860. Sixteen years after Joseph Smith's death, everybody saw he had stretched the blanket too far that time. It is a true saying, "Give the calf rope enough and he will hang himself."

We had a splendid conference at Saint Louis; glad to note the improvement; think it could yet be improved.

A splendid work has been done in both districts this year. One of our young missionaries took unto himself a wife. We have no objections to marrying, but don't like to lose their service in the field.

With best wishes and Merry Christmas,

HENRY SPARLING.

BOURBON, MISSOURI, December 12, 1910.

ILLINOIS.

Since last writing we have been to Buffalo Prairie, and we thought a line with reference to our visit there would be acceptable. We left this city on December 8, calling at Galva, where we visited Sister Johnson, also our aged brother, James Lord, and his daughter and family, Brother and Sister Bridg-

man, where we are always made welcome. As our train left there at 5.15 p. m., our stay was all too short.

By a little after 7 o'clock in the evening we arrived at the small but busy town of Joy. We were met at the depot by Brethren Willets and Bean, the latter taking us to his hospitable home, next door to our church. Welcome barely does justice to the meaning of being made to feel at home. We tarried here nearly two days, when on Saturday afternoon Bro. C. L. Holmes came to town to get us. After our ten-mile ride to his beautiful farm home, we again received much kind consideration. He not only does well as a farmer, but he does remarkably well as Bishop's agent, having recently been appointed. Sunday, December 11, had been announced as the opening of our series of meetings to be held in the church. At 10 a. m., Sunday school held its session, presided over ably by Sr. Florence Holmes as superintendent and Bro. Dale Holmes as assistant; at 11 a. m., preaching by the writer, and the work began to take shape from that on till the close, which came the following Sunday evening, holding service each evening and twice on Sundays. A good, grand time was had from beginning to finish, resulting in seven baptisms, which is only the beginning of what I believe to be a new era for the work in that place.

We visited a number, both inside and out of the church during our stay, including our invalid brother, James Epperly, whom we administered to. We trust the Lord will bless him, for he is a good, clean man. We also blessed two children. Those baptized were all heads of families except two; they are two promising young men, named Zergenhorn. More especially are we looking for good results from this Zergenhorn family, as they were formerly associated with the Apostolic Church. In all our work we were ably assisted by Bro. D. S. Holmes, who still presides over the Buffalo Prairie Branch; also by Brn. C. L. and Dale Holmes, and once by Uncle Malvin Holmes, of Joy, who could not be persuaded to stay at home.

After enjoying the kindness of all the Saints and friends there, especially Charles and Florence Holmes, we returned to Kewanee December 20, and have taken up the routine of work. I would be happy to tell of much progress in our branch, but I can not honestly do it. However, the young ladies of the branch held their bazaar on December 6, which was a success, considering the work was done, as is nearly always the case, by a few. One sad event was the accident and death of Bro. Charles Holt, who was hurt in the mine. The air is almost and altogether filled with Yuletide, leaving some glad and others sad. Withal allow us to wish "ye editors," and all the HERALD readers, a happy Christmas and a prosperous New Year.

Your brother and coworker,

JOSEPH ARBER.

KEWANEE, 902 NORTH MAIN STREET.

UTAH MISSION.

The work in this field goes on as usual. The missionary force is disposed about as follows: Elders H. N. Hansen and G. J. S. Abels are in the south, in Milford, I believe, Bro. Hansen as district president and Brother Abels in the interests of the finances of the mission. Brother Gowell was in Provo the last we heard from him, and Brother Stead in Ogden, while Charles S. and A. M. Chase are busy with the city work here. Oh, yes! and Elder J. Davis is in Malad, Idaho. We almost forgot that this field included a portion of Idaho.

The Saints of this city have decided to move from their present quarters (Labor Hall, Fourth S and State streets) to a hall on the corner of Ninth E and Fourth S. In their present quarters they can only have the hall Sundays, but

where they are moving they will have the entire control of the premises, so come on, ye missionaries, and we can give you a chance to preach as long as you stay with us.

We are under the necessity of seating this place, as well as to supply such other furniture as is needed, but the Saints have pledged the amount needed, so we are busy now with the work of collecting and spending this fund. That is, a committee of three of us, consisting of Sister Dykes, Bro. John Hall, and the writer are so engaged.

We are intending to observe January 1 as rally day and follow up with a week's effort in our new quarters. How much success we may have we know not, but we will make an honest try.

Our last sacrament day here was a very pleasant and profitable one. Brn. H. N. Hansen and G. J. S. Abels were with us and had charge of the meeting. We commenced the day with a baptism at 9 o'clock and followed with Sunday school at 10, sacrament at eleven, business meeting at noon; then we spent the afternoon carrying the emblems to the "shut-ins," and in the evening Brother Abels gave us a talk on the financial law and our duty in connection therewith. Brn. Hansen and Abels, with Charles and Alice Chase, were with the Saints at Midvale in their communion service in the afternoon of that day, going out in the "Missionary Chariot."

We have baptized three here in the last month, all former members of the dominant church here, an entire family of son and his wife and aged father, and blessed the three children. This all came about from the son attending and becoming interested in our street meetings here; next he called for and read the Church History, and talked the work to the rest of the family, (they are German, and only the son reads English,) then followed the "turning of the family to the Lord." This brother is still busy among his neighbors and will hold a "home class" at his place each Wednesday night for his German friends and neighbors. This is Bro. Henry Newman, and if he continues his interest and faithful efforts in the cause will, some time, be an instrument for good in the cause.

Our normal class, in charge of Alice Chase, is progressing nicely, while the Zion's Religio-Literary Society is moving along in the usual lines. The audiences at the hall are growing steadily, reaching as high as sixty or more, and while last Sunday was very rainy and damp the attendance was about thirty. The mid week cottage meetings are growing in interest, and a good spirit is with us here.

Ever laboring and praying for the advancement of the cause,
A. M. CHASE.

SALT LAKE CITY, UTAH, December 13, 1910.

Miscellaneous Department

Conference Minutes.

BRITISH ISLES MISSION.—Annual conference met in the Priestley Road meeting house at 6.40 p. m. on July 30, 1910. Apostles G. T. Griffiths and J. W. Rushton were in charge. Remarks were made by Brother Rushton, who then introduced Brother Griffiths to the assembly as his successor in charge of the mission, who then said that he hoped he would have our support. We are all brethren in Christ, not English, Irish, Dutch, or American. Brother Rushton was chosen to assist in conducting the business of the conference. Brother Griffiths mentioned that this was a priesthood conference and therefore he arranged the ministry present according to their several offices. The minutes of 1909 were now read when an item of nine pounds in the balance of the financial secretary was altered to nineteen pounds. Bro. F. Smith was appointed deacon, with power to call to his assistance, also Bro. Thomas Jones as chorister and organist, with similar power. Bro. Joseph Dewsnup, financial secretary, asked the conference to certify his cash balance. This was done by resolution. The report of the late mission president was

read and the hymn, "Nearer my God to thee," was sung. Missionary reports were read from William H. Greenwood, for Leeds; William Newton for Southwestern England and London; Rees Jenkins (Seventy) for Western Wales; G. W. Leggott, Manchester District; Thomas Jones, Wales; Districts: H. Greenwood, Manchester District; Elder E. J. Trapp, Eastern Wales; Elder J. G. Jenkins, Western Wales; Elder John Austin, Sheffield; Elder William Ecclestone, Birmingham. Evangelical ministers: Joseph R. Greenwood (Stafford). The report of the financial secretary showed that he had received during the year from all sources £19, 19s, 11d, and expended £12, 19s, 11d. Tracts, etc. (sales account) receipts, £1, 1s, 3½d; Expenditures, 3s, 9d. Conference account (Manchester) 1909, receipts £6, 7s, 10½d; expenditures, £11, 3s, 7½d. One thousand shillings fund receipt: £12, 5s, 10d; expenditure, £1, 12s, 6½d. Cash balances account shows cash £31, 3s, 8½d; contra £4, 15s, 9d; leaving a net balance from all accounts of £26, 7s, 11½d. A verbal report was presented by Bro. J. W. Rushton as book agent to the mission during the year. The secretary then read the report of the committee on mission rules. Here followed the proposed rules which were considered seriatim on Monday, the 1st. Announcements were made by Brother Griffiths for the Sabbath. On Sunday, July 31, the Saints met in prayer at 9 a. m., under the presidency of High Priests William Newton, Henry Greenwood, and Thomas Taylor. At 10.45 a. m. a preaching service in charge of Elders E. B. Morgan and Thomas Jones. Apostle G. T. Griffiths discoursed from Hebrews 6: 12. It was a most encouraging and timely address. At 2.30 p. m. a fellowship meeting in charge of G. T. Griffiths was held. He was assisted by James Baty and J. R. Greenwood, and G. S. Greenwood of Stafford. These brethren are all veterans of the mission, and were evidently imbued with the old fire. Many stirring testimonies were borne, and the gifts of tongues and interpretation were present. During the meeting Patriarch James Baty related how on July 10, it was shown to him that the work in this land would in the near future be widely spread, and one of the main factors used in this forward movement would be the Doctrine and Covenants. During the interval between afternoon and evening meetings patriarchal blessings were conferred on George Gaydon, (Bulwell,) Alfred Jones, (Nantyglo,) Sister B. Gill, (Gloucester,) and Sister A. Harris, (Gloucester,) by James Baty; and on Sister Jones, (Lydney,) Bro. P. Miles, (Gloucester,) David Edwards, (Trewlaw,) and B. A. Kendrick, (Handsworth,) by Bro. Joseph R. Greenwood. At 6 p. m. the chair was occupied by Rees Jenkins, assisted by Elder G. W. Leggott. Hymns were sung and 1 Corinthians 3: 9 read. A solo entitled, "Do something for Jesus to-day," was sung by Sister Green, of Manchester. The speaker was Brother Rushton. His text was 1 Corinthians 3: 9. His theme, Cooperation—workers together with God. "Nearer my God to thee," was sung by Sister Edwards, of Birmingham. On Monday, August 1, conference resumed its sittings at 10 a. m. Brother Griffiths occupied the chair, assisted by Bro. J. W. Rushton. Brother Griffiths exhorted the ministry to unity, brotherly love, and cooperation. The minutes of Saturday were read, after which Bro. G. W. Leggott wished to have the words "Elder George W. Leggott reports verbally" inserted in the conference minutes of August 6, 1909. This request was acceded to. The report of the priests' quorum was presented by its secretary, Bro. Edward Maloney. The conference decided to receive the report of the committee on rules and proceed to the consideration of the same. After considerable discussion the rules and by-laws governing mission conferences were adopted. It was now resolved that we sustain the appointment of General Conference, after which the assembly arose for tea. On reassembling Elder W. R. Armstrong was sustained as mission secretary, and Elder J. W. Taylor as assistant secretary, Brother Armstrong as local historian, and Elder Joseph Dewsnup as financial secretary and treasurer of the mission. Votes of thanks were now awarded the catering and locating committee, the musicians, deacons, secretaries, and stenographers. Bro. J. W. Rushton here pointed out that the mission book agent was Bro. J. W. Armstrong of 6 January street, C upon M, Manchester. This was approved of by vote of the assembly. The secretary of the Sixth Quorum of Priests, Bro. Edward Maloney, verbally reported that Bro. A. Hall, of Manchester, had been chosen president of the priests' quorum, with counselors R. W. Smith and A. T. Trapp. Conference next reelected its retiring auditor for three years. All the leading quorums of the church were sustained by a standing vote, which was unanimous. By resolution it was

decided that the place to hold the next conference be left to the mission president and officers. By resolution it was ordered to be placed on the minutes that we had received an article entitled "The prophetic mission of the 'Choice See'" confirmed by astronomical science," from Elder William Tubb, of Toronto. The meeting now adjourned to meet at 6.45. The conference met later and the following statement by Apostle G. T. Griffiths was presented to the meeting. In answer to a query respecting the prerogatives and recognition of the British Isles Mission conference said: "I called the attention of this assembly to resolution 352 of Book of Resolutions, 'Resolved that this committee recommends that mission and district conferences may be composed of both the ministry and members residing within the limits of said conferences and that such shall be entitled to voice and vote; or they may, if such bodies shall deem it best for their interest, adopt the rules governing the composition and organization of General Conference as set forth in the Rules of Order and Rules of Representation.'" Firstly, We learn from this resolution that the General Conference recognizes mission conferences, Secondly, that the priesthood and the membership can have voice and vote, this matter to be decided by the conferences themselves. Thirdly, that they have a right to adopt rules to govern themselves providing, of course, that said rules are not in conflict with the rules governing the general church. Therefore, every member composing such conferences shall be submissive to the rules or by-laws adopted for the government of the said body, as it would be bad policy and detrimental to our position if the minority would not subject itself to the rules adopted by the majority. All Latter Day Saints are supposed to be governed by the laws of common consent. In case any member of the body should be of the opinion that any rule adopted by the majority is in conflict with the general laws of the church, he should make his grievance known to the president of the mission, who by virtue of his appointment is president of the mission conference, and ask for his decision thereon, and should the decision of the president be unsatisfactory to the party appealing, he should then appeal from the decision to the quorum of the twelve at its next sitting, which will take up the matter and pass upon it in due course. In the meantime all parties concerned should be patient and be willing to abide by the decision, whether it be favorable or unfavorable, and thereby avoid unnecessary controversy and contention in the mission. As minister in charge I shall expect all the traveling ministry to respect the rules adopted by the mission conference, and in case they are not in harmony with any of the said rules that they will proceed according to the course that I have herein outlined. What applies to the traveling ministry also applies to others that are members of the said mission conferences. If any person or persons persist in opposing any of the said rules and fail to labor in harmony with the instructions herein given, thereby causing dissension and contention in the mission, I shall feel it to be my duty to place such under silence till the matter has been adjusted by the higher authorities of the church. In conclusion I may say that I do not anticipate that I shall ever have occasion to resort to such a course. Brother Griffiths, in speaking to the traveling ministry, said that he would lean heavily upon them. He said that he would visit the branches and would seek to be in union with the Saints. Bro. William Newton, and Thomas Taylor next administered the ordinance for the sick to Brother Armstrong and then Bro. T. J. Trapp was ordained second counselor to the president of the Sixth Quorum of priests by Apostles J. W. Rush-ton and G. T. Griffiths. Adjourned. Elder W. R. Armstrong, mission secretary, 6 January street, C upon M, Manchester, England.

MOBILE.—District met in conference with the Bay Minnette Branch, December 10, 1910, at 10 a. m.; district president W. L. Booker in the chair. In the absence of the district secretary, Bro. Albert Warr was chosen clerk pro tem, with the right to choose his assistant. Bro. A. G. Miller was chosen assistant. Motion prevailed to grant all visiting members the right of deliberation in the meetings. Reports from the different branches were heard: Three Rivers 132, Bay Minnette 120, Theodore 96, Horse Shoe 11. Elders reporting: A. E. Vanleave baptized 7, G. W. Sherman, O. O. Tillman, W. L. Booker, F. P. Scarelliff, W. J. Booker baptized 2, G. T. Chute, F. M. Slover. Priests reporting: A. G. Miller, Lester Miller, Teacher D. W. Sherman. Bishop's agent report. Collected for tithing and free will offerings since last report, \$52.85; on hand last report, \$54.75. Paid out to Sr. N. L. Booker \$54. Money orders, 36 cents; to W. T. Pounds \$10. Due church, \$42.24. Motion prevailed to

elect three as a committee, consisting of G. T. Chute, W. J. Booker, and E. A. Bankester, to audit the Bishop's agent's books. Committee reported as finding the report correct. Report of the tent committee was heard, collected, \$12.50. Motion prevailed to elect Bro. and Sr. A. E. Vanleave on the tent committee. Motion prevailed to declare the Perseverance Branch disorganized, and the members become the members of the Bay Minnette Branch; all the members to be given letter of removal from the Bay Minnette Branch, if requested. Motion prevailed that the secretary of the district be requested to call upon the clerk of the Perseverance Branch to send all records and documents to the clerk of the Bay Minnette Branch. Motion prevailed that the ordination of Bro. Martin King to the office of elder be left in the hands of the district president. Motion prevailed that the district president make provisions for the ordination of Bro. James Cooper to the office of priest, and Bro. James Chestnut to the office of teacher. Meeting adjourned until 3.30 p. m., after which it was called to order by W. L. Booker. Song number 34 in Zion's Praises was sung. Minutes of the morning's session were read and accepted. Theodore Branch and Bay Minnette Branch were nominated for the next conference. Theodore was decided upon. Motion prevailed to leave the time of the next conference in the hands of the district president. Preaching at 7 by A. G. Miller and F. M. Slover. Prayer meeting at 4 p. m., W. L. Booker in charge. Meeting adjourned to meet with the Theodore Branch at the call of the district president.

Conference Notices.

Northern Wisconsin district conference will be held at Porcupine, Pepin County, Wisconsin, ten miles west of Durand, Wisconsin, February 4 and 5, 1911, at 10 a. m. Branches and officers take notice and send all reports on time to W. A. McDowell, Arkansas, Wisconsin, Route 2, care of O. D. Sanoe. W. A. McDowell, district president.

Conference of the Northeastern Kansas District will meet with the Topelka, Kansas, Branch, at 10.30 a. m., Saturday, February 11, 1911. The ministry and branch clerks will please send reports to district secretary at Fanning, Kansas. Samuel Twombly, district president; Frank G. Hedrick, secretary.

Convention Notices.

The Religio and Sunday School conventions of the Northern Nebraska District will be held at Omaha, January 19, 20, 1911. Thursday, 8 p. m., joint session; Friday, 10 a. m., Sunday school business session; 2.30 p. m., Religio business session; 8 p. m. joint session. Mrs. M. A. Peterson, district secretary, 1816 North Eighteenth street, Omaha, Nebraska.

Notice.

If anyone in the Pottawattamie District wishes me to assist in holding a series of meetings, a letter addressed to Little Sioux, Iowa, will find me.

J. C. CRABB.

Notice to Stake and District Secretaries.

ZION'S RELIGIO-LITERARY SOCIETY.

Please remember that the first of the year is the time for your annual report to the General Secretary. These reports should be prompt, as a delay by you in reporting to the secretary may cause her delay in getting her report ready for the General Convention. There is nothing better than being on time in these matters. Be sure to give names of stake, district, or local if not in an organized district; enrollment, average attendance, home class members, and list of officers with their addresses.

MRS. M. A. ETZENHOUSER, *General Secretary*.
INDEPENDENCE, MISSOURI.

Important Notice.

Saints of Southern Indiana District will please take notice that I am moving back to New Albany. Please send all mail and tithing to my new address. Please destroy all old addresses, as this notice will also be for all others interested.

JOHN ZAHND.
NEW ALBANY, INDIANA, General Delivery.

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Died.

HOLT.—Charles Holt was born February 3, 1869, at Selford, Lincolnshire, England, and died November 27, in the Saint Francis Hospital, Kewanee, as the result of a sad accident in the Kewanee coal mine. He was married to Sarah Ellen Davis in 1892, and united with the Reorganized Church September 3, 1893, being baptized by his brother-in-law Elder William Willets. He had lived in Kewanee the last twelve years. He leaves to mourn a wife, two daughters, two sons, also his mother in California, besides a host of relatives and friends, as was in evidence at the funeral when the church was filled in the auditorium and basement, besides a number who could not get admittance. The funeral was one of the largest held in this city. The service was in charge of Brethren Arber and John Chisnall. The sermon was preached by Bro. Joseph Arber. Our brother was highly esteemed by all. He was an affectionate husband and father. In the funeral procession were members of the Miners' Union, the Boilermakers' Union, and the Odd Fellows, who had charge at the grave. Burial was at the Pleasant View Cemetery.

FRY.—Henry Fry was born in Clay County, Indiana, May 28, 1833, and died November 23, 1910, at his home in Missouri Valley, after an illness of five weeks, aged 77 years, 7 months, 26 days. Came to Harrison County, Iowa, in 1854, married Lucinda Coon November 4, 1858. To this union seven children came, of whom four sons, Henry L., George E., James R. and Lorenzo, with his wife remain. He united with the church October 5, 1890. Funeral services from the home, November 25. Sermon by D. R. Chambers, assisted by J. S. McDonald.

CHIMNEY.—Byron Chimney was born in Marion County, Iowa, and died December 22, 1910. Was married to Miss Elizabeth Donaldson by Henry Kemp in 1887; to this union were born 3 sons and 1 daughter. One son preceded the father to the better land. He was baptized in 1891, by Henry Kemp, at Thurman, Iowa. Funeral services were held at Mount Zion Church, by N. J. Mortimore.

BATEMAN.—Fray Arnold Bateman, son of Mr. Andrew J. and Sr. Ida Bell Bateman, was born May 1, 1907, died December 16, 1910, of membranous croup, near Depew, Douglas County, Missouri. Funeral service at the home of Bro. and Sr. C. C. Walker, by Elder J. C. Chrestensen. The remains were laid to rest in the chapel cemetery.

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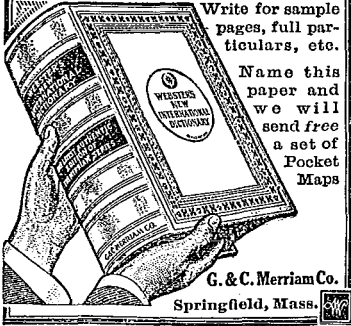
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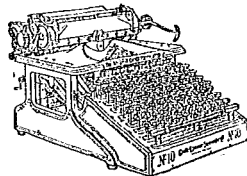
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, JANUARY 11, 1911

NUMBER 2

Editorial

HERESY.

SERMON BY ELDER ELBERT A. SMITH, DELIVERED
NOVEMBER 20, 1910, AT LAMONI, IOWA.

REPORTED BY ESTELLA WIGHT.

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

I have read a part of the twenty-fourth chapter of Acts. Please notice especially these words:

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

HERESY DEFINED.

The subject that I have selected for our consideration this morning is heresy. In the past I have met people, some of them members of our own church, men of an independent turn of mind, who have taken pleasure in announcing, or at least intimating, that they were heretics. Now I presume these men did not mean just what they said. I take it that they were simply playing at heresy, because heresy is a grave and serious error. Heresy is thus defined: "Rejection of or erroneous belief in regard to some fundamental belief or doctrine."

Heresy in the Christian church, then, would be rejection of or erroneous belief regarding some fundamental doctrine of Christ's religion. And it is further defined in the Scriptures, in Galatians, the fifth chapter, beginning with the 19th verse:

Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, *heresies*, envyings, murders, drunkenness, revelings, and such like.

We find heresy there classed with such sins as idolatry, adultery, and murder; and in the third chapter of Titus we read this:

A man that is an *heretic* after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.

We learn, then, that the heretic has no fellowship in the church of God by right, and I believe that when we turn back the pages of history we will find more to sustain us in the idea that heresy is a great crime and sin. You remember what Paul said concerning the church in his day; that he knew that after his departure grievous wolves should enter in, not sparing the flock, and even among themselves men should arise teaching perverse things to draw away disciples. When we read profane history of the church, we find that there arose within the church among other heretics those known as the Nicolaitans, whose doctrine the Bible tells us God hated. Cruden and other authorities tell us that their heresy was a community of wives; and we need but to turn back the pages of our own history, less than seventy years, and we will discover that certain heresies of a similar nature were introduced into the church, bringing great disaster, so much so that the period of time from 1844 until 1852 was known as the dark and cloudy day, and the very life of the church seemed to be threatened.

THE STRAIGHT AND NARROW PATH.

How can heresy be anything else than dangerous when it is a departure from the doctrine of Christ—a rejection of fundamental principles? We speak about the plan of salvation as the "straight and narrow path." We get that idea from the statement that Christ made: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Now there is one thought in connection with that statement of a straight and narrow path that I have never heard expressed by anyone, and that is: that when you find a straight path it is one that has been laid out with care and thought. You never saw a path across the plains made by the cowboys, or a trail made by the stage, or a road through the forest, that was straight. When men proceed without care and others follow them, they follow the line of least

resistance, going here and there around obstacles. You notice the path running diagonally across the church park out here and you will find that it is quite straight; but some one set the trees out in straight rows and this formed a guide for the feet of those who made the path across the lot. But where men have not had a guide, they have not made a straight path. If you find a roadway anywhere that is absolutely straight, you can realize that it has been laid down by survey, or in some other way with care and forethought.

And so, when we speak of the plan of salvation, of the straight and narrow way, we realize that Christ himself laid it down with precision in the approved manner, and that he laid it down with care and forethought, in harmony with everlasting and divine truth, and the very least departure from that straight and narrow way will produce a crooked path, and will be correspondingly dangerous. And that is what heresy is, a departure from the straight and narrow path, either individually or collectively.

But I call your attention to the fact that while there is heresy that is heresy, there is also that which is only *called* heresy of men; and that is the confession of Paul, "after the way which they *call* heresy, so worship I the God of my fathers." This is his justification, "believing all things which are written in the law and in the prophets."

OUR EXPERIENCE.

I believe that our experience and the experience of the church, and especially the early leaders in the church, has in many things paralleled the experience of Paul. Let us recount the events that led up to this declaration of his, and observe the parallel.

The events that led up to this declaration of his are recorded in some two or three chapters of the book of Acts. We find that in the first place Paul went up to the temple to purify himself and worship God as was his right. But when the Jews heard that he was in the temple they rushed together with one accord, and under the excuse that he was polluting the temple, they dragged him out into the street and began beating him to death. Now will you not think of that for a moment? These men were those of whom Christ said that they were hypocrites; that they were whited sepulchers; pleasing externally, but inwardly filled with dead men's bones and all manner of corruption. They were afraid that Paul would pollute their temple. Paul—perhaps the only chosen and authorized representative of God that went into the temple that day, unless we include those men who went with him as his comrades.

But we fully believe that we have had a similar experience in this day, when our representative went to the federation of churches that met in Philadelphia, representing many different religious denom-

inations, and the people representing those churches were afraid to let us in. And when we have been rejected by ministerial alliances in various places. We will not dwell on the situation. I believe that you can see the parallel.

Those men dragged Paul out and began beating him to death, but the chief captain of the Roman soldiers, hearing the commotion, came rushing down with his soldiers and rescued him from their hands, and took him up the steps into the castle. But Paul, although this mob was following after him so that the soldiers were obliged to carry him, could not be silent. He was a man that was irrepressible. They never could silence Paul. He wanted one more word, and they granted him the word, so he came out and stood on the stairs and beckoned the people, and when he got silence he addressed them, and related to them his religious experience; told them how Christ had appeared to him and commissioned him to preach his gospel. And when they had heard him until they could endure it no longer they tore off their clothes, and cried out, and cast dust into the air. Was not that a bright and reasonable thing to do? When they could not meet him in debate or argument they threw dust in the air. Yet I believe we have seen that to-day. We have seen the dust thrown in the air when men could not meet our argument.

The captain took Paul away, and on the next day he was presented before a council of the Jews, both Pharisees and Sadducees, who were to judge his acts. They listened to the charge that was made against him, and unto the plea that he made. But Paul was a shrewd man and did not hesitate to take advantage of circumstances when he could do so justly, and he saw that the council was divided against itself. There were some Pharisees and some Sadducees, and while the Pharisees believed in the resurrection, the Sadducees did not believe in the resurrection, and yet both called Paul a heretic. They were divided among themselves on fundamental principles, and so it is absolutely certain that some of them themselves were heretics; one or the other had departed from the fundamental principles of the doctrine of God.

And so I believe it is with us to-day and has been for many years past. Many religious denominations brand us as heretics, but they are divided among themselves upon the fundamental principles, and it is absolutely certain that some of them are heretics, and we say to them, Before you call us heretics you must come to a unity yourselves, because some one is wrong.

And so this council broke up in a quarrel among themselves, and the chief captain took Paul away and put him in a safe place. Then these Jews, being unable to reach Paul by law, at least forty of them,

took a pledge that they would kill him. They said, "We will neither eat nor drink until we have killed Paul." They must have gone hungry and thirsty for a long time, for the chief captain took Paul away and conveyed him to the governor, so that they could not keep their vow to kill him.

You remember how it was with Joseph Smith when he was brought before the civil authorities. He was charged with sedition, just as Paul was, and sedition is defined as "conduct tending to treason; excitement of discontent toward the government." When Joseph Smith could not be reached in any other way, the people took advantage of the civil courts, and when he could not be reached by the law they took the same ground that these Jews did, and said, "If the law will not reach him, powder and bullets will," and they were more successful than the Jews were in carrying out their threat.

But we believe that our people not only have not been heretical, but they have not been guilty of sedition or treason toward civil governments. They have been loyal to their country, and they have honored the rulers of their country. When we come to questions of morals and ethics, we believe that our people have taken the lead.

For instance, you take the question of temperance, and you note that at the last election in the State of Missouri the people were called upon to vote on the question as to whether they should have a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors in the State of Missouri. They had a very warm campaign, and I want to read you an extract from a personal letter—received from President Smith just two or three days ago. He said:

I had the pleasure of voting last Tuesday on the question of prohibition in Missouri. Independence has the distinction of being the only large city in the State that went dry. It went dry by almost two hundred majority, and it was the vote in our two wards, one and four. The majority in these two wards was sufficiently large to overcome the majority for the wet in the second and third wards of one hundred and twenty-three, and give something like two hundred majority for the city.

Almost all of the residents in the two wards named are Latter Day Saints, and the vote was "dry" by a majority sufficiently large to overcome the large majority that the liquor men had in the other two wards. I understand the Saint Louis papers have made comment on that fact, and here is a quotation from the *Kansas City Times*, of November 15, just after the election:

Independence went dry by a majority of two hundred and seven. That vote is explained by the stand taken by the Reorganized Church of Latter Day Saints, whose members, including five hundred voters, declared for the abolition of saloons.

This is but one of the many questions on which I

believe we have taken a correct stand in the eyes of the world. I remember some years ago the *Kansas City Star* had an article in it which declared that the Saints were returning to Independence, and it called their return a "Mormon menace." Some one replied that the Mormons were chiefly a menace to saloons, because the saloon keepers would starve to death if they had to depend on Latter Day Saints for their patronage. I believe we have justified that vindication. The Latter Day Saints' Church is a menace. It is a menace to the saloon and the red-light district and the brewery, and all manner of vice and crime, and I say, God speed the day when we can have more power, that we can put these things down.

TWO MISTAKES.

But I return more directly to our subject, and say that in the past men were right when they abhorred heresy. These Jews were right when they abhorred heresy, because heresy is a sin. But these men and men of later years were guilty of two mistakes. The first mistake was in their method of judging heresy. They had been taught to think that the man who departed from the creeds was a heretic, whereas, he may or may not have been a heretic. That depends on whether or not the creeds were right, and the chances are that the creeds were wrong, because as a rule man-made creeds have been wrong. If they had judged men on the charge of heresy, and had taken the statements of Paul, and had determined whether or not they were in harmony with the things written in the law and the prophets, they would have taken a correct stand; but they made a mistake when they made the creeds the basis of their judgment. Men who differed from the creeds when the creeds were wrong were not heretics; they were justified in the law. But the tendency was to condemn the man who dared to differ from the creeds.

I will read an extract from the Compendium of the Laws of the Church of Scotland, published in Edinburgh in 1840, at a period when our people were being persecuted, which indicates the sentiment of the people in that day:

It is ordained, That no sort of persons, of whatever quality or degree, be permitted to speak or write against the Confession of Faith, concluded on by this Kirk, both concerning doctrine and discipline; or against that Assembly, or any act thereof, upon the pain of censure.

There was a disposition with men to prevent individuals from examining the creeds to see whether they were right or wrong, and if they did examine them and discover errors to prevent them from making it known to the people. Heresy in the popular mind represented a departure from the things in the creeds and not from the things taught in the law and in the prophets. That was simply so-called heresy.

Judged by these standards many men like Luther and Wesley and Calvin and Huss, John the Baptist, Jeremiah, and even Christ himself were condemned as heretics, and some of them were put to death.

That brings us to the next mistake that was made, and that was the method of treating the heretic; and you know what that method was. You know what they did to John Huss under the rule of the Catholic Church. They took him out, tied him to a stake, heaped fagots about him and set fire to them and burned him to death, then gathered up his ashes and scattered them over the river. You remember what the Protestants did to Servetus. They did very much the same thing with him in Geneva in 1553. Seven years ago they built a monument to him in Geneva commemorating his life; but in that age he was condemned as a heretic and put to death.

Now when I was a boy and went to school they divided humanity into five classes: savage, barbarian, semicivilized, civilized, and enlightened; and we proudly pat ourselves on the back and class ourselves as being enlightened. But there are men living to-day, and present this morning, who remember when Joseph Smith was put to death, not exactly as Huss was, but he was put to death; and it was because of his religious convictions. Brother Briggs is old enough to remember when that occurred. It was not because of his private life; it was because of the religious teachings to which he held. The trouble began at the very beginning, when he came back from his prayers and said that the angel told him that the creeds were all wrong. And I want to tell you that that statement and the fact that they held to it was the beginning and the root of all their persecution. There may have been other things that entered in, such as their opposition to slavery, and some unwise acts, but that was the root of all their trouble—the religious stand they took in opposition to accepted creeds and tenets.

These people, then, made a mistake in the past, first in their methods of judging heresy, and second in their method of treating it. We have told us in the chapter of Titus that I have quoted that the only penalty that the church could affix or bring upon a heretic was to disfellowship him, after the first and second admonition, if his crime was of sufficient importance to justify that treatment.

THE HERETIC.

The church that we represent, and I believe it is the church of God, has in the past been very liberal in its views. We trust that it always will be so. We have granted our members great latitude in their belief, and we have given them great liberty in the expression of that belief; and while there is considerable division among us on certain points we have tried no one for heresy, because the differences

have mostly been those that have not involved fundamental principles, and we should be very careful how we condemn our people who do not see as we do concerning certain things that are not fundamental in their character. We always want to be liberal in our attitude and our treatment of others, but I do hold that if there shall arise men teaching heresy of a nature that shall threaten the unity and the life of the church, or that shall destroy or injure those that shall accept it, that it is our right and privilege to deal with those individuals. I find foundation for that belief in the scripture that I have already read, and in the precedent set by the church in 1844. In the *Times and Seasons*, the official organ of the church, February 1, 1844, I find a notice signed by the First Presidency, Joseph and Hyrum Smith. It says:

As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy, and other *false and corrupt doctrines*, in the County of Lapeer, State of Michigan:

This is to notify him and the church in general, that he has been *cut off from the church* for his iniquity.

A little bit later, March 15 of the same year, the *Times and Seasons* had this notice, signed by Hyrum Smith, concerning the same doctrine:

Any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and *lose his license and membership also*.

Joseph F. Smith, president of the church in Utah, tells us that his father, Hyrum Smith, at that very time, was teaching and practicing this heresy of polygamy. I say that if that is true, then the father of Joseph F. Smith should have had a dose of his own medicine. He should have been brought before the high council, should have been tried, and his membership should have been taken from him.

I am told that Joseph Smith was teaching the same heresy at that time. I say, if that was the case, he should have been tried, and if he would not repent he should have been rejected.

However, I do not believe these charges. I will say concerning Brigham Young and others who later brought in the same heresy, answering the description given in the second chapter of Second Peter, where it is said:

There were false prophets also among the people, even as there shall be false teachers among you, who *privily* shall bring in *damnable heresies*, even denying the Lord that bought them, and bring upon themselves swift destruction, (and this was taught privately and practiced privately) that when they were brought before the quorums of the church they should have been tried and rejected as heretics. Instead of that the people accepted them as leaders and tolerated their doctrines.

But there were men who took their stand in opposition to such doctrines. They were prepared to accept all fundamental doctrines taught in the standard books, the Bible, Book of Mormon, and Doctrine and Covenants, and to reject all doctrines condemned by those books. That stand has been maintained by the Reorganization. It has placed us in a peculiar position. While we have opposed false doctrines and have clung to original standards, all the time the world, misunderstanding us, has classed us with the heretics, even as Paul was classed in his day.

So to-day, with Paul, we make our confession that after the way that men call heresy worship we the God of our fathers. With him we must find our justification in the fact that we believe all things written in the law and the prophets. We are not heretics, we are merely called heretics. We are the true enemies of heresy; the real defenders of the faith.

May God bless us and help us to follow the straight and narrow path.

NOTES AND COMMENTS.

The Central Church people, of Kansas City, are arranging for their annual missionary meetings, to be held from March 12 to 26. An effort will be made to secure Elder T. W. Williams for these services. The Kansas City Saints have made a good choice of speakers, and we trust that the meetings will be successful.

The smallest state in all Europe has been having a revolution, bloodless, political. The principality of Monaco is about eight miles square with a native resident population of only fifteen hundred souls, the voting roll to contain six hundred and fifty. But the average number of foreigners who frequent the place is fifteen thousand! and therein lies the secret of the revolution. This is a noted gambling resort which brings in a princely sum in the shape of revenue. Heretofore, Prince Albert was the ruler of the people and the most absolute monarch in the list of crowned heads. The people have the "constitution fever" and propose to overturn the regime and handle the revenue of this "gambling hell" according to their own will. The first parliament will number eighteen representatives, and it will be interesting to note whether the tone of the place will improve under democracy. They had no taxes before and Monaco has been noted as the cheapest place to live in Europe. The soil is rich and the fisheries are fine; but there have been more suicides there than in any place on earth.

On New Year's Day President Taft shook hands with 5,625 people. This was hard on the right hand and yet we can't say this was a "one-sided affair."

Original Articles

TITHING AND CONSECRATION, AS WE VIEW IT.

BY COUNSELOR GEORGE H. HILLIARD, OF THE PRESIDING BISHOPRIC.

CHAPTER 6.

As far back as in the days of Abraham tithing was observed among the people of God. The word, in its primary meaning, signifies tenth, a tenth of anything; especially in the Lord's work, a tenth was required. This seemed to be observed to raise means to carry on the gospel work in the days of Melchisedec and Abraham. We find this in Genesis 14: 20, and Paul in Hebrews 7, referring to it, says that he gave a tenth part of all to Melchisedec. This may refer only to the spoils Abraham had taken in his war with the kings in this case; but that being a gospel dispensation it must have been a principle of the gospel as taught by the high priest, Melchisedec, or he would not have so practiced.

We are not left in doubt, however, on this point. Alma 10: 8, Book of Mormon, says: "And it was this same Melchisedec to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all that he possessed."

This makes it plain that Abraham fully complied with this law as taught by Melchisedec. This was more than four hundred years before the law of Moses was given; hence part of the gospel. The Book of Mormon in this same connection, makes it a part of the means by which they entered into the rest of the Lord:

Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.—Alma 10: 9, 10.

By this means, and complying with the other principles of the gospel, they retained a remission of their sins, as clearly indicated in the Book of Mormon, Mosiah 2: 42-45:

And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath. . . . and see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again: it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

All things could not be done in wisdom and in order, each giving according to what he had, unless they had system, a rule, or law governing in their work. It seems this law of tithing obtained everywhere the gospel was had. Jacob understood this to be the Lord's plan when he said: "And of all that thou shalt give me I will surely give the tenth

unto thee." This part of the gospel economy was continued under the administration of the law of Moses, for the support of the ministry. Hence they were to give one tenth.

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

If this was the Lord's, and holy unto him, then when renewed to Moses for the support of the ministry, and then the ministry required to tithe the tenth they received (Nehemiah 10: 38), it must have been necessary for all to observe it. Tithing, then, in its primary sense, to supply the needy, being part of God's great plan in the days of Melchisedec and Abraham and retained in Israel under Moses, it being one of the gospel principles, must of necessity continue after the law of Moses was fulfilled in Christ. Jesus included tithing in his teaching. (See Matthew 23: 20; Luke 11: 43.) Paul also in 2 Corinthians, 8th and 9th chapters, taught giving systematically: "Every one according to that which he hath." So we read in Proverbs 3: 9: "Honor the Lord with thy substance, and with the first fruits of all thine increase." If this was a gospel principle, it would necessarily be restored when the gospel was restored again in this dispensation.

When the Lord gave the law to the church in section 42: 5, he said:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.

Now if giving one tenth was taught and practiced as a part of the gospel by Melchisedec and Abraham, as recorded in the Bible and Book of Mormon, and as we are told in the Doctrine and Covenants, as above cited, that we shall teach the principles of the gospel as contained in those books, can we omit tithing and yet be obedient to God's command?

But, say some, It does not say in section 42, "You shall pay one tenth," but says, "You shall consecrate." Yes, but it does say, before it names consecration, You shall teach what the other books contain, and both of the other books show one tenth was first taught and practiced as the law to begin with, in the gospel dispensation of Melchisedec. Then consecration came in afterwards.

First we read, Abraham paid one tenth, then afterwards, "tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." Now because Abraham may have tithed himself of all his

surplus property or consecrated all above what he had need, it did not nullify the giving of one tenth, as exemplified in the case of Jacob, the grandson of Abraham, and his posterity after him. And because they were told on this continent that Abraham paid one tenth of all that he possessed, without making that part of the law void, they could do like Abraham, turn over all above what they had need, and thus go on to perfection.

The people never can comprehend all at once, hence we advance step by step. When the Lord gave the law in section 42, we already had the law of tithing in the other books which he cited and commanded us to teach. Joseph had men with various opinions to deal with then, as we have now, and those different opinions were no doubt the cause of the question being asked in 1838, when they were gathering at Far West, contemplating the building of a house and a city to the Lord. It was not unreasonable, in my judgment, for them to ask, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?" They already understood *the law* of tithing.

Now he requires all their surplus property, and tells what it is for. The conditions and the work now required it. All they could do was demanded; and after they should turn over as a tithe all their surplus property, or consecrate all above what they had need as stated in section 42: 10, which is the same thing in effect and for the same purpose; then the primary law of tithing for the priesthood would still be in force, as it was before the special work of building a house unto the Lord or laying the foundation of Zion had begun. While we build the house and city the priesthood who give all their time must live, and there is no special amount or allowance provided for in the law for them,—only their just wants and needs. And they are to receive the tithes of the people, pay their tithing out of that (Nehemiah 10), and then consecrate the balance above their needs when the law is fully kept. Or as in section 70, they may live from the proceeds of their work in the literary department, and then if there be more than they need, it shall be consecrated, as all others should do, for the poor and needy. And, "None are exempt from this law who belong to the church of the living God."

Sections 106 and 42 are in perfect harmony, as we view it. Section 42 says we shall teach the principles of the gospel as contained in the Bible and Book of Mormon. They both teach tithing and consecration to be carried out, as we reach the conditions requiring it. Section 106 teaches both tithing and consecration in itself, and the fact that it is more full in its statements does not make it contradict the other revelations. The Lord says:

The Book of Doctrine and Covenants as accepted by the

church (and it was accepted by resolution in 1878) was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.”

There was a controversy about section 106 at the time the above revelation was given. Some thought it was not in harmony with other revelations; but it, with all the other revelations in the book, also the Bible and Book of Mormon, had been accepted by the church, and the bishopric were willing to be governed by the books, believing then, as we do now, that they were in perfect harmony.

This was the Lord's opportunity to speak and settle this controversy. He did speak, and he said the Book of Doctrine and Covenants as accepted by the church was to guide the advice and counsel of the bishopric, taken as a whole. This should be sufficient for every man that is in the faith, when this section 106 was the one questioned at the time, and the Lord said to take all of them as accepted by the church. Let us stand by what the Lord has said, pay our tithing, one tenth of our increase, or what we have when we come into the church, file our inventory with the bishop, turn over our surplus property, as the time has come to do that, then go on making what we can in righteousness, and pay our tithing as required.

When we have thus rendered an account of our stewardship in time, as provided for in section 72: 1, and it has been decided by those appointed by the Lord in council with ourselves, what our just needs are, we can then move forward in our stewardship, with a realization that what we keep is consecrated to the Lord as fully as the surplus we turn over for the benefit of some one else; so we are accountable to God as stewards over our own property as agreed upon, or what we may receive from the bishop, if we had not enough for our just needs and wants.

Thus our individual responsibility continues, and all work together with God with the one object in view, that is, the building up of Zion and establishing God's kingdom on earth. Then every man will labor for Zion that labors in Zion, and he will consecrate all he can spare, as well as pay his tithing at the beginning, and cheerfully keep his tithing paid on his increase, and just as cheerfully consecrate and turn over into the Lord's common treasury all he can spare from time to time, so that the poor may be provided for, and equality be brought in and preserved, and the law of God be honored.

Those needing much in their stewardship should not waste any means or lavish it on themselves for their own aggrandizement, no more than those who need but little. Neither one should waste anything, but their ambitions should be to see how much they can put into the Lord's treasury, reserving for themselves only enough to make them comfortable and carry on their work successfully. Then no man would exhibit a desire for personal gain, but all be one in desire and object, seeking to build up Zion, and make everyone comfortable and happy; thus exemplifying our love for God and each other by what we do.

The Lord made Martin Harris an example unto the church, as stated in section 58: 7. It reads: "It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church." Also in section 18: 5 we find he "was required to turn over part of his land" and tells how much. "Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family." This clearly defines the amount the Lord requires him to impart and the amount he shall retain. This is in perfect harmony with the law as given in section 42: 8, 9, 10.

And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, . . . and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, . . . every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family. And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.

Again, paragraph 14:

And if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.

This would bring equality, and make us one in Christ.

"By this shall all men know that ye are my disciples, if ye have love one to another."

So let it be. To this end let us work and pray.

G. H. HILLIARD, *of the Bishopric.*

INDEPENDENCE, MISSOURI, October, 1908.

We note that man is now paying his tribute to the air. He competes with the birds at his peril. Twenty-nine aviators were killed during 1910. Many of these deaths came as the result of indulging in the spiral glide and other extrahazardous maneuvers practiced merely to excite and please the spectators. The spectators got the thrills for which they paid, but at a terrible price.

Mothers' Home Column

Advisory Board, Daughters of Zion.

EDITED BY FRANCES.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Questionable Jokes Work Havoc in Homes.

When a war vessel blows up in a harbor, especially in the vicinity of Port Arthur, it is safe to believe that a torpedo has done the mischief. But when a home breaks up in a community the neighbors are left to guess which one of a hundred secret vices was to blame.

There is one such vice that seldom comes to light even in the most public trials for divorce. I fact, the principals in the tragedy may not themselves be able to trace the final disaster to its true root. But a very close student of human life has, over and over again, seen the most sacred ties broken by the curse of the "impure story."

One of the first misdemeanors committed by the average man in his married life is that of telling his young bride some unseemly joke that he has heard from the companions of his bachelor days. There may be women who are used to this disagreeable form of wit and have a natural relish for it, but they are few and far between, and it is only her timidity and the natural fear of offending her husband that prevent the average American girl from showing the disgust she feels at hearing this first exhibition of coarseness from the man she has just promised to "love, cherish, and obey."

It would be a heroic and worthy act on the part of every young bride to nip that habit in the bud with a fine flash of anger, and to forbid her husband telling her any story after her marriage that he would not tell her before. For if she listens once she is lost. Nothing is more natural and inevitable than for a man to judge a woman by himself. If his own heart is impure he believes the same elements are only dormant, if not really active, in his wife's. If, therefore, she laughs "out of consideration," he thinks she does it out of approbation, and tells her another and another until she has lost the right to protest.

Has anyone ever measured the corrupting power of impure stories? They spoil the banquets where they are told. They pollute the very atmosphere of student's rooms and business men's offices. No man who actually rolls a filthy joke like a sweet morsel under his tongue can be a Christian gentleman. This hideous vice is nothing better than the turkey buzzard's love for carrion.

But if the influence of this accursed style of wit is so destructive of genuine manhood, what must be its influence upon womanhood and homes? For at last women become infected with the virus! No one is absolutely immune. The constant hearing of these stories at first blunts sensibilities and afterwards creates a relish, for women can be taught to love the morbid and the horrible in spite of their sex. Gradually the finer fibers of their moral natures are broken down, and they begin to tell the stories to which they formerly only listened.

The curse of the impure story lies in the holding up of sacred things to ridicule, for ridicule is the deadliest foe of holiness. When the Romans began to laugh at their sacred chickens the imperial city fell. When the children are permitted to make fun of the church and the Bible, religion is doomed. When the sexes begin to jest about the holy mysteries

of manhood and womanhood, the days of virtue are numbered. The home is built upon the corner stone of virtue! And can you wonder that loose ideas about the latter destroy the former?

I firmly believe that every wife ought to take a strong stand about this matter. She ought to refuse to laugh. She ought to refuse to smile. Let her even refuse to listen, for nothing was ever gained by telling such a story under any circumstances. Decent people are always shocked. The person who tells it experiences regret. The effect of it is always degrading. Are there not enough pure things to laugh at? Every phase of our life has its comic aspect, and we ought to train ourselves to perceive humor and hail it with laughter, but only when it is pure. There is almost as much of heaven in a hearty laugh as in an earnest prayer. "Morally considered, laughter is next to the ten commandments." We can laugh too much, although the most of us do not laugh enough. But we can no more jest at God and death and the sexual mysteries without being corrupted than we can eat henbane or nux vomica without being poisoned.—Charles Frederic Goss, D. D.

Letter Department

PAPEETE, TAHITI, November 18, 1910.

The tract put out by the Northern States Mission of the Utah church has reached us here. It is called, "The corner stones of the Reorganization." We have a copy of Bro. H. C. Smith's Succession which is all in pieces from long, hard usage in this mission, and minus many leaves, but it serves pretty well. But we would love to have a copy of each of the late tracts advertised, "The corner stones of the Utah church," "All Brighamite roads lead to polygamy," and "Duplicity exposed," to answer the many clamorings of the natives who have been skillfully misled or deliberately lied to. For example: We have a letter in Tahiti signed by three native elders which states that they were told by a certain Utah Mormon missionary, through Mr. Frank Cutler, another Mormon elder who spoke the native tongue fluently, that Joseph Smith the Martyr helped to lay the corner stone of the Mormon temple in Salt Lake City, Utah. That is only a sample of the many things we have to meet here.

My address is Papeete, Tahiti, via San Francisco, California. Yours for the truth, of which no man should be ashamed.

H. W. SAVAGE.

WALKERVILLE, MICHIGAN.

Editors Herald: Pardon a stranger for breaking in on your valuable time. You people are doing a grand, good work—restoring the gospel of Jesus Christ, and I wish you to know what effect was left from the meetings held by J. J. Cornish here the past week. I write what I have heard others say; from substantial citizens who are tied to no church; in fact from a few who are termed unbelievers by man's gospel or church denominations:

"There would not be enough present at the other meetings to build a fire, if the Latter Day Saints would continue their meetings a month."

"I have never believed in any church, yet for true religion they come the nearest."

"I could sit here and listen all night to such spiritual food."

"That is Christ's teachings, not man's."

It must be remembered that your people are not allowed the use of the church, and that this locality is thickly settled with a class of people who say, "You and the Utah faction are the same." One minister said, "They have only changed their

name to smooth things over, and afterwards break out worse than ever on 'plurality of wives.'" And this minister is an United Brethren, I believe.

Wishing all the Saints a merry Christmas, and a happy New Year, I am,

E. L. BUNTING.

ZEALANDIA, SASKATCHEWAN.

Saints' Herald: I have been a member of the Reorganized Church of Latter Day Saints since I was a little girl. I was taught all, I believe, that was necessary to my child heart from infancy up to the age of baptism (eight years), when I, believing I was doing right, went with the other little children in our Sunday school class into the pure waters of baptism. Although I was but a little child, how well do I remember that Sabbath. 'Twas a beautiful summer day, and the sun shone brightly upon the gently moving waters, when I, robed in white garments took that most sacred step. It is a pleasant memory, to think how pure and innocent I was as I stood upon that bank. Was I not in condition to be looked upon with deep love and tenderness by the Father in heaven, who was surely pleased to see me obeying his teachings? Was I not pure enough to receive the blessings during confirmation? for he loves and blesses all little children.

Now I think back to that time and say within myself, "Why haven't I lived all of my life as pure as I did those first eight years, why have I been so careless and unconcerned to my mother's teachings of right and wrong?" 'Tis too late now; what has been done can not be undone. Carelessness closes the eye to all of this and Little Miss Evil softly presses herself nearer, closer, and leads us on, whispering her desires. Yet her arm is not very firm. Her caresses are not lasting. Do we derive more benefit from her love or from the firm, trusty arm and tender love of the all wise Father above? He knows our hearts and I ask him to be merciful to me, for I yet love him, am truly sorry for my sinful ways in the past and am trying to serve him, to show my love is to live worthy to receive his blessings to me.

Through all my life I never have felt so much of his Holy Spirit rest upon me as I have during the past few weeks, which gave me a desire to write. I was sitting in my room one evening writing about my gentle sister who was taken from our home not long ago; who, we believe, is now among the just. I was thinking of her purity and cleanliness and how I longed to visit with her, to talk and tell her about my different affairs, as she was my only sister who grew up with me.

Suddenly a feeling came over me which seemed to whisper to me and make me realize that I should put away my weak habit, which keeps me from enjoying good health. Yes, put it away and seek to purify my body in readiness to receive each and every blessing that our loving Master may see fit to place upon me.

Since then I have tried to do and live better, and He has blessed me in health and in strength. That same evening a song seemed to sound in my ears, "Oh, God, give strength to all thy Saints, and courage give them too."

He will bless us if we trust and serve him. He will bless us with understanding of his word, in the singing of his praise, and in many other ways, if we are faithful, true, and obedient. He will help us through times of trouble and sorrow, for not a sigh can rise unheeded.

Every tear will be a treasure,
Shed in sorrow or in pain;
Future skies will be the brighter
For these blinding drops of rain.

It is my prayer that I may live as he would have me to live, that when my life is ended I may be permitted to dwell among the just, where nothing is known but peace and happiness.

Yours in bonds of the gospel,

IVA B. OSLER.

HOUGHTON LAKE, MICHIGAN.

Dear Herald: As you are ever new to all who read your pages I come once more to say I am still in the faith and am trying to defend the angel's message all alone.

I wish I had tracts to distribute here as I have done in other places.

I was requested by my friend, a lady who was healed under the hand of Elder Thomas Goheen years ago, to say to the young people of the Reorganized Church of Jesus Christ that she had a daughter who is an invalid and very lonely. They live in the wood on a homestead and she is alone much of the time and has nothing to read that will rest the mind and lead to a knowledge of the law of the gospel. She will not be able to answer your letters but if you will tell her something of the gospel and of your home and the light you have, you may be able to show her the way into the kingdom. She wishes for Sunday school papers. She is fifteen years old, or will be in January, 1911. Send your reading and letters for her to Miss Florence M. Liby, Houghton Lake, Michigan.

Dear Saints, one and all, I wish you to remember me in your prayers as I am going blind fast, and have not the privilege of calling on the elders that I may be healed as I have been before, but I believe that as I wish to obey, that through the prayers of the Saints I may be kept from total blindness. I will close now hoping that this place may soon have the gospel and many may obey.

Your sister,

MRS. A. B. HAWLEY.

Editors Herald: Why do we sin when the wages of sin is death? Christ told us this, and we have seen and proved it to be true. Why not travel the pathway of life, and life eternal? The sight of death makes us shrink and shudder, no matter where or in what form we find it. Look in the cities; in the dens of vice and crime; and oh, how short the lives of those that visit there! Look at those that visit the saloon. See the faces of the ones that enter, and look again after having spent a few hours there. You can fairly see sickness and death. Look at the cigarette smoker. The first one makes him sick, and sickness means death. Look at the youth that uses them. Many are stunned from the effects; that also is the mark of death. Why begin to die before they are grown? They are not sinning and dying alone; they also help others to die. See the mother, the wife, the child of the man that drinks. Mother who loved him best, whose hairs are gray, are made whiter from sorrow and mourning, and her days are shortened. Wife, who worries and works without proper food and clothing, whether sick or well. Who shall say death does not visit her sooner and maybe a welcome visitor, too? Children are born with the desire to sin; and so sin and death are multiplied.

No wonder that to-day, after the world has stood two thousand years, we find it filled with sin, and death claims more people at fifty than over. This is not always caused by the greater sins, but by the smaller ones also. One does not jump from a stage of purity into the blackest of sin, but little by little we sin until we are surprised at how far we have gone. So let us be thoughtful and earnest, be careful of what we do and what we cause others to do.

I once knew a young couple living near us who tried sin. God had been kind to them. She had a beautiful face and form. She had a talent to appear well. She could have lived

a life of usefulness, but she chose the darker way. She and her young husband started a saloon, and she in her youth and beauty tended bar. Her life was short, only a couple of years. She died, and soon he followed. The building stands empty, and has for years, and is a monument of them and their works; and it is decaying, and as I pass it, I find myself saying, "The wages of sin is death"; not only carnally, but spiritually. What a contrast between that life and one lighted by the Spirit of God!

A young man lately passing away said to his mother, who was a member of the church: "I am sorry I did not do different, but it is too late." About the same time I read in the HERALD of a sister who, passing into the valley of the shadow of death said, "Tell all my friends good-bye; also tell them not to mourn for me." Her last words being those of her favorite song, "Abide with me." I closed my eyes and thought I had not lived as well as I might that day, and I asked myself why? Why do I sin? Why do we sin, and when we see and know the wages of sin is death? And when we live faithfully we enjoy the sweet influence of the divine Spirit, even in the darkest times of trial and death. And we can say, "Oh death, where is thy sting; oh grave, where is thy victory!"

Christ came to give life and give it more abundantly. Let us help him in his mission, and some day it will be said of us as it is of him, "He is not dead, but risen." As I write I feel the divine influence penetrating my very soul, springing up within me as a well of living water, giving me the assurance of the truthfulness of this work. Oh, that I may live faithfully, together with you! Let us put down sin. Let us not wait until it is too late. Let us do it now, in my prayer in Jesus' name.

SISTER B.

LOS ANGELES, CALIFORNIA, December, 1910.

Dear Herald: Since coming into the church of Christ many questions confronted me as to how I could live such a life as a true Saint should live, all of which the Holy Spirit answered with a passage of Scripture. While meditating on the passage which speaks of bringing every thought in captivity with Christ, (2 Corinthians 10: 5) I asked myself how I could perform other duties, and keep all my thoughts on Christ; for if they were not *all* in Christ, how could my thoughts be in captivity to him; and that being the case, how could I distinguish the difference between the thought that was sin, and the thought that was not sin. And the Holy Spirit answered, "He will reveal even this unto you."

Sometime afterwards the dear Lord very graciously filled me with the Holy Spirit and oh! I can not express the rapture of joy that filled my soul, and, in this exceeding great joy it was easy to keep my thoughts occupied with Jesus. But had that joy not diminished (as it did) I should be living on feeling and not on faith, and I would never be anything but a babe in Christ. Like the flowers, I would droop and die with too much sunshine and no rain. The storm and cloud only make me more strong in the faith of Christ Jesus.

I am now standing on the words of the Lord and not on feeling only and it is not so easy to keep my thoughts all on Jesus. Sometimes I awaken and find that every thought is not in captivity with Christ. Then came the Holy Spirit and revealed to me that every legitimate or necessary thought for the performance of any duty, was as much in captivity with Christ as the thought given to Christ himself. We must feed on meat and not always on milk (1 Corinthians 3: 2) if we would grow into a full manhood or womanhood in Christ Jesus. It is the storms that beat against the oak that makes it the giant that it is. So the Lord teaches us by diminishing the joy, to stand on his word and not on feeling.

We must make it a daily duty to refer everything to him, and watch for his answer. If we do this he will never fail to let us know what his will is for us. Perhaps some one may ask how thoughts spent on duty became sin. First, because every thought given to duty (or any other object) not needed for the accomplishment of the same, becomes at once unnecessary, therefore unprofitable, and there is nothing unprofitable in God's order of things. Second. They are robbers, they rob the soul of the sweet companionship with the Father and his Son, our precious Lord Jesus Christ. They rob God of the glory in our lives, that rightly belong to him. Third. The Holy Spirit can not get a hearing and is grieved.

In my case I am pleading with God for complete victory. When the Lord granted me deliverance I was drawn very close to him, and he revealed to me myriads of evil spirits, which were so crowded together that it did not seem possible for another to find standing room. Many of them were very busy. I had no feeling of fear, but perfect quietness, so that I was enabled to watch them, and as I did so I saw they were tracking the footsteps of the Saints. My first thoughts were if only God's people knew what was back of them how much more alert they would be. They would not be so frivolous as many of them are. Thus the Holy Spirit showed me that one of these evil spirits was interested in every unprofitable thought. I saw the thought personified and not as an idea, and that the larger part of them were enemies to our cause. Thus the Holy Spirit revealed a great battle to be waged in each Saints' heart and mind. It made me tremble as I realized the magnitude of it. I felt like crying out, "Who is sufficient for these things?"

Dear readers, do you realize what this means? Shall we not press on toward the mark of that Holy One. Paul says, Let us cleanse ourselves from all filthiness of the flesh, and spirit. We can only do this as we yield our minds as well as hearts up to the working of the Holy Ghost. Can any of us look into the face of our blessed Redeemer and say, "Every thought is under thy control?" Will you not help me by your prayers and be yourself one who will through the power of the Holy Spirit press on to the point where God can look upon us and say, "In thee I am well pleased."

Do you say I can not reach that high altitude of grace? Is he not able to do exceedingly, abundantly above all that we can ask or think? Does not the word assure us that greater is he that is in us, than he that is in the world? Shall he command and it not be done? He commanded and it stood fast. He never gives a command, but he will give the power if it is sought for. So let us come boldly to the "throne of grace." Oh, for such a baptism of the Holy Spirit that will sweep away the consciousness of the sense life! The writer longs for that purity of spirit that is transparency itself. Shall we all strive for it? Dear Saints, pray for me.

MRS. O. L. ROCKHOLD.

LOS ANGELES, CAL., 1011 Denver avenue, December, 1910.

Editors Herald: As this is my first attempt to write to the paper, I thought I would tell you how the work is going on. There are only a few here, but we meet and have our prayer meetings, and the little flock have not been scattered abroad as yet. When I hear another gospel, which is not another, but some in trying to trouble us pervert it; but God has not left us as yet, and he will not leave anyone else if they seek and ask for the old paths wherein is the right way. How much you hear people say, Something new; something new; but the old mouthpiece of God says, Seek and ask for the old paths; and I am glad that God has kept that saying, for our little flock have found rest to their souls. As I read different letters in the HERALD they too have asked for the old paths. I often hear people say, How can those Latter

Day Saints enjoy themselves so well when so much mud is thrown at them? My reply is this, Did Joseph the son of Jacob not suffer the heaviest of punishment when his brothers sold him and then lied to his father? Did not that woman in the hands of the Devil cause him to be cast into prison through a lie, the same sin that caused his father grief? But what say the Scriptures about him? But God was with him; all because he sought and asked for the old paths and walked in them.

Yes, we will take the Savior's day, and what did he do? Why, he established the old paths; and, thank God, there were souls made to rejoice in them. But it was not very long till they forgot the old paths. Take our day, since Elias has restored all things, and what did he restore? Thank God, it was the old paths; but, sorry to say, some have forgotten the old paths and have taken up filthy practices. But some still are made to rejoice in the old paths.

I have a clipping from my county paper that is good proof for the Book of Mormon; yes, "he hath not left himself without witnesses." A farmer near my home found two skeletons which were eight feet long, and a piece of money minted eight hundred years before Christ. I will try to get a post-card of it, if I can, and a written testimony from the party. I wish all the Saints godspeed. Yours truly in the one faith,
FERDINAND MORRIS.

SYDNEY, NEW SOUTH WALES, AUSTRALIA, October 29, 1910.

Editors Herald: I have been impressed very much of late to write pertaining to a dream I had about two years ago, it not being a personal one, but one which to my mind has something to do with the things happening in the world at the present time. Towards the latter part of the year 1908, I thought I was standing in my yard one night, looking towards the western sky, when suddenly my attention was drawn to the eastern sky, and there I saw a very large, black object. I said to myself, That is a bird; it is an eagle, the land of America. Then there came small stars and stripes on the black wings, like lights, forming a flag. I said, This is the flag of America. Then there appeared an admiral's hat, pointed at each end, with plumes in it, and a sword was hanging at the right end of it. This hat was all light, and was transparent, so that I could see the blackness through it as it passed up and down from one end to the other, and I again spoke saying, This is our king's hat; he will either die, or else lose his position; all these things gradually passed away, as the black object was passing I turned to walk inside our house, saying to myself, Signs of the times. Since then the king of England has passed away, and only recently another king has lost his position. While I have my own ideas concerning this dream, I would thank any Saint if they could give the interpretation of it.

F. POTTER.

220 EVANS STREET, ROZELLE.

SPRINGVIEW, NEBRASKA.

Editors Herald: I feel impressed to write you a few lines of encouragement in regard to the latter day work. It pays us to live a saintly life, and keep all his commandments. About three weeks ago I had so many trials and was so troubled with pains in my face and lungs I could hardly stand it. I had been praying all the time for relief, and in the morning I bade my crippled boy good-bye when he started to school, a mile and a half away, and he said: "Good-bye, I have to go all my life on crutches, but maybe God will help me," and then he ran off to school. The boy seemed happy, but I don't see why his feet had to be frozen, or why they could not be healed like people were in Christ's time. Then

doubtings came into my mind. Is this church the true one, or are others as good? I finally went to God and asked him to comfort me and to bless my boy, and he did. I soon felt like singing, and I felt that God had a purpose in permitting my boy to be crippled, so that he might make him useful, although he was a cripple.

Later on in the day I took very sick and I could only say, "Lord, have mercy on a weak worm of the dust," and then a warm sensation came over me and I began to exhort my relatives to live better. I was shown Moses when he went through the Red Sea. It was an open vision, true as life, and the words came to me in an unknown tongue, and I said many things I am not able to write at present, I was healed of my sickness and have been well ever since.

Will some one send some church publications to me to give to my neighbors to read. This is quite a town, and the people all seem common and friendly. Maybe I can prepare a way for a Latter Day Saint minister.
ANNA CULBERTSON.

FOREST, ONTARIO.

Saints' Herald: We are isolated from any branch or preaching. There are just two of us, my wife and myself, but we are trying to live as near as we can to the teaching of the Bible. I give out the church papers to people who will accept them, for them to read, and by that means hope to be the means of doing some good. We desire the prayers of the Saints, that we may be faithful to the end of the Christian journey.
HENRY HUSTON.

MONTROSE, IOWA.

Editor Saints' Herald: When I was a boy my brother and I were playing in a hollow log near Montrose. We found a snake about two feet long. I put a forked stick astride of its neck. The snake would open its mouth, and I spit tobacco juice in its mouth. The tobacco juice killed the snake.

Twenty-six years ago I joined the church; then I went to the Soldiers Home at Marshalltown. I began to study over my boyhood days, and I thought about the snake. The Book of Doctrine and Covenants says that tobacco is not made for man, so I made up my mind that I would quit using it. I quit the first day of June, 1891. I got so sick they had to take me to the hospital. For four or five days I was so sick I could not tell whether I would recover or pass away. I made up my mind I would quit if I died. The Good Book says the good Spirit can not dwell in unholy temples. My heavenly Father gave me the victory, and I have no appetite for tobacco at all.

My Savior sacrificed for me, and I will sacrifice for him. I ask the prayers of all the Saints that I may hold out faithful and endure to the end and be saved.

Your brother in the one faith,

THOMAS J. SIMPSON.

TORONTO, ONTARIO, CANADA.

Editors Herald: I am thankful to God, who has in his love and mercy brought me in contact with the angel's message, or restored gospel, and I have no use now for any of the compound mixtures of Paganism, Christianity, and priestcraft, whether it comes from Rome or any of her offspring. Yet I don't feel embittered or hold hard feelings against any others differing from me in religious matters; if so, the Spirit of God would not dwell within me, for the Holy Spirit is love, it can not be anything else, for it comes from God, who is love. And this Spirit is given to us through Jesus the Christ, for our faith, obedience, and humility in everyday life to the will of our heavenly father.

F. M. FREEMAN.

BELLAIR, ILLINOIS.

Editors Herald: Since embracing this glorious and grand work, the gospel in these last days, I am determined to press on in the good work. Those who are laboring for this have no need to concern themselves in regard to results. It is God's part of the work to give the increase; and no matter how gloomy, lowering, or forbidding the prospects, let none be discouraged.

I have felt edified in reading the church papers. Those who have endeavored to entertain *HERALD* readers have not written in vain; it has had its weight.

Let us be as children in his service; and in regard to our mother, your mother, bear patiently with all her peculiarities, infirmities of temper or disposition which may be the result of a life of care and toil.

I have a large number of *HERALDS* which I will send to anyone wanting them to read. May our heavenly Father aid our young people to be mindful and carefully heed this important command he has designed.

Bro. P. T. Plumb and Lloyd C. Moore, of the Southeastern Illinois District, came here November 26, and are preaching in the hall. Confidence, peace, and good will come to the church if we will be faithful to Him.

The good Spirit of God is moving out on the people here.

MARY A. FERGUSON.

News From Missions

KANSAS.

During the latter half of November we were in Topeka, occupying most of the time on the streets. But it became so cold we had to give up that kind of work. Then we joined Bro. Oscar Okerlind in the vicinity of Scranton. We occupied about ten days at the Rubow Schoolhouse, with moderate attendance. At this time we are carrying on two meetings; one at the church in Scranton and the other at Fostoria, five miles southwest. There is apparently good interest at Fostoria.

Bro. Swen Swenson came down from Topeka, and now we have three preachers for the two places; so we change back and forth. We are desirous of reviving the work in Scranton, and for that reason we are glad that Brother Swenson has come to our assistance. We are receiving absolutely no calls for preaching. All we get to do is what we missionaries get out and hunt up. Brother Okerlind is a good hand at hunting up new openings. There are a great many scattered Saints throughout northern Kansas, to whom we have appealed, through the church periodicals, from time to time to assist us by getting places for preaching in their vicinities; but there is no response. To some we have written personal letters, and from the majority there is no reply. The others say, "Wait a while," or, "Later on will be better." But the "later on" never seems to come.

Now that the busy season is over, we appeal to all the Saints of this field to do all they can during the winter season to extend the preaching of the word. Secure some place where you can hold meetings and then call for help.

Saints, let us all awake and be doing all we can for this work. There are forces all around us laboring for the opposition of the truth. Shall we remain inactive and indifferent while all this subtle work against God's work is going on? God forbid. The few missionaries in northern Kansas are men that are willing to work whenever there is work to do, and they are willing to put up with inconveniences and deny themselves of comforts in order to preach the gospel to the people. Will you not help and do what you can? When there are none of the missionaries near you, address all calls

for preaching to the undersigned at Holden, Missouri. The ministry in this end of the field are expecting to spend Christmas at their homes.

Yours in the gospel,

H. E. MOLER.

SCRANTON, KANSAS, December 16, 1910.

MISSOURI.

With your permission I again appear in your valuable columns. By invitation of Bro. F. T. Mussell, president of the Northeastern Missouri District, and the Bevier Branch, and by permission of Bro. I. N. White, missionary in charge, I met with the Saints at Bevier, Sunday, October 30. It was their rally day, which was a success, judging by the number present, and the interest manifested.

The study of the Sunday school lesson was taken up at 9.45 a. m., and at 10.45 the superintendent, Bro. Fred DeLong, had charge of the blackboard exercise, which was very instructive. Brother Lofty, of Moberly, gave a short and interesting talk. At 2 p. m. prayer and testimony meeting. A large attendance and a profitable time was had. At 7 p. m. the writer was the speaker; subject, "Angelic visitation." Preaching services were continued all week, over the following Sunday, with the exception of Saturday. The attendance was fair, and the interest good.

Notwithstanding there had been five months' strike, the mines having been closed, which was a hardship to business and to the families of the miners, the Saints did not forget to pay the expenses of the writer, to and from home, and those that received their patriarchal blessings paid the expenses of the stenographer. I did not like, under the circumstances, to receive the donation tendered by Brother Mussell in behalf of the branch, but I could not very well do otherwise. I pray that the offering tendered, under such conditions, will be seed sown in good ground, that will bring to the sower one hundred fold.

Bevier is one of the oldest coal mining towns on the Burlington road, between Quincy and Kansas City. If I mistake not, a half a century has passed since the hard-working, honest miner, with his life in his hand, went down into the bowels of the earth, where the rays of sunshine are never seen, and sent forth the black diamonds, that are of such great benefit to northwestern Missouri.

A large number of Saints have come and gone from Bevier. Some who hold prominent positions in the church to-day are among those that have had experience in the humble walks of life around the coal mines. Pages could be written of the marvelous love and power of God among the Saints of Bevier. The branch has nearly reached its fiftieth milestone, and to-day the name *Saint* has been made honorable and respected in the business circles, by the honest conduct of the members of the Reorganized Church of the Latter Day Saints at Bevier.

In the city of the dead, at Bevier, the remains of a large number of the faithful sons and daughters of God are waiting the resurrection morn; welcome day, and blessed hope. Among the number are the parents of our esteemed brother, G. T. Griffiths, member of the Quorum of the Twelve. Also the mother of Bro. Joseph A. Tanner, president of the High Priests' Quorum. Here also lies all that is mortal of that gifted man in music, Bro. J. T. Williams, with his faithful companion, the wife of his youth. He is the author of that soul-inspiring music, found in Saints' Hymnal, 188, to the words composed by that faithful Apostle T. W. Smith, "Oh how sweet is the soul-cheering thought." There are many in the city of the dead at Bevier that I would like to mention. It is here that our talented brother in

music, John L. Morgan, now in Hiteman, Iowa, spent his boyhood days, as did also his highly respected brother, David L., who breathed his last in Lamoni, Iowa.

Some of the leading men of all ages have come from such surroundings, and from parents who were not known outside of their immediate circle. Two of the leading presidents of the United States, Lincoln and Garfield, were born in humble homes, in days of poverty. The former was a tiller of the soil, and a wood chopper; spent the evenings, in his younger days, reading borrowed books by the light of tallow candles, and often by the light of the fireplace. The latter was a barefooted newsboy; drove a horse on the canal. Our Savior, no exception, was born in a manger, and some of his apostles were from among the poor fishermen of Galilee. Joseph Smith, the Seer, was of humble birth, and limited in education. All of the above accomplished much in life; came into the world under adverse circumstances, and in the early part of their lives labored under great obstacles, but they became men of great knowledge and understanding in their respective fields, and they were truly a blessing to mankind.

The following incident happened at Lucas, Iowa, a few years back, and contains food for thought. A Professor Thompson and wife, called at the home of Bro. J. L. Morgan, and inquired if the professor was at home. The good wife, Mrs. Morgan, answered that that was the home of John L. Morgan, and did not know the whereabouts of the professor. They were informed, however, that John L. was working at the mines. The professor and wife went to the mines; Brother Morgan was sent for; he came in his working clothes, hands and face black with honest coal dust.

"Is this Prof. J. L. Morgan?"

"No, sir. My name is John L. Morgan."

"Are you the author of the quartet to the words, 'Abide with me'?"

"I composed a quartet to the words."

This is considered by competent judges a masterpiece.

Mrs. Thompson looked upon the composer of this beautiful quartet with amazement and said, "We can not judge a man by the clothes he wears."

In a poem written in Welsh, by Bro. Dewey Lewis, of Llansamlet, Wales, entitled, "The man and not the clothes," the thought is beautifully presented, that it is the man, and not the clothes we should respect, and that we should not pass judgment upon the man because of the clothes he wears, nor be partial to the person in fine clothes. In James 2:1-4, the apostle says, "My brethren, ye can not have the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons. Now if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile [worthless] raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then in yourselves partial judges, and become evil in your thoughts?" The honest, hard toiler, with his suit of ducking or overalls, and his hands and face stained with the dust of the factory, mill, shop, railroad, farm, and coal mine, should be respected as much as the professor, teacher or minister. All are needed and should be equally honored and respected.

The local ministry at Bevier are alive in the work. There are five elders, if I mistake not. The last Sunday I was there, three of the five were away from home, fifteen to twenty-five miles, holding meetings and visiting the sick. They have several good openings, and the missionary force in that district, Brother Hansen and Brother Kelley, are in new fields and are highly spoken of. This is as it should be. The Lord said for the missionary to leave the branches and go unto new fields. If the local ministry, elders and priests in the various

branches, will spend more of their time in getting new openings and invite the missionary to occupy and assist them in keeping the interest up, in place of staying at home and urging the missionary to come to the branch, much more good would be accomplished. Leave the branches to the care of the branch and district officers, and let those who are not in charge of branches move out into new fields.

The Bevier Branch has a model deacon, Brother Hicklin, son of Bro. George Hicklin. He is usher and janitor, as well as the deacon, and his services are truly commendable. The Saints have a church building, built of cement blocks, in a good location, cost about seven thousand dollars. They have a corner lot, with dwelling houses on part of it, which bring in a monthly revenue. There is still a debt of fourteen hundred dollars on the property, but no interest. If the mines will continue to work, it will be but a short time until the debt is paid off.

The branch and district are fortunate in having with them Bro. P. T. Mussell. He is a wise and humble shepherd; stands high in the estimation of the community; is a natural leader, not only in church work, but among his fellow-workmen. He is talked of as the favorite candidate for one of the high and honorable positions in the Miners' Federation. May he not be overtaxed with responsibility, so as to hinder him from continuing as faithfully in church work in the future as he has in the past. The church has need of his services, and I believe that ere long he will be called upon to occupy with those who have presiding responsibility, because of the gifts and callings in him.

I came to Saint Joseph November 18. There are three branches and one mission in the city, with about eight hundred members enrolled. I held eight meetings in the brick church, known as the First Branch. Bro. V. M. Goodrich is pastor. He has the good will and support of the members. The Ladies' Aid Society, of whom Sr. E. E. McCormick is president (and her work is highly commendable) gave a bazaar the 6th of December. They cleared two hundred and twenty-five dollars, and still have about thirty-five dollars' worth left, which they expect to sell in a very short time.

The mission was established in Wyatt Park. Have built a small, cosy room, fourteen by twenty-six feet, on Bro. Charlie Morton's lot, Twenty-ninth and Patee, about twenty-two blocks from the brick church, Bro. C. Archibald in charge. There are several families of Saints in the neighborhood of the mission, and will appreciate the privilege to have Sunday school and services so close. In bad weather, twenty-two blocks is a long walk for the mothers and little folks, and it is expensive to take street cars. The First Branch loses quite a number of faithful members and Sunday school scholars by this. Some question the wisdom at this time, of forming the mission, and holding as many services there as at the home church. They are in favor of having the Sunday school, but think it should be held in the afternoon, so as not to weaken the school at the brick church. They also favor preaching and mid-week prayer meeting.

It is only about eight months since the Third Branch was organized, with fifty-seven charter members, and the establishing of this mission weakens the First Branch. The expense of the First Branch is forty dollars per month, besides lights, water and fuel. It is feared that the expense will become a burden. Possibly in matters of this kind, where all do not see alike, that the district authorities and missionary in charge should be consulted, for in multitude of counsel there is safety. I preached twice at the mission.

I held four meetings in the Second Branch, with fair interest. Our zealous, energetic Bro. J. L. Bear is in charge, and all seems to move along smoothly.

The Third Branch has made some remarkable progress; not

yet a year old, and not many rich with this world's goods, but they have bought a corner lot, on Third and Hickory, with two small, two-room cottages. These they rent for four dollars per month each. They built a neat, frame building, twenty-eight feet by thirty-two, and furnished it with electric light. They have ten dollars per month to pay on the property, eight of which they receive, so they have only two dollars to raise. For years prior to the organization of the branch, as a mission the rent was \$7.50 per month, and the room was much inferior to their new home. The Sisters' Aid Society are the foundation to this present property. They are still working faithfully, and with the present unity and zeal the debt will soon be cleared up. Bro. W. P. Pickering is still president, and he is a wise and faithful pastor. Bro. William Clay, with his financial ability, has made it possible for the Third Branch to be in their own house. He is a man of good, sound judgment, and is acting as deacon and treasurer.

Your brother,

WILLIAM LEWIS.

SEVENTH AND HARRIS STREETS, CAMERON, MO., Dec. 19, 1910.

JERUSALEM, PALESTINE.

We have been holding three preaching services per week since our arrival and have a fair attendance and there are a few who seem to be interested in the doctrine, but whether they will obey is another question. There is considerable prejudice being manifested on the part of the English speaking religionists. Some of them have made it their business to go among the people advising them to keep away from us and our meetings. The prospects for a branch organization here do not seem very bright at present, however it is hard to predict at this juncture what the next two or three weeks may develop.

Jerusalem has more religious fanatics within its boundary than any other city in the world, and the few people who are interested in our faith are very poor in this world's goods. Had we the means to start a hospital, or money to give away, we would have plenty of followers, as the majority are more concerned in the loaves and fishes than in true religion. Therefore you readily see with what we have to contend, nevertheless I am strongly of the opinion that the church should keep two able ministers in Palestine,—Jerusalem the objective point, one of these should have his family with him so that they could establish a home at the same time, and it will serve as a place to hold meetings until the church will be in a position to supply a more suitable place, but it would be unwise to start a work or a mission here, unless the church would heartily support it with ample means afterwards.

It is a fact that every religious body is represented in this country, and why not the true church of Jesus Christ? The Lord commanded the leading authorities of the church in a late revelation (Doctrine and Covenants 125: 12) to prosecute the missions that were opened officially during the lifetime of the Martyrs, and it is a well known fact in church history, that this mission was opened in their time, hence it is that it is the will of the Lord that this mission is to be considered by the church as now opened to us. Then why not carry out the will of the Lord, prosecute this mission? We have ministers who are willing and able to labor here. I wish to state in this connection that I am confident that the Lord directed my coming here and also Brother Pitt and especially since landing here, we have both been singularly blessed of the Lord. The Spirit of God has been with us in a marked degree, blessing our administrations. We have experienced great liberty in the preaching of the word and much peace in prayer which evidences to us that surely the Lord is much concerned with the work here, and that there is to be an ingathering in the future. Whoever is sent to labor in this

land will have to exercise great patience and faith before the Lord, as they will have to encounter many obstacles and meet much opposition in their ministry.

I have advised that Brother Pitt should continue the work begun here until the church send others to take up and continue the work at the coming April General Conference. There has been considerable excitement during the past two weeks between the Turkish government and the Bedouins, the latter have been on the war path on the other side of Jordan in the regions of the Dead Sea. They slaughtered a few hundred people; tore up railroad tracks and cut telegraph wires, so it is reported. The people of this city have been feeling uneasy and restless, but everything has calmed down now. We are all well. Sister Floyd with whom we are making our home has treated us with great kindness. A true sister indeed.

Yours in the conflict,

GOMER T. GRIFFITHS.

OHIO.

We are still interested in the angel's message as restored to earth in these latter days. Truly this is a "marvelous work and a wonder," and is causing many to say, as prophesied by the Prophet Jeremiah, 16: 19, that the Gentiles shall come from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein is no profit. This statement was made to me by a lady that did not know this statement was in the Bible. After listening to me preach several evenings she invited me to come and take dinner with her, and while talking she said, If what you teach is true, then we have been taught lies all our lives by men who claim to be called of God to teach the people. Also stated she believed we were teaching the truth if the Bible contained the word of God, which she believed it did.

I have tried to labor to the best interests of the Master's cause this conference year, according to circumstances. I have labored some in my home branch (Akron), feeling the Master had a work for me to perform here, and also feel that we were hindered some, not receiving the assistance we should have had. Some are not willing to work unless they have their favorite minister.

I have only made two new openings so far this year, and have tried to revive or reopen the work at Byesville. We had a very nice little branch there some years ago, but most all the Saints moved away, and the branch was disorganized. This is where our esteemed brother, Bishop Becker, was born into the kingdom, and was made president of the branch. His name, along with his companion's, is held in high esteem by a number I talked with, not of the faith.

Brother and Sister Gordon and daughter now live there, with whom I was domiciled, and I want to tell you they know how to make the elder feel at home. Truly the Spirit of the Lord was in that home, and they were highly spoken of by their neighbors, and all who spoke to us of them.

They got the old United Brethren church for us to hold meetings in. As soon as we got there we got out bills and billed the town, announcing our meetings. But few came; the first night about nine, if I remember aright. Tried it in the church three nights, still only the few, then concluded to try the street preaching. The next evening we occupied one hour on the street, with a good crowd and good interest. At the close of this service we invited the people to come to the church; there we occupied one hour with good liberty, still only a few came. I continued to occupy first on the street and then at the church, until we preached twenty-three sermons. The last evening, on the street, I presented to them the personality of God and where he came from, and how the Devil came into existence, and many other thoughts that were

new to them. This night we had a very large crowd. At the close of our service several came to me, handed me money, said they believed I had been telling them the truth, believed I had done much in coming to their little town, and hoped I would return.

I was told by prophecy in the Saints' meeting the Sunday before leaving for this place, that I should be blessed with great liberty in preaching in this place, inasmuch that I would be astonished at myself. This was true. I never enjoyed such liberty in my experience before. The reason assigned by the Lord himself for this was that much rubbish would have to be removed in this place before good could be done. This, as presented to me, was the traditions of men. What a blessed privilege, to labor for him who knows the hearts of all men and the needs of all places, and is willing to direct in the same.

The first part of November we left for Port Washington, about twenty-five miles south of New Philadelphia. Here we find Brother and Sister Ellwood living on what they call the Brandywine farm. Here we made two new openings, near the little town of Port Washington, the first one about three miles south of town, in a schoolhouse. Held forth here for fifteen nights, with good crowds and some interest. On Sunday nights the house was crowded, hardly standing room, the majority young people. Closed with large crowd. This night some damage was done to the seats by some of the boys, the first time this has occurred since I have been in the field. I have always had the best of order.

Then we began meetings at a schoolhouse about two miles north of this town, a German settlement, holding forth eight nights with good liberty and good interest, using my chart illustrating the two ways. This is the chart gotten up by Brother Curtis; used this also at the other schoolhouse. I find this a good help in getting the attention of the people, and impressing the thoughts upon their minds. Closed with strong invitation to return, two different parties inviting me, when I returned, to make my home with them. Here I left a good interest, among some of the best people in the community. Some may say, Why did you not stay while there? I will tell you I have been trying to learn the leadings of the Spirit. For nearly a week I felt impressed to go home. I did not know why I should feel so. I was not homesick or lonesome. Indeed, was enjoying the liberty of the Spirit in preaching to this people. When Friday came the Spirit seemed to say to me, Go home and be in the Saints' meeting Sunday morning. I left Saturday morning for New Philadelphia. The Saints wanted me to stay with them for Sunday. Still, the Spirit said, Go home to be in the Saints' meeting. I came home, not having any idea why I should come. I met with the Saints in their meeting. We read in the Good Book of when the sons of God came together, Satan came also; and truly he came into our midst this morning in great power, and determination to rule our meeting. Sister Carillon, who has spoken to us here a number of times in prophecy and in tongues, arose to testify. His satanic Majesty tried to take possession of her; but she discerned the spirit and asked the interest of the Saints' prayers, and sat down. Immediately another sister arose to testify, and the same spirit took entire possession of her body and ruled until he was rebuked and his power broken.

Soon after this Sister Carillon arose again and delivered a fine prophecy to the Saints, admonishing them to faithfulness and diligence, also giving special instructions to different ones concerning their temporal affairs. The president of the branch was told to sell the home he now lives in. The writer was instructed to remain around home until after the first of the new year; that the Lord had a work for him to do here. The meeting was dismissed, and all repaired to their

homes, but the evil spirit was not satisfied with what he had done, but followed this sister to her home and continued to trouble her.

Bro. Manchester J. McCoy and the writer fasted all day, and went to her home and administered to her and rebuked the spirit from the house. The next day she saw the spirit crouched in the corner of the room in the form of an animal, looking at her sideways, looking cowed and much displeased because he had to leave the place, and she has not been troubled since. And this is one of the best living sisters in the branch. I feel this is only the beginning of new trouble for the Saints in this place. I have been impressed that unless the Saints are very careful and prayerful that Satan will tear this branch asunder in the near future, as he has done heretofore.

Pray for us in this place that we may have grace and strength sufficient to overcome, that Satan may not be able to enter in and break us asunder, as I feel he will unless we are more united in the bonds of love.

The Saints have purchased a lot to build a house of worship on, and expect to build in the spring. Satan is aware of this, and will hinder if he can.

JAMES MCCONNAUGHY.

AKRON, December 27, 1910.

WASHINGTON.

As the year of 1910 is fast drawing to a close, and will soon be numbered with the dead years of the past, I want to inform your many readers what we have been doing in this part of God's vineyard.

Our conference convened in Seattle September 17 and 18, and we had a very good one. Bro. E. L. Kelley was with us, and gave us very good instructions along the financial line.

My first meetings were held at Willapa, where Brother and Sister Waldon and Brother Elsworth live. The Methodist church is the only one in town. They had no pastor; had one appointed, but he had not arrived. So I got the church, preached six nights, and got a little interest worked up when the pastor came. He came straight from the train to the church. I happened to be there when he came. He introduced himself as Pastor Simmons; then I told him who I was and what I was doing. Well, I am not going to attempt to describe the expression that came over the old man's face. I will leave your readers to guess that. He asked me where the parsonage was. I told him, and I also informed him that I had the key. Well, that was another one for him to solve. He came out that night to my meetings and I got him to offer prayer, and I preached him a good gospel sermon and thus turned the church over to him.

I then came to Meskill and took up my abode with Bro. George Steel, started meetings in the schoolhouse, continuing for twenty-six services, resulting in the baptizing of seven. The first Sunday afternoon, after meeting, a little girl about fourteen invited me to go home with her. I asked her if her papa or mamma knew anything about the church. She said, "Yes, this is the church my mamma likes." I asked where they heard it. She said, "They heard Brethren Cornish and Goodman in Michigan." So I visited them; they attended my meetings, and I baptized four of them. Paul's statement to the Corinthian brethren is true: One plants, another waters, but God gives the increase.

I assisted the district superintendent (Sr. Hattie Ward) to organize a Sunday school at Meskill also. From Meskill I went back to Chehalis, where I met Bro. B. L. McKim, whom the missionary in charge had sent to labor in this district the remainder of the year. We made a new opening at Toledo. Bro. Albert Premo opened his home for us, also got us the Presbyterian church. We held forth for two weeks

with a poor hearing at times. The editor of the local paper at Toledo was from Holden, Missouri, well acquainted with our people in that place. He speaks very highly of them. His name is Dev.

The 12th and 13th of December we held a two-day meeting at Centralia, which was enjoyed by all. This is the first held in the district, but I am sure it will not be the last. The Saints in Centralia and Chehalis (they are only four miles apart, and a street car running between the towns) have purchased two lots and are talking of building a church this winter. In both towns we have about fifty members and no organization, but I hope to see them organized soon. It is one of the best points for labor in the district.

At present writing I am at home, spending my holidays with father and mother. They are both getting old and they like to have me with them. I have my little organ with me, so we pass the time singing the sweet songs of Zion and telling them some of the beauties of this latter day work. Your brother in the one faith.

GEORGE THORBURN.

SEATTLE, WASH., 2031 Ingersoll Place, Dec. 29, 1910.

ONTARIO.

Leaving my home on May 23 I went to Chatham, Ontario, where I did some preaching, and attended district conference, becoming acquainted with a number of very fine people, and must say I enjoyed myself while among them.

I felt a little disappointed when I learned I was needed in Northwest Canada, and as both my wife and father were very sick at home, I realized this work means a sacrifice. I resolved to go, and in a few days I was on my way. My first stop was Treherne, Manitoba, where I met Elder E. E. Long, who was to be my associate. The Saints were holding their district conference near by, in the Saints' church. We there met several of the ministry and a number of kind-hearted Saints.

We remained at this place a few days after conference was over, only to learn that the world loves the world, and but a few were interested in the good news we had to tell, then going on still farther, to Cypress River. There I had a new experience. Brother Long said, after failing to get a building to preach in, "If we can't do any better we will preach on the street," which we did. We were listened to by a large crowd, and a Presbyterian minister standing in their midst, who acted very ungentlemanly indeed. He called us wolves in sheep's clothing, Mormons, and other hard names. He was given to understand we were not of the Brighamite stamp, neither did we believe in polygamy and other kindred evils taught by Brigham Young, that he was an apostate from the original faith, and they were not the true Latter Day Saints; that the courts have repeatedly declared that the Brigham Young kind had departed from the doctrine, laws, and usages of the original church organized in 1830, and have incorporated in their system of worship the doctrine of celestial marriage and a plurality of wives, and the doctrine of Adam God worship, contrary to the laws and constitution of the original church.

He said, "Why don't you change your name and go by some other name than Latter Day Saints?" But he was told by Elder Long we had no right to change the name of Christ's church, but should we change it to the name Presbyterians it would not make any improvement, as they were guilty of upholding polygamy according to the last day's session of the Presbyterian General Assembly held in Pittsburg, Pennsylvania, where the subject of baptizing polygamous converts was considered and it was there agreed among them that polygamous marriage by the church in India was an absolute necessity. Any other rule, they agreed, would rule David out

of the church. It is not necessary to say that he soon showed the white feather, and away he went down the street.

We soon gave the people to understand that he could call us wolves if he chose, but Jesus tells us that the hireling fleeth because he careth not for the sheep, and this man has filled the prophecy. He hires out to you for a salary and now, when we come with the truth, he calls us false names; he tells you you must have your little babies baptized, and that they are born in sin. He teaches that if you are not Christians you will go to a never ending literal lake of fire and brimstone, and remain with the Devil throughout countless ages.

Well, not to be too lengthy, all our preaching there was a failure. They seem to love a lie better than the truth, and we were glad to be in the great city of Winnipeg in a few days after, where we found a band of good brethren and sisters who did their best to assist in advancing the cause, paying as high as six dollars a night for the use of a hall. We also did street preaching there with good results, as four noble people came in, and now a move is being made there to build a church of their own.

Bidding farewell to Winnipeg Saints, I moved to the east, down at Emo, Ontario, October 10, where I met only three Saints, Bro. Magnus Leisk and wife, and Chris McBride; all glad to see a missionary. They did all in their power to make it pleasant for me, and a hall was rented in the town three miles away, where we preached each night for eight or ten nights, baptizing one precious soul, and leaving two so-called infidels apparently interested. Each gave me an order for a Book of Mormon, and some money for myself, declaring the Book of Mormon to be superior to the Bible. I told them they were both the word of God, the stick of Judah and the stick of Ephraim. (Ezekiel 37: 16.)

Stopped off at Knife River, Minnesota, and at Two-Harbors. There I met Bro. Joseph Hastings and family, also Bro. Samuel Sloan and Susan, his wife, whom I have known for years. Through my preaching I baptized them in Michigan years ago. Yes, we were glad to meet them, and of course they are still in the faith, and have not forgotten to give the elder some money as he passes along.

Going home I met wife and children and father, who all waited patiently for my return. "When pa comes home he will get us some wood for winter." Well, it seemed only a short stay at home.

Leaving home, I am now in Sault Ste Marie, Ontario, where I have met a band of Saints in a nice little church, preached three times but only Saints came until last Sunday night, when six or seven outsiders came, who expressed themselves as being pleased; and we believe they were, as they came back last night with others. So we are hopeful of doing good here.

Missionaries are all at work doing their best, together with the help of our president, Frederick A. Smith, who has made many friends to himself and the cause.

May God speed the work, is my prayer.

DAVID SMITH.

JOTS BY THE WAYSIDE.

The weather we have "with us always." With the average Oregonian it is a large factor in life; it is the first thing he thinks of in the morning; he hears it pattering on the roof. It forms the topic of his greetings, the theme of his conversation all the day long, and at night it bids him a tearful good-night—in fact, the rainfall is entirely adequate to the production of all kinds of crops, "ducks" not excepted. The rain comes just when it is needed; that is, all the time, in winter, and is as infallible as the succession of coming years.

However, this country has its virtues. There are no de-

structive downpours, but a gentle drizzle, or the famous "Oregon mist." Very little thunder or lightning, snow or frosts. The roses and lilies are still blooming, the meadows and mountain sides are smiling with verdure.

The "Yuletide" is over. Myrtle Point Sunday school, under the guiding hand of Sr. Daisy Short, is sufficient to insure success. Christmas offerings to secure representation in the *Blue Hope*, also college contributions, have been sent in.

The branch, under the pastorate of F. J. Chatburn, is holding its own fairly well, with an addition occasionally. The Religio, under the tutelage of Bro. Frank Daggert, is in fairly good condition.

The Bandon Branch is not dead; it was merely hibernating for a time; we have hopes of its entire recovery. The Sunday school, under the wise supervision of Sister Boyd, is fairly good; also Religio under Bro. D. W. Carpenter.

The Gravel Ford Branch has crossed the ford and about gone glimmering, but the Sunday school is intact under the strong hands of Brother and Sister Smith and Brother and Sister Mayse. There are a few very faithful Saints in this district who are worthy, indeed, of better things.

The district is languishing for want of proper work. Many places are asking for preaching but no preachers to supply the calls. There are only two missionaries in this very large territory; one of them tied up as president of Myrtle Point Branch. The district president, the only local man available, is also branch president at Bandon. Only one man for such a large field, is entirely inadequate. The district needs reformation badly; a new system should be inaugurated to give impetus to the work.

Circumstances over which we have no control rendered our work almost a failure this year; it has been anything but satisfactory to ourselves—and but very little to others. Modes of travel are to walk, ride horseback, or stage it through almost impenetrable forests.

"Jots."

MYRTLE POINT, OREGON.

News From Branches.

CLEVELAND, OHIO.

Cleveland Branch is arranging to have its place of meeting dedicated to the Lord next February, at which time the Kirtland district conference will be held here. We are looking forward to a good spiritual time. Our officers in charge are desirous of moving forward. We have had some good meetings here lately. Elders O. R. Miller and J. C. Farnfield have been visiting home, but have gone out in the field again. Elder John W. Topping is now branch president, and our place of meeting is on Wade Park avenue and Seventy-first street.

If you live in Cleveland and can not get to meeting, let me know at once, because we want you on our home departments.

F. C. WEBBE.

CENTRAL CHICAGO.

Friday evening, December 9, at Religio the following question was very ably discussed: "Are we the architects of our own fortunes?" H. P. W. Kier affirming and Elder Tanner denying.

Our Sunday school teachers and pupils are very busy practicing for the Christmas entertainment, which will be held the Thursday evening before Christmas.

Elder Tanner occupied the morning on Sunday, December 11, taking for his subject, "Church etiquette," and many interesting and valuable thoughts were presented. H. P. W. Kier discoursed in the evening on taking Christ as our example and making advancement as the time passes by.

Wednesday at the prayer service the following brethren were ordained by Elders J. A. Tanner and William Strange: H. P. W. Kier to the office of priest, J. J. Oliver teacher, and C. E. Cotton deacon.

Sr. William Tripp, of Roseland, is now at the hospital, having undergone a very serious operation. She is improving nicely and hopes to leave the hospital next week.

As the season, "Peace on earth, good will to men," is here, we wonder how many are really Christlike. Are we making expensive presents to our loved ones and friends when God's children are starving and freezing so near us, and probably some of our own missionaries' families lack the necessities of life?

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

A "Merry Christmas" to all.

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone, Wentworth 8731.

INDEPENDENCE, MISSOURI.

The work on the fine government building is progressing; five big four-ton stone caps of the front columns were lately hitched about by steel hooks, and two men on each handle of the windlass put them in place.

The Bell Telephone Company also has an elegant structure in process of erection on Maple avenue.

Bro. James Highman met with an accident at the nut and bolt works in Sheffield lately, but the hand which was injured is improving under the treatment of the company's physician.

Bro. C. J. Spurlock, whose life was nearly despaired of a few months ago, now, by the efficient and tender care given him at the Sanitarium, is in a fair condition of health and is enjoying the meetings.

The special gospel meetings, afternoon and evening, announced to be held from December 4 to December 18, questions and answers following each service, have been an educational and spiritual aid to all who have had the privilege to attend them.

The efforts of Brn. J. Luff, A. White, J. W. Rushton, W. H. Garrett, M. H. Bond, G. H. Hilliard, R. May, A. H. Parsons, B. J. Scott, W. E. LaRue, and E. L. Kelley, together with the brothers and sisters representing the auxiliaries, with their treatises and discourses, were all put forth with zeal and perspicuity.

In Sunday school and Religio work we listened to the papers and informal talks of Sisters Short, Tessie Smith, R. E. Etzenhouser, V. Blair, and Della Braidwood, and of Brethren Etzenhouser and Barts, also Sisters Goodwin, Poynter, Gerber, Bartholomew, F. C. Smith, E. Whitehead, and Sr. W. H. Deam, an efficient leader of the normal and home class department.

The literary numbers of the program of the Religio, of which Bro. W. A. Bushnell is superintendent, were amply filled out by Sr. Sadie Bailey, a gifted reader from the South Side, and the seven little maidens who illustrated by graceful motion her beautiful poem.

We note also the humorous recitation of Master Etzenhouser, and an excellent map talk by our young brother, Harry, the grandson of Bro. J. A. Robinson, of blessed memory.

The following topics have been discussed, namely; the platform of our hope; the foundation of religious education; the causes of spiritual confusion in the world; the need of spiritual power for soul culture; the kingdom of God—its purpose; the attitude of the church toward medicine; ecclesiastical authority; temporal law; cooperation; the religious aspect of the social problem; the value of a soul; relation of church to the

state; the here and hereafter; the divine authenticity of the Bible; duties of members and citizens, and the message of the Book of Mormon.

During these highly instructive meetings, the brethren and sisters have proved to all how precious are our natural gifts when quickened by the Holy Spirit, and more blessed also are they when consecrated to gospel work; and we note with a glowing sense of gratitude the mental and spiritual progress of the many young brethren, who have been reared among us, and are now toiling in the fields of science, art, and the gospel ministry.

Among these we make mention of Dr. G. L. Harrington, who gave a treatise on "The value of a good physique," and of Patriarch A. White, who at the opening of the series discoursed on "The relation of officers and members."

On Sunday, the 18th, Elder Samuel A. Burgess, of Saint Louis, preached two excellent sermons in lieu of Elder Rush-ton who, we regret to say, was ill; and in the afternoon, at the testimony meeting presided over by Elders I. N. White, Bronson and Bond, many prayers were offered for the sick and afflicted; many having fasted for the noon meal, especially mentioning our dear Sister Rogers, who is at the Home.

ABBIE A. HORTON.

SAINT JOSEPH, MISSOURI.

As the year 1910 is passing into history and I look over the year's work, and the condition of the work in the city, I wonder what could have been done that has not been done. It is true that we always feel that we might have done more, and that our efforts avail but little; and, too, the Master has said that "without me ye can do nothing." I can truly say that I have felt greatly blessed of the Master when presenting the word from the pulpit, and I have been visited of the Lord in dream, and by the blessed Holy Spirit by day. General Conference will soon be upon us, and this will mark the fourth year of my labor in the city; what the profit to the Master, and the good accomplished, eternity alone will tell. I have done the best that I knew, and I leave it in the hands of Him who knows the thoughts and the intents of the heart.

The Saints of Saint Joseph have doubly endeared themselves to me, proving themselves loyal to the church, manifesting a readiness to respect, honor, and have confidence in them that God set over them; ever seeking counsel and advice, and with meekness trying to profit by it. What I have said of the membership in general, I can truthfully say of the priesthood. Truly we have sat together in heavenly places, and sweet counsel and unity of purpose; all have been willing to do what they could, always willing to assist me in my duties, and doing whatever was assigned them, many times making sacrifices, almost too much to ask. I can say this for my brethren of the priesthood: Noble souls, you have done well, and surely the good Master has taken cognizance of your labors of unselfish love, and loves and will reward you.

At the last regular meeting of the priesthood I was not present, but a resolution prevailed calling a special meeting for the priesthood. A resolution obtained born solely in the hearts of the brethren, placing the responsibility for their entire movements and labor in the ministry upon the pastor, pledging support with prayers, and expressing full confidence. While I rejoice to know that I have merited this confidence of my brethren, I feel keenly the new responsibility which they have voluntarily placed upon me. May I not fall of their expectation and good desires, is my prayer.

Since coming to the city I have baptized over fifty souls into the kingdom of our dear Lord, several of whom have passed on to immortality, there to begin work anew for the Master's

glory and their eternal joy. Among them I might mention Bro. George Ashmore, Bro. Henry Snider, Sister Longfellow and Sister Cox, the funeral sermon of the latter I preached on the 21st instant. Some of these have moved away, and several are with us. Of the membership previous to my coming, there have been changes almost astonishing. Several have died, many moved away and taken letters, and the third branch organized. Notwithstanding all this, less than a year ago there came an urgent request from the Sunday school, asking for an addition to our church building, to make room for our overcrowded school.

At last a request came from the members living in Wyatt Park, for a mission and Sunday school. This request was referred to the branch officers and priesthood in council meeting, who granted the request, not a voice dissenting. The vacancy caused by the organization of the mission can now scarcely be noticed in our Sunday school, and both are doing well. The mission is in charge of Bro. C. Archibald. They have preaching twice on Sundays, and prayer meeting on Thursday evenings, thus giving all a chance to attend both mid-week prayer services if they wish. A request was made by some of the mission to have a Sunday evening prayer service at the same time of the service at the church, but the branch officers thought this not wisdom.

There have been, in the last year, expensive repairs made on the church, for which we are indebted to the Ladies' Aid Society and the young people of the Religio, both of which are to be commended; the Ladies' Aid for wiring the house and the Religians for painting the basement, all of which has been paid for, or funds are on hand to do so. Besides this extra expense, and the decimating of our membership as above referred to, in the now closing year, under the good management and presiding ability of our worthy deacon, Brother McCormick, there is now and has been all year a little surplus cash on hand, while in at least some of the former years we were behind on the coal bill for several months. How true the saying of the Master, "Every tree that bringeth forth fruit, my heavenly Father will purge it that it may bring forth more fruit."

I almost forgot to make mention of the good work that the Sunday school is doing, under the superintendency of worthy Bro. H. D. Ennis. Several classes are organized, and have raised money for the benefit of the worthy poor among us, and we hear announced from the pulpit, "Are there any among us in need? If so, report to the pastor or deacon. Class No. — has means on hand for this purpose." Besides these classes furnish cut flowers for the pulpit each Sabbath. After services are over the flowers are sent to the sick, if there are any. All this, I think, speaks well and is commendable; denoting life, energy, and love.

I have tendered my services to the second and third branches to hold a series of meetings beginning with the New Year, each in turn, whether they avail themselves of this offer is not my privilege to say; but I have done my part so far.

Hoping and praying for the ultimate triumph of Zion, I am your brother,

V. M. GOODRICH.

DECEMBER 30, 1910.

SAINT LOUIS, MISSOURI.

Our district conference convened here December 10 and 11, a good spirit prevailing throughout, and a good attendance on hand. Seven precious souls were added to the kingdom as the result of a week's meetings held in Cheltenham by Brethren Paxton and Sparling, who with Brethren Dowker and Sawley were in attendance at the conference, Brother Dowker leaving after the morning service, however, to attend services he was conducting in Old Monroe, Missouri,

where splendid interest and opportunity seemed manifested. Conference adjourned to meet in Saint Louis, March 18 and 19, 1911.

During the past month good was received through Brn. T. J. Elliott, S. A. Burgess, C. J. Peat, Apostle J. F. Curtis, and J. A. Tanner.

We were made to feel the great love of God in the gift of our blessed Savior in two excellent sermons on Christmas Day by Brethren Tanner and Curtis; also a fine Christmas musical program by the choir.

A very pleasing cantata entitled, Santa and Uncle Sam, was rendered Christmas Eve by the Sunday school, which was a credit to the participants.

Two little buds of promise were blessed this month, Bro. and Sr. Charles Peat's little girl, by Brn. Peat, of Lamoni, and S. A. Burgess; and the little babe of Bro. and Sr. Rob Lloyd, by Brn. Tanner and S. A. Burgess.

We extend to all sincere wishes for a happy and prosperous New Year. Your sister in Christ,

E. M. PATTERSON.

2739 DE JONG STREET.

BUFFALO PRAIRIE.

As we at Buffalo Prairie have been enjoying a refreshing shower, we thought it would be of interest to others, especially missionaries who have labored in this vicinity, to hear of some of the results accomplished.

Last September Bro. Joseph Arber, of Kewanee, was with us during our Sunday school rally day, and while ministering to us in that capacity felt deeply impressed that it was a time of harvest for Buffalo Prairie, and that a series of meetings would be in order. We were loathe to have him leave without preaching a few times for us, as we felt good would be done. However, his previous engagements would not permit him a longer stay at that time, so a series of meetings was afterwards arranged to begin December 11, preaching at 11 a. m. and 7.30 p. m., and continuing through the week with the exception of Saturday evening, closing Sunday evening, December 18. In all nine sermons were delivered, in which our speaker plainly portrayed the necessity of faith and a close walk with God requisite to clear understanding of his will.

Three evenings were occupied in presenting the "antiquity of the gospel," and how the same gospel was preached in the different dispensations. The apostasy and restoration. One night on authority, showing that representatives of Christ must be "sent of God." On Thursday evening we listened to an excellent sermon depicting the Christ and the Christ life, ending with the question propounded by Pilate so long ago, "What shall I do then with Jesus which is called Christ?" This sermon was very impressive. In fact all were a portion of meat in due season, and had their weight on those who were seeking the truth. The meetings were well attended, not by the largest, but fair crowds of those who were attentive listeners. The first candidate for baptism was on Wednesday evening, the next on Friday, and continuing until on Sabbath morning. In all seven names were presented.

After the dinner hour, Saints and friends repaired to the home of Charles L. Holmes, where a tank had been made in readiness, and where the ordinance of baptism was performed. It was indeed a joyful time when we witnessed seven souls come forth from the water to walk in newness of life. Confirmation service immediately followed the baptism. A feeling of rejoicing and brotherly love prevailed, many expressing that it was blessed to sacrifice for the Lord's service, because of the peace that passeth understand-

ing, and the knowledge that our combined weak efforts have been material in leading souls to Christ.

We feel that December 18, 1910, will be long remembered in Buffalo Prairie. Among our new members, we have the father and mother of two homes, a wife in another whose husband rejoices in a home made more perfect, and two of her brothers, all these the children of parents that were baptized. The young men are men of ability and promise.

Elders O. H. Bailey, J. T. Hackett, C. E. Willey, and O. E. Sade have in the past sown the gospel seed in one family, and that they may know that their sowing was not in vain, and that it has been watered and nourished, we mention the names of the candidates. We hope it will encourage them, as well as others, who sometimes think that their earnest efforts do not bear the fruit they would like.

Their names are: Henry Ziegenhorn and wife; their daughter, Mrs. J. C. Constance; two sons, Alvin and Truman, with Mr. and Mrs. Leon L. Allen.

Brother and Sister Allen will soon move to other parts, but we are glad they were obedient to the gospel message before leaving us, and pray that they may put their trust always in "Him who doeth all things well." The Ziegenhorns are located here, which will be material help to both branch and Sabbath school. The life of all branches, and especially country branches, depends on located members. Transients help, but do not continue. Therefore we rejoice the more in the new life that is among us. Ever praying that success may crown the humble efforts of God's servants I am,

In gospel bonds,

FLORENCE HOLMES.

KANSAS CITY, MISSOURI.

Our regular correspondent has furnished you with items of interest from the Central Church in this city from time to time, and for three reasons I believe refrained from communicating through your pages, almost entirely, the past year. The purchase of Central Church property by the general church authorities, and the work now carried on being largely under their direction, makes this place a point of interest to the church at large.

The past year has brought to us a large measure of success along all lines of church work. While we have not had any unusual attendance of non-members we have been gratified to note that we rarely hold a service without having a number of strangers present. While we are anxious to see the stranger, we are more anxious to see the regular members of the church present, and if they come and do their duty the strangers will be there and receive favorable impressions.

We still continue our local paper, *The Central Church Bulletin*, published monthly. The people of this church now look for it regularly, and we find that it is serving us in a practical way. It usually contains some notes of the sermon as delivered by the pastor, for the people to read and ponder after the sermon is preached. It is supported entirely by advertising and printed by the Ensign Publishing House. A number of Saints and friends have written to me, informing me of relatives and friends living in this city whom they would like to see interested in the church. I have taken special pleasure in looking after such persons, and any who may read these lines are requested to write the undersigned, if you have relatives or friends in this vicinity, and I will give them personal attention. *The Bulletin* for the present month states of the Sunday school: "Our average attendance has increased seventy per cent over last year." New officers have recently been elected, two hundred dollars have been raised for the Christmas offering, and hopes and prospects for the coming year are bright. If every Sunday school in the

church could show reports whereby the next convention could report a gain of seventy per cent, would it not be good news indeed? The officers recently elected are Bro. David H. Blair, superintendent; Bro. S. C. Diggle, first assistant superintendent; Bro. Harvey Sandy, second assistant superintendent; Bro. Reginald Loosemore, secretary; Bro. L. H. McDonald, treasurer. These brethren are all capable and efficient Sunday school workers. Our past success in adding new members to the school has been largely due to the untiring efforts of Bro. D. H. Blair, (chairman of attendance committee,) and others who have assisted him. The present year will no doubt witness greater efforts, more activity, more aggressiveness than ever.

Our local Religio president says: "The most successful year for our local has just closed. Taking the entire year together, the average attendance has nearly doubled over that of the previous year."

Our branch now numbers about 370, and we have good prospects of further additions. Notwithstanding we have lost several members by removal and one branch having been organized principally out of our membership, we have almost doubled our numbers in the past two years. The greater part of those received have been by letter of removal, but in that time, there have been also a goodly number received by baptism.

Some one has said that the success of a local church is determined by the regular attendance at regular services; by an increasing amount of finances raised over that of previous years; by the degree of peaceful and harmonious conditions existing between members of the church.

Judged by such standards we can truly report an advancement and progress, which, if continued, will bring great results in time.

Our Christmas morning service was specially enjoyable. Apostle John W. Rushton gave us one of his best sermons, and the music furnished by the choir was excellent. The solo by Sr. W. N. Robinson was thought by several of us to be the best we ever heard from her. The words were so appropriate, and her voice so sweet that one could almost feel that it was an echo of the chorus of angels that awakened the lowly shepherds on Judea's plain on that eventful night when our Lord was born. Sister Robinson has been giving her attention to the training of our choir, with the result that they have attained a degree of proficiency never before realized.

The success of a local church is largely dependent upon the business success of its membership, and now we are sad to say, that Bro. and Sr. W. N. Robinson have been called by their business to return to Tulsa, Oklahoma. We shall truly miss them and the valuable service they so willingly render us. Sister Robinson expects to return to assist in the musical part of our special mission services, which are to be held March 12 to 26, inclusive.

Agreeably to the council of the local priesthood of this branch and the First Presidency and Presiding Bishop, Bro. T. W. Williams, of Los Angeles, California, has been invited to conduct these meetings this year. We hope he will be in a position to accept the invitation. The people are becoming accustomed to looking forward to these meetings and we follow up any interest we may discover in any, by sending them invitations and otherwise keeping in touch with them. We are expecting a time of refreshing from the presence of the Lord.

With the passing of the years, my thoughts often dwell upon some of my early experiences in the ministry, and the faces and memory of those with whom I labored comes pleasantly before me, and I long to meet them again. To preach the restored gospel is my only profession, and to wit-

ness the progress and development of the church work in all its departments, is that which gives me the greatest happiness. My faith in God grows stronger and my estimation and appreciation of Jesus Christ as the Redeemer and Savior of men becomes more firmly fixed as I learn more and more about him.

My hope in the gospel, with all its precious promises, to be realized in this life and in the life to come, is confirmed to me by the testimony of the Spirit, and by my experience, and by its transforming power which I witness working mightily in the lives of those who accept it and adhere to its glorious precepts.

W. E. LARUE.

811 LYDIA AVENUE, January 2, 1911.

CENTRAL CHICAGO.

Sunday, December 25, Christmas morn, Elder James Kier took for his subject, "What shall we do with this man Jesus who is Christ the Lord?" As the year is closing, we should make an examination of our lives and see wherein we are not following the Master, and endeavor to correct our errors. We should arise by putting them under our feet, and "be strong in the Lord and in the power of his might."

Bro. Joseph Camp occupied in the evening, commenting on Christ's triumphal entry into Jerusalem, showing the humble attitude of our Savior in not desiring to be heralded with the pomp and splendor of earthly kings. What a wonderful example of humility and love, and are we nearer to-day than a year ago?

Wednesday evening prayer meeting in charge of Brn. Henry Kier and E. C. Cotton. Delegates were elected to the district conference to be held on the west side, convening the latter part of January.

The dear sick ones are gradually recovering, so far as we can learn. Little Alexander Kier was at the hospital this week, where an operation was performed on the glands in his neck. He is doing nicely.

Sr. Bessie Clark, formerly a member of this branch and a sister of Mrs. Alma Pitt, worshiped with the Saints a few times about Christmas and was very warmly welcomed; the good work performed by this sister and her husband being fresh in memory.

"The proof that we are disciples of Christ is in the manifestation of love towards others."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Notices.

Massachusetts district conference will convene at Somerville, Massachusetts, with the Boston Branch, Saturday, February 4, 1911, at 3 p. m. All statistical and ministerial reports should be in the hands of the secretary at least ten days before conference convenes. All elders, not General Conference appointees, are required to report. Special business: Election of district officers and delegates to General Conference. Address all communications to W. A. Sinclair, M. D., 166 Pearl street, Winter Hill, Massachusetts. W. A. Sinclair, M. D., secretary.

Southwestern Texas district conference convenes at the Second Antonio Branch, San Antonio, Texas, Friday, February 10, at 7.30 p. m., and continues until Sunday night, February 12, for the purpose of electing officers for the ensuing year and transacting any other business that may come before that body. Business session Saturday, February 11, 2.30 p. m. W. C. Carl, district president.

Conference of the Northeastern Illinois District will be held at First Chicago Branch, 1521 South Homan avenue, January 21 and 22, 1911, at 10.30 a. m. Those desiring to

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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

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

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The man who forgets to be thankful on Thanksgiving Day may be the very man who has been getting more than his share out of all the other days.—*W. J. B., in the Christian Herald.*

attend, who reach the city at the stations down town, should take the Ogden avenue surface cars which will take them near the church. All reports should be sent to Elder J. A. Tanner, 1608 South Sawyer avenue, a few days before the conference so that the credentials committee can make out their report before conference opens. W. E. Williamson, district secretary.

By correspondence with the missionary in charge, assistant district president, Elder E. Dillon, and Holdenville Branch president, Elder C. T. Sheppard, we are authorized to announce the conference for Central Oklahoma District to be held at Holdenville, Oklahoma, on Saturday, March 4, 1911. Let us assemble on Friday, March 3, prepared to remain over Sunday, the 5th, so as to participate in any work which the auxiliaries may have on hand. J. E. Yates, district president.

The conference of the Clinton, Missouri, District will convene at Eldorado Springs, Missouri, February 11 and 12, 1911. Please have all reports in by February 8. John W. Noyes, district secretary.

The Central Illinois district conference will convene at Taylorville, Illinois, on Saturday and Sunday, February 4 and 5, 1911.

The quarterly conference of the Northern Nebraska District will convene at Omaha, Nebraska, January 21, 1911, at 9 a. m. Branch clerks are requested to have their reports in by the 15th. Anna Hicks, 3019 Pinkney street, district secretary.

The Lamoni Stake conference will be held in Lamoni, February 11 and 12, 1911. Prayer service at 9 a. m., on the 11th. Business session 10 a. m. Delegates for the General Conference will be elected. John Smith, president.

The conference of the Nauvoo District will convene at Burlington, Iowa, February 4 and 5. The Sunday school and Religio conventions will convene the day before. Let us have all reports sent in on time, so that all branches may be properly represented. M. H. Siegfried, secretary.

The Des Moines district conference will convene at Runnells, Iowa, February 4 and 5, 1911. All branches are requested to send in their statistical reports, and delegates if possible. Let us have a good representation. We would also like to hear from every member of the priesthood in the district. Send in your reports, brethren, and let us know what you have been doing, whether much or little. E. O. Clark, district secretary.

Convention Notices.

The Northeastern Illinois Religio convention will convene with the First Chicago Branch, Friday, January 20, 1911, at 10 a. m. Blanche Fairbanks, secretary.

The conventions of the Sunday school and Religio of the Central Illinois District will convene at Taylorville, Illinois, on Friday, February 3, 1911. C. C. Simpson, secretary.

The Far West District Sunday school and Religio conven-

tions will convene at Stewartsville, Missouri, January 14 and 15, 1911. Let a good delegation be present, as this is the time for electing district officers and delegates to General Conventions for both organizations. Carrie M. Lewis, superintendent for Sunday school, and B. R. Constance, president of Religio.

Northeastern Illinois District Sunday school convention will convene with the First Chicago Branch, Sixteenth street and Homan avenue, Chicago, Illinois, January 20, 1911. At 10 a. m., will be institute work and at 2.30 p. m., will be the business session. Be sure and have reports and credentials in on time. LaJune Howard, secretary, 12055 Parnell avenue, West Pullman, Chicago, Illinois.

The Religio convention of the Southern Wisconsin District will meet in connection with the Sunday school convention at Oak Ridge church, Grant County, Wisconsin, February 11, 1911, at 2 p. m. Jasper O. Dutton, president; John Place, secretary.

Order of Evangelists.

Dear Brethren: Your special attention is called to a communication addressed to you, and published in the SAINTS' HERALD for May 11, 1910, pages 482 and 483. I fear that this article has been overlooked by some, though to what extent I am not yet able to say. Procure this number of the HERALD and carry it with you.

Some of our brethren have failed to furnish us with duplicate copies of blessings given, hence when the original has been lost, we are unable to furnish another copy.

When sending duplicate copies do not fold them as you would a letter, but send in a roll when sent by mail, or place carefully in a suitable box, when sent by express. It will be better to send annually, on or about December 31; but if more convenient to send oftener, we will take care of them.

Those who desire to adopt the loose leaf system, can do so. Be sure to place them in their proper order, and we will index each book after receiving them. I keep all my copies in this way. In case you do this, the size of your paper must, of course, be gauged by the system you adopt. I suppose, however, that the paper is usually, if not always, furnished with the covers. All copies sent loose should be of uniform size, as indicated in the published article referred to above, that is, 8½ by 14 inches. Leave a margin of 1½ inches at the top of each page. This is important.

In the report blanks which were sent you, there occurred an omission which has been supplied since its discovery, and in a month or six weeks we will send new blanks, which will tell you how and when to report. Please be prompt.

I am glad to commend the effort of Bro. William Lewis, of Cameron, Missouri, to hold revival services in the different branches in his field. No doubt others are entitled to equal credit, and are doing the same kind of work, so far as existing conditions will permit. I regret that I haven't been able

to do this, for it is, in my judgment, the leading and most important work belonging to our office and calling. One thing, however, should be carefully considered, namely, that we are not *evangelists*, nor *revivalists* in the popular sense. We are, or should be, revivalists to the church, because we are special gospel ministers, that is, evangelists, to the church.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence," (Doctrine and Covenants 104:44) applies to us as it does to all other ministers in the church.

Our work specially demands *carefulness, diligence, faith*, with a wise and godly example.

J. R. LAMBERT, *Acting President.*

LAMONI, IOWA, December 31, 1910.

Notice.

To Whom it May Concern: At the 1909 fall conference of the Western Michigan District the Reed City and McBain branches were disorganized. The records of those branches show the following persons belonging to each:

REED CITY.

Israel A. Smith, Jennie Gross, Sarah A. Lawrence, V. Izra Drake, Dora Mary Miller, Anna Reader, Sarah Rock-fellow, Amy Chrysler, James Chrysler, Ethel Chrysler, Edna Groger, Albert B. Lawrence, Elva Longfield, Jacob W. Broyles, Nancy J. Broyles, William Brillinger, Carrie L. Miller (Roth).

M'BAIN.

Frederick A. Rowe, Amanda Rowe, Mary A. Rowe, Benjamin Rowe, Jemima Rowe, Lovina S. Welton, Harriet Rounds, Ambrose Rounds, Ethel I. Hicks, Myrtle Wheeler, Malinda A. Rowe, Susanah J. Anders, Jennie Berry, Alpheus M. Boomer.

We desire to grant letters to all those who still remain members of those branches. Please write the undersigned at once, giving names of branch most convenient to you, also give name of branch clerk. If you will comply with this request it will relieve our records of unnecessary names, and place members where they properly belong. Hoping for a prompt response.

H. A. DORY, *District Secretary.*

Where Is the William Warwood Family?

In the early '80's the family of William Warwood resided, with a few more "Josephites," at Nephi (Salt Creek P. O.), Utah. They removed from Utah to one of the Northwestern States sometime before 1885.

When Elder E. C. Brand was living his daring life, and risking it daily among the Brighamites this family gave him a home and protection, and were ever ready to serve our work in that locality.

The writer is very desirous of learning the address of this family or any of the surviving members.

JOHN J. PHARE.

2435 WOODHILL, CLEVELAND, OHIO, December 30, 1910.

[Saints of Reese Creek Branch, Montana, please take notice.—EDITORS.]

Died.

BAIR.—Ella Auvilla, born March 31, 1893, at Webb City, Missouri; baptized June 29, 1902, by Elder F. C. Keck. Died December 12, 1910. Funeral by Elder George Jenkins, Ecclesiastes 12: 1, 6, 7, interment in the Webb City Cemetery.

SHERWIN.—Pauline Alta Sherwin, born April 18, 1907; died December 23, 1910, at Webb City, Missouri. Funeral by Elder George Jenkins, Matthew 19: 14. Interment at the Webb City cemetery.

CHENEY.—At Tabor, Iowa, Bro. Byron C. Cheney, died December 22, 1910. Was born July 6, 1860, at Marion, Jackson County, Iowa, and was baptized August 9, 1891, at Thurman, Fremont County, Iowa, by Henry Kemp; confirmed by George Kemp. Prayer at his home by Rev. John Clark, of the Christian Church; funeral sermon by Bro. N. L. Mortimore, assisted by Bro. James Comstock.

BERGERSEN.—At Creston, Iowa, on December 25, 1910, Sr. Ellen Bergersen, aged 81 years and 28 days. Born in Norway in 1829; married Nelse Bergersen in 1854. Came to LaSalle County, Illinois, in 1868; baptized in 1870, by Bro. Andrew Hayer; came to Lamoni in 1889, and Bro. Bergersen died March 23, 1907. Two sons, three daughters, twenty-four grandchildren, and twenty-two great-grandchildren survive her. Her body was brought to Lamoni and laid by the side of her husband's body. Services in charge of Bro. John Smith, sermon by Bro. H. A. Stebbins.

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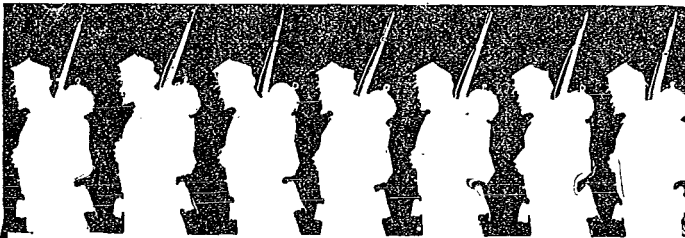
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Who Was There That You Knew?

In the shadowy ranks of those who marched to defeat or death or victory fifty years ago in the mighty conflict that convulsed this great nation, is there father or grandfather or uncle of yours? Would you like to see a photograph of him in that long ago day of his youth—a photograph that he never knew was taken? Perhaps we can show you one; and in any case, we can tell you a story, stranger than any detective fiction, of 3,500 priceless photographs that were lost and are found again.

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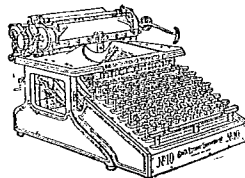
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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, JANUARY 18, 1911

NUMBER 3

Editorial

MOB VIOLENCE; A WARNING.

There is a tendency in America, at times apparently on the increase, to resort to mob violence on occasion. This is particularly the case when negro citizens are accused of offenses toward white women. In such cases white men, even aided by white women, carried away by a strange frenzy, have taken a terrible revenge. Negroes have been burned at the stake with slow fire, tortured in diverse ways, and horribly mutilated after death.

Formerly when the habitat of the negro was confined to the southern states it was supposed that these terrible affairs were typically southern, due to the southern temperament. But of late years the negro population has shifted northward and negro crimes against white women in northern states have been followed by much the same scenes that formerly occurred in southern states. In fact some of the most revolting outbreaks of mob violence of late years have taken place in northern states. Nor have the crimes that we have indicated been the only ones to stir up the passions of the populace. Negroes have been lynched for trivial offenses, and many white men have been lynched for murder or other crimes.

Now for the warning: It has been rumored that in one or two instances members of the church have formed parts of such mobs. The rumor is not confirmed as yet, but it calls for serious thought. Surely Saints should be the last persons to participate in such acts, or sanction them, or even silently approve of them. Whenever it becomes the custom to thus visit public disapproval on criminals, the bars of individual safety are thrown down, and a mistaken public opinion may at any time cause disaster to come upon innocent persons.

We should remember our own past history; the bloody massacre of innocent men, women, and children at Haun's Mill; the mobbing of Bishop Partridge; the destruction of the *Evening and Morning Star*; the tragedy at Carthage.

While some mobs may be composed of individuals who in their normal condition and possessed of legal authority, might have sufficient intelligence to sit

upon a jury and determine the guilt of an accused person, to act as judge and determine a proper sentence, to act as executioners and inflict punishment, all in accordance with law, these same individuals when formed into an inflamed mob have neither legal standing nor cool judgment sufficient to determine the guilt or innocence of the accused, or to fix upon a proper punishment.

The object of the law is to secure justice. The object of the mob is to secure vengeance. The mob is a reversion to anarchy and chaos. By slow processes we have climbed up to a position where in theory we accord the humblest man the right of jury trial, and hold that society should protect him in his right to cherish the divine spark of life within him, until society by lawful methods declares that it shall be taken away for cause. Any recession from such a position is very dangerous. If I, to-day, in company with certain of my neighbors, take the law into my hands and hang another of my neighbors, I must not protest if to-morrow certain of my neighbors take the law into their hands and hang me if I am accused; and they may do it, too, even though I may be innocent, providing a certain conspiracy of circumstances shall indicate to their excited minds that I am guilty.

Such a proceeding should be absolutely foreign to the policy of a Latter Day Saint, and still more foreign to his temperament. It must be a terrible spectacle to behold a delicately nurtured white girl who has been murdered and maltreated by a black man. But the greater the provocation the greater the restraint of passion upon which we must now determine and ever maintain. The law must be honored. If there is sufficient public sentiment to cause lynchings in communities and afterward to protect the ringleaders, there is sufficient public sentiment to demand and finally secure more speedy and sure methods of criminal procedure in the courts.

One who takes the law into his own hands and assists a mob or cooperates with a mob in the taking of human life is in grave danger of being adjudged a murderer at the last day, even though he may escape in this life. For their own sakes and for the sake of the good name of the church, Saints should

ever honor and uphold the law; living above its condemnation themselves but according its full measure of protection to those upon whom penalty must be inflicted.

ELBERT A. SMITH.

NOTES AND COMMENTS.

We are in receipt of *The Truth*, edited by Solomon Feingold, Jerusalem, containing announcement of free lectures in the Jerusalem Conference Hall, by Elders Griffiths and Pitt, also a half column explaining our position.

As will be discovered by reading the notice of release from missionary appointment appearing elsewhere, Elder Gomer R. Wells will assist on the editorial staff during the absence of I. A. Smith in Des Moines, attending the meeting of the state legislature. Brother Gomer has had experience in editorial work in Australia on the *Gospel Standard*.

The Sunday *World Herald* (Omaha), December 25, 1910, contained a column account of the recent annual meeting of the family of Joseph Smith the Martyr, from which we quote in part:

Special Dispatch to the *World-Herald*.

LAMONI, IOWA, December 24.—The Smith Family Association, known properly as the family of Joseph Smith the Martyr, held its annual meeting at this place to-day. This unique association is composed of direct descendants of Joseph Smith, the man who gave the world the Book of Mormon and founded the Church of Jesus Christ of Latter Day Saints, together with husbands and wives of direct descendants.

The association was regularly organized four years ago with regularly elected officers and a constitution and by-laws. It now has on its roll one hundred and one members, resident in the United States and Australia.

The president of the association is Joseph Smith, son of Joseph Smith the prophet. The associate president is Frederick A. Smith, who is a member of the Quorum of Twelve Apostles of the Reorganized Church of Jesus Christ of Latter Day Saints, and at present minister in charge of Canada. The secretary is Elbert A. Smith, editor of the SAINTS' HERALD.

No dream of any novelist was ever half so strange as the history of this family. It first sprang into prominence in the spring of 1820, when Joseph Smith declared that in answer to earnest prayer in the woods alone a heavenly personage had appeared to him with certain commandments, messages and promises. He was then only fifteen years old.

Seven years later he came into possession of the plates from which the Book of Mormon was translated and published. The Book of Mormon professed to be a history of people who had lived on the American continent prior to our present civilization,—a people whose ruined cities are now found in Mexico and South America.

The family as it now is, with its one hundred and one members, sprang from this man and his wife Emma Hale Smith, through three sons, Joseph, Alexander and David. Of these men, David was an editor and at one time published a book of poems that possessed considerable merit. Alexander was a traveling missionary, and in his time visited Canada, Australia, the Society Islands, and nearly every part of the United

States. Joseph, still living, resides in Independence, and has for fifty-one years been president of the church founded by his father.

The present meeting of the family was on the one hundred and fifth anniversary of the birth of Joseph Smith, founder of the family. A program of speeches and music was rendered. The former officers were reelected.

An error occurs in the editorial appearing in the HERALD of January 4. In one paragraph the date of the Woodruff Manifesto is given as 1900. The correct date is 1890, as might be learned from another paragraph of the same editorial.

Heads of the Shaker colony at Union village [Ohio] are considering offering farm property valued at \$1,000,000 to the State for an agricultural experiment station. Judge J. A. Runyan, trustee of the Shaker estate, says the gift will be made on the stipulation that the 24 survivors of the Shaker colony, nearly all more than seventy, become wards of the State the remainder of their lives, and that the State appropriate money to assure that the agricultural experiment work will be carried on even if the station is not self-supporting.

The Shakers recently refused \$500,000 for the property.—*Cleveland Press*.

The editor of the *Gospel Standard*, Australia, at last advice was preparing to attend the coming General Conference. He would be the first Australian to meet in conference as a delegate, and it is to be hoped his plans will not miscarry. He expects to bring lantern slides for lectures on the people and the land of his birth, including a set on our church work in that land showing the leading workers and officers, past and present, church buildings, etc. He also contemplates getting out an American edition of his book, *The Fall of Babylon*, which has had a larger sale in Australia than any other church book. If satisfactory arrangements can be made with the Board of Publication, the profits from sale of the book would go toward purchasing an office for the publishing interests in that far-away land, where under Elder Haworth's management, there has been built up for the church a plant worth several thousands of dollars, the nucleus of which was started by Elder John Kaler, while in that mission.

The machinery of the *Standard's* office is now propelled by electric power.

The *World* remarks that at the same time that Carnegie gives millions to bring about peace, Secretary of War Dickinson demands hundreds of millions for war—notwithstanding the Government has spent \$1,000,000,000 upon the navy in the last ten years, and they are building two Dreadnoughts every year.

Out of every \$100 available for national expenses, \$72 are devoted to military ends.

The Nauvoo *Independent* asks if it would not be surprising—say in about five years to awake some fine morning and find Nauvoo a city of 10,000, with a trunk line crossing the river, an interurban line into the city, a street car system, sewerage, factories and “the Mormon Temple rebuilt.”

We learn with regret of the death of one of our Canadian missionaries, Elder Richard B. Howlett, at London, Canada, December 31, 1910. He has been in the field eleven years. The church loses a good worker.

We are requested to publish the following notice: *To the Lamoni Stake Quorum of Priests, Known as the Second Quorum; Greeting:* Remember our convention and conference February 9 to 12. Trust you will be present so we can hold a session or two of priesthood meeting, time and place to be made known during convention. Make an effort to be present and transact such business as properly comes before the quorum. Trust you will also send in your reports of the year's labor by February 1, with ten cents due from the quorum. James Johnson, secretary of the quorum.

A copy of *The Truth*, published at Jerusalem, December 21, 1910, later than the one mentioned elsewhere, contains a half column mention of the work of Brethren Pitt and Griffiths, which begins thus: “Last Sunday afternoon, two American Gentlemen, Messrs Griffiths and Pitt, who are obviously endowed with intellectual gifts of a high order, delivered in the Jerusalem Conference Hall, two truly stirring addresses.”

Under date of December 27, 1910, Bro. F. G. Pitt writes from Jerusalem stating two more persons had applied for baptism, making it necessary for them to make another trip to the Jordan. This they did, going via the Good Samaritan Inn, in all a trip of twenty miles and return. Finding a suitable place, they sang, “On Jordan's stormy banks I stand,” and then proceeded to baptize after the mode honored by Christ so long ago in the same historic stream. This trip included lunch on the river bank and a boat ride on the Jordan. Brother Pitt sends in excellent pictures of these scenes, taken by Sister Pitt. A full account will appear in *Autumn Leaves* for February, at which time it will be possible to reproduce the pictures.

No one could complain at the inculcation of loyalty as given to the children of the dominant church in

Utah, as published in the *Juvenile Instructor*, the organ of the Deseret Sunday School Union, for January, 1911, page 20, in a “concert recitation” for schools for January, February and March, which comprises the entire Articles of Faith, article twelve reading:

“We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.”

We are requested to state that club rate subscribers to *The Sunday School Exponent* can not be accepted when ordered to different post-offices. When sent under one wrapper to the same post-office, different city addresses will be accepted, no additional postage being entailed. Single subscriptions are fifty cents; four to six to same office, forty cents; seven or more to same office, thirty-five cents. Sunday school workers can not afford to be without this valuable magazine.

“Unless a Christian's walk corresponds with his talk, the less he has to say the better,” says *The Gospel Standard*, Australia.

Elder George Lewis, bishop of Australasia, has given up his business and gone into the field. His labors are much needed over there.

“Leslie Carlson, twelve years old, after defying Inspector of Police, P. D. O'Brien, Capt. John Sweeney, and Lieut. Patrick McCauley for two days, confessed last night. It was not till near midnight that he finally broke down.”

Regarding this “The Public” asks: “Where did those policemen get their authority in the law for ‘bully-ragging’ a twelve-year-old boy, a prisoner in their custody, for two days and far into the night, with no protection for the prisoner through judicial supervision? When a Congressional committee was appointed to investigate, it was blandly assured by the police authorities that there is no such thing as a police ‘sweat box.’”

Let's see: Do not the Chinese police also torture prisoners to extort confessions? There are some bright exceptions to this sort of thing. In Australia, and some other countries, the rights of a prisoner are sacredly guarded. Upon arrest, he is warned by the officer that whatever he may *voluntarily* say might be used against him at his trial. Examinations are permitted only in court, where the prisoner is allowed some one to defend him, no matter how poor. In matters judicial, even the daily papers are not allowed to prejudice the public mind upon matters that are *subjudice*.

Original Articles

THE CAMPBELLITE GIBRALTAR.

BY J. W. PETERSON.

Chapter 1.

So far as known to the writer, all passengers on the theological ship launched by Alexander Campbell, believe:

The primitive church of Jesus Christ, was first set in operation at Jerusalem on the Day of Pentecost, and that repentance and remission of sins began to be preached in the name of Christ at the same time and place.

It is of course necessary to have some common rule or standard by which to try any question. We propose to try this question by the rule of the three "R's." Reason, research, and revelation.

Blackstone has said: (I quote from memory)

Any document not plain in one part may be understood by carefully considering what may be said about the same matter elsewhere in the same document.

We think the followers of Mr. Campbell dare not reject this rule, and yet their theories stated above are arrived at after a complete disregard of it; for the church is referred to in both the Old and the New Testament before Pentecost. To get at the real facts one must give full consideration to all Bible texts on this subject. Where one fails to fully explain a point, the other may supply the deficiency.

It is folly to take one passage of scripture and magnify it beyond the normal size and reverse the telescope of our intelligence and diminish other texts on the same subject so that their influence on the mind is scarcely perceptible. We propose to show that this is the course that must be pursued in order to sustain such a theory as mentioned above. Jesus withstood the tempter with these words:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4: 4.

He was also careful to instruct the apostles in their last commission to teach all things whatsoever he had commanded. (Matthew 28: 20.)

Paul was careful to instruct Timothy as follows:

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.—1 Timothy 5: 21.

We purpose to put all texts on a level with their Gibraltar, not preferring one text before the other, but treating them impartially, and see if we do not arrive at a more safe and sound conclusion than they have from one or two inflated texts.

A wise Bible student has said:

Bring all scripture, touching any given point, together, and then if you form no contradiction you are right.

We shall show that the Campbellite position contradicts many passages of scripture. One of the rules given by revelation we find recorded in Malachi 3: 6 and attested by all nature, as follows:

For I am the Lord, I change not.

A very similar text is in James:

The Father of lights, with whom is no variableness, neither shadow of turning.—James 1: 17.

With these rules always in mind, let us see whether the church existed or not in every dispensation, and later we will discover that the same doctrine was taught wherever and whenever the church existed. Let us not forget that God does not change or vary. Every one of our five senses teaches us that the God of nature has never changed a single law of nature from the beginning. The God of nature is the God and author of the church and its doctrine.

That the church existed in the world before Pentecost, is a fact known to even casual readers of the Bible.

When Moses and Aaron were called to deliver the children of Israel from Egyptian bondage they were required to make known their calling to the elders of Israel. (Exodus 4: 16, 18, 29, 30; Exodus 12: 21.)

Who were those elders? Were they officers or were they grandfathers? Evidently not the latter for they must have been men of authority. If elder in the above texts means an old person, then the older the more authority. Why should Moses and Aaron report to men in their dotage? Unless we stifle our reason we must conclude that those elders were officers. Officers in what? In no organization whatever? What reasonable person could accept such conclusion? The term *officer*, suggests organization at once, and elder is an officer in the church. The children of Israel were the children of God, and the elders were God's officers among his people. There must at that time have been an organization with officers in it. But how came they with such organization? Had it not come down to them from Abraham, and even before? Indications of that fact exist long years before.

Abraham met Melchisedec, one of an "order" of priests called after his name, Hebrews 7: 11, and paid tithes to him. Why should Abraham pay him a tenth of all he possessed? (Genesis 14: 20.) Did he not recognize it as a command of God, and Melchisedec as his officer? Surely Abraham did not pay him that amount for his personal use, but as an officer in the church whose duty it was to expend that money or goods, in the church according to the law of God. How did Abraham know how much to pay, and to whom to remit? All of this indicates that the church of God existed at that time. Did it begin in the days of Melchisedec, or was it in existence in all previous dispensations? Surely it must have had a beginning some time. Shall we forsake our reason at this point and say it had no beginning. Shall we not rather apply one of our texts here and assert that the "Lord changes not"? If,

then, he does not change, we must conclude that when men first began to call upon God they must have done so in order, and God's order is the gospel of his church. "Preachers" suggest a church, and there have been preachers from the beginning. The thought is not conclusive but indicative. It requires more faith to believe there was no church than to believe there was, even if there were none of the above indications of that fact.

As we look at God's work in nature we see he is a God of organization. Why should he reverse his nature when dealing with the law of worship? "Order is heaven's first law." God has the most complete order of any, either in heaven or on earth.

Coming back to Moses' time, we find positive proof that there was a church in the wilderness, and it was the church of Christ, too.

This is he that was in the church in the wilderness with the Angel which spoke to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.—Acts 7: 38.

How now about the statement that the church was first set in operation on Pentecost? Some say it was only a church in promise before that. Pshaw! There could be no such thing as a church in promise. They could have had the promise of a church, but if they had a church at all it was an existing fact and not a promise, and Stephen said it was a fact, as we have seen.

The church in the wilderness was very similar to, if not exactly like, the church of the New Testament, or any other time, God being unchangeable and no respecter of persons. Moses, Aaron and Hur, (Exodus 17: 12; 24: 14,) answer to James, Cephas, and John, pillars of the New Testament church (Galatians 2: 9). The twelve princes [margin: chiefs] of Israel. (Numbers 1: 44 agree with the twelve apostles of Luke 6: 13.) The seventy elders of numbers 11: 16 were officers in the church in the wilderness, the same as the seventy of Luke 10: 1, 17. Other officers, of which there is more or less mention in both the Old and New Testaments, were doubtless alike, for God is unchangeable. All the above texts show no contradictions in God's work, and no experiments with him.

Coming down to the New Testament time we discover that one object, and perhaps the chief one, of Christ's mission, was to establish a church as "the pillar and ground of the truth" he taught. (1 Timothy 3: 15.) And he "set in the church first apostles." (1 Corinthians 12: 28.) There was therefore a church at the time he ordained the twelve apostles. That church was sometimes called the kingdom of God, or the kingdom of heaven. The church is what Jesus referred to when he said to the scribes and Pharisees:

Ye shut up the kingdom of heaven against men: for ye

neither go in yourselves, neither suffer ye them that are entering to go in.—Matthew 23: 13.

This fact of the kingdom of heaven or kingdom of God being the church, is further proven by the following statements of Jesus:

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.—Luke 16: 16.

Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Matthew 21: 43.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.—Matthew 12: 28.

Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.—Matthew 13: 47, 48.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.—Mark 9: 47.

The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.—Matthew 20: 1-7.

The entering into the kingdom was already an accomplished fact with Paul while yet living:

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.—Colossians 1: 13.

From the above texts we discover, among others, the following points: 1. The kingdom was then on earth because the scribes and Pharisees could not effect it in heaven. 2. People were entering into it then, and therefore it did not enter their hearts. 3. Men were entering into it from the days of John the Baptist. 4. The kingdom could not be taken from them and given to another people unless it was then on earth. The church was taken from the Jews and given to the Gentiles. 5. The kingdom had already come unto them. 6. The kingdom, like a net, gathers good and bad. There is no bad in heaven. They were in the church or kingdom before death. It could not be in the heart for it brings no bad thing to us. 7. There will be no one eyed people in heaven, hence the kingdom was here on earth. 8. In Adam's time, the first hour; in Noah's time, the third hour; in Moses' time, the sixth hour; in Jesus' time, the ninth hour; and in our time, the eleventh hour, the church was to be established. These were all different dispensations, the last one being also

called "the dispensation of the fullness of times." (Ephesians 1: 10.)

We can now understand better what Jesus said to Nicodemus about baptism:

Except a man be born of water (baptized by immersion) and of the Spirit, he can not enter into the kingdom (church) of God.—John 3: 5.

This harmonizes with Paul's statement:

For as many of you as have been baptized into Christ have put on Christ.—Galatians 3: 27.

For by one Spirit are we all baptized into one body.—1 Corinthians 12: 13.

That body is the church:

Now ye are the body of Christ, and members in particular.—1 Corinthians 12: 27.

Query? Were Peter, James, and John, and others of John's disciples baptized into one body,—the body or church of Christ? Were all the twelve, and all the two quorums of seventy, and all the members who were either present or absent on Pentecost, baptized into that one body before it was in existence?

If all who were baptized were baptized into Christ, then, the body of Christ existed as soon as baptism commenced. This was also true of those baptized unto Moses in the cloud and in the sea (of the Spirit and the water). (1 Corinthians 10: 1.)

If it be argued that those in the New Testament times were not baptized by the Spirit till Pentecost, our answer is: The Spirit was enjoyed in every dispensation alike, and by the disciples before Pentecost, but not so fully as on that day. The Campbellites certainly do not now receive more or even so much of it as Jesus' disciples before Pentecost. Such complaint from them would come with exceeding poor grace.

All the prophets spoke by the Holy Ghost. (2 Peter 1: 21.) It was sufficient to change King Saul into another man. (1 Samuel 10: 6.) Joshua, like Saint Paul, received it by the laying on of hands and neither of them by the hands of an apostle. Deuteronomy 34: 9; Acts 9: 17. No one can know that Jesus is the Lord but by revelation. (1 Corinthians 12: 3.) Peter knew that fact, and that, too, by revelation before Pentecost. (Matthew 16: 17.) The power by which the disciples healed the sick and cast out devils was the Spirit of God by which they had been baptized into one body—the church, and all before Pentecost.

To clinch the matter Jesus said:

And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.—Matthew 18: 17.

What better evidence could one ask to prove that the church existed at the time Jesus was giving this instruction? This could not have had reference to the Jewish church, as some think, for the rule here given was not the doctrine of that church, nor would Jesus have bidden his disciples obey their doctrine,

for he had warned them against "the leaven of the Pharisees." (Matthew 16: 6.) This instruction was the doctrine of the church of Jesus Christ before Pentecost, and is accepted even by Campbellites today as a rule in the church.

When Jesus told Peter that he would build his church on revelation, (Matthew 16: 18,) it does not suggest that the church was not already being built by the personal direction of the Savior. He simply refers to how it would be built in the future.

If anyone should say: Jesus had not yet built his church; then we discover contradiction after contradiction, that even Campbellites can not harmonize. Our rule of research says, "There must be no contradiction." The position I have proven by the foregoing texts and conclusions, *i. e.*, that God has had a church in every dispensation and organized after the same pattern, harmonizes every text on the subject, and agrees with the unchangeable God of nature. The Campbellite position is therefore only an air bubble and is punctured every time it rises.

"He whom God has sent speaketh the words of God," (John 3: 34,) but these men are not speaking the words of God and therefore they are not sent of God. Their institution is only an effort of men, void of divine authority. Their theory reflects very seriously on the wisdom of God. It makes him give inferior rule after inferior rule till finally he happens onto the best one on Pentecost, and that only to be in force for a short time.

(To be continued.)

J. W. PETERSON.

Of General Interest

DIVORCE HERE AND IN CANADA.

A Toronto writer, Mr. F. P. Walton, points out the difference between Canada and the United States with regard to divorce. He quotes from statistics of the United States, showing that between 1867 and 1906 there were 1,274,341 divorces granted in the United States, and alleges that the number of divorces is increasing about three times as fast as the population. During 1906 there were 72,062 divorces out of a population of 83,941,510, with the rate varying greatly in different parts of the United States. For example, in the State of New York it was only twenty-three per 100,000 population, whereas in Washington it was 184. It was also shown by the statistics that divorces, proportionately, were about four times as common in the West as in the East, but with the rate of increase in the East somewhat quicker. A conservative estimate, it is further asserted, shows that one marriage out of sixteen ends in divorce, but calculations for five years, of which 1905 was the median year, gives 11.9 marriages to

one divorce. With the exception of Japan, no other civilized country can show anything like this frequency of divorce, for during the five-year period of which 1900 is the median year, there were, proportionately, about twelve times as many divorces in the United States as in the United Kingdom, three times as many as in France, and five times as many as in Germany.

The population of Canada stood to the United States about as one to twelve in 1867, and that ratio has not varied greatly to the present time. During the forty years (1867 to 1906) the beggarly total of 431 divorces were granted in Canada, divorce in the United States, proportionately, being 320 times more common than in Canada, with the contrast likely to become still greater in the future, as the rate of divorce is increasing much faster in the United States than in Canada. This fact is noted in connection with the Canadian record: Divorce is much more common in the provinces—Nova Scotia, New Brunswick, Prince Edward Island and British Columbia—which have divorce courts, than in those where divorce can only be obtained by act of the parliament of Canada. However, everything points to this fact, that divorce in the United States is immensely more popular than in Canada, and that the great mass of Canadians still cling to the ancient view of marriage as a permanent and indissoluble union. Divorce is looked upon as an almost exceptional remedy, only to be resorted to in the most extreme cases.

Mr. Walton says there is no doubt but that the doctrine of marriage as a sacrament, as taught by the Roman Catholic and the Episcopal churches, must impress the principals in marriage with the solemnity of their undertaking, and faithful adherents of these churches believe that they commit a grievous sin if they seek to dissolve the marriage tie. Mr. Walton is glad that Canada is still clinging to the conservative idea, and he has good cause to rejoice.—*Saint Joseph News-Press, December 19, 1910.*

* * * * *

PERSONAL LIBERTY.

It is rather difficult to give a definition of personal liberty, without developing that shade of reflection, which is always in evidence, when we talk of our individual rights, without considering the rights of others.

Personal liberty is an inherent, God-given right. But who can think of a right to do, or not to do, in all the economy of redemption, and grace, and human affairs, that God has given, that can possibly be separated, in thought or act, from a man's relations to others?

If it be true,—and it is,—“that no man liveth unto himself,” how can a man escape the claims of his

fellow-man upon him? The entire arrangement of human relationship is that each man is to be helpful and not hurtful to others. There is an interdependence among mankind that can not be ignored.

Some persons regard it not only as impertinence, but a downright crime, to interfere with the rights of personal liberty.

But when a community discovers a leper in its midst, or a victim of smallpox, or an immoral theatrical play, or a dishonest business project, no one would question the right of that community to free itself from the presence and curse of that evil.

There is, therefore, a limitation to the exercise of personal liberty.

Personal liberty gives no man the privilege to injure himself in his body or his estate; how, then, can anyone claim the right to do that which would be an injury to the general public?

Nothing else, in the exercise of human freedom, is so closely hedged by divine and human authority and restriction as personal liberty.

The public has a higher right, in the exercise of its governing and controlling power, over man and his acts than the individual has, because the Government exercises the authority given it by God and delegated to it by man.

No one presumes to enter the private sphere of the individual and dictate to him there as long as he acts within the limitations of his own being.

But the moment he trespasses upon the rights of the public he makes himself amenable to public restraint.

Therefore, when we advocate the destruction of the liquor traffic, we have no conflict with the individual drinker, but only with the traffic, and only this because of its widespread and disastrous effects upon domestic, social, and commercial interests.

The German maxim, “*Freiheit ist von Gott, Freiheiten von Teufel,*” (Liberty is from God; liberties, or licenses, are from the Devil,) is suggestive, forceful and true.

Personal liberty is sacred. It is a birthright, to be used and not abused. Personal liberty is a stewardship and not an ownership, and, because it is a stewardship, an account must be given of its use.

Sometime ago, this inquiry was addressed to me: “Do you believe in personal liberty?” My answer was, that as far as I am concerned, I am not willing to restrict personal liberty, where it is exercised within the divine limitations surrounding it, except where a community of interests is best conserved by surrendering my individual interests for the general good and for the betterment of a town, or city, or county, or State.

To make individual concessions for the benefit and help of others is not only American in principle, but it is a Christian duty, a duty that is rich in prac-

tical benedictions to our fellow-men, and to ourselves, and pleasing to God.

Rev. Dr. J. R. Miller, in his comments, on a recent Sunday school lesson, says: "Anything of the nature of mere indulgence, which would harm another, or endanger him, should surely be given up.

"Sometime since, there was a terrific explosion in a colliery, by which four hundred miners were suddenly hurled, amid shattered ruins, into a horrible death. It was ascertained that the explosion was caused by a miner, who had opened his safety lamp, to light his pipe. For the poor gratification of his taste, for smoke, this wretched man sent four hundred of his fellow-miners into eternity.

"There are men, who, for the privilege of sipping their wine, are making ruin in their homes, and sending other souls to degradation and death."

Liberty—"Freiheit"—is what we want, because it is divine in its nature and possible and practical in its application.

But "*Freiheiten*"—licenses—liberties—we should shun, because of the character of their author, and because of their baneful effects and results.

Personal liberty gives no man the right to tell "white lies" or to practice double dealing. It gives no man the right to boast that once he was a drunkard and libertine. That man is not safe who recites, with a seeming justification, that he has sowed a lot of "wild oats" in years gone by.

No man's personal liberty gives him the right to do as Romans do, when he is in Rome. But it demands of him the practice and speech of integrity and truth, no matter where he is, or what his surroundings are.

Many men shield themselves behind their personal liberty rights, in their public relations and public conduct, and, by this very course of life, confirm the fact, as observed by those around them, that, whilst they may be religious, they are far from being pious.

The true exercise of personal liberty makes a man honest, high-minded, and decent. It makes him a better week-day Christian, and a Sunday Christian. It makes him a manly man, who would rather suffer defeat than to gain a victory by deceit. It makes him a constructive citizen, instead of a destructive one. It leads him to walk in the footsteps of Christ, and not in the footsteps of men. Personal liberty is both an incentive and a restraint. It goes and it checks. It makes and unmakes men. It is a blessing and a curse, and each individual decides for himself which it shall be.

"License they mean when they cry liberty."—*Reverend Gotwald, D. D., in American Issue.*

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There were fifty-seven lynchings in the United States during 1910, a much smaller number than for years back. Surely the world is growing better (?).

THE FIRST MEN.

PROFESSOR DAWKINS ON THEIR BIRTH IN THE ICE AGE.

Prof. Boyd Dawkins, one of the great authorities on the mammals of the Pleistocene or Ice Age, in his Huxley memorial lecture at the theater of the Civil Service Commission, Burlington Gardens, last evening, marshaled the evidence which points to the fact that man first appeared in that epoch.

The view of the higher antiquity of man based on the discovery of chipped flints in earlier ages has been rendered untenable, as it can be proved that these forms can be, and indeed have been, produced by natural agencies. The skull and thighbone found by M. Dubois in a Pleistocene river deposit at Trinil, in Java, in 1894, Professor Dawkins regarded as belonging to a real precursor of man, not only appearing at a point in the geological history where it was to be expected, but in a tropical region taken by Lord Avebury and others to have been the birthplace of the human race.

In Europe, continued the professor, there is ample evidence of the existence of the river-drift man and of the cave dweller in the caverns and in the river valleys of the Glacial Age over the whole region between the Mediterranean and the Baltic. Europe in the Ice Age was invaded dryshod by the earliest men from the south by way of Gibraltar and Sicily. The climate then was continental in character, with cold winters and hot summers.

The river-drift man's implements mark his existence in North Africa, Palestine, Arabia, and India, and over the south and middle zones of Europe as far north as Yorkshire, crossing on foot from Germany and France.

The cave man, marking an advance in culture, lived almost wholly in the regions north of the Alps and Pyrenees, and his weapons are found north of Yorkshire. The cave man probably came into Europe from and retreated into Northern Asia at the close of the Ice Age.

The Ice Age was undoubtedly of vast duration and the antiquity of man is correspondingly great, but, concluded the professor, "the more minutely I examine the events that have taken place since man appeared in Europe the more profoundly am I impressed with the vastness of his antiquity and with the futility of any attempt to compute it in terms of years."—*London Mail.*

* * * * *

It is estimated that millions of money heretofore hid in coffeepots, stockings, holes in the wall and in the cellar, as well as in the big family Bible, by people who were afraid or unwilling to loan their saved earnings to the banks without security, will now come out of hiding and get into circulation. Uncle Sam has become a banker. This ought to encourage thrift among the working classes.

Mothers' Home Column

Advisory Board, Daughters of Zion.

EDITED BY FRANCES.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Daughters of Zion Reading for February.

A FATHER'S RIGHTS.

I sometimes can but wonder what a father's rights are in regard to his children. In some homes it certainly seems to be the right to provide for them the necessities of life and nothing more. Only the other day I heard a woman remark that she never allowed her husband to correct *her* children; she said men did not have reason enough to correct a child, and I suppose I shocked her greatly when I said I should not think of giving my children a father that I could not trust to correct them.

To me nothing is sweeter than the love and confidence of children for a father, no, not even the love for their mother. Why should a father not enjoy this since surely it is a God-given right, and if he does not receive it there is something wrong. Many times, and it is sad that this should be so, the fault lies with the mother. Sometimes it seems that she wishes the whole love of the child herself, and it is these same mothers that often make bitter trouble for themselves and their children when a fuller love comes into the lives of the latter. We have all seen it. I remember one mother who acted more like a maniac than a rational being when her son married, because, as she insisted, she must now take a second place in his heart, and the son and his wife were often made unhappy in consequence.

When our daughter was small my health was not very good and my husband took much care of her, and she would go to him with her tiny troubles as soon as she would come to me, but do you think she loved me the less? No.

There are so many snares and pitfalls that a father can save his children, some of which the mother in her sheltered home knows nothing, if he only has their full confidence.

Surely a father has a right to the love of his children, a right to share the responsibility of their bringing up, a right to correct them when correction is needed, a right to counsel them, in fact a right to be their best friend, and the mother who does her duty will so instruct her children.—Irma B. Matthews in *American Motherhood*.

THE FATHER AND THE CHILDREN.

It is passing strange, if the matter of training children be important, how meager is the advice given to the father. The mother is lauded in sermon, story, and song; her name is associated with power, sympathy, love, honor, and even blame; papers and books are crowded with her responsibilities and influence; but the aspiring father must remain in comparative ignorance of privileges, responsibilities, and methods, unless he enter the field of personal discovery.

Possibly the reason for no more ideal fathers is the absence of direct appeal; the man permitting the woman to assume the burdens because the world has placed them upon her. Though the wisdom of the world gathers dross in its gold, he argues that many heads, as opposed to one, must be right.

Human nature accomplishes just about what is expected of

it, and the father is scarcely free from a touch of human nature. His reputed lack of interest in his children may frequently be traced to his own soliloquy, "I am not expected to do this."

It is not just to constantly condemn for the thing which is the training of society; either the father is doing his duty when he refuses to interfere, or the attitude toward him should be changed.

In truth, the latter is the only logical and human outcome; his strength and manhood are needed to produce the proper equilibrium with the more mild discipline of the mother. He has no more right than the mother to remain silent behind his paper during the process of training, and await the appeal to his final decision as a court of last resort.

The father and mother become the legislators, judges, and agents of execution with equal powers and responsibilities and the man, when he realizes the requirements of his office, will equip himself to meet them.

While the mother may occupy a unique position in the home, the advantages of the father are not less. Because constantly and closely associated with the children she may give the impress of her character, but the constant presence loses some effectiveness by the very continuity which may be supplied by the periodical presence and activity of the father.

A voice, fresh with the charm of making the world move, is as the speedy tributary to the sluggish waters of the primal stream. The children listen, are impressed, and accomplish tasks because the father added the necessary word.

The mother's pure character and beautiful ideals may lead to the morals and habits requisite to the cultured, but the father's steady ambition, restless energy, and grand assurance must round out the children to reach the highest goal of success. They need her delicate sympathy with his iron determination; her steady courage in pain with his indifferent fearlessness in battle; her thoughtfulness in the minutiae with his attention to the main idea; her persuasiveness with his more stern masterfulness. The man and the woman are constituted as complements, and the father dare not signally fail in attention to his portion in training the children.

Since new to the business, he is wise to confess his ignorance in the beginning.

As one confessing and at a venture, here are a few ideas of a father, who has failed, to fathers who, though more successful, must make the same confession.

First.—Think about the children. A few minutes each day of serious thought of their interests, aims, failures, and successes will produce in the flight of years some well defined principles for a better home government.

It is as necessary to make a success of a child as of a business, but business frequently monopolizes the hours of day and night and the welfare of the child goes begging. . . .

Second.—Put yourself in the children's places and try to look through their eyes. When your boy comes to you with his boyish and mischievous situations, do not set yourself up as a monument of perfection. . . . Once in his place you are enabled to make a study of his motives and discover that two thirds of the the offenses go up in innocence and laughter.

Third.—Be companionable with the children. A stilted seriousness may gain a respect which will intimidate into obedience, but can scarcely create love; and love will mix with respect in order to attain results. A romp now and then will not teach the boy to designate you as the "gov'nor," if your human nature is of the right caliber. If an intimate acquaintance breeds obnoxious familiarity, it is with the fathers whose absence is better than their presence.

The character which will not shine the brighter by being rubbed, had better go out of the business. Let the children behold the secret pictures of your mind, feel the purest beat-

ings of your heart of hearts, listen to the stories of your deepest nature, and, if they are not the kind to elevate, change them, but be companionable.

Fourth.—Expect great things of the children. Children learn to speak correctly and properly; find the morals which become them as a matter of course while they are yet children; but the principle of aspiration, as such, is frequently neglected. A child ought to begin to go to college as soon as it can talk; it ought to have visions of a brilliant future as soon as it can dream; along with its daily food should be the food for a mounting mind.

There are many principles which the aspiring father will evolve; these are but the beginning of the study of the higher ideal in the better training of children. The desire to be a better father, the purpose to find the means to properly fill the office, will produce a greater measure of the coveted result.—Elmer Allen Bess in *American Motherhood*.

Questions on February Reading.

To whom do the children of a home belong? Whose right is it to correct them? Are all fathers fitted to exercise this right? What is the best time to consider this matter? What distinction should there be between the love of children for father and for mother? How is the mother sometimes at fault in the matter? The result of this course holds father and children apart. What will be its effect upon the relation of the father and mother? When the children marry, what further unhappy effects may follow? How should the matter of correction be considered between the parents? How should the children's respect for the father's position be sustained by the mother? How has the world neglected the fathers? How may we account for the fact that there are so few ideal fathers? Have we expected enough of the fathers? When the young father says to the mother, "Now, I'll leave the training of the children to you," what should be the mother's attitude in the matter? Is it sometimes best for one parent to remain silent while the other administers correction? Should this ever be the silence of indifference? What will the father do who realizes the requirements of his position? What should the father supply which may be lost in some degree by the mother's continuous presence with her children? How should the father's influence be the complement of the mother's? If heretofore he has not paid serious attention to those responsibilities, what would he do well to acknowledge? What will result from systematic consideration of the children and their interests? What benefits follow from the parent putting himself in the child's place? With what sort of fathers does familiarity breed contempt? What changes might be needed to make the father's companionship desirable for his children? Why should we expect great things of children? The Lord expects great things of the fathers. "That great things may be required at the hands of the fathers."—*Doctrine and Covenants*.

"Religion a Science Now."

NEW YORK, November 28.—The new buildings of the Union Theological Seminary in this city were dedicated to-night by Jacob G. Schurman, president of Cornell University. He spoke at the dedicatory exercises now in progress.

"Whether we like it or not," he said, "a change is taking place in the attitude of religious men. The theological student who wants to improve the condition of society must master the social sciences.

"Scientific workers have made it impossible for the men of this generation to regard dogmas as their fathers regarded them. To make belief, for example in the history of the Jews a condition of the salvation of a human soul is in this scientific age of the world not only a physical impossibility but an intellectual absurdity and an outrage on free moral personality."—*Kansas City Times-Star*.

Letter Department

SOUTH BOARDMAN, MICHIGAN, November, 1910.

Dear Herald: When I look around me and see so many snares and traps laid to hinder the work and draw the minds of God's people from the ways they should go, and evil men who are trying to ruin the lives of our boys and girls, it makes me feel sad, and I feel to say to the young and old, Keep yourselves unspotted from the world, and pray always lest you enter into temptation.

We have a fine lot of young people here in this place. Some have been called and sent forth to preach the gospel to the dying world, and there will be more called and sent from us to do their duty in the gospel work. We trust that your prayers may with ours reach the throne of God in behalf of left Missouri.

I ask the prayers of the Saints to help me resist the evil influences of the world, which are very hard to overcome at times, and which I regret to say I do not always overcome. My prayers are ever with the Saints, and my faith is constant that the faithful Saints will soon receive a bountiful inheritance in Zion.

Your brother and believer in the great and grand angel's message to man,

O. D. SHIRK.

CALABASAS, CALIFORNIA, November 14, 1910.

A relic of antiquity has come into my hands that I think would be of importance to some of our archaeologists or antiquarians. It consists of four rolls of parchment sewed up in a leather cube about one inch square and made watertight. The work is done with much skill and neatness. The parchment is closely written or printed in Hebrew, which I believe to be the kind of Hebrew that was in use in the days of Ezra. I have two of them, one was broken open and one of the rolls lost out, another has the parchment still, but it can easily be taken out and examined, and there is one of the cubes containing the four rolls in a perfect state. I think they are just what is described in Parley P. Pratt's *Voice of Warning*, that were found by a Mr. Merick. There is one thing sure, they have been used, and that by the Jewish priests, as I verily believe.

They were found five feet beneath the surface, while digging a vault. One of them was broken open out of curiosity and the two were kicked about as things of no consequence, till I got hold of them. The relics were found at Tustin, Orange County, California, by Mr. Brooks, brother-in-law of my brother William. I will submit them to scholars for examination. I believe they are of considerable importance.

J. C. CLAPP.

SANTA ANA, CALIFORNIA, 1415 West Third Street.

MOBILE, ALABAMA, January 7, 1911.

Dear Herald: I would like all the dear Saints in Mississippi, Alabama, and Florida to remember that we want to get the gospel before the people in whatever way we can, and the quickest way possible. I find it impossible to get some people out to our meeting, or get to preach it to them; so the only way to reach them is to carry them literature to read.

Now in a city like Mobile I find myself under the present conditions unable to do much. No building in which to hold services, no tent, no literature to hand out to the people, and no money to buy it.

What is to be done? I believe I can suggest a remedy. Now, all you Saints that have old *HERALDS*, *Ensigns*, *Autumn*

Leaves, and Journals of History, just bundle them up, or a part of them, and send them to the above address.

Now, I will make an appeal to the Mobile District. The committee must not lose sight of their duty towards collecting means to purchase tracts to give to the people. I could give out hundreds and thousands if I had them, and will assure you all tracts and papers sent me will reach the doors and hands of the people.

In regard to the tent movement, all are aware of the fact that I am one of the committee. I am trying to collect means enough by the first of March to purchase the tent. I am collecting, taking whatever people will give. I am cutting the boys' hair from place to place for ten cents each, for the tent fund, which encourages them to make a small donation.

Dear Saints, we want the tent as soon as possible, to get in the field to work. There is great need of it. Will you do your part? I find that if each member in the district would pay twenty-five cents, there would be plenty to buy the tent. That would start the work moving nicely in the district. You can give twenty-five cents and not miss it; will you do it? I believe you will. Hence I will expect in a few days to see the letters containing money orders from twenty-five cents to \$2.50, to help pay for the tent, tracts, and papers of different kinds to hand to the people, pouring in at our door, 400 Charles street, Mobile, Alabama.

I feel well in the work and enjoy a goodly degree of the Holy Spirit preaching the pure gospel. I am thankful to all the Saints for their hospitality to me and feel the Lord will bless them. I baptized six last Sunday, making thirty-five this conference year. I pray for the spread of the work that I love so much. I only wish that its sound could go to the ears of all people.

Ever praying for the welfare of Zion, and asking an interest in all your prayers, I am,

Your brother,

ALBERT VANCELEAVE.

JANUARY 6, 1911.

Dear Herald: My soul has been renewed with inward and spiritual rejoicing at the spread and rapid diffusion of the work in this city of Toronto, as well as in all the world. Eternity alone can reveal the enormous power of the press in general and our beloved HERALD in particular, and the potent propagation of the eternal verities of which our church organ has been both agent and principal. It has been well said that "Human imagination utterly fails to grasp the immense calamity that would fall upon the entire race were the printing press to be annihilated. The civilization and erudition of five centuries would vanish as in the twinkling of an eye were the printed works of the world destroyed."

The Christmas Magazine Number of the HERALD ought, by reason of its intrinsic superiority, to find a resting place on the drawing-room table of every home and the shelves of every library of the land. I was deeply impressed with the cogent and convincing sentences of Elder H. O. Smith's truly able presentation in that issue. I trust the Master's blessing will fall in increasing fullness upon our brother's labors, both in pulpit and press.

The Canon of Oswestry, in England, used to say that "Character is the compound result of innumerable causes; the product of influences and the manner of dealing with them." God's aristocracy is not one of mere wealth, pomp, or social position, or even learning. It is the aristocracy of righteousness, goodness, and purity, and one from which no man or woman is excluded by want of wealth, fame, or position.

It is greatly to be hoped that Bishop Evans' splendid idea of inserting his sermons in the *World* will bring the everlasting gospel to myriads of human hearts which have not hitherto felt its refining influences.

Very welcome and truly gratifying news is at hand from almost all departments of God's moral vineyard; that concerning which the Lord himself has said: "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."—Isaiah 60: 15.

May our respected church organ, its editors and entire staff continue both to flourish and prosper is the earnest prayer of

F. R. TUBB.

INDEPENDENCE, MISSOURI, January 10, 1911.

Editors Saints' Herald: My attention has been directed to a paragraph in a recent issue, copied by you from a Kansas City paper.

Permit me to repudiate the claims made for me in that paragraph. The reporter must be laboring under an enlarged protuberance of ideality, and in the excursions of his flowing imagination has precipitated your unfortunate correspondent into an olympiad of fame and distinguished aristocrats.

In imagination I can feel the awful sense of loneliness and contempt, as through monocle and lorgnette I am superciliously reminded, that by some strange and fortuitous occurrence such a plebeian has strayed into the regal presence and by a powdered lackey I am ignominiously thrust out through the "servants' door"; and there let me stay, please.

Your brother,

JOHN W. RUSHTON.

WOODBINE, IOWA, January 1, 1911.

Editors Herald: I wish you a good and prosperous New Year. In the last number of last year's HERALD I noticed under the heading "Obituary" an account of the death of Sr. Jane Berry, of Atchison, Kansas. If permitted a space in your columns I would like to say a few words of her, as I knew her. In my early membership and ministry, I knew her as Sr. Jane Fox, a faithful Saint, unwavering in her devotion to the cause of truth. And soon after I landed in England on my mission, in 1863, I found myself in the vicinity where I was baptized into the Church of Christ; viz, Westbromwich. She heard of my being there, and was one of the first to receive the message I was authorized to deliver. When Elders Jason W. Briggs and Jeremiah Jeremiah came there the first branch of the Reorganized Church of Jesus Christ was organized at Westbromwich, and she was received on her original baptism, and proved herself a worthy member. Her house was open to the ministry and to all Saints.

Her unselfish kindness I can never forget. Elder Briggs was taken down with a very painful disease. There was no place to which I could take him, that he could be comfortable, except hers, and that she generously offered. For about three weeks he suffered the most excruciating pain, and I watched and cared for him during the time to the best of my ability. Sister Fox (Berry) rendered every comfort within her power, and bore the burden of caring for me also, for I could not leave him in his great affliction, and Brother Jeremiah was gone to Wales. I can say truly, that she was worthy to be "well reported of, having brought up her children in the way of the Lord, lodged strangers, washed the Saints' feet, (and clothes, too,) relieved the afflicted, diligently followed every good work." (1 Timothy 5: 10.) And her name will be had in everlasting remembrance by all who know her. And it is inscribed in letters of light in the

Lamb's book of life. She aided in every way she could the feeble efforts of the missionary to reestablish the truth in her native land. May God comfort those she has left to mourn her loss, and help them to emulate her blessed example is my earnest prayer.

CHARLES DERRY.

OELWEIN, IOWA.

Editors Saints' Herald: I have seen no letters from our vicinity for some time. Bro. J. B. Wildermuth, district president, has been here on business for several days. He preached a sermon a week ago last Sunday. We all feel extremely grateful for the work done by himself and wife during tent meetings here two years ago. Bro. J. B. preached some powerful sermons then and was warmly praised by the papers.

Bro. L. E. Hills, of Marion, Iowa, who was with us four years ago and preached three or four sermons in Redler's Opera House, aroused quite an interest. The Spirit seemed to be with us in power. We have quite a number of children in the branch and nearly all the older ones seemed very much interested in his Bible charts and in the explanations given. Brother Hills baptized four last Saturday. The people outside are hard to reach. They treat the preaching with an icy indifference. The editor of our daily paper is very friendly to Brother Hills and wrote some very nice pieces about him; said he considered him a very eloquent speaker and that his knowledge of the Bible was phenomenal.

We have quite a nice little Sunday school here; also a Religio. Bro. Robert Smith, branch president, is a faithful and untiring worker in every place he is put. Brother Ed Speer, our chorister, is doing excellent work in training the young people.

Bro. John McQueen and Lubin Loveland, as secretary and treasurer of the Sunday school, are doing good work and are very promising young men. We are all striving to uphold the Master's cause in our city, and ask an interest in your prayers. Your sister in gospel bonds,

KATHARINE B. SHIPPY.

LAMONI, IOWA.

Editors Herald: Oh, if I could only collect my thoughts and place each word aright to express gratitude to Him who rules my destiny, and who has permitted me to live in this the eleventh hour, at the dawning of the Lord's commencement among all nations; when flashes of gospel light are reaching every land; when the Jews are receiving national favor, and the Lamanites are receiving their restored record. I can not by word make vivid, or measure the least little ray of our heavenly Father's love and long suffering manifested towards poor, faltering me, and I do hunger and thirst for righteousness within self, and ask myself, What is it that I am required to sacrifice? The answer comes in the one little word—*self*. And when that is attained, all other consecrations would be accomplished through that perfect love which casts out all fear.

Could we, when called upon to pay a just debt, call it a sacrifice? It would be a pleasure to return what did not belong to us; so likewise in paying our surplus, and tithing. It should be the greatest theme of our life, to make the Lord's will our will, and walk with him daily. Oh, how can we willfully be disobedient to such a loving Father, who so tenderly cares for us every moment, and not a hair of our head falls to the ground unnoticed by him?

One half of God's people seem like spoiled children, who have indulged in their every wish—become ungrateful, and gone off to play in "the broad way"; where they dress in fine, costly apparel; where there are upper and lower tens;

where the needy are uncared for; where they take advantage of each other in their dealings, and make fair promises, but never fulfill them. Suspicions, jealousies, talebearing, backbiting, are very prominent. Finally, they get into such a strife that Satan comes marching in all dressed up in the latest style of his own inventing, and they all flock around him in great admiration of his outward adornments. And then, with an approving smile, he takes them all "under his wing."

Now, if the angels in heaven rejoice over one sinner that repents, how must they grieve over the transgressor? Yet our loving Creator still continues to kindly provide for them, sending the gentle rain, and the sunshine. O, my Father in heaven, please give me of that same love and forbearance? Increase my hatred of the evil propensities of self, and my love for thee, even if it be by thy chastening hand, which I love. I do not care to sail on flowery beds of ease; but rather to suffer with Christ. I fear not to trust thee. My life is in thy hands. Oh, keep thy people safe from the evil which they are able to overcome, I ask in Jesus' name. Amen.

This beautiful world is now losing its charms to me as age advances. That which was once attractive has no incentive now. But a hand seems beckoning us on to another sphere.

Oh, you heaven-born writers! who also can express your ideas orally, seemingly without an effort: I believe you little realize the great good you are doing for others. In fact, how could we live without you? To me, it seems such a wonderful talent, as I am a complete blank in that line. May the Lord continue to inspire your minds.

JENNETTE STRAUSS.

ABERDARE, SOUTH WALES.

Dear Herald: Not having written for some time I would like to let you know something about the work in Wales at present. I am thankful to God for all his love and mercy towards his children, as I can say if it were not so I would not be standing in my place as a deacon in this church at present. I have never had cause to doubt this grand and marvelous work. It is quite true, "Eye hath not seen, ear hath not heard, neither has it entered into the heart of man those good things which the Lord hath prepared for those that love him."

I used to idolize the Episcopal Church and I was grieved in my heart to think that this was all vanity and the workmanship of man's hands. I have been to Saint Paul's Cathedral in London and have marveled at its magnificence, and I can well say, Great is the Goddess Diana, of the English.

The work in Wales seems to make very poor progress at times, owing to the fact that Wales has been one of the strongholds of Brighamism. We have about a dozen in membership, so far as true membership is concerned, for there are not many who can stand in this church without a good testimony of the word. I am very sorry to say that the times are very black at present, owing to great strikes in this country which are impoverishing many of us.

We opened a little church a few weeks ago and we are going to do our uttermost to get this work before the people. I am very sorry to say we have not been able to do more than we have, owing to circumstances, and we have been unable to support the church missionaries as we should like.

We ask for the prayers of all Saints for our success in presenting the rock of truth to the people. We would also like for some little help in making our little chapel a success as our financial support is poor at present. Ever hoping and praying for success to our cause,

H. SNOOK.

CHEROKEE, IOWA.

Editors Herald: I have been holding meetings at this place nearly five weeks. There is a demand in this and the Little Sioux District for laborers. More calls than we can fill, and our laborers are few. I closed our meetings here last night, and have baptized four precious souls, and Brother Crippen one, into the church and kingdom of God; others are interested. We have a noble little band of Saints, with Bro. A. R. Crippen as president; a gentle spirited brother, loved by all; and they all look upon him as a father. The past seventy days I have preached eighty-four sermons, and baptized eleven; that makes thirty in all since March.

W. A. SMITH.

WEIR, KANSAS, December 20, 1910.

Dear Herald: I am seventy-two years old to-day. Have been in the church about fifty years. I have never had cause to regret the step taken, and can say I know of a surety this gospel work is true. I had a dream last night that I wish to relate; also the interpretation as given me:

I thought I was in a small field picking up and arranging little vines and things and looking for flowers. I saw big, solid stumps where trees had been sawed down, not cut down, and they looked like they had been freshly sawed, but I knew it had been done a long time. I also saw trees standing nice and natural. The small field I was in ran east and west, and I saw a large field north of this small field, and it looked dense. But I had a desire to go over into it, and see if I could find flowers or little vines over there, and if there were any blooming; and while I was standing, thinking of going over, a woman came to me and said, "Don't go; there is no end to that field. You might get lost and never get back. Don't go; there is no end to it." I never went.

The interpretation is this: The small field I was in is the church; the small vines and things I was working with among the large trees and stumps was the lesser work of the church, and was my work; nothing high or famous. The work was small, but could become beautiful if done well; just as small vines and flowers in bloom are beautiful. The large field was the world, and it is dense and dark, and its ways are not beautiful, large or small, and its wickedness is without end, and to keep separate from her in all our ways and that the church in general is pleasing in the Lord's sight.

There have been remarks like this among the Saints, about the use of tobacco, tea, and coffee, "That the Saints in the early days used them and they enjoyed the Spirit to a marked degree." True, but we have to be brought up higher step by step. When God brought the children of Israel out of Egypt he had to give them carnal laws to bring them step by step to Christ. What he "winked at" then, he did not permit after Christ came. It is very clearly to be seen that what he permitted in the early rise of the church, he would not permit now; that is, if we grow and progress. There is no standing still in this work. We must either go forward or backward. I would advise all young Saints not to begin any habit that would hinder from holding any office in the church; for what will bring the officers up higher will bring the members higher. We are commanded to "Come out of her, O ye my people; and be ye separate."

Your sister in the one faith,

SARAH A. FRANCIS.

BRIDGEPORT, CONNECTICUT.

Editors Herald: As an isolated Saint, not having opportunity to bear my testimony in meeting, I am acting on the suggestion of a sister similarly situated, and am doing so through the columns of the HERALD. I think this a good idea, as it would help keep the isolated ones in touch with the

church and keep them from drifting away, as they are otherwise liable to do.

A week ago to-day I had the pleasure of meeting with a small number of Saints down in Maine. In Winterport there are nine who formerly were members of the Stonington Branch, but who were obliged to leave on account of business depression. Although separated from their branch they have not forgotten their duties. They have prayer meeting twice a week, also Sunday school and Religio. The priesthood is represented in the form of a teacher who is just starting to preach. The town has been covered with tracts and the Saints are confident that a branch will eventually be formed there. They have spiritual dreams and visions and a strong assurance of the Spirit is present at their prayer meetings.

It might appear strange to some, but it is nevertheless a fact, that the Spirit, which is so conspicuously absent in the magnificent churches here in the city, is abundantly present at the meetings of these humble minded Saints at Winterport. Our Catholic friends might not agree with that statement, as they believe that Christ is actually present with them in their eucharist. They have him compressed in the form of wafers, which they keep in a gold chalice under lock and key, on their altars. Perhaps that is why his presence is not noticed in the church proper. I have heard the Saints called gullible and credulous, but I haven't yet met with anything that required quite as much gullibility as does the doctrine of transubstantiation.

Speaking of doctrines difficult to believe, I think that Christian Science is second to none. Much space has been given them in the newspapers since the death of their founder, and their predicament is rather amusing. Believing that there is no such thing as death, they are face to face with the fact that the lips that first uttered that fallacy are now turning to dust. Some of Mrs. Eddy's followers look for her to rise from the dead, even as Christ did, and prove the truth of the doctrine.

For my part I prefer a faith that is warranted by scripture rather than by papal tradition or so-called science. In closing I desire the prayers of the Saints that I may continue faithful, and develop into a useful and efficient worker in the cause.

Your brother,

WILLARD NEWMAN.

Another Tithe-paying Girl.

I was pleased with the letter from Sr. Vivia Davis in HERALD of December 14, headed "A tithe-paying working girl."

My experience, likewise, in paying tithing has convinced me that it is right and pleasing to the Lord, however small the amount we may have to tithe. The Lord has greatly blessed my humble efforts, and many times it has veritably seemed like the windows of heaven were opened so that I could not retain all the blessings. Not only blessings of a temporal nature, but a spiritual uplift of mind and heart, that can not be obtained any other way. The feeling that we have done something for our Master brings to us that peace of mind that partakes of the divine, —which the world can neither give nor take away.

However, all do not see alike, because of different environments and training, so we should be charitable and patient toward those who may not see as we do. They perhaps have not been schooled in the gospel as we have. Many of us can not remember a time when we did not pay our tithing, and that duty has grown to be a part of our lives, though we still deem it a pleasure and a blessed privilege. I feel if I might help some other to do his duty and thus find the peace and satisfaction I have found, I shall be glad.

It must make our Savior sad when he sees some of his people dwarfing their souls by withholding their means from his church, thinking it is not their duty to give when they are so poor in this world's goods. They will say, "The Lord doesn't expect that kind of a sacrifice, while I am in such poverty. Why, I am as needy as anyone in the church." And they often blame the Lord for their poverty. The law says there is not one exempt from this law who belongs to the church of the living God, so let us not be among those who shall come under the decree wherein the Lord says: "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Let us not be among that number, but as Saints, be the few who are different, —the salt of the earth. But if we have lost our hold on spiritual light and strength, then how can we be the savor wherewith to salt the earth?

What a grand and sacred thought is suggested by the fact that we are Christ's disciples, and he expects our loyal support. He said: "Henceforth I call you no longer servants, but friends." Then let us indeed be true friends unto the Lord, and be true to ourselves and neighbors, by doing everything required in the law. Thus will our souls expand and our characters develop and become more like our great Pattern.

The idea, to my mind, is that it is not the amount Saints give, so much as the willingness of heart. The closer one's circumstances, the greater will be the sacrifice. Like the widow's mite, it will seem more than that of those more able to give, and we may be sure the Lord will accept of the sacrifice, and bless accordingly.

In this way we store up faith, the only kind of faith that will stand in the testing time. When the children of God do what they can, even if all can not see alike,—if our hearts are right before him, free from selfishness and stubbornness,—I believe then will the Lord come to set the church altogether in order, beauty and harmony, for he has said he "will cut short his work in righteousness." Also in Doctrine and Covenants 77:1 he says: "For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things I have commanded you and required of you."

My prayer is that each of us may wisely occupy the time allotted to us.

PEARL JAMISON.

LAMONI, IOWA, December 30, 1910.

The Manchester Debate.

My debate with J. W. Chism at the above named place is over, and passed into history. I am not able to tell the exact results. Church propositions were discussed, each claiming his church to be in harmony with the New Testament church in origin, organization, doctrine, faith and practice. The following rules were signed and agreed upon to govern in the debate: "Hedge's Rules of Logic; the King James translation of the Bible shall be the standard of evidence; all other testimony shall be received upon its merits." Mr. Chism has but little regard for rules of honorable controversy. In fact, I would have no hope of him complying strictly to them. But signing the agreement had a tendency to hold him in check, that is all.

This Campbellite champion has a happy faculty of shouting "amen," or speaking out, rising to a point of order (?) when a good clear argument is being made against him. He admitted "there was tactics in debate," and anyone who hears Chism in debate will observe that this is one of his.

On the first proposition he devoted at least two thirds of his time trying to prove Joseph the Prophet a polygamist. His witnesses were those whom the court had impeached or

decided against. But court decisions and so forth are same as nothing to this champion wise man when a debate is on. For the thoughts of his reward will spur him to thicket of the fray—yea, he will boast of over an hundred debates; of his learning in Greek and Hebrew. He will call his opponent a liar with as good a conscience as he would say his prayers. He earnestly insists on two sessions the day, for it doth not matter to him whether the big crowds come or not, just so those come who are to dig up his fifty or sixty dollars for doing the job.

At Manchester it was reported by those who were supposed to know, that his reward was about sixty dollars. I hope that is true; in fact, I would desire that his brethren would give him a round hundred dollars each time he meets any of our brethren in debate. Jesus says: "Verily they have their reward." So it is: He should have his reward in this world —the reward he labors for.

On Mr. Chism's proposition, the main issue or contention was over the language in Matthew 28:19 and Acts 2:38, as to whether a man is baptized in the name of Jesus Christ, or baptized *into* the name of Jesus Christ. Of course we had signed the agreement that King James' Translation shall be the standard, but the standard was against his books and doctrinal teachings. At this juncture he raised his little form to hoist his banner of Greek—but the standard was already up. He also spent much time in remodeling the New Testament church so that his restored (?) church by Walter Scott would have some resemblance.

The notoriety of this champion had preceded him, but we heard several remarks which expressed disappointment in Mr. Chism as a debater and true, Christian gentleman. After his boisterous conduct and interrupting me so much—shouting while I was talking, "You are a liar"—several quit attending the debate, saying they would not spend their time listening to such a man. However, in the interest of humanity and the gospel restored by the angel, I am willing to meet him once a month if necessary in public debate, and let the people judge how long he remains a champion.

We have propositions signed to meet again near New Baden, January 24, for twelve sessions.

R. M. MALONEY.

CLEBURNE, TEXAS, December 31, 1910.

A Prophecy.

Verily, thus saith the Spirit to my Saints, Surely they are had in remembrance by the Great I Am, and inasmuch as they will walk humbly and faithfully before me they shall be blessed of the Lord in basket and store, and enjoy a greater degree of my Spirit than they have hitherto been able to receive.

There have been contentions and envyings and many evils entered into by those professing my name that are not pleasing to me, and except my people put away those evils and cease their contentions, they must needs suffer at my hand, saith their God.

Now, therefore, lay aside all evil surmisings and learn to be kind-hearted towards the wayward, and pray for each other, and my people shall have great joy in seeing their sick ones healed, and their lame ones restored, the blind see, the deaf hear, for I am God and can not countenance evil in any form. Therefore be ye clean and pure in heart that ye may behold my face ere long, and have exceeding great joy at that day; for surely the time is very near when I shall visit my Bride; and blessed are the wise virgins at that day, for they shall behold me, and know that I am he who was slain for the whole world.

Now, verily, let all my Saints know of a surety that my

purposes must be carried out in mine own way. According as my word has gone forth so shall it stand.

Though the heavens and earth shall pass away my word shall not, but must be fulfilled; and blessed are those who give a listening ear to my counsel, and who obey my word.

Given this Sunday morning, the 30th day of October, 1910.
O. N. DUTTON.

Grandfield Discussion.

I just closed another debate with the Campbellites. It was held at Grandfield, Oklahoma. A. W. Young, president of Thorp Spring, Texas, Christian College was my opponent. I met him three years ago here at Davidson, Oklahoma.

The church propositions were discussed at Grandfield, the Bible the only book to be used. Young would only stay three days. We had two sessions a day. I had nothing to do with arranging the propositions or time, but will say we want twelve sessions when debating these fellows, and open the gate, let all books in on their merits; the Bible the standard. They have learned the sooner they get shut of us in a debate the better off they are, and they get their pay just the same for a short job. In the three days the people just began to wake up and get interested when it closed. Our work wears and theirs does not. I was gaining all the time with the people and good was done for us.

Mr. Young's moderator said to me just as the debate closed: "Mr. Aylor, I want to say for you that you are the most honorable man I ever heard in a debate," meaning by that that I was honest and my opponent was not, which is true. I don't expect to meet an honest man when I meet one of them in debate. And if they are dishonest in debate they will not do to trust with the true riches.

I am glad we have a religion we do not have to resort to dishonest methods to defend. Our creed is all truth, and, of course, all it takes is all truth to sustain it, and the people soon see it.

Elders W. R. Smith and T. L. McGeorge were with me and held up my hands. We made our home with Bro. and Sr. A. M. Boyd, formerly from Kentucky. Doctor Boyd enjoys a good practice and the esteem of the people.

I go from here in a few days to Vernon, Texas, then Fort Worth and Dallas.

Your brother in the conflict,

W. M. AYLOR.

DAVIDSON, OKLAHOMA, December 20, 1910.

Dedication at Wilburton.

Sunday, December 4, 1910, was the day set apart by the Wilburton Branch as dedication day. A church building was erected by Bro. Ellis Short at Cove, Arkansas, and in 1901 was purchased by the Wilburton Branch, together with sufficient timber to make the building twenty-four by fifty-two feet, with twelve feet arch ceiling. It is standing on a corner lot, Avenue B, and College street, one of the best locations in the city, one block north of the Missouri Kansas and Texas city depot, and two blocks north of the Chicago, Rock Island and Pacific depot, and one block south of the new forty-five thousand dollar central school building. For some cause the house had not been formally dedicated. Promptly at 10 a. m. Bro. Wiley Wooten, assistant superintendent of the Sunday school, called the assembly to order. After the usual song service and prayer Bro. Ross Moore led in the reading; the response was led by A. Z. Rudd, the district superintendent. The lesson was very good. Promptly at 11 a. m. presiding Elder H. R. Harder announced hymn number 92, "All hail the power of Jesus' name." After singing, the president read the ninety-second Psalm and offered prayer. Number 200

was sung when Elder Lee Quick, of Mapleton, Kansas, was announced as the speaker, and we certainly think he did justice to the occasion. Bishop Short offered the dedicatory prayer. Closing song was number 190 in Hymnal. Benediction by Elder Harder.

At 2.30 p. m., sacrament service in charge of presiding priest, D. O. Harder, assisted by Elder Quick. The emblems were passed by Priests S. M. Plumb and C. C. Chrisman. After the sacrament was administered thirty minutes were spent in testimonies. This was a very spiritual meeting and enjoyed by all present. Joseph Alma, son of Bro. John A. and Sr. Effie Robinson, was blessed by Brn. Ellis Short and H. R. Harder. Six were added to the branch by vote, and letters of removal from Manchester, Texas. After the close of this service, five minutes intervened, when Brother Harder started, "Now let us rejoice in the day of salvation." It was sung with the Spirit, after which Brother Quick offered prayer. Brother Short spoke for over one hour on the Order of Enoch. Closing song. Benediction by Elder A. Z. Rudd.

At 7.30 p. m. number 210 in Praises was sung; prayer by Dr. Elder H. L. Dalby. Elder Lee Quick was the speaker. Sr. Effie Wallace presided at the organ. Among the visitors present we note Bro. and Sr. C. C. Chrisman and family of Panda. Bro. Sam Skinner, wife and child, also Sr. Bertha Snow and son, of Adamson. Bro. and Sr. Henry Davidson, of Manning. Brother Hackman, of Hartshorne. This was a very profitable day for all who were present.

Your brother in bonds,

A. Z. RUDD.

In the Shadow of a Cloud.

The experiences of life are not all alike—they differ widely in their character. Shadows and sunshine are woven and interwoven into life's pictures so as to please the eye, give a happy blending, and bless humanity. There can be no question as to the blessing. Joys would cease to be joys if we had nothing opposite from joy.

But as the product of creation rolled from the hand of the Creator it was so wisely tempered and so divinely constructed as to be the very best for the real needs and demands of humanity. It was not intended that we should live continually in the sunlight. Night and darkness add their quota to the necessities of man. Blessings may come in disguise—they may appear in the most dreadful mien possible. It simply rests with us whether we are capable of reading correctly the picture portrayed in the Shadow of the Cloud.

So far I do not claim to be able to know why a loving Father should permit so dark a shadow to fall upon my home and take from us our little boy, Basil Elmer. He was a goodly child, full of life, mirth, and cheerful obedience, gentle and kind with the other children,—and we loved him. My three boys and three girls were the hope and joy of my life.

It has been a trial and sacrifice to be absent from home, notwithstanding we love the church, the gospel, the angel's message, and cheerfully labor in hope of blessing others with the message of the risen Christ. My constant prayer has been for God to bless and protect loved ones at home.

While engaged in a meeting seven miles east of Cleburne, Texas, at the pleasant home of Bro. C. W. Spence, a message came from home saying: "Basil is dead." Like the letter from Antonio, they were a "few of the unpleasantest words that ever blotted paper." This message reached me about 3 p. m., Tuesday, January 3.

Kind, loving friends hastened to my necessities. I left Cleburne at 7.10 p. m. and by 6.30 next evening arrived home. Our boy had died Saturday evening at 6.30 o'clock, December 31. The old adage: "'Tis an ill wind that blows

nobody good" seemed to be true at this time. The cold wind and weather made it possible for the thoughtful, loving wife to keep the little body till I arrived. I arrived home Wednesday evening.

I am very conscious of the truthfulness of the words of Ella Wheeler Wilcox:

"Laugh, and the world laughs with you;
Weep, and you weep alone;
For the sad old earth must borrow its mirth,
It has trouble enough of its own.
Feast, and your halls are crowded;
Fast, and the world goes by."

Fortunately, I do not write these lines directly to the "world." In the sacred history of ages gone I read of a people who were "not of the world," but had been "chosen out of the world." I know of such a people to-day to whom the words of the quotation above do not apply.

Basil died of membranous croup. He was sick only three days. Bro. R. B. Brown spoke very comforting words at the funeral, before leaving the house. The singing was also comforting and full of thoughtful reflection. While sympathizing friends were singing: "There is rest for the weary," especially the fifth stanza and chorus, I could not refrain from sobbing aloud, "Oh, but that does not bring back my boy!" We can only trust in a loving heavenly Father for our comfort, reconciliation, and hope.

When the message reached me and while journeying homeward I was laden with resentment. I could see no reason why God should take my boy. I could shed no tears till I reached home, and beheld his little form in the clasp of death. I came home as one going to war—to fight and subdue an intruding enemy; with hope, as it were, of being able to dispatch him and restore peace to the inmates. I had been so fond of my boys that I could not think it possible that God would permit one to be taken.

I shall try to continue in the service of God and labor for the angel's message. My faith is still in the Lord and in his divine power to heal, bless, and save. I shall try to get nearer to him, though I be now walking in the shadow, not in the shadow of doubting God or his goodness or his gospel, but in the shadow of life's darkest experience.

"We shall meet, but we shall miss him;
There will be one vacant chair;
We will linger to caress him
When we breathe our evening prayer."

Still trusting in God, I am yours,

R. M. MALONEY.

Can You Help?

The writer is especially interested in the solution of the following problems, and hereby solicits aid from any and especially from the ministry of the church. Anyone having anything bearing on this matter is hereby solicited to send same direct to the Church Historian, who has consented to prepare same for publication if at all possible for him to do so.

If you have matter bearing upon these questions and do not care to let it get out of your hands, please send a copy of it. It is very important that positive evidence should be had and placed in print for the use of all.

1. Did the prehistoric horse and elephant exist on the American continent contemporaneously with man?

2. Did the prehistoric Americans know of and use building cement?

The solution affirmatively is important to us as a people, hence in making excerpts from encyclopedias or other works great care should be had in proofing such excerpts. Give

name and volume of work quoted from, as well as date of publication.

An energetic response to this appeal will be greatly appreciated. The Historian's address is, Heman C. Smith, Lamoni, Iowa.

Anxiously yours,

J. W. WIGHT.

Among the Lamanites.

I was approached yesterday on the street of Pawnee while distributing HERALDS and *Ensigns*, by a young Pawnee Lamanite, Kit Carron, a blind boy of twenty years, who is a wonder to all of Pawnee people who know him. He goes anywhere, very nearly as good as if he could see. His aunt, Mrs. Albert Long, was reading to him the account of Brother Fowler in Philadelphia; how good the Lord was to place a new set of eyes in his head, etc. It seemed to affect him insomuch that he desires our church to pray for him, that he may know what to do to receive his sight. I explained to him that signs were not for them, that did not believe. I told him to fast and pray and I would present his name through the church papers. His church membership is with the Baptists, whose pastor is instructing his Lamanite congregation to believe only in the one book. Mr. and Mrs. Long are also Baptists. He is a director in the church. He and Mrs. Long and Mrs. Bennie Burns listened to me two hours and a half on the street yesterday, after which they clapped their hands, after I had buried the sectarian God with his heathen love. This Mr. Long is one of the leading chiefs of the Pawnee tribe. He delivered a book of Mormon from his carriage to another Lamanite in the presence of his pastor, and is helping me to get the book before all those he knows will read. To those who are sending papers to me. Please desist for a while, as I may have to come home on the account of sickness of family.

JEROME E. PAGE.

PAWNEE, OKLAHOMA.

Good Meetings at Nebo, Illinois.

A successful series of meetings held by Elders J. F. Curtis and R. T. Walters closed here January 4, with seventeen baptisms, among them, five heads of families and their companions. There is much rejoicing among us because the Lord has remembered us once more.

Some of these new Saints are showing a disposition to get hold of the work properly. One of them expected some persecution from his relatives but was surprised upon hearing them rejoice over his repentance and wish him abundant success. The new converts are very happy—"Old things have passed away; all things are become new."

Last Saturday I preached the funeral of Bro. Marion Johnson's mother-in-law. She was a Baptist but had expressed a desire to unite with our church. The services were held in the Disciples' church. Some who came had never heard our people and they said they would not have come had they known who was going to preach. After hearing the sermon, they went away speaking favorably.

Eight or ten more at this place are saying that they believe and intend to be baptized. Praying for the success of truth everywhere,

W. A. GUTHRIE.

Extracts from Letters.

Bro. J. Charles May, Papeete, Tahiti, October 31, 1910: "May the Lord bless the efforts of the HERALD in the advancing of the truth and in the exposing of error is the prayer of your brother."

Sr. Emma Gibson, Windsor, Ontario, Canada, writing for the first time, says: "Yesterday, our home class was or-

ganized into a school, and we shall hold preaching services as well. We hope some day to have a branch organization, and we are thinking of buying a lot on which we expect to build a church in the near future. I have seen the sick healed many times and my own boy, aged eight, was healed of a very serious sickness under the hands of Elders Howlett and Levi Annett. My husband does not belong, but I read the church papers to him. Traveling elders are welcome."

Sr. Clara McNeil, Mount Ayr, Iowa, orders the HERALD and says: "I am among the isolated ones, but I know I am not without God. Am so thankful I am a member of the church, for I know it is of God. That has been proven to me in more than one way. So many of us in the church do not set the example we should to those who are without. Let us pray for one another that we may do so."

Bro. Samuel Hughes, Fanshaw, Oklahoma, writes: "I ask the prayers of all the Saints who read this that I may become strong in faith and in the work, which I have been in for six years. I am young in years, but the Lord has blessed me, and I want to be faithful to the end."

Sr. Clara Johnson, Far West, Missouri: "As the Christmas time draws near it seems to fill my heart with a desire to work more faithfully for my heavenly Father, and the Christ who came to bring peace on earth, good will to men. October 15 and 16 the Far West District held their conference here. Some spoke of the time the Saints were driven from this place and what sufferings they endured. They spoke of how thankful they were to be permitted to be with the Saints at Far West and stand on the sacred spot where once our fathers stood. We have a band of faithful Saints, who are striving to help build up one of "the waste places of Zion." We have a nice Sunday school but our Religion light is a little dim. We listened this morning to a good sermon by Brother Brewster, who has moved here from Iowa."

Delmont C. Torey, of the schooner *L. T. Whitmore*, writing from North Deer Isle, Maine, thinks we should all do what we can to spread the good news of a restored gospel to those who know it not. "If every member were a preacher, there would be none too many. That which we learn from a prayerful perusal of the Old Testament should bring us with reverence to the New Testament, at the feet of Him of whom the prophets wrote. The deeper we search into his character the more we are impressed that not to live according to his counsel would be the greatest injury we could do to ourselves. If he desires to use us as instruments to build up his work, we should say, Here am I, send me; but if it is enough that we should simply obey his commands in a quiet way and let our light shine, we should be just as ready."

Jacob Zimmerman, Berlin, North Dakota: "I have been blessed of the Lord in many ways. If we take Christ for an example we will surely be following in the right path. It is stated in the Scriptures, Nahum 1: 7: 'The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him,' which is certainly true by my own experience. When we hold ourselves selfishly apart from the poor and suffering ones, we hold ourselves also apart from Christ, and it is from love of humanity that we are required, as followers of Christ, to give ourselves to the service of our fellow-men, rather than to the accumulation of wealth for selfish purposes. 'And above all these things put on charity, which is the bond of perfectness.'—Colossians 3: 14. Let us try and follow these principles, that we may receive many blessings from our Lord."

N. L. Douglas, Ukiah, California: "Bro. F. A. Smith organized a branch here over a year ago. We all did the best we could. Bro. Henry York as preacher, Bro. J. Heger our priest. They have done well. I have heard many good, grand sermons, yet I have never heard better than those of Brother

York, young in the gospel, yet powerful in his faith. He is gentle and kind to all, full of love and charity, but the people of this part just will not come out to hear. People tell me here they want their own way; we want God's way."

W. Strange, Chicago, Illinois: "I desire to express my gratification at the prospectus contained in the late HERALD, November 23, promising a series of doctrinal subjects treated for the perusal of the membership in general. I have often wondered why we have not had this, with such a host of brilliant minds as we have in the church. Many very fine people are sadly deficient in the way of comprehending the different functions and operations of each of the Trinity in the Godhead. God the Father, and his Son Jesus Christ, and the Holy Ghost are all in perfect harmony with each other. This reminds me that fifteen years ago a revelation came to me while I was walking the streets of Chicago in the discharge of my duties, explaining the difference between the natural and spiritual birth. The letters forming the statement appeared to be cut from wood about twelve inches deep, and stood about twenty-five or thirty feet higher than the sidewalk, suspended in the air, which in part stated that the natural birth was but a type of the spiritual. Although I have used the illustration several times since, I have yet to find the man or set of men that can successfully overthrow the argument; Elder Tanner, last Sabbath evening, to my surprise, spoke upon that subject. His discourse covered the seven verses referred to in a very masterly manner, and was practically the same, only clothed with superior language and delivered with the vim, energy, and soul that should characterize the gospel message."

Frank R. Tackley, Bullards Bar, California: "I can say this great latter day work is of God. I do not regret the day when I joined the true church of Jesus Christ. I like to read the good letters from my brothers and sisters. They are spiritual. It is all that I have to read and I would not be without them. I take the *Ensign* and SAINTS' HERALD. I am very sorry that I can not have the privilege to be with the dear Saints."

Sr. C. E. Williams, Springfield, Oregon: "I have been corresponding with an elderly aunt, living in Illinois, who has belonged to the Christian Church for years, and at first her letters were very bitter; but I explained to her our position, the difference between us and the Utah church, and at her request sent her my Book of Mormon. Now she writes me she believes the book is true and reads and rereads the papers I send her. If an elder will call on her, she will be glad to talk with him. She is poor in this world's goods, but rich in faith, and earnestly seeking for more light. Her name is Mrs. Oliver Mann, Morrison, Whiteside County, Illinois. She lives one and one half miles out of town, on a rural route. If an elder can stop and see her I believe good can be done, and she assures me they will be taken care of." [Elder F. M. Cooper, of Plano, please take notice.—EDITORS.]

Jacob L. Rust, Gladstone, Illinois: "We had Bro. C. E. Willey with us two weeks and he preached twelve sermons that were very instructive to the people. They turned out well for Gladstone, and seemed to be interested. A good many are inquiring and want to know when he is coming back. Brother Willey is very companionable, instructive, and a gentleman. He is welcome, and I think I express the opinions of the major part of the people who heard him."

Isaac Bath, Canton, Illinois: "We are here in Canton without any branch privileges, and are isolated, without a place to hold the fort. Canton is growing to be one of the largest plow and implement factory towns in the United States, and is still growing in population. There are a great many different nationalities come here for employment. I have not been so lucky financially as some in old age, so I

am left to depend on my children for a living, and I have to do something for God's work in distributing literature."

E. W. Nunley, Cookes Point, Texas: "We have had a good time all the way through Christmas. At the instigation of our deacon, Dr. C. A. Sherrill, the branch organized into a surprise party. On Christmas morning, after the exercises of the school were over, I asked them whether they desired a sermon or not. A brother arose and made a motion that they adjourn and meet for dinner at Brother Nunley's at 1 o'clock p. m., and to have preaching at night; the motion carried and to the pastor's house they drove in wagons and buggies, with lots of boxes filled with good things to eat. They soon sat a long table, and piled upon it the contents of the boxes. Everybody ate and rejoiced. Last, but not least, they presented their pastor and his good wife with a nice sum of cash, and other temporalities. We failed, in language, to express appreciation and gratitude to God and the people for their kindness."

Christina Rasmussen, Crescent, Iowa: "We enjoy reading your pages each week, and learn how the gospel is winning its way, and the dealings of God with his people. This is one of the ancient landmarks, where the work of the Reorganization was planted in an early day by some of its first missionaries, Brn. W. W. Blair, E. C. Briggs, David H. Smith, and others. I well remember these brethren, when they came to preach, though I was only a child. We have a nice little church building here now, but most of the older members that were here then have passed on to their reward. Our branch is not making the progress it should, but we have a good Sunday school that is doing much to bring the young into the church. Several young people have been baptized here the past summer."

Sr. A. Oakman, Middlesex, England: "I read the letters and feel that I should like to add my testimony. Why am I a Latter Day Saint? Because I have been convinced of sin, and only by obeying the gospel of Jesus Christ can I gain forgiveness. The benefit derived from worship of God more than makes up for what we may be called to sacrifice. Have been a member of the church ten years, and can testify that the service of our heavenly Father makes life brighter, happier; it is all there is to live for. I thank God that he opened my eyes and lifted me out of darkness and placed my feet upon the rock. I know that God does help his children if they walk humbly. Christ said that those who do his will 'shall know of the doctrine,' and I can testify that the doctrine is of God. I hope to stand at last with the redeemed."

E. C. Woodward, Jonesport, Maine: "I am interested in seeing how our heavenly Father's work is prospering. Have been in the work only a short time. Was baptized last July by Bro. U. W. Greene. I used to attend the Congregational Church, and being brought up in that belief, I could not understand those Latter Day Saints. I used to slur them and run them down in every way that I could; but I began to see how I was being overpowered by Satan, and knowing if I continued that way I never would prosper, I began to pray to my Father in heaven to show me the way more plainly. Then I began to study the books of the Latter Day Saints' Church, to see what they believed. The way appeared so plain to me that I couldn't get around it, and I thank God that he has brought me out of darkness into the beautiful light. I can truthfully say he is helping me to overcome all evils which lay in my pathway. We have very interesting services conducted by Elder S. F. Cushman; also Religio and history classes. He has been faithful to his calling and has done a good work in this place."

Emma Hale Whitford, Port Huron, Michigan: "I love to read the letters in the HERALD, also other articles written which are instructive and encouraging. We do not know the

weight of our own words or what hearts may be encouraged by our weak effort. All around is sickness and distress and confusion, and through it all shines the light of the truth. Our hearts go out in sympathy to those who are in darkness, and how much we desire to have our lives reflect the love which should characterize the children of God. We have been greatly encouraged recently by a number of sermons delivered by Elder St. John, and Elder J. Grant. For one I can say, I was thankful to hear the beautiful words of instruction. Our district Religio president, Bro. William Sage, of Detroit, spent last Sunday here. A special Religio meeting was arranged for. We believe him to be the one for the place. He is truly an example for one so young in the Master's work. After conducting services here a number of Saints accompanied him to Saint Clair in the evening, where he again gave a talk on the importance of Religio work and succeeded in reviving the Saint Clair local to activity. While it is not our privilege to correspond personally, I consider it a great pleasure to hear from the Saints through the columns of the church papers."

Stephen H. Drazey, Beloit, Kansas: "Should any of the missionaries in this mission be going through, they are invited to stop. We five members are rather quiet, kindly waiting for the Spirit to move, but all are united, and are anxious to start to work when the Lord calls."

John H. Shimmel, Mansfield, Missouri: "I have lately attached myself to the Latter Day Saints and am glad to know that it is the true church of Christ. I feel thankful that I embraced the truth. Am not sorry that I left the Baptists. The first sermon I heard was at Richland, Oklahoma. It seemed to draw me to that place, and I would have joined then but my wife was opposed. I made investigations to see if they were right; and said if I found they were I would join. I went to examining the Scriptures and Book of Mormon, and prayed the Lord for light and received it, and can now praise the Lord for his blessing."

News From Missions

KENTUCKY.

A brief statement of the conditions of this part of the Kentucky Mission. The work here in the city is in better condition spiritually than it has been for six or seven years. We have meetings every Sunday at our church; a Sunday school at 9.30 a. m.; preaching at 10.45 a. m.; preaching at some of the Saints' homes at night; and prayer meeting every Wednesday evening.

Almost every night we hold cottage meetings. A promising young man was baptized on New Year's Day, and others are investigating the work. Some are interested at Belmont, just twenty-five miles from the city, where I baptized two in October. The work at Brodhead is about done. I made an effort up there during the fall, without interest, but the Saints residing there were everyone standing firm in the faith. They are very poor in this world's goods; their crops had failed them, and it seemed like starvation was staring them in the face. I advised them to come to the city where they could get work and have a little money to help carry on this great work. Some of them really sold what they had to get money to pay their way to the city, and we assisted as we were able to get them fixed up for keeping house.

Five of the brethren from Ottawa came; three are men of families. They all got work and are doing well, and they will help to boom the branch here at Louisville; one being a priest, one a teacher, and one a deacon. The elder went to Pennsylvania to work. This will completely disorganize the Olive

Branch, at Ottawa, Kentucky. Nearly all of the members will come into the branch here.

At present there is peace and harmony among the members, so I trust that the work will prosper as it was spoken by the mouth of one of the elders, eight or nine years ago. It was to become a strong branch, but it would first almost go to pieces. Well, it did nearly go to pieces, but it is building up again.

I have sold my home and I am thinking of locating at Independence, Missouri, if it is thought advisable. I was sick during the summer for about six weeks, and could not do much, but I am feeling well now, and I want to do more for the work than I have ever done in the past. May God prosper his work is our prayer.

J. W. METCALF.

LOUISVILLE, KENTUCKY, 1381 Seventh street, January 4, 1911.

TORREON, MEXICO.

We still live, although our friends may think we do not, as we have not taken time to write any except to home folks since coming here; so we use this means of letting you hear from us.

Torreón, on the Nasas River, is an up-to-date town for Mexico, with electric lights, street cars, several factories and foundries, and is surrounded with beautiful mountain scenery.

We enjoy reading the church papers, more than usual since not having the association of Saints. We also enjoy the Spirit of the Master in our prayer meetings. (A congregation of four.)

We like this country and love the people; in fact, we feel like we are among home folks; they are so kind-hearted and take so much interest in us.

The leader of the church in which the elders preach always comments after each sermon saying, "These men are sent of God to preach to us and they preach the words of God. We should be thankful to have them with us and pray for them that they may learn the language better so they can preach more gospel for us." One Sunday, in announcing special themes for prayer, one mentioned was that Brother Pender may be healed so he would not be hindered in his labor here.

We study in the day, and make calls of evenings as often as we can. Our calls are always interesting and seem to be appreciated. As home-going time arrives we are usually presented with a bouquet, or some fruit, and sometimes car fare. One man, the church leader, said, "When you write to your church tell them not to think you are here without friends, but tell them that you have many good friends here."

But since, only last week, some one gave him a Brighamite pamphlet and told him to beware of us, as we were the same. He read it, then came to us and inquired to his satisfaction, saying, "I will be a valiant soldier for you, for I know you are misunderstood."

The elders preached yesterday on the name of the church and authority. They thought the latter was fine, but hardly knew how to take the name "Saints," deciding that to search the Bible and pray over it would be the best plan. One said, "The brother may be right; I had not thought about it, but I know the names Methodist, Baptist, and Presbyterian are not found in the Bible. That is the reason we are Independents."

Brother Anthony has made two trips to Torreón and given us several very pleasant but short visits. His pleasant countenance and interesting conversation makes one feel he has always known him. Brother Pender's health is improving rapidly, and we are all rejoicing in the Master's cause.

VIOLA MANNERING.

222 CALLE JIMENEZ, January 2, 1911.

News From Branches.

MINNEAPOLIS.

We enjoy to the fullest extent the reading of your columns, and pray for God's blessings to rest upon them who have had such an interest in writing. As a branch we have been greatly blessed, and have had great encouragement as far as numbers are concerned. We have also felt the power of the adversary keenly at times, but rejoice because of the peace and unity that exists. Where there is unity there is strength. Through supplication and prayer, and love for humanity, Minneapolis can now boast of her first church. We have been looking forward for many years to this joyful time, when we could worship in a church of our own. There are those who with patient endurance have worked hard in this branch in years gone by; we know that this news will gladden their hearts, and give them encouragement in casting their bread upon the waters.

We have also faith and hope that this will not be the only church in Minneapolis, as in Minneapolis and Saint Paul there are 500,000 population. This seems to us a great multitude of people for three or four local officers to preach repentance to, besides looking after the scattered branch. We pray the Lord will send more laborers.

Minneapolis Branch wishes to give their heartfelt thanks to all those who have so generously donated. The location of our new church is Fifth avenue north and Queen avenue north. Members or ministry will always receive a hearty welcome in Minneapolis.

FREDERICK GREEN.

FIRST KANSAS CITY.

We are pleased to announce that definite arrangements are being made for our regular annual series of special meetings. If nothing prevents, they will commence March 12 and continue for two weeks. Elder Thomas W. Williams, of Los Angeles, California, is to be the speaker. The following extracts are taken from his letter of acceptance to the pastor: "In your advertisement of the meetings, you will have to make some personal references to the speaker, I suppose; it seems a necessary evil. However, let me especially urge that I am only incidental; my message is the all-important feature. A man without a message has no place as a teacher among people who think. I feel that I have one. I hope to present it in such clear and comprehensive terms that the people will forget the man in their contemplation of the message which he bears." With a message like that contemplated above, and the unwavering support of the members of the branch, success would seem already assured. The time is but two months away; let us get ourselves ready.

Those on the sick list are better. Quite an influx of Saints have moved in recently. There is a place and a work for all of these brethren and sisters. Sr. W. N. Robinson, of Oklahoma, has promised to return in time to take charge of the music during the special meetings.

At a special business meeting recently the following were received on letters of removal: Sr. Martha Jolley and daughter Pearl, John T. Barbee, from Independence, and Sr. Daisy Munn. Bro. Ray Winn was given a letter of removal to Centropolis.

The following were elected as officers of the Sunday school at the regular semiannual business meeting, December 20: David H. Blair, superintendent; Samuel C. Diggle, assistant superintendent; Harvey Sandy, second assistant; Reginald Loösemore, secretary, and Lloyd H. McDonald, treasurer.

Sunday evening, December 25, the Sunday school entertainment was given. It was the largest, and we believe the best ever given at Central Church.

At the regular semiannual election of officers last Friday evening, the Religio elected the following: Seth S. Sandy, president; George H. Hidy, vice-president; Dora Lowe, secretary; Mrs. G. W. Salander, treasurer. Both the Sunday school and Religio look forward with the brightest prospects of the best work yet accomplished.

Our hearts were made glad recently because of the interest manifested in the prayer and sacrament meetings by some of our active workers along other lines. In the opinion of the writer, it is impossible for the Lord's servants to do the most successful labor, and neglect these duties.

HARVEY SANDY.

JANUARY, 9, 1911.

CHICO, CALIFORNIA.

Just a few lines through the HERALD to tell the Saints what the branch at Chico is doing. Elder Fred B. Farr, of Cameron, Missouri, has for the past four weeks been preaching to large congregations. As a result five have been baptized, two children and three grown people. Many more are investigating, and when Brother Fred returns, near the first of the New Year, we predict an ingathering such as has seldom been witnessed in this part of the vineyard.

Brother Farr knows how to get the truth before the people, and is willing to work to that end. Chico has a wide-awake branch, a fine church, and many noble Saints who always stand ready to help the work along. Northern California is waking up, and Chico, with a population of twelve thousand, is well situated as a central point to build up our work.

H. A. HINTZ.

CLEVELAND, OHIO.

Cleveland Branch started the new year with four new members added by baptism on New Year's morning, three of whom were children of Elder Eben Miller, and one sister, Lizzie Brooks DeLorne, who just came from England with her daughter Alice, on the same boat and under the care of Elder Rushton, and who was baptized by Elder J. C. Farnfield.

At our business meeting just held all officers were sustained: Elder John W. Topping president, and Alma Thomas clerk. Arrangements were made to hold the next Kirtland district convention with the Cleveland Branch on February 25 and 26. We offer a hearty welcome to all who can attend. Our place of meeting is on Wade Park avenue, at Seventy-first street. Take a Wade Park avenue car and get off at Seventy-first street. Write for information.

F. C. WEBBE.

LANSING, MICHIGAN.

We of the Lansing Branch are doing the best we can under the circumstances. There has been little preaching done here for some time, but the teacher of the branch (the only officer) has been trying to keep our work before the people, assisted at times by Bro. Erwin Herriman of Snover, and B. F. Phetteplace, of Shabbona.

Dear Saints, remember those brethren who are placed as overseers to the flock in the different branches. Their work is very trying at times, and they who prove faithful to their trust are worthy of your support. My mind goes out to many different places where I have met with the Saints, and as I beheld their countenances lit up with the Spirit of inspiration I would be led to pray that they might carry the same look and the same desire and zeal into their everyday life. It would relieve the branch officers of much labor, and they would be a blessing to their neighbors and an honor to the church.

The HERALD is being eagerly read by many, and no small wonder, for God is truly inspiring the minds of men and women in his church to do a great work, as is evidenced by the articles and letters that appear from week to week. May the day hasten when those that are able may see fit to place the church publications in the homes of all worthy poor Saints, for many of the Saints are making as great sacrifices as ever were known of any people. Press on, dear Saints, for your reward is sure.

If there are any Saints living in North Lansing, Michigan, I would like for them to inquire for Fred Maynard, 1142 Farrand street. He is a bright, intelligent boy of thirteen, and favorably impressed with the gospel. Tell him Bro. W. H. Sheffer of Argyle sent you, and he will understand.

W. H. SHEFFER.

Miscellaneous Departments

Conference Minutes.

NORTHWESTERN KANSAS.—District conference met with the Hill City Branch, December 10, 1910, the president in the chair. Report of Hill City Branch, 28, gain 1. Elders reporting: J. A. Teeters, J. J. Teeters. Bishop's agent's report: total receipts, \$84.50; balance due, \$11.18. In regard to ordaining the two brethren in the Twin Creek Branch, the report of committee was adopted. Moved and carried that the next conference be at the time and place of the reunion, time and place of which was left to the president. Moved and carried that the Saints desiring two days' meetings may have the same by calling on the president. Delegates to General Conference: Arthur Boyd, J. A. Teeters, and R. Davis, said delegates to add to that number any others they see fit. Phoebe S. McCaslin, secretary *pro tem*.

SPRING RIVER.—District met in conference October 15, 16, and 17, at Joplin, Missouri, Apostle I. N. White presiding, assisted by Elder George Jenkins, district president not able to be in attendance. Branches reporting: Webb City, 228; Angola, 59; Pleasant View, 118; Vera, 55; Fairland, 209; Joplin, 286; Pittsburg, 115; Columbus, 74; Weir City, 104; Traverse, 41; Galena, 21; Purcell, 28; Scammon, 65. Total membership reported, 1,494. Delegates appointed, 205: District officers: President, secretary-treasurer, historian. Ministers reporting: Elders G. Jenkins, F. L. English, J. S. Mackie, J. Arthur Davis, C. Kyser, H. E. Jones, O. P. Sutherland, H. Richelson, J. Cochran, W. S. Hankins, J. Lamons, W. H. Prewitt, W. B. Hillen, F. M. Conner, R. E. Martin, M. T. Beck, J. M. Richards, J. D. Kelley, J. W. Thorpe, W. S. Taylor, W. E. Westervelt, J. H. Thomas, J. M. Robinson, and J. A. Faulk. Priests L. F. Binkley, S. G. Carrow, A. P. Free, J. H. Davis, O. Hempel, N. R. Hickle, W. I. Clark, W. B. Mullen, F. L. Freeman, J. W. Waldron, O. L. Bradford, S. L. Calc, J. M. Shifflett. Teachers O. O. Nunamaker, William Bath, jr., John Bath, W. F. Atteberry, C. H. Hobart, William Martin, G. W. Ross, B. F. Bowman. Deacons J. C. Mercer, W. E. New, W. E. Hemdselman, John Virgin. Total ministers reporting, 47; total sermons, 467; total baptisms, 20. Reunion secretary reported: Reunion held at Columbus, Kansas, August 12-21; total meetings, 44; baptisms, 2. Reunion committee report \$20.97 indebtedness. Petitions from Fairland, Webb City, and Columbus branches asking for ordination to office of elder A. O. Beck, F. L. Freeman, J. H. Davis, which were granted through committee, missionary in charge and district president, to whom they were referred. Brethren Freeman and Davis being present were ordained to office of elder. District officers sustained unanimously. Preaching by Elders G. Jenkins, J. Arthur Davis, E. Short. Reports show a growing condition, with few exceptions. Much profitable advice given by Apostle White, who made the encouraging statement that Spring River District is one of the best in the church. We hope to continue in the march of progress. Adjourned to meet at Webb City, Missouri, February 17, 18, 19. Mollie Davis, secretary.

Conference Notices.

The conference of the Southwestern Oregon District will meet at Myrtle Point, Oregon, Saturday, February 11, 1911, at 10 a. m., for the election of officers and the transaction of

such other business as may come up. The Sunday school convention will meet at the same place the day previous, at 10 a. m. All who are interested in the welfare of the district are urged to be present for both of the above named. A. A. Baker, district president and superintendent, Bandon, Oregon.

Conference of the Northeastern Illinois District will convene Saturday, January 21, 1911, at 10 o'clock a. m., in the Saints' church, Sixty-sixth and Honore streets, (West Side), Chicago, Illinois. Please send all reports to Elder J. A. Tanner, 1608 South Sawyer avenue, Chicago, Illinois. Those outside the city who desire to attend will please write to Elder James Keir, whose address is the same as Brother Tanner's, so that proper arrangements can be made to care for all visiting Saints. Those going from down town will take the Ogden avenue cars, which take them near the chapel. It is hoped that special effort will be made by Saints throughout the district to attend the conference. F. M. Cooper, district president.

Seattle and British Columbia district conference will convene with the Seattle Branch, February 11 and 12, 1911, at 10 a. m. Church at corner of Kilbourne street and First avenue N. W.,—Fremont, Ballard, or West Woodland cars. It is desired that all the ministry residing or laboring within the district will present reports in writing. Branch clerks will receive from undersigned blanks upon which to make statistical reports in due time to report for six months ending January 31, 1910. It is hoped that there will be a good attendance. Religio and Sunday school convention will convene on Friday, at 10 a. m. and 2.30 p. m., respectively, in accordance with detailed notices given by auxiliary secretaries. Frederick W. Holman, district secretary, 4106 Sixth avenue, N. W., Seattle, Washington.

Conference of the Northeastern Missouri District will meet at Bevier, Missouri, February 11, 1911, at 10 a. m. Business of importance will come before this conference, and it is hoped that all who can will attend. Bro. I. N. White is expected to be present. Send all reports at least one week before conference to William C. Chapman, R. P. D. 3, Higbee, Missouri.

The Winnipeg district conference will meet with the Winnipeg Branch on February 9, 10, 11, and 12, 1911. Excursion rates commence on the 8th of February, so those intending to come please take notice of above dates. All coming should write to Elder T. R. Seaton, 704 Sincow street, who is president of Winnipeg Branch, so as to arrange to meet and conduct to the home of the Saints and church, all visitors coming in by train. Let us have a large gathering and a profitable time. All will be welcomed. Nelson Wilson, district president, Treherne, Manitoba.

Southern Wisconsin district conference will be held in the Oak Ridge church, eight miles east of Lancaster, Grant County, Wisconsin, February 11 and 12, 1911, at 10 a. m. Branches and officers take notice and send all reports to W. A. McDowell, Lancaster, Wisconsin, by February 9, 1911. The Oak Ridge Church will be dedicated Sunday, February 12, at 10.30 a. m. Elder J. W. Wight is expected to be with us. W. A. McDowell, district president.

The conference of the Little Sioux, Iowa, District will meet at Moorhead, Saturday, February 4, at 10 a. m. James D. Stuart, clerk.

Convention Notices.

The Sunday school convention of the Little Sioux District will meet at Moorhead, Iowa, on Friday, February 3, 1911. Prayer service will be held jointly with the Religio on Thursday evening. Let us see a full delegation present. Esta Stuart, secretary.

Sunday school convention of the Southern Wisconsin District will meet with the Buckwheat Ridge Branch February 11, 1911, at 2 p. m. Secretaries please take notice and send reports at once to district secretary. C. C. Hoague, jr., Janesville, Wisconsin, R. F. D. 7.

The Gallands Grove district Sunday school association will convene at Deloit, Iowa, February 10, 1911, at 10 a. m., for its annual business meeting. All schools please send delegate credentials to secretary as soon as possible. Religio association will convene for business on the same date at 2.30 p. m. Floy Holcomb, secretary.

The Religions and Sunday school workers of Chatham District will meet in convention capacity at Wabash, February 11 and 12, 1911. The first meeting will be at 1.30 p. m. Saturday. We trust that all schools and Religios will be fully represented. The Wabash Saints have arranged to meet

the morning trains north and south on the Pere Marquette at Dresden, and the morning trains on the Canadian Pacific east and west at North Thamesville, and anyone intending to go on any other train must notify W. L. Ross beforehand, so that conveyance may be furnished from the station to Wabash. The traveling ministry and all others who are interested in this work are invited to be present. J. W. Badger, Wabash, Ontario, superintendent; G. Orlo Coburn, Blenheim, Ontario, secretary, Sunday school association. W. L. Ross, Wabash, Ontario, president; Anthony R. Hewitt, Chatham, Ontario, secretary Zion's Religio-Literary Society.

The Sunday school association of the Des Moines, Iowa, District will meet in convention Friday, February 3, 1911, at Runnells, Iowa. Trust the schools will be well represented. Election of district officers. Pearl Shannon, secretary.

The Sunday school association of the Clinton, Missouri, District will meet in convention February 10, 1911, at 10 a. m., at Eldorado Springs, Missouri. District officers are to be elected for the year. The Religio association will also convene at the same place and date in the afternoon. Please send all credentials to my address in due time. Miss Zora Lowe, secretary, Eldorado Springs, Missouri, R. F. D. 1.

Notice.

To Whom it May Concern: By action of the First Presidency, in agreement with the two ministers in charge concerned, Elders R. C. Russell and J. W. Wight, and Elder J. W. Peterson himself, Elder J. W. Peterson has been transferred to the Des Moines District, Iowa, where he will labor during the balance of the conference year. Brother Peterson was called home from his work in Alabama by severe illness in his family, and it was not deemed wise to return him to such a distant field.

ELBERT A. SMITH, for First Presidency.

Notice.

To Whom it May Concern: A temporary vacancy having occurred in the editorial staff, owing to the election of I. A. Smith to the Iowa Legislature, Elder Gomer R. Wells has been selected to assist in editorial work during the winter months. The First Presidency and the minister in charge, Elder J. W. Wight, concur in his temporary release from missionary appointment.

ELBERT A. SMITH, for First Presidency.

Correction.

In HERALD of January 4, 1911, page 21, conference notice of Northern Wisconsin District, the name appearing as O. D. Sanoe should be O. D. Ganoe.

Died.

LILLY.—Ellen Margaret Lilly was born July 14, 1885, at Bingham, ——. Was baptized July 6, 1902, by S. D. Condit, at Malad, Idaho. Departed this life December 24, 1910. Funeral in charge of Elias E. Richards; sermon by Elder John Davis. She departed this life where womanhood's morning was fast approaching noon. She was loved by all, and if each kind act and every kind word said by her could bring a flower to her grave, she would now be sleeping beneath a wilderness of flowers. She leaves a husband, two sons, and one daughter. The Saints all feel the blow keenly, but in our souls we say, "Peace."

HOWLETT.—Elder Richard B. Howlett, at his home in London, Canada, December 31, 1910. He was born in London, England, June 2, 1852. Came to London, Canada, in July, 1870. Married Emma Hocking, December 24, 1872. United with the Reorganized Church of Jesus Christ June 5, 1882, in England, under the ministrations of William Waterman. He has held the office of teacher, priest, elder and seventy, holding the latter at time of his death. Was in the mission field eleven years, reaching his home only three days before he died. He leaves wife and seven children, three sons and four daughters, besides many friends to mourn his loss. Funeral was from the Latter Day Saints' church in London, Canada, in charge of Elder F. A. Smith who preached the sermon.

HIGGINS.—Bro. Samuel E. Higgins, son of Bro. William and Rosa Higgins, of Chanute, Kansas, died December 18, 1910, at Dacona, Colorado. He was crushed between two timbers in the mines. He was born in Vernon County, Mis-

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THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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The man who forgets to be thankful on Thanksgiving Day may be the very man who has been getting more than his share out of all the other days.—W. J. B., in the *Christian Herald*.

souri, March 24, 1880. He leaves a wife and two children, father, five brothers, and one sister. The funeral service was held at Odessa chapel, in charge of Elder J. Cochran; the sermon by F. C. Keck.

DEFOREST.—Sarah Emily DeForest was born in Warrick County, Indiana, February 10, 1822; died December 9, 1910, aged 89 years, 9 months, and 29 days. Married to Samuel S. Wilcox November 12, 1840, who preceded her in death, October 20, 1882. To them six children were born, two dying in infancy; four remaining, two sons and two daughters. Six grandchildren and thirteen great-grandchildren survive. She also leaves one sister and one brother. Joined the Latter Day Saints in Nauvoo in 1844; remained faithful ever since. Funeral December 11, by Elder J. M. Baker, at the home of Colonel Pace, a son-in-law, at Shenandoah, Iowa, to a large number of relatives and friends.

STARKEY.—Sr. Ann Starkey died at her son's home at Omaha, Nebraska, November 28, 1910. Born March 6, 1828, at Kilcogy, Cavan County, Ireland; baptized June 1, 1884, at Omaha, Nebraska, by B. H. Brown. Funeral by J. M. Baker, November 11, and laid to rest in Prospect Hill Cemetery, Omaha.

BIRCH.—At the Saints' Home, Lamoni, Iowa, January 3, 1911, Sr. Hannah Birch, aged 64 years, 7 months, and 5 days. Born in Wales in 1846; came to America in 1862; married William Birch in 1868; he died in 1885. Of nine children three daughters survive her, one at Hiteman, Iowa, one at Albia, one at Kewanee, Illinois; also four brothers at Ottumwa and Hiteman. She was baptized at Kewanee in 1868, by Bro. J. D. Jones. For last eight years she was almost helpless with shaking palsy. Sermon by H. A. Stebbins; assisted by R. M. Elvin and F. M. Weld.

ARRASMITH.—Susan J. Arrasmith was born in Kentucky December 27, 1842. Married to Thomas H. Gunn at Nauvoo, Illinois, on December 27, 1862. Died at Odrian, Illinois, at her daughter's, Mrs. Lottie Stevenson, December 14, 1910. She leaves two daughters, Charlotte of Adrian, and Mrs. Mary Whorton, of Mount Pleasant, Iowa; nine grandchildren, and four great-grandchildren. She was loved by her family, neighbors, and friends, for her lovely and unselfish disposition. Was always willing to do unto others as she would like to be done by. She joined the Latter Day Saints' Church while residing in Montrose, Iowa, and died firm in the faith. The funeral was held from the Rock Creek Church, Elder William Lambert officiating. Interment in the city graveyard at Nauvoo.

MCLEOD.—W. W. McLeod was born January 10, 1833, at Blenheim, Ontario, died December 25, 1910, at Cormorant, Minnesota. Married Mary Burns in 1855. She died in 1895, leaving nine children. In 1896 he married Annie C. Nunn. Settled in Minnesota, 1855. During the Indian scare, 1862, served in Company I, Seventh Minnesota Infantry. Came to Cormorant in 1877. Engaged in business. Was baptized No-

vember 19, 1884, by Elder Thomas Nutt; ordained priest and served as Bishop's agent for several years. Lived faithful and died in a glorious hope. Funeral conducted by Elder T. J. Martin, by request. Prayer by Elder Marcus Erickson. Large congregation present.

LEWIS.—Mary Lewis was born December 19, 1856, at Llanelly, Breconshire, Wales. Married to Evan Lewis, August, 1879. Baptized into the Reorganized Church December 30, 1886, at Aberaman, Wales, by Elder Daniel Davis. Died at her home in Scranton, Pennsylvania, January 7, 1911, of cancer. Being of a very-spiritual turn of mind, she suffered with patience and great fortitude with a living hope of the life beyond. She leaves a husband, three sons and two daughters to mourn her departure. Funeral in charge of George Morris; sermon by Elder E. A. Stone; and interment in Washburn cemetery.

The entirely new feature of the February *St. Nicholas* is the first of a series of letters to the "very little folk" among *St. Nicholas* readers by John Martin. They are to be "all-the-year letters," and tell of the wonderful things happening every month; and they are to have John Martin's own inimitable drawings. It is safe to say, judging from the first letter, that they will be read by the fathers and mothers, and the grown-up brothers and sisters as well, of the very little folk.

Boys and girls who want a real story of adventure, and grown-ups who rejoice in life in the open and the training it brings will alike find pleasure in Frederick Orin Bartlett's stirring serial of *The Forest Castaways*—the tale of two boys lost in the Maine woods.

Have you any idea what fun young and old can have just with figures of people and animals torn out of paper? Well, if you haven't, just read Edward Westcott Peckham's *The Hills of Counterpane* in the February *St. Nicholas*, and laugh over its quaint pictures.

Weather and Human Health.

In the current issue of *Harper's Weekly* appears an ingenious article by A. Magelssen under the above title, in which he seeks to demonstrate that disease of an epidemic character fluctuates in accordance with the changes of weather extending over long periods. The article is illustrated with diagrams showing these coincidences, from which the author points his conclusions.

It is one thing to be against wrong; it is quite another to fight wrong. One is a noncombatant that never won a cause; the other a soldier in the fight. Good citizens need to become more aggressive. The man that is afraid to show his colors and stand in the open against evils is of little benefit to good government. The country needs soldiers of peace as well as soldiers of war.—Governor Folk.

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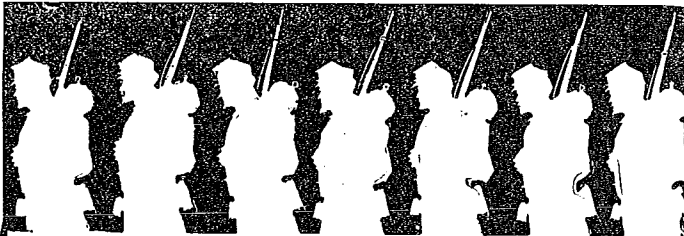
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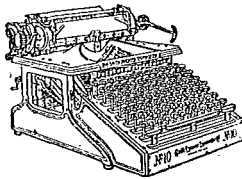


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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 58

LAMONI, IOWA, JANUARY 25, 1911

NUMBER 4

Editorial

DID CHRIST ESTABLISH A CHURCH?

Did Christ establish a church?

That question may sound strange to those who have never challenged the thought that he did establish a church. Yet there are those who profess considerable interest in the life and teachings of Christ who appear quite indifferent to his church, and even deny that he ever sought to work through organized means. Others who hold to church organization seem to have a hazy conception of a nebulous body embracing within its uncertain boundaries all professed believers in diverse and conflicting doctrines claiming Christian origin.

Of late we have been interested in a book called, *The Building of the Church*, by Charles E. Jefferson, Pastor of the Broadway Tabernacle, New York City. (The Macmillan Company, Sixty-sixth avenue, New York City. Cloth \$1.25.) This book consists of lectures delivered before the Divinity School of Yale University, during April and May, 1910. In the opening chapter, "The church building idea in the New Testament," the author takes a very clear-cut position in regard to the work of Christ in establishing his church. We quote:

Arguments are sometimes urged to prove that the church was a matter of indifference to Jesus. He cared only for ideas—men say—and the Christian church was an afterthought of his ambitious followers. As evidence for the soundness of this contention, it is said in triumph that Jesus never so much as mentioned the church but twice, consequently he cared nothing for it. It is indeed a wooden principle of interpretation, just now in vogue, which measures the importance of a fact by the number of times it is mentioned in the Scriptures. This is surrendering the use of intellect and settling difficult and spiritual questions by rule of thumb. It would seem then that he knows best the meaning of the New Testament who is quickest in the art of counting. But a thing may exist without the name, and a mere mathematician will never understand the gospels. Many things of moment Jesus never dealt with at all, because those lessons had been already learned. There are wide gaps in his recorded sayings because much was taken for granted by the men who wrote the gospels. That a religion could live and conquer without organization and without officials was an idea unthinkable to every first century Jew. Moreover there were subjects about which Jesus could not speak in public without hastening a crisis. One of such subjects was his Messiahship. He an-

nounced it so guardedly and so incidentally that certain New Testament scholars have declared that he never taught it at all. It was a fact to be spiritually apprehended and left to make its way in the world by the power of its own spirit. To have shouted it from the housetop would have forced forward the last act of the drama. What is true of his Messiahship is true also of his church. How could he have spoken of his church before the bigoted devotees of the Jewish church without precipitating the tragedy which it was necessary for a season to postpone? Things held in reserve are not therefore unimportant. It may be their tremendous importance which makes necessary the reticence concerning them. Jesus did not speak of the church in public for reasons perfectly clear, preferring to use terms which would excite least suspicion and create least irritation in the hearts he was to reach. But while he made no public announcement, he cherished the church in his heart and gave himself unreservedly from the day at Caesarea Philippi onward, to the knitting the souls of twelve men into a brotherhood, which should go on enlarging until it had embraced the world. To a man whose eyes are not holden, the church is a towering and ubiquitous fact of the gospels. In the upper chamber, on the last night, it is to his church that Jesus speaks. To it and it only he gives the promise of the Holy Spirit; for it and it only he offers his high-priestly prayer; to it and it only he presents himself after his resurrection, and to it and only to it he gives the great commission. "Go, disciple the nations." Not to any individual believer, but to the society of believers, is the assurance granted of ultimate and unimaginable victory.

When it is said that Jesus did not found the church, language is used which needs explanation. If by founding the church is meant giving to a set of men a definite constitution and by-laws, with minute regulations as to polity and officials, then one may correctly say that Jesus did not found the church. But when one considers his work upon the twelve, and what the one hundred and twenty did immediately after the Spirit—his Spirit—had come upon them, which Spirit he had expressly declared would lead them into truth, one is driven to the conclusion that it was Jesus who organized the Christian Church, and that he and he alone can rightfully be called its Founder. If we are to accept the book of the Acts as authentic history, and are to believe in the guidance of the Holy Spirit, then we can not escape the conclusion that the organization of the church was the act of Jesus, because the men who were the nearest to him in life and in death, and who were flooded with his Spirit after a cloud had received him from their sight, threw themselves at once into the work of organizing believers into churches baptized into his name. The promise had been: "The Holy Spirit shall take the things of mine and show them unto you," and the first thing shown to them was the Christian Church.

Christ said, "Upon this rock I will build my church." Of course he worked with his Father in that undertaking, and we are told, "God hath set

some in the church, first apostles," so it must follow that the work of building the church was in progress, to say the least, at the time when Christ made his declaration, for he had already set the apostles in their place. Immediately after the day of Pentecost, it was said that "the Lord added daily to the church such as should be saved." This shows that the Lord's church actually existed in such tangible form that those who were to be saved might be added to it daily.

Whatever part of the work Christ failed to do before his death was carried on by his servants, under his direct supervision, for he had promised to be with them until the end of the world (on condition of obedience) and to guide them into all truth; whatever was done by his agents was done by him.

In view of these plain biblical facts we must hold that Christ was fully responsible for the organization of the early Christian church. We find ample proof that he was deeply concerned in perfecting an organization of believers divinely adapted to carry on gospel work, both in proselyting and in perfecting the membership. He was also interested in sound doctrines. Those who believe in him at all as a Savior should be earnestly seeking to discover his church to-day. They may identify it by a careful study of the work, organization, teachings, and blessings characteristic of the New Testament church.

ELBERT A. SMITH.

"JOURNAL OF HISTORY."

Especial attention is called to interesting features in the *Journal of History*. The Saints and students of the latter day work should not fail to avail themselves of the privilege of reading the historical productions to be found in the *Journal* columns, many of which have never before been published, and quite likely never will be again. In a few years, copies of the *Journal* will be in great demand, but impossible to obtain.

A few of the leading features now appearing are the biographies of men who have served the cause of truth well and have now gone to their reward, among whom are Sidney Rigdon, one of the most able early defenders of the faith; Alexander H. Smith, late presiding patriarch, beloved for his gentle tenderness, ability and faithfulness, whose biography is written by his daughter, Vida E. Smith; Joseph F. Burton, one of the most devoted and reliable missionaries the church has ever had, whose biography is prepared by his widow, Emma B. Burton; James Caffall, than whom the church has had no more faithful or noble man. Attention is also called to the autobiographies of such veteran soldiers of the cross as Charles Derry and John L. Bear, who have sacrificed all but life and been faithful,

and now are patiently awaiting the summons to home and rest.

Many other features not mentioned here, indispensable to the well informed, are found in the *Journal*, and many others will be added from time to time. Procure the *Journal* and be wise.

"SCIENCE FALSELY SO CALLED."

We take the following news item from the *Iowa Register and Leader*:

NEW YORK, December 29.—In the first interview Mrs. Augusta E. Stetson, formerly first reader of the First Church, Christian Science, in this city, since the death of Mrs. Mary Baker G. Eddy, she made the positive statement to-night that she expects Mrs. Eddy will yet "demonstrate" over death.

"I believe," she said, "that Mrs. Eddy will make a manifestation, that she will reveal herself to me and others to the outside world. The same situation exists to-day as when Jesus of Nazareth was buried.

"After three days he manifested himself to prove that there is life after death. Mrs. Eddy will do the same, for she occupies in the world of to-day precisely the same position that Jesus occupied in his day.

"It may take longer for Mrs. Eddy to pass through the experience of material death to a demonstration of everlasting life; it may not occur for years, or it may occur to-morrow, but she will manifest herself and all men shall know of it."

This is a shrewd and safe venture, in the light of the scriptural declarations that all mankind will eventually be restored to physical life in the resurrection, "but every man in his own order." See John 5:28, 29; 1 Corinthians 15:12-27; Revelation 20:11-15. And upon that same authority, we are safe in saying that Mrs. Eddy has no more prominent position nor has she any more power as to the demonstration and the time of it than has the humblest laboring man.

The supreme demonstration has already been made by the One who placed the matter on test by previously stating the time when the "manifestation" would take place and then literally living up to it. He did not leave it to his disciples as a matter of speculation. Therein lies the proof that Mrs. Eddy does not occupy "precisely the same position in the world of to-day that Jesus occupied in his day." This implies that he was a Redeemer for his own time only, which blunder the true disciples of Jesus never make.

Those who have been taught (from Science and Health, volume II,) that "All is life; there is no death," have no place in their vocabulary for the word *resurrection*, one of the principles of revealed religion (Hebrews 6:1, 2).

It is now too late for the author of Christian Science to demonstrate. The only acceptable demonstration from one who taught that there is no death would have been to perpetuate her life. Now that she has failed, it is idle to talk of a manifestation

which can take place only according to the permission of Him who holds "the keys of death and of hell" (Revelation 1: 18).

It is recorded that he did give certain keys to certain chosen men to preach his doctrines and thereby build up his kingdom among men (Matthew 16: 19; 28: 18-20). And when it is lost, he can in his own due time restore such authority to whom he may call; but nowhere do we find that he decided to give to any man or woman the keys over death, either upon the supposition that he was limited in the use of them to his own time on earth, or that he needs a human partner in the work of redemption, or for any other reason.

This kind of talk is the exaggerated outgrowth of the modern catch phrase, "We may all be saviors of men." This is true in a certain well defined and limited sense; but it is necessary to beware of this and other exaggerations of "science falsely so called" (1 Timothy 6: 20).

G. R. W.

NOTES AND COMMENTS.

Bro. F. G. Pitt, writing from Palestine, wishes his friends and any others who care to procure views of that historic land taken by him to know that he can now supply them, as follows:

"No. 1. Jerusalem from Mount of Olives; 2. Mount of Olives; 3. Mount Zion; 4. Walls of Jerusalem, and city outside; 5. Street in Jerusalem; 6. Well on Mount Moriah—water carriers; 7. In the Garden of Gethsemane; 8. Wailing place; 9. Baptizing in Jordan, Elder Griffiths; 10. Baptizing in Jordan, Elder Pitt; 11. On the banks of the Jordan; 12. Jordan River; 13. The Dead Sea; 14. Good Samaritan Inn, Nos. 1, 2, 3; 15. Apostle's Fountain; 16. Old ruins of Jericho; 17. Elisha's Fountain; 18. Mount of Temptation; 19. Stairs mentioned in Acts 21: 35, 40; 20. Abraham's Tomb; 21. Abraham's Oak, 1, 2, 3; 22. Rachel's Tomb; 23. On the road to Hebron; 24. Road to Bethlehem; 25. Church of Nativity; 26. Market place in Bethlehem; 27. Shepherds' field where angels appeared; 28. City of Bethlehem 1, 2; 29. Altar in Church of Nativity; 30. Joseph's and Mary's tomb; 31. At the Pool of Bethesda. These are postal card size, prices one dollar a dozen, or ten cents each. Address, F. G. Pitt, Jerusalem, Palestine. American paper money is good here."

Cold usually contracts and heat expands; but when water freezes it expands about one eighth of its bulk. It becomes just porous enough to take in a little air, which causes it to float. This is why ice floats and why an iceberg shows one eighth of its bulk above water line. But suppose that water upon freezing contracted and became heavier or even retained the same specific gravity, it would fall to the bottom.

Our great lakes and rivers would freeze solid from the bottom up, and most of them would not thaw out from one winter to another. There would be no navigation, no swimming delights, no fishing, no great power plants. Now really, was this provision brought about by mere chance or by design?

We are in receipt of *The Deaf Hawkeye*, published twice a month during the school year, by the superintendent of the Iowa State School for the Deaf, at Council Bluffs. Among the teaching staff we notice the name of one of our Council Bluffs sisters, Miss Viva Wind, primary department. Her task must be a great one when we consider the report on a beginner: "The latest arrival is Gertrude Gill, a deaf girl twelve years old, from Grinnell, Iowa. She can neither read, write nor speak. Her teacher has been laboring over her faithfully to get her to make the first principle in writing, a slant line, and so far has not succeeded, but thinks she will."

In sending in the obituary of Elder Henry Green, which will be found under miscellaneous, Bro. William Lewis says: "He was appointed to Wales on a mission in the sixties but circumstances hindered his going. We hope to see his autobiography published, which he was in hopes to have forwarded to the HERALD. It is of much value and very interesting. He united with the church in his native land before the wickedness of Brighamism was known."

Representative I. A. Smith is surely getting his share of appointments at the present session of the Iowa legislature. He has been appointed on the following committees: Ways and Means, Judiciary, Municipal Corporations, Roads and Highways, Railroads and Transportation, Military, Printing, Private Corporations, Claims. He is also chairman of the committee on Constitutional Amendments.—*Lamoni Chronicle*.

Hymns and Poems

Selected and Original

A Word for the Master.

How sweet is the season when Saints meet for prayer,
In pure testimony their faith they declare,
The Spirit's blest presence fills our hearts with love,
And angels rejoicing look down from above.

Help us to remember, though many or few,
Each Saint who is present has something to do,
A word for the Master, a prayer, or a song,
May cheer the discouraged, a weak one make strong.

Let no man-fearing spirit a blessing prevent,
But coals from the altar, dear Father, be sent,
And touch the mute lips till our voices we'll raise
To witness for Jesus, and sing to his praise.

JAMES L. EDWARDS.

NORTH WEYMOUTH, MASSACHUSETTS.

Original Articles

SAINTS' HERALD DOCTRINAL SERIES.

II. JESUS CHRIST AS THE SON OF GOD.

BY ELDER J. C. CRABB.

The Latter Day Saints are accused of not preaching Jesus. The facts are that we preach him as a Savior whose work was not compassed in his death upon the cross. We see him taking an intimate part in creation, as a present individual and community Savior, and as a future king and Lord of all, upon a redeemed earth. The next number of our doctrinal series, by Elder Charles Derry, will take up the mission of Jesus Christ.—E. A. S.

In order to understand the above, from a Latter Day Saint standpoint, we will need to examine the question in the light of that which God has seen fit to reveal in what we call the "standard books" of the church, namely, The Bible (King James' Translation), The Holy Scriptures (translated and corrected by the spirit of revelation, by Joseph Smith, jr.), The Book of Mormon, and the Book of Doctrine and Covenants. The last three named being published by the Reorganized Church of Jesus Christ of Latter Day Saints, at Lamoni, Iowa. When referring to the first, we will say Bible; when to the second, we will say Inspired Translation. When quoting from the Book of Mormon I quote from the "Authorized edition."

I am the beginning and the end; the Almighty God. By mine Only Begotten I created these things.—Genesis 1: 2, Inspired Translation.

And Adam was obedient unto the commandments of the Lord. And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth; wherefore, thou shalt do all that thou doest, in the name of the Son. And thou shalt repent, and call upon God, in the name of the Son for evermore. And in that day, the Holy Ghost fell upon Adam, which beareth record of the Father and the Son.—Genesis 4: 6-9, Inspired Translation.

The above quotation is made for the purpose of showing that the terms, "The Only Begotten," and the "Son" have reference to the one person; that is, Jesus Christ.

And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the creator of all things, from the beginning; and his mother shall be called Mary.—Book of Mormon, p. 216, v. 102.

The above was spoken by King Benjamin, about 124 years before the coming of Christ to this land, which coming took place after his ascension to the Father from the Mount of Olivet. The expressions Jesus Christ, or Son of God, having direct reference to Christ the Savior, are not found in the Old Testament of the Bible. But we do find, "let us make man," (Genesis 1. 26,) which taken in connection with the reference to the same thing, as found in the In-

spired Translation, (Genesis 1: 27,) shows that Jesus Christ is the one, in addition to God; referred to by the expression "us." The quotation is as follows:

And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so.

The above brings out the idea of the preexistence of Christ. But the same is brought out in the Bible, John 1: 1-3.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.

In agreement with the above see Colossians 1: 12-17.

Giving thanks unto the Father. . . . Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, . . . And he is before all things, and by him all things consist.—Bible.

And it came to pass that Moses called upon God, saying, Tell me, I pray thee, why these things are so, and by what thou madest them? And, behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face: and the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.—Doctrine and Covenants 22: 7.

As to God creating "worlds" and by whom, we have this in addition:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Hebrews 1: 1, 2.—Bible.

Then the Lord answered Job. . . . Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy? —Job 38: 1-7, Bible.

While there may be other "stars," and other "sons of God," yet Jesus Christ is to be looked upon as the "bright and morning star," and the "Son of God" in an especial sense. (See Bible, Revelation 22: 16.)

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, thou art my Son, this day have I begotten thee. —Acts 13: 33.

Inasmuch as God is able to "declare the end from the beginning" (Isaiah 46: 10), it sometimes occurs that he speaks of things as they will be, as though they had already taken place.

For instance:

Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

In a similar way, God speaks of Jesus Christ, especially in connection with his human origin, as the "Only Begotten of the Father, which is full of grace and truth"; being the only one, born of woman, who was begotten of the Holy Ghost.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.—Matthew 1: 18. Bible.

And the virgin's name was Mary. . . . And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. . . . Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.—Luke 1: 27-35. Bible.

For behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.—Book of Mormon, Alma 5: 18, 19, p. 323.

It is only by the acceptance of these latter texts, that the writer is able to see that Christ is the "Only Begotten of the Father." For Paul says in Acts 17: 29, "Forasmuch then as we are the offspring of God," which by creation makes God to be the Father of us all (Genesis 1: 27, Bible,) and therefore we are sons of God. In the text last quoted, it is evident that the inner man is referred to, and that the inner man had an existence before the outer man came to view.

And thus having an existence, or existing in an intelligent form, all the sons of God could shout for joy (Job 38: 7). And Paul could consistently say,

In hope of eternal life, which God, that can not lie, promised before the world began.—Titus 1: 2. Bible.

And Malachi could say:

Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit.—Malachi 2: 14, 15.

This latter text shows, not only that God made man, "male and female, created he them," but likewise shows the element composing the spirit of which they were made. And while in such state, he was shown that when he came to the earth, and took upon him flesh and blood, he would fall, and in this fallen condition would need a Savior; and thus it could be said of Christ, "who verily was foreordained before the foundation of the world," (1 Peter 1: 20). And thus having the plan of salvation laid before us, before coming to this earth, Paul could consistently

say, "hope of eternal life . . . promised before the world began," and also:

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Ephesians 2: 10.

Jesus Christ is not only the Son of God, because of having been begotten of the Holy Ghost, but likewise because of obedience to the Father. For after having been baptized by John, he went straightway out of the water, and a voice from heaven was heard to say:

This is my beloved Son, in whom I as well pleased.—Matthew 3: 17, Bible.

And in Matthew 17: 5 the same voice was heard to say:

This is my beloved Son, in whom I am well pleased; hear ye him.

Not only is Jesus Christ the Son of God, made so by creation as well as obedience; but so may we become the sons of God, by obedience.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God.—John 1: 11, 12, Bible.

And to Hyrum Smith the Lord said:

Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the same who came unto my own, and my own received me not; but verily, verily I say unto you, that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on my name.—Doctrine and Covenants 10: 12.

And thus you see, that Latter Day Saints are well fortified, by additional evidence to that of the Bible, touching the facts before us.

And we would to God, that all might be enabled to see.

JAMES C. CRABB.

LITTLE SIOUX, IOWA.

• * * * *

THE CAMPBELLITE GIBRALTAR.

BY J. W. PETERSON.

Chapter 2.

The second fort in the Campbellite Gibraltar is this:

Repentance and remission of sins was first preached in the name of Christ at Jerusalem on the day of Pentecost. (Luke 24: 47.)

Replying, we shall show, that there is no other name except that of Christ whereby man could be saved in any age of the world. That he is "the same yesterday, to-day and for ever." (Hebrews 13: 8.) He was "with the church in the wilderness." It was he that "made the worlds," (Hebrews 1: 2); and he that spake to Moses from the burning bush and directed the affairs of the church at that time. (Acts 7: 38.) We may readily conclude: the church was at that time the church of Jesus Christ the same as in any other age of the world, and his teachings harmonious in each dispensation.

Repentance is a part of the plan of salvation, and

precedes baptism the same in one dispensation as in every other. It did not *begin* at Jerusalem, but the *disciples* were to *begin* to bear witness of that fact at Jerusalem, after they were more fully endowed with the power of their ministry on Pentecost.

The text upon which the Campbellites base their theory is a doubtful translation. It is never safe to base one's faith on one text, for that reason.

The Variorum Edition of the Oxford Bible quotes several critical editions of this text, from the very Rev. Dr. Alford, Dr. Count von Tichendorf, who found the Codex Sinaiticus in a convent on Mount Sinai, in 1844, Rev. Dr. B. F. Westcott, Rev. Dr. F. J. A. Hort and the revised margin, who translate this text:

And that repentance and remission of sins should be preached in his name among all nations, and ye, beginning at Jerusalem, are witnesses of these things.—Footnote on Luke 24: 47.

This confirms my explanation that the disciples were to begin their work at Jerusalem, and not that repentance and remission of sins were first to be preached there. That was the fact of history. Any explanation that contradicts this fact of history is erroneous.

Peter says in that dispensation that it began at the baptism of John. His statement is as follows:

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all). That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached.—Acts 10: 34-37.

The baptism which John preached was the baptism of repentance for the remission of sins. Repentance and the remission of sins therefore was preached by John long before Pentecost.

The beginning of the gospel of Jesus Christ, the Son of God; . . . John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 1, 4.

Repentance and remission of sins by baptism, is the beginning of the gospel of Jesus Christ whenever or wherever the gospel is or was preached.

Jesus continued to announce that fact after John's death, as stated in Mark 1: 14, 15.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Jesus taught repentance long before Pentecost and, as baptism was a part of the gospel and for the remission of sins, he also taught remission of sins. Will the Campbellites say baptism was not for the remission of sins when performed before Pentecost?

John's baptism was Christian baptism, for it was the beginning of the gospel of Jesus Christ and he

and many of his disciples did nothing unchristian when they yielded to it.

Baptism was always for the remission of sins if it was ever for that purpose at any time. Our third rule tells us God is unchangeable.

Turning to 1 Corinthians 10:1 we learn by the second rule, that of research, that the children of Israel were baptized by Moses in the sea. It is proper to conclude that they were baptized for the remission of sins:

But the word preached did not profit them, not being mixed with faith in them that heard it.—Hebrews 4: 2.

Baptism being a part of the gospel, (see Mark 16: 15, 16,) and the gospel being preached to Abraham, baptism for the remission of sins, which always followed repentance, was therefore preached at that time:

And the scripture, foreseeing that God would justify the heathen through faith, (faith of the gospel) preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.—Galatians 3: 8.

The righteousness of God is revealed in the gospel, therefore men can only become righteous through that code of laws:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed.—Romans' 1: 16, 17.

Paul calls the gospel "the word of righteousness." (Hebrews 5: 13.) Noah was a preacher of righteousness, (2 Peter 2: 5,) which indicates that he preached the gospel. The gospel included baptism for the remission of sins.

Peter says Christ "went and preached to the spirits in prison which sometime were disobedient . . . in the days of Noah." (1 Peter 3: 18, 19.) Our Campbellite friends claim Christ did the preaching through Noah. What did he preach? Peter tells us in the next chapter: "For this cause was the gospel preached also to them that are dead."—1 Peter 4: 6.

Our friends can take whichever horn of this they wish, either that Christ preached the gospel to spirits not in the flesh, or that the gospel with baptism for the remission of sins was preached in Noah's day.

Having traced the gospel back as far as Noah it is not unreasonable to suppose that it was preached in the very beginning of Adam. Paul informs us "the gospel was the power of God unto salvation," therefore it required this power to save Adam and Abel as well as Peter and Paul. Surely God did not misinform us when he said he "changed not." He is not a God of experiment; trying one thing in one age and another thing later, but wise enough to find a code of laws and an organization that would do for any and all time. As unchangeable as his laws of gravitation, heat, cold, electricity, good and evil, or

any law we may discover by any or all of our five senses.

God being the same before Christ, must of necessity be the same since. Hence we read of the everlasting gospel in Revelation 14: 6. The everlasting covenant, Isaiah 24: 6. Not sacrifices, circumcision, or the law of Moses, which were only aids, but the gospel of Christ.

Adjusting the Campbellite spectacles to our eyes the foregoing texts look like this:

Removing the Campbellite spectacles, the foregoing texts look like this:

Luke 24:47.

Luke 24: 47.

Matthew 16:18.

Matthew 16: 18.

Matthew 13:47, 48.

Matthew 13: 47, 48.

John 3:5.

John 3: 5.

Acts 4:12.

Acts 4: 12.

Hebrews 1:2.

Hebrews 1: 2.

Revelation 13: 8.

Revelation 13: 8.

Exodus 12:26.

Exodus 12: 26.

Exodus 14: 16, 18, 29, 30.

Exodus 14: 16, 18, 29, 30.

Matthew 12:28.

Matthew 12: 28.

Matthew 21:43.

Matthew 21: 43.

Luke 16:16.

Luke 16: 16.

Matthew 23:13.

Matthew 23: 13.

1 Corinthians 12: 28.

1 Corinthians 12: 28.

1 Timothy 3:15.

1 Timothy 3: 15.

Numbers 11:16.

Numbers 11: 16.

Numbers 1:44.

Numbers 1: 44.

Exodus 17:12.

Exodus 17: 12.

Exodus 24:14.

Exodus 24: 14.

Matthew 18:17.

Matthew 18: 17.

1 Corinthians 12:27.

1 Corinthians 12: 27.

1 Corinthians 12:13.

Galatians 3: 27.

Galatians 3:27.

John 3:5.

John 3: 5.

Mark 9:47.

Mark 9: 47.

Matthew 20:7-1.

Colossians 1: 13.

Colossians 1: 13.

Ephesians 1:10.

Ephesians 1: 10.

Hebrews 7:12.

Hebrews 7: 12.

Mark 1:14, 15.

Mark 1: 14, 15.

Mark 1:1-4.

Mark 1: 1-4.

Acts 10:34-37.

Acts 10: 34-37.

Romans 1:16.

Romans 1: 16.

2 Peter 2: 5.

2 Peter 2: 5.

Hebrews 4: 2.

Hebrews 4: 2.

1 Corinthians 10: 1.

1 Corinthians 10: 1.

Galatians 3: 8.

Galatians 3: 8.

1 Peter 3: 18.

1 Peter 3: 18.

1 Peter 4: 6.

1 Peter 4: 6.

Isaiah 24: 6.

Isaiah 24: 6.

Revelation 14: 6.

Revelation 14: 6.

Acts 7: 38.

Acts 7: 38.

1 Timothy 5: 21.

1 Timothy 5: 21.

Matthew 4: 4.

Matthew 4: 4.

Matthew 28: 20.

Matthew 28: 20.

Malachi 3: 6.

Malachi 3: 6.

James 1: 17.

James 1: 17.

Genesis 4: 20.

Genesis 4: 20.

Hebrews 13: 8.

Hebrews 13: 8.

Hebrews 11: 26.

Hebrews 11: 26.

Proverbs 30: 12.

Proverbs 30: 12.

What confidence can one have in a system so out of harmony and contradictory? Surely none whatever. It is only a system of man.

A system that does not take into consideration the unchangeability of God, can never receive his indorsement. "Every plant that my heavenly Father hath not planted shall be rooted up." (Matthew 15: 13.)

One of the early Christian bishops who perhaps understood better than any modern writer the scope of the truth that Jesus taught, as it existed previous to the physical appearance of Christ in the world, wrote as follows:

Should anyone, beginning from Abraham, and going back to the first man pronounce those who have had the testimony of righteousness, Christians in fact, though not in name, he would not be far from the truth. For as the name Christian is intended to indicate this very idea that a man by the knowledge and doctrine of Christ is distinguished by modesty and justice, by patience and virtuous fortitude, and by profession of piety toward the one and only true and supreme God; and all this was no less studiously cultivated by them than by us. . . . But they obviously knew the Christ of God, as he appeared to Abraham, communed with Isaac, spoke to Jacob; and that he communed with Moses and the prophets after him, has already been shown.

Hence you will find, also, these pious persons honored with the name of Christ, as in the following expressions: "Touch not my Christ and do my prophets no harm." Whence we should suppose that the first and most ancient religion known, that of those pious men that were connected with Abraham is the very religion lately announced to all in the doctrine of Christ. Abraham is said to have received the command of circumcision, and yet long before this, was proved to have received the testimony of righteousness through faith. "Abraham," the Scriptures say, "believed and it was imputed unto him for righteousness," and indeed, the divine communication was given to him of God, who appeared to him when he bore this character before circumcision. And this was Christ him-

self, the word of God, announcing that all who should come in future times should be justified in a similar way; saying "and in thee shall be blessed all the nations of the earth." And again, "when he shall become a great and mighty nation, in him all the nations of the earth shall be blessed." We may obviously understand this by its fulfillment in us; for he was indeed fortified by his faith in Christ, the word of God that appeared unto him; and having renounced the superstition of his father and the former errors of his life, confessed the one supreme God, and served him by deeds of virtue, and not by the service subsequently enjoined in the law of Moses.

To him, then, being such, it was declared that all the tribes and all the nations of the earth should be blessed in him. But the course of piety which was pursued by Abraham, has appeared thus far cultivated only by Christians, and that, too, by works more efficacious than words. What, then, shall prevent us henceforth from acknowledging that there is one and the same principle of life and conduct, the same course of piety common to us who have come after Christ, with those pious men who lived in times long before? Whence it is evident that the religion delivered to us in the doctrine of Christ is not a new or strange doctrine, but if the truth must be spoken it is the first and only true religion.—Eusebius' Ecclesiastical History, chap. 4, pars. 2, 3, 4, pp. 14, 15.

Not a man who knows what he is doing will discredit the genuineness of Eusebius' history. It is one of the most authentic books extant concerning the three centuries immediately succeeding the New Testament history. Eusebius himself being a Christian and a bishop was doubtless well acquainted with the teaching of Christ and the apostles by both history and tradition. Instead then, of repentance and remission of sins being first taught at Jerusalem, the doctrine of Christ was the only true religion of the men who lived in ages before Christ. Paul was exact, therefore, when he wrote: "For unto us was the gospel preached, as well as unto them."—Hebrews 4: 2. This he wrote of the children of Israel before the law of Moses was given them as a schoolmaster. (Galatians 3: 24.) Paul says: "Jesus Christ the same yesterday, and to-day, and for ever."—Hebrews 13: 8. Moses was reproached for believing in Christ. (Hebrews 11: 26.) Solomon evidently referred to baptism when he said: "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."—Proverbs 30: 12.

We think it reasonable and sane to conclude, that God has but one plan of salvation for all the tribes of men in every age and clime. This idea can not be justly termed nonprogressive, until it be shown that God's way is not in advance of all human progression. The gospel of Jesus Christ was elevating to the ancients, and the primitive Christians as well, and is still most elevating of anything in this age of boasted learning and intelligence. It is calculated to relieve man of selfishness and evil, and make him godlike. To teach the brotherhood of man through complying with the same law, and the fatherhood of God, by teaching all brothers of the human family

to worship the one God alike. It is far better than any human plan, ancient, medieval, or modern.

We praise God for his wonderful wisdom in giving such a powerful, yet simple plan; so unchangeable that all men could trust in it and recognize each other as brothers, though living thousands of years or thousands of miles apart. It was good enough for the past. It is good enough for the present, and good enough for all time to come. It is indeed and of a truth "the everlasting gospel."—Revelation 14: 6.

THE END.

Of General Interest

BRIGHAM YOUNG ON NAVAL SILVER.

Some good women of Kentucky have started a movement to prevent the Government from accepting the silver service which Utah is preparing to present to the battleship bearing the name of that State, on the ground that it is to contain the effigy of Brigham Young.

Objection is made not because Young was once a rebel against the Federal Government and is held responsible for the Mountain Meadows massacre and others. So long as Robert E. Lee's statue stands in the Capitol there need be no objection on that score. It is complained, and justly, that Young was solely responsible for the pretended revelation in favor of polygamy and that he thereby debauched the womanhood in a way that brought many evil consequences which are to a large extent still existent. This is true. He lowered, or, rather his teachings aimed to lower, the status of the American wife to that of the inmate of an oriental harem. The Mormons themselves have pretended to give up polygamy, but it is well known that the practice continues to some extent among the older members of the church.

This country owes nothing to Brigham Young for which he should be honored. In fact, it was a humiliation that after the compromises of 1850, the Government was obliged to appoint this rebel as governor of Utah in order to maintain peace. Mormonism is said to have some practical virtues, but polygamy has none and it is a stench in our history that it was permitted so long.

It may be true that there are "Gentiles" no better in their moral lives than Mormons, but two wrongs do not make a right and this Government, which is suppressing polygamy as best it can, ought not in any way to countenance its founder. If Utah persists in sending a silver service with Brigham Young's effigy thereon, it should be cast into the sea. That is the only way to answer a proposal which is an affront to decency, to law, and to American womanhood.—*Philadelphia Evening Bulletin*, December 23, 1910.

WHERE IS THE SPIRITUAL LIFE?

The spiritual life of the city is to be found wherever strength is offering itself in the service of weakness. Wherever the trained nurse steals with noiseless footsteps through the sickroom, the spirit, the divine spirit of pity, is never absent. Where strong men protect women and little children from exhausting hours of labor and wasting disease, the spiritual life is there. Wherever men at the joyous Christmas season make gifts, not to their friends, trading gift for gift, but to those from whom they can receive nothing again, the spirit of the Christ-child is not wanting.

Where men lay out a wooded park which they can never live to enjoy, or plant trees in parts of the city where they can not dwell themselves, or open a library that the mighty spirits of the past may speak to the youth of to-day, where the Christian prophet speaks the Christian message under groined arches or under the open sky—there is the spiritual life. He can not shut it into sacred buildings or sacred days. It is not in the walls that surround us, but in the motive and purpose within us—"Behold, the kingdom of God is within you."

The bearers of the spiritual life are those who make central in their living what was central to Jesus of Nazareth. His great gift is to tell us what is worth while. America's crying evil is lack of perspective. The death of a racing horse often calls out more comment than the death of the hero or the sage. We take the little for the everlasting.

Our life is so new and swift that we have not found our standards—or have lost them in the rush. What was worth while to Jesus? Surely not questions of form and ceremony—in them he had clearly little interest. Not matters of definition and shibboleth, useful as those may be at times. His supreme interest was in making real and credible the fatherhood of God and the infinite moral possibility in man. In the bruised and shattered life, in the tax-gatherer and the courtesan he discerned the image and superscription of God. When that victorious faith enters our homes and schools and offices, every meal shall be a sacrament and the place of merchandise become the Father's house.—From an address by President Faunce of Brown University, Providence.

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NOTED STUDENT SEES GILDER COLLECTION.

James Mooney, probably the best known of the corps of ethnologists connected with the American bureau of ethnology, stopped off in Omaha Thursday afternoon en route from Lincoln to his home in Washington, D. C., for a brief inspection of the Gilder anthropological collection in the city museum of the public library, and a talk with Mr. Gilder regarding certain little known phases of his explora-

tions. Mr. Mooney is not an archæologist. He has given more than half his life to a study of the living Indians, especially the Kiowas, Cherokees and Cheyennes and partially to the builders of America's first sky-scraper dwellings in New Mexico and Arizona.

Mr. Mooney questioned Mr. Gilder at considerable length concerning his explorations and repeated an original idea he had advanced during an informal ethnological discussion between several investigators in similar fields at Lincoln Wednesday. This idea may be thus summed up: That he regards the people who made the dwellings and used the objects found in the Gilder exploration an extinct race and that any attempt to connect them with living or recent Indian tribes would be futile; that there are several strong reasons to believe they are of the tribes which have long been extinct, like those which built the celebrated cliff dwellings in the southwestern part of the United States. Mr. Mooney repeated some of the strongest reasons for his belief, among which is the fact that among the objects in the Gilder collection are many fine bone fishhooks and pendants in the form of fish, the latter carved from "mother-of-pearl" shells.

According to Mr. Mooney, the Indians of the present day in the Pueblo and plains country are not fish-eating and will seldom eat fish even when on the verge of starvation.

Mr. Mooney was particularly struck with the beautifully carved soapstone head in the Gilder collection which he regarded as a most fortunate and remarkable find. He examined it carefully and said it had a close affinity with some of the pre-Columbian stone and terra cotta reliefs made by the Mayas of Southern Mexico and Gautemala. Before leaving for his home he publicly emphasized the fact that the Gilder collection was one of the most remarkable and scientifically valuable he had ever seen.

Among the Omaha Indians there is a tradition which has been handed down for hundreds of years that this part of their domain was peopled before their coming by a race totally differing from them in habits, buildings, mode of life, costume and color. These people they describe as being very large of stature and of cannibalistic tendencies. They had no horses, but used dogs as beasts of burden—statements which have been very strongly supported by the results of the Gilder exploration.—From *Omaha World-Herald*, January 15, 1911.

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THE VALUE OF BIRDS.

William L. Finley of the National Association of Audubon Societies stated recently at Spokane, Washington, that the real wealth of the country is based upon agriculture and horticulture. Without the help of our wild birds, farming would be impossible. The

practical farmer can not afford to ignore the relations which wild birds bear to his crops. They are a part of the natural resources of any farm. The farmer will prosper in proportion to the aid he renders to these extra hands that nature has given him.

THEY SAVE THE FORESTS.

While the value of the birds to the farmer, orchardist and planter has for years been recognized, it is believed by the authorities that their importance in preserving the forests is not generally known. According to a recent report of the Government, insects alone cause an annual loss to the trees of the country estimated at more than \$100,000,000. On the oak alone 400 species of insects, which are sought and consumed by the birds of the forest, prey constantly. On the willow 186 such species constantly attempt its destruction; on the pine, 165; on the hickory, 170; on the birch, 105; and on the elm, 80. Careful analysis of the stomachs of thousands of woodpeckers, titmice, creepers, kinglets, wood warblers, wrens, flycatchers, nuthatches and other birds of the woods, show that their constant labor is to consume just these devastating insects.

THE INSECT EATERS.

Birds police the earth and air; without their services the farmer would be helpless. Larks, wrens and thrushes search the ground for grubs and insects. The food of the meadow-lark consists of seventy-five per cent of injurious insects and twelve per cent of weed seed, showing that it is a bird of great economic value. Sparrows, finches and quail eat a large amount of weed seed.

In a day's time a chickadee has been known to eat hundreds of insect eggs and worms that are very harmful to our trees and vegetables. Warblers and vireos hunt the leaves and buds for moths and millers.

Flycatchers, swallows and night-hawks are busy day and night catching flies that bother man and beast. Hawks and owls are working silently in daylight and darkness to catch moles, mice, gophers and squirrels.

SPARE THE BLACKBIRDS!

A number of years ago blackbirds were exceedingly abundant through eastern Nebraska. They were so plentiful that the farmers believed they were damaging crops. They began poisoning the birds. A single grain of corn soaked in strychnine was enough to kill a blackbird. In the years that followed, great numbers of these and other birds were destroyed during the spring and fall. At the same time thousands of quail, prairie-chickens and other game birds were killed in every county to supply the market. As the birds began to disappear,

swarms of locusts took their place. These insects hatched out in countless numbers and began devastating crops. Few fields of grain escaped damage. Many were entirely destroyed. Where blackbirds were numerous, the fields escaped with little damage. —Dr. J. H. Paul in *Utah Independent*.

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THE DRUNKEN BRAIN.

President Taft has recently commuted the sentence of a murderer, to life imprisonment, and in so doing has passed an opinion on a "drunken brain" that is of more than passing significance.

The President's opinion includes the following extracts:

"It is sufficient in my judgment to raise a reasonable doubt whether his mind was in a condition capable of that premeditation necessary to constitute murder in the first degree. Drunkenness is no excuse for crime, but it may be inconsistent with a state of mind necessary to constitute a certain degree of crime. Of course, if after determining to commit murder one gets drunk in order to nerve himself to the deed, the drunkenness only points to and confirms the premeditation; but where the purpose to kill is formed in a drunken brain, the intoxicated condition rebuts the inference of premeditation necessary in murder of the first degree."

Aside from any point of law, the opinion is supported by common sense. No judge or jury would hold a baby, an idiot or an insane person guilty of a crime. From these the State protects itself another way.

And yet the courts of America are glutted with crime (so called) acts arising in and committed under the direction of "a drunken brain."

If the cause of idiocy or insanity were known and could be remedied, would Mr. Taft as the President of a Christian Republic and an American lawyer remain silent on the subject in his messages, and mutely acquiesce in the crime of letting it be made legal for a consideration?

Since the cause of a drunken brain is known and can be remedied, how can Mr. Taft as the President of a Christian Republic and an American lawyer, remain silent on the subject in his messages and mutely acquiesce in the crime of letting it be made legal for a consideration?—*Clean Politics*.

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THE REAL ISSUE.

"In our eagerness out here in the Middle West to herald to the world the magnitude of our corn and wheat crops, the superiority of our beef cattle and thoroughbred swine, and the tremendous productiveness of our domestic hen, we are prone to lose sight of the real issue, namely, the splendid crop of strong sons and fair daughters that the country is produc-

ing. In their joyous natures we behold at once the bright sunlight of hope and the beautiful bow of promise of our future greatness and glory. Droughts and deluges may destroy our growing crops, disease and degeneration may play havoc among our cattle on a thousand hills and our treasured porkers in the alfalfa fields; yea, our boasted domestic hen may even occasionally cease her productive labors—all these calamities might conceivably come upon us each in its turn, and yet our glory not be dimmed; provided only; that our growing boys and girls be so trained and safeguarded in the home, so educated and disciplined in the school, the church and other institutions of the country, that they will develop into well-rounded, magnificent specimens of manhood and womanhood.”—William A. McKeever, professor of philosophy Kansas State Agricultural College.

The above is the foreword of a series of home training bulletins on boys and girls which have gone into the hands of more than 1,500,000 readers. You can have them free for the mere asking, if you will send the postage, which is two cents each pamphlet, or one cent each in quantities for free distribution. The first six are: 1. The Cigarette Smoking Boy. 2. Teaching the Boy to Save. 3. Training the Girl to Help in the Home. 4. Assisting the Boy in the Choice of a Vocation. 5. A Better Crop of Boys and Girls. 6. Training the Boy to Work. Many have placed the cigarette bulletin in practically every home in their community. Parents, send for the series. Address, William A. McKeever, Manhattan, Kansas.

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ANTI-MORMON PROGRESS.

The American Party in Utah, which is the anti-Mormon faction, has something to show in the census figures for its ascendancy in Salt Lake City for the last ten years, or most of that time. Since 1900 the population of the metropolis has increased 40,000, or 73 per cent, and during the period the American Party was organized and gained and held control of affairs in Salt Lake City. From 1890 to 1900 the city's population increased only 9,000, not quite 20 per cent, and the Mormons were in absolute control of things for those ten years.

The American Party embraces Democrats and Republicans and people of other political faith and looks beyond the bounds of any political organization and even further than mere opposition to the religion of Mormonism, except as such opposition will advance the real interests of city and State. Its declared mission is, not the destruction of the Mormon faith, but the obstruction to its domination in political and business affairs. And this is a thoroughly American and legitimate mission. It rests so firmly

upon the basis of common sense and common justice as to commend itself to serious minded men, without regard to their political or religious proclivities.

Mormonism nor any other sect that seeks to perpetuate itself by playing politics as a means of easy control of public affairs is not to be justified or tolerated in such endeavor. This propaganda has defeated itself by its own blindness, and to this extent has done well for its State and metropolis, for both are now on the high road to that larger development made possible by wonderful natural resources and sturdy thrift and industry of a strong, fearless citizenship.—*Omaha Bee.*

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In 1906, Congress passed an act designed to protect our American antiquities. In order to prevent private exploitation or destruction by vandalism, the President was authorized to name at his discretion all historic and prehistoric structures, landmarks, or other objects of historic and scientific import over which the Government has control and proclaim the same to be “national monuments.” This has been done to the following extent:

The Department of the Interior and the Department of Agriculture now care for “national monuments” known as Devil’s Tower, Shoshone Cavern, in Wyoming; Montezuma Castle, Petrified Forest, Tumacacori, Navajo, Tonto, Grand Canyon, in Arizona; El Morro, Chaco Canyon, Gran Quibira, Gila Cliff Dwellings, in New Mexico; Muir Woods, Cinder Cone, Lassen Peak, Pinnacles, in California; Lewis and Clark Cavern, Montana; Mukunterweap, Natural Bridges, Rainbow Bridge, in Utah; Sitka, Alaska; Jewel Cave, South Dakota; Wheeler, Colorado; Mount Olympus, Washington; and the Oregon Caves, which do not include all that will be brought under official notice. Then there are all national park areas, aggregating in area some four and a half million acres, which belong to the same category, including Yellowstone Park, Casa Grande Ruin, Arizona, and Mesa Verde in Colorado. Some of them may yet be placed under state protection. This is a worthy start, but it will not reach the aim contemplated in the act unless the Government will spend the necessary funds to police and maintain in good preservation all these valuable historic and prehistoric remains.

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It would be well if all legislators would bear in mind that mankind is reconstructed not by proclamations, or legislation, or military occupation but by time, growth, education, religion and thought. We are all slow to learn this but the history of the world proves it to be true beyond all peradventure.—*Mount Air Record-News.*

Mothers' Home Column

Advisory Board, Daughters of Zion.

EDITED BY FRANCES.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

A Warning.

Dear Sisters: I have just been reading in the last *Ensign* the notice by Arthur Burrage Farwell, President Chicago Law and Order League, and of the Illinois Vigilance Association, and feel that a recent experience of mine will add some force to the truth of his statements, as well as to put mothers and daughters, and even young men on their guard against one of the greatest evils in the world. Surely the Devil himself has perfect control of such heartless men and women as the man with whom I was unavoidably forced to hold the conversation I am going to narrate.

I was on my way to Independence, Missouri, for the first time, and the three hundred miles were about half traveled when a party of six men came on board the train just before noon. They all seemed of the same crowd, were talking together, and the last one I noticed looking the car over. By some strange apprehension I knew he would occupy part of my seat. I could discern it by his settled look at me. I decided to guard against it if possible.

I am a young woman and married, and although I knew that I was able to take care of myself, yet I experienced a feeling of repulsion and dread of the man.

He had 'spied my seat when he first came in, and he walked right to me. The unoccupied half I had purposely filled with my suit cases, jacket, hat, etc., to prevent a seatmate of an undesirable kind. I made no effort to move them, for I was sure there were other seats vacant at the head of the car.

And now—the first thing I knew a voice sounded in my ear: "Is this seat occupied?"

As I turned, there he was—that very man, *my hat* in his hand, deliberately unloading my seat! He put my jacket and hat above in the rack and then said: "Shall I put this suit case up for you?" (Remember he did not even ask if he might occupy my seat.) I was taken aback and merely said, "If you think it will stay."

He shook it a little and said, "I guess it will." Then shook it again. I was piqued at the easy-going, ironical "guess it will," and added that I didn't care to have it fall down on my head, to which he added, "Oh, I guess it won't," and such a mean, scornful smile as settled on his face!

He was a business—professional man of some sort I judged. His hair was iron gray, he was of portly build and heavy neck (like the other five men he was with). He sat silent for a long time, and I postponed my lunch an hour in the hope that he would go somewhere for his. But no, so at 12.30 I had to eat my lunch under guard, so to say. While I never looked directly at him during the journey, I could occasionally see his head turned in my direction, his eyes roving me over from head to foot. I just hated him. I felt justified.

There were some foreigners, very peculiarly dressed people, ahead on the left of the aisle. The old lady finally came past to get the old gentleman a drink. My seatmate remarked, "I guess they must have just come over!"

"They look so," I replied.

He quickly added, "They seem to have lots to talk about."

Seeing his aim was for a conversation I said nothing. He made several remarks, I said as little as possible, ignoring him most of the time. I felt it best not to completely ignore him.

He said nothing more for quite a little bit and then asked, "Have you traveled far?"

"Oh, quite a little way," said I indifferently. Then followed his usual wait, as though planning his questions it just seemed to me. Then he said, "Well, the Santa Fé has a mighty fine system, hasn't it?"

Questioned so directly I again answered, "Well, this is but the second time I have ridden on it." The usual silence.

"Well," said he, "I have ridden on it a great deal. In fact, my business takes me over *all* the roads."

He had given me a chance to ask for information concerning his travels, but I said nothing.

The next question was, "Are you going far?"

"Oh, not so very," I remarked.

"Well, where did you come from?" he glibly questioned.

I merely replied, "Illinois."

He thought a moment. "Then you are going to Kansas City?"

"Yes, sir."

"Well, you know the trains always stop at Sheffield, but you don't want to get off there."

"Uh-huh," said I. Another pause.

"They always have business there,—sometimes they stop, but not long."

"Uh-huh."

"Ever been to Kansas City?"

"I was through there once."

"Well, it's a busy place, isn't it?" I made no reply. I did not care to talk.

"Have you friends in Kansas City?"

"Yes, sir."

"Are you going to remain long in Kansas City?"

"No."

Silence; food for thought.

"Then you are going farther?"

I was angry and spoke very positively, and I must have fairly glared.

"I am going to Independence," I replied in my firmest tones. I was afraid to openly squelch him too much, from first to last, he was such a big, mean looking mah, and then I feared a sensation.

After a short silence he coolly asked, "Have you friends in Independence?"

"I have *both* friends and relatives."

"Well, are you going to be met at this train?"

Oh, that was when I began to be frightened. "Oh," thought I, "if Sr. — is not there to meet me I know he will follow me." Then plans for policemen and their protection filled my head. But I was glad to be able to firmly say, "Yes, sir, I am."

Then followed more silence. He continued: "Well, now in case you are not met, would you know how to get to Independence?"

Such impudence! But I replied, "Yes, sir, I think I would."

Well, he just went to work and—"in case you are not met, I'll give you directions"—! And he explicitly detailed my route, even as to how to get out of the Kansas City depot. I was too frightened and worried to pay attention. I don't honestly believe I heard (to gather any meaning from it) what he said. My head was full of plans. I remained silent and faintly said, "All right," when he had finished.

While I *knew* I should never allow him to assist me, yet I feared him in case I should not be met. To increase my

alarm his next remark was an offer to help me to my destination. With my heart in my mouth I simply repeated, "I am going to be met!"

And so I made up my mind that I would be all ready before we reached Kansas City, and give him no chance to offer his services in any way further. So I got ready in good time, put my hat on, hung my bag on my arm, and when I put on my jacket I stood and turned toward him as much as possible to avoid his assistance, which I saw by his very look and way he was about to proffer. By so openly snubbing him he was silenced in that regard.

A man and woman sat in the seat across the aisle who I am sure pitied me. They watched us and seemed to realize that I was being worried, even insulted. Two men of the other five of his company (I felt sure they were all together with my seatmate, although they held no conversation with him that I saw or heard) kept looking around and watching us from their seats ahead, as if to mark his progress. They sat but two seats from us. It seems very reasonable to think that these five men were on hand to act as witnesses and swear to anything to clear the one who might get into trouble or be arrested.

Well, when we pulled into the Union Station he picked up his case and asked if he should hand mine down. I said, "If you please." I took it and let him go on a ways before I joined the line of passengers leaving the car. Just as I expected, that man was the first one I saw as I stepped off the car, standing a short distance away deliberately watching for me. I shall never forget the quick glances of his old red eyes, as he rolled them up and down and up and down at me, to keep from a stare I suppose. I went on and as I entered one gateway at the station, he entered another, and as I stepped inside there he was standing watching me again. But oh, joyous relief, the third face in front of me was the familiar one of Sister _____.

Our greeting, I guess, dispersed all doubts of my seatmate as to my "being met," for he disappeared completely.

I was safe at last! I am safe now! I never want another such experience. But oh, the distress of the thought even (let alone the reality) of the many young girls who are taken in by such criminals, because they can not discern the insincerity of those seeking the ruin of the purest and best. And so consequently they are for ever lost from home and loved ones.

For the benefit of those who may read this and not understand my last paragraph, or realize that I was in any great danger, I simply state that had I let that man do for me all that he planned and suggested he would have led me to a house of ill fame. I know this was the evil purpose of that man toward me; my impressions were too strong to be disregarded and the lesson left untaught and unlearned. He would have led me there and with lock and key there would have been my home for the rest of my days. This is the fate of many innocent young girls—ruination physically and morally.

I hope my experience will cause some one to be more careful under such circumstances—some one who needs to be. Of course this is only one of many ways such evils are accomplished. One is hardly safe anywhere alone in this world, it seems.

FROM A SISTER IN THE GOSPEL.

Requests for Prayer.

Sister Randall, of Fort Dodge, Iowa, asks the prayers of the Saints and of the Prayer Union in behalf of Lena Randall and Lillie Swanes, that God may heal them.

Mr. and Mrs. D. B. Elledge, of Colesburg, Iowa, request the prayers of the Prayer Union and of the Saints, that their six-year-old boy may be healed. He is suffering with a running ear; it is very painful at times.

Letter Department

JANUARY 2, 1911.

Dear Herald: Since we last wrote to your precious pages, we have been called upon to pass through a sad and unexpected experience, that of the death of our only daughter, Martha, whose love, devotion, and traits of character will ever be held in fond remembrance. She has left behind a good husband, a healthy newborn babe, father, mother and four brothers, all members of the church, to mourn their loss together with a host of friends.

I take this means of thanking the friends and Saints of Manchester and other parts, who share with us our great loss, the reason for which is best known to our Father in heaven.

BRO. AND SR. JOHN SCHOFIELD, SEN.

MONTROSE, IOWA, January 19, 1911.

Editors Herald: I have been in the church a long time, and I doubt not the Lord and his goodness for I've proved him in days that are past; yet there is much in this life to try us. But when I read the good letters in the HERALD, from my brothers and sisters, I am encouraged and rejoice that I am a partaker of the latter day work, and can see the prophecies of the Scriptures fulfilled. The Good Book says that not all who say, Lord, Lord, can enter into rest, but those who do the will of God. I want to remain faithful to his will.

Oh, let thy Spirit with us dwell,
That we in future life may tell
How we came, Lord, to the end.
Be thou our God, our lasting Friend.

Your sister,
MRS. ELLEN ROSS.

STAMFORD, TEXAS, January 16, 1911.

Editors Saints' Herald: I am at Stamford, the first one as a missionary for our church to visit this locality. Have not had the opportunity to preach many times, though have made many efforts. Have had many fireside talks and distributed many tracts. I have baptized one and have had wars without and within, yet have been helped of the Lord.

I went down in central Texas. Found stormy opposition. Visited the branches. They do not seem to be keeping the commandments regarding sacramental and prayer meetings. I learn that Sunday schools are kept up by the most of them. According to James: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." This applies to the whole church, to branches and individual members, as well as preachers local and general. I pray that I may be found in the line of my duty and faithful to the end.

E. BATES.

A Conference in the Frozen North.

Our Saskatchewan district conference closed last night, and the visiting Saints to the number of nearly forty are on their way to their homes, or mission fields. So now I am reminded to begin what I have been so long intending to do; that is, to write to our beloved church papers, and let you know that we are not all spiritually dead nor frozen to death.

We have been enjoying a very pleasant and profitable gathering of Saints and friends, in this, at present, cold, north-west province. And though the thermometer has registered thirty-five or forty degrees below zero, our interest in the Sunday school, Religio, and church work has overbalanced our dread of getting out in the cold to ride all the way from two to four miles to and from the schoolhouse, to meet with those

of like precious faith. Many of us have not missed a meeting for the last four days, though there were at least four services of some kind every day. In order to get there by nine or half past nine in the morning we had to go against our natural desires to lie abed a little longer on these severe cold mornings. But 5 o'clock was the rule, and then we had to hustle to do the necessary work, pack dinner and supper lunches, and get ready.

But we feel amply repaid, for all our efforts in the cheerful associations with the Saints and the presence of the Holy Spirit in our midst. It certainly does Latter Day Saints good to meet occasionally with those from other branches, or isolated localities, each bringing their individual experiences and testimonies of helpfulness. Thus our love towards and confidence in each other and God is increased. Though our own failings may be more clear to us, the desire is increased to overcome all evil and have charity for one another.

You may wonder how we could very well hold a winter conference in a country neighborhood and in a schoolhouse about four miles from the railroad station, and so near the north pole. The school board kindly gave us the use of the house, for church services, as they have done for over two years. Through the efforts of Saints and friends a barn was built on the school grounds. This fall the Sunday school, Religio and branch combined raised about one hundred dollars to repair and make the barn more comfortable for ten or twelve teams, provide fuel, etc. Then a committee were chosen and means subscribed to get lumber for a platform, seats and two tables in the schoolroom.

Desks were taken out and long seats with backs reaching from the side walls to the center aisle were put in. Three long tables were formed by placing planks across the backs of the seats. We shoved them all back against the wall, one on top of the other, when not in use, thus forming a long shelf to place dinner boxes, pans and pails on or under. Two large, high shelves, about three feet by eight, and eight feet high, were fixed up each side of door to put our winter wraps on, which were very handy, as the wraps for a hundred or more people in this climate are no small item. When our tables were in place, the tablecloth spread, and the dishes, stuffed chickens, salads, bread, butter, fruit, meat, pies, and cakes were placed upon them, it was not a difficult matter to feed over one hundred people. It might not have suited fastidious people, to be given cold food for dinner, the fragments gathered up for supper, and then, maybe, the left-overs, hurriedly warmed over for breakfast; yet we all lived through it, and parted friends.

Our resolutions were renewed, to try to live nearer to God and to be more willing to sacrifice for his work, and the salvation of souls. We of this branch, however, regretted that we were not able to provide better accommodations for the visiting brethren and sisters; also, that there was not time for more sermons and prayer meetings. I think we shall have to petition the district to hold a reunion in our Minnesota Branch of Canada, lasting over two Sundays, some time in warm weather.

I am glad that I believe in a God whose work for the redemption of souls goes on even after this life is ended, so that all Israel shall be saved. Oh, may we all be worthy to enjoy that glorious reunion, is the prayer of your sister in the one fold and family of Christ.

EMMA L. ANDERSON.

VANSOY, SASKATCHEWAN, January 2, 1911.

Extracts from Letters.

Bro. G. M. Steele, Moffat, Colorado, writes: "Wife and I left Oklahoma last fall and came here to this fine valley where the sun shines every day. If there are any Saints living near Moffat who see this, please call at the Moffat Store, and ask for me. I would be pleased to meet them."

Sr. Laura E. Hicks, Grant, Michigan: "Brother Ellis and son came here about the latter part of July and baptized the writer and five others. Just before Christmas, Brother Ellis came back and organized the Bridgeton Latter Day Saint Sunday school, and preached my brother's funeral sermon. It is a comfort to read the HERALD letters from all the great brotherhood. We are looking forward to another visit from the brethren, for everybody liked them."

Bro. J. W. Bean, Route 1, Owanka, South Dakota, writes: "I write to let our friends know where we are. Very dry here this last season; crops very short. We like to read the HERALD and *Leaves*. Last year I cut stovewood to get the money to pay for them. When I saw Brother Evans' appeal in the HERALD, I wanted to help him, but having no money, I went and borrowed it from a neighbor until I can earn it or break prairie to pay it back. As we do not get any sermons, it might do us good. But hope some of the elders will come this way. The angel's message has not yet been given to this people, but there are some honest ones here. If Bro. J. W. Morgan sees this, I wish he would write to me."

Sr. Ethel Beebe, writing from Lexington, Missouri, January 11, says: "We moved here in March last and by inquiry had in a few months found some members. We decided to have preaching, and Brother Thomas sent to the president of the Independence Stake for help, and he sent Elder Edgar Smith. He preached in the court-house for four or five nights to small audiences, then began in a mining camp three miles from town at Brother Talley's house, where he had large crowds and excellent liberty for ten days; baptized eight and left many interested. Elder Ammon White came later on and is still with us, preaching to large crowds. He has baptized five more, all married and under the age of forty. Altogether, we number twenty-seven, and still we think there are more to unite with us. The peace of the good Spirit and the gift of healing have been with us, and we are rejoicing in the work of God."

Bro. Alexander S. A. White, Owen Sound, Ontario, Canada, writes: "As a local branch, we are having a good time. Quite a number are seriously thinking about the message. The Lord is with Brother Bellrose, presiding elder, in his preaching. He and I decided to experiment in circulating handbills with announcement of subject. Here is the result: Average attendance, when bills were circulated, fifty; when we did not circulate bills, average attendance was thirty-two. From October 9 to January 8, thirteen services were held with an average attendance of 39, including an average of six strangers. December 4, Elder Bellrose spoke on the Sabbath question, and an Adventist present was given permission to say a few words."

Sr. Laura Plumb, Wilburton, Oklahoma, writes: "I am glad my life was spared to hear the grand message of latter days. It is the greatest thing in the world if we will only live it. I have never regretted the step, and want to so live that I can be known as a Saint indeed."

Mulhall, the world famed Dublin statistician, is authority for the fact that among the independent nations of the world Denmark is, per capita, next after England, the richest country, while France comes third and the United States fourth in line. This is probably news to most people.

News from Missons

Good Conference at Saskatchewan.

Some of the good people of Missouri and Iowa would be awfully surprised were they called upon to attend a General Conference up here in western Canada, some of these days. Well, perhaps we would be a little surprised, too, but not any more so than the coyotes and gophers were surprised to see their once undisputed rights assailed by the hurrying feet of Saints of many countries, gathering to such fine semiannual district conferences as were enjoyed last week with the Minnesota Branch at Vanscoy. The majority come from regions south of the forty-ninth parallel. But that is all right; we find them just as good as genuine freeborn Canadians and it's hard to pay a much bigger compliment than that. A large heart, a clear conscience, and a fur coat, and you have the human ingredients for a good time and there seemed to be lots of it. Best of all, the divine essential was not absent.

Western Canada, from an organization standpoint, is passing through its constructive period, and it is most encouraging to note the material that is being utilized and the progress made along all the lines, except building of churches.

We can not know the future, but the present outlook bids fair for a grand and noble culmination. The Bishop's agent's report shows a splendid work being done along financial lines. The Saints are as spiritual as we find them anywhere, and there is hardly a thing suggested by those who are older and have the general oversight that does not touch a responsive chord, and they just get right up and do it.

A good big crowd on hand waiting for the opening hymn; the sun just arisen and a number having come several miles in a temperature about thirty below zero, with little children, and provisions for two meals, is a good indication of something; and it is the readers' pleasure and privilege to guess what it is.

True, we had not prophets, patriarchs, or apostles with us, or indeed any of what are termed "the great guns of the church," yet we had quite a lot of the stuff of which those things are made, and a lot of the ammunition they use. Also, we had the impress of such as has been in those parts, and we are still courageous under the magnetic smell of their powder.

The preaching force present was T. J. Jordan, J. R. Beckman, J. R. Beckley, S. W. Tomlinson, E. E. Williams, Josh Dobson, F. A. Rowe, J. L. Mortimer, and others. The preaching was good, and the business was transacted as the darky says, "in peas and hominy."

The tobacco resolution upon the books was declared null and void, and a less stringent one took its place.

The members of Minnesota Branch deserve honorable mention for generous provision made for the entertainment of the visiting delegates, both at their homes and at the building in which the conference was held; including transportation from and to the railroad station. They all seemed to feel blessed in their effort to build up the work in this extensive territory.

Elder T. J. Jordan, district president, was chosen as delegate to General Conference, with expenses paid. Next district conference is to be held at Sedley, a thriving little town about thirty miles southeast of Regina, on the Arcola line. A fine new town hall with modern equipments, piano, kitchen and dining room free of charge, which with the expectation of minister in charge, one of the presidency and a patriarch to be present, ought to be an inducement.

Officers and the priesthood generally: We must not fail to report next time, according to resolution. "Seeing we also are compassed about by so great a cloud of witnesses,

let us lay aside every weight" and every wait and make this next one still the best conference in the history of the Canadian west.

H. J. DAVISON, *press committee.*

From Utah.

My experiences the past year have not been such as to encourage the missionary very much if he is to judge the results of his labor by the size of his audiences and the number of times he preached. I am aware there are some who would think the above was not a proper criterion to judge another's labor by; neither am I intending this to be an apology for not having done more preaching to more people.

I arrived in Ogden, Utah, about July 10. Since that date I have labored in Utah with one exception. I was in Hagerman, Idaho, for one week. This is explanation enough to every missionary who ever tried to labor in Utah, why I have not been preaching to large numbers of people the past six months. To some of our readers who know not the conditions that exist here we will explain by relating the following:

Elder A. M. Chase, our brother who has charge of the work in Salt Lake City, lately secured a new place for meetings, one that was more centrally located to a greater number of the Saints than the one they had been meeting in. Brother Chase advertised in all the papers of the city that the Reorganized Church of Jesus Christ of Latter Day Saints had secured a new hall for their meetings and they had set January the first apart as "Rally Day"; a typewritten card was sent to all the members who were in easy reach; some to members 50 and 60 miles away from the city. Something like 2,000 tracts were distributed, by Elder Chase and family along with the writer, in and around that part of the city where the Saints meet, and at the same time we gave the people who received these tracts a special invitation to our services dating from January 1 to 8, one week. With all this effort made to revive the work in Great Salt Lake City, where our church has a membership of over two hundred, Elder Chase and myself preached during that week to audiences numbering nine, ten, and thirteen, other times more; but not one of our meetings numbered more than fifty. There were only two strangers in attendance at these meetings, and we are not sure that all the advertising that was done had anything to do with bringing them out. How would you like to be encouraged, my brother missionary, in the work you are trying to do in your field of labor in the same way? However, I think it only fair to say, after having related the above, that preaching by the missionary to large or small audiences, is only a small part of the work he does in Utah, which work is seldom ever reported to his superiors, or to the church.

The preaching on the streets of Ogden and Salt Lake City this year, as well as the past, in the opinion of the writer has not been in vain. I seldom go away from the city into other places but I hear from our street preaching. Not long since I was in a place, northeastern Utah, where four fifths of the people residing there, had never heard a sermon preached by a minister who was not of the Mormon church. In this place I was informed by some that they had heard me preach on the street in both Ogden and Salt Lake City. Since it is true that God's word will not "return unto him void" it is equally true that if our preaching on the street has been the gospel, God's word accompanied with the Holy Ghost, it will be a savor of life unto life or of death unto death to many thousands who have listened on the street and in all probability would never have heard it elsewhere.

Elders Chase and Hansen, of the missionary force in Utah, have written to the HERALD and *Ensign* during the past year, giving the readers such news from Utah as they thought would

be interesting to them, and we can think of little more; therefore, we are not going to risk writing unimportant matter for fear such would be criticised, and we should not find fault if it were.

The first six months of 1910 were spent by the writer in western Washington, in Centralia most of the time. While I was there, I did a piece of work which I hope to see in print, after it is properly edited by one who is fully competent to get it in shape for the printer. You will know then that I have not been playing all of my time. J. D. STEAD.

1509 WASHINGTON AVENUE, OGDEN, UTAH.

Eastern Maine District.

My knowledge of the Eastern Mission dates back nearly five years. The intention in coming East was threefold, viz: to visit relatives, see places where my earlier years were spent, and last but not least, do the work of a missionary for a season or a year and then return. But since providence and the "powers that be" have indicated a longer stay, there has been so far no reluctance on my part. Former experience has taught me that we are happiest when we run in providential currents. But I am "not to be too personal," very true. So on the other hand we should not swing our pendulum to an opposite extreme and deal in glittering generalities too much. I agree in cutting out a world of small stuff from correspondence, but we need to remember that gospel *meat* needs to be chopped fine for average stomachs. My observation is that too many have been served with great chunks of gospel meat which stuck in the gullet and never came in contact with the digestive fluids, and hence produced disgust rather than conviction, nutrition, and strength.

This field geographically speaking is somewhat isolated. It is an outpost of our work. Such terms as "distance," "expense," "deprivation" and the like are frequently heard. "How I would like to go to the General Conference," is a frequent remark. However, the gospel is just as precious here, and God is just as near, and the products of the press nearly as cheap as at the centers. The district has a water front or back, which means fish, fog, sea breezes; and with many, debilities; while on the other hand it means delightful scenery to all, and to many, invigoration of mind and body. The varieties of fish and water transportation furnish a livelihood for the people, most of whom are natives of good stock. Most of the older men have been seamen at times. Their consensus of opinion is that a seafaring life is far more dangerous than formerly. (See Doctrine and Covenants 61: 1, 3.)

As a missionary field this is one of the has-beens and, we hope, one of the yet-to-bes. Formerly there were nine branches in the district, but one by one they became disorganized until only two were left. One of them has been waiting for the dictum of authority to pass its death sentence. Had not our district president, Uriah Kelley, been a man of hope and faith and some long dimensions it would be extinct. Within the past three years God and men have been giving more attention to this region of country; so a Greene, a Bullard, a Foss, a Cushman, and a Koehler have come to sow and reap. They have reaped from others' sowing; they are sowing for others' reaping.

The Lord has granted a goodly harvest, especially at Jonesport, where in three years there have been seventy-five additions by baptism. The branch is well officered and exhibits the missionary spirit by personal effort in defending the work, in sustaining the laborers, in circulating literature, and by catching opportunity by the forelock. While recording these recent results I am impressed with the thought that years before *this* man came into the church *other* men wrestled with God in prayer, and had the promise and provision of things

that are now and of greater yet to be. Jehovah stands for covenant keeping. So the "decrees sent forth" and the covenants made to others gave them hope and rest, the rest of faith. (See Genesis 6: 31; 7: 58, and Enos 1: 4.) How much of present results are from past effort we know not.

The writer believes that in our work *central points* should be established and kept up by special effort; then from them branch out in widening circles of local effort. To make a strong center, *education* is one thing not to be neglected. The people, our people, need to know our history and doctrine, and catch the "*esprit de corps*" of the restoration. The Religio, Sabbath school, history class, and priesthood class are exceedingly valuable auxiliaries to our work. Knowledge is the foundation of and must precede faith and spirituality. Shame on well-to-do Saints who do not take our church papers! Tell them so for me.

Bro. J. A. Koehler has been engineering a new "church house" on the old fashioned plan of "roll up your sleeves and come on, boys." Kennebec needed it. Hope they appreciate the hustler and his wife, too. The Kennebec Branch was reorganized two years ago by Bro. J. C. Foss and some new blood infused into it. The new structure is more conveniently located and will be better filled.

We have been disappointed in not having the help and inspiration of Brother Greene's ministrations this winter, but afflicting providences have hindered. No man has a stronger hold here than he. S. F. CUSHMAN.

Scranton, Pennsylvania.

After an absence of considerable length, owing to severe throat trouble, I am again able through the mercies of God to be at my post in the Master's work. On returning to my field, I found the marks of the cloven hoof. Some of whom we had entertained a hope of much improvement for good had allowed the powers of darkness to overcome them and had drifted far from the light of God's countenance.

One sad accident that occurred shortly after my return was that which befell the youngest son of Sr. Lot Bishop, while coasting on a very steep hill which terminated with a car track. The boy, anxious to have a coast before going to school, took his sled out and almost went down to his death. The result of that slide was a terrible scalp wound and the loss of his right arm. Aside from the shock and loss of blood, he stood it well and is now restored to a healthful condition, though keenly sensing the loss of one of his useful members.

Another touching case was that of Sr. Mary Lewis, who had suffered untold agony from cancer. It had so wasted her form that she succumbed to the disease, January 7, 1911, after many months of affliction and passing through seven operations, losing one of the members of her body by the surgeon's knife. With the fortitude of a true Saint she suffered it all without complaint. She was truly an angel to her home, where her very strong character was in evidence. Often by her superior foresight she was able to give timely advice to those of her own household. She was a true mother to her own children; and to those who had no parents she delighted in the thought that she could be to them "a mother in Israel." With the desire that their children might be brought up under church influences, she and husband left Wales and came to this country in 1903, finally making their home in Scranton in 1906. She leaves a husband, Elder Evan Lewis, three sons, one of whom is a teacher, another a deacon, and two daughters.

The prospects for future work in and around this locality are quite bright, especially in the surrounding country. When the extreme weather has gone and spring opens, many honest hearts hungry for truth will undoubtedly obey. My earnest

prayer is that the Saints in the branches of the church will so comport themselves that when others enter the ranks there will be a warm and hearty welcome into an atmosphere of love and peace. That God may hasten the redemption of Zion is my prayer.

A. E. STONE.

Mission address: 1431 Academy Street, SCRANTON, PA.

Arizona.

If our work here was to be judged by the number of baptisms performed, we might conclude our labors in this part were almost a failure, since we have done but little in that direction this year, but like the apostle of old, I can say that I am not sent to baptize but preach the gospel; and in that line of work we have been busy and am glad to say we have been able to get the gospel before some who have never before heard it.

The prospects are brighter for this field than ever before, although we have a great many things to contend with that are not at all flattering, and being obliged to labor alone adds somewhat to the difficulty. But I have no reason to complain since the Lord has been my stay and the Spirit has been my constant companion. Indifference on the part of the people towards religion of any kind is one of the greatest barriers to overcome, and then the distance between settlements and the expense of getting about also militates against the spread of the work here, but we look for better things in the future.

Our work at Phoenix during the month of October was quite successful, but our season for street work there was too short to accomplish what we wished. The summer is too hot for effectual work there; and in the fore part of November we had a slight rain, after which it was too cold to do much in the open air, and that was about the only means we had of reaching the people. However, we were able to get the gospel before a great many people, as Phoenix is a center to which people gravitate from all parts of the country, and we not only preached the word but distributed tracts, *HERALDS* and *Ensigns* by the hundreds, also a number of *Autumn Leaves*. I feel assured that the work there will not be altogether fruitless.

In my judgment a tent would be the proper thing for Phoenix and vicinity during the winter months, as it could be placed in a favorable locality and a small stove would be sufficient to make it comfortable. Then if two men would work the town by a systematic canvas from house to house it would, I think, bring results. Tempe and Mesa could be worked in the same manner as they are contiguous thereto.

Sometimes things look discouraging when one fails to do what he has aspired to; but when I stop to think that every victory for the right is fraught with much difficulty, I am assured that whatever my *immediate* success may be matters little, for the right will triumph in the end and He who is a discerner of the thoughts of the heart will take due cognizance of the labors performed.

I am kept busy at this place (Bisbee), assisting in the general work and visiting about among those that show an interest in the gospel. A cottage meeting sandwiched in occasionally helps to roll the work on. I organized a Religio here last month which bids fair to be a factor for good not only among the young of the church but the outside also.

The long absence from home and loved ones is the most unpleasant thing about the gospel work. It seems necessary for one to have a cross to bear that he might better appreciate the atonement of Christ and the beauty of the gospel. And the gospel teaches me that I should be *willing* to sacrifice my own comforts, pleasures, friends, and in fact all that is dear for the blessing of those who are less fortunate than we are. And when I think of Moses, the meekest man,

laboring forty years for the deliverance of a rebellious people and then dying before he had the privilege of planting them in the promised land, we ought to be willing to make sacrifice for a few years if need be that the erring may be brought to light, and the meek be instructed in the gospel of peace. Trusting the year before us will bring greater results for good than the one just closed, I subscribe myself your servant for Jesus' sake.

JANUARY 13, 1911.

J. E. VANDERWOOD.

News From Branches.

Central Chicago.

Sunday, January 8. Elder P. Pement occupied in the morning, showing what great possibilities are in store for us as to improvement, if we will only be obedient children and trust the Lord in time of need. "Man's extremity is God's opportunity." Bro. H. P. W. Keir was the speaker in the evening, taking for his theme, "The reality of God and his unchangeableness." Brethren Cochran and James Lang were in charge of the prayer meeting Wednesday evening.

The Gleaners met at the home of Sister Keir Thursday, the first meeting for some weeks on account of the holiday season, and trust that more may become interested, as this society has been of great assistance to the church. "Where there is unity there is strength"; "United we stand, divided we fall."

"Work may be drudgery; it is so only
When we leave God out of the task he gives.
Or choose our own apart from him,—a lonely
Treadmill of selfishness, where no joy lives."

"Work is the holiest thing in earth and heaven;
To lift from souls the sorrow and the curse,—
This dear employment must to us be given,
While there is want in God's great universe."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone, Wentworth 8731.

San Antonio, Texas.

A few lines from this part of the Lord's vineyard. The weather is nice and warm at present. Would say that though the work is not being pushed as it should be, we have many good workers with us and the good work is going on.

Our services here at the First San Antonio Branch are: Sunday school at 10 a. m.; preaching at 11 a. m. and 7.30 p. m.; prayer service at 3 p. m.; Wednesday prayer service at 7.30 p. m.; Friday, Religio at 7.30 p. m.

The Sisters' Aid also is doing a good work. Bro. J. W. Morgan of Colorado is in our midst. We appreciate his labor and presence very much. Our missionary and Bishop's agent, Brother Palmer, reports greater success financially in the district this year than ever before, which we think denotes spiritual progress.

The calls for preaching here are greater than our missionary can fill, as the field is large and the laborers so few. It fills my heart with rapture to note the progress that is being made throughout the world with our gospel, as we notice by the letters in the *HERALD*. Glad to know that God is again favoring Palestine and the outlook so bright there, as reported by Brethren Pitt and Griffiths. May God bless his servants in promulgating his cause. I read with much appreciation the article by Bro. J. R. Lambert on "The character of God, his form and attributes," and look forward with anticipation to the articles that are to follow.

May God hasten the day when the gospel will be carried

to every land and clime and the Savior will come to redeem his own, yet I realize that we as Saints must improve before he comes. We are trying to open up some new places in the city for planting the gospel seed.

GLAUD R. KUYKENDALL.

Plano, Illinois.

At our recent annual business meeting we made some few changes in the official administration. Eli M. Wildermuth was chosen president, and sustained as branch correspondent and book agent for church publications; also janitor for the church. Bro. John Harris, late of Chicago, was elected presiding priest; Bro. Milo Ewing, teacher; Bro. Joe Blakely, deacon; Bro. C. A. Blakely, secretary and chorister; and Sr. Nellie Blakely was chosen as organist.

Our branch is in a fairly prosperous spiritual condition, gradually growing in numbers and working harmoniously and in brotherly love for the progress of the kingdom of God. The auxiliaries, the Sunday school and Religio are progressing finely.

E. M. WILDERMUTH.

San Francisco.

All is going nicely in this part of the world. We are still engaged in keeping our cause before the public. In this city, we hold Sunday school and Religio services every Sunday; preaching Sunday morning and evening; prayer meeting every Wednesday evening; ladies' prayer union Thursday afternoon. We also advertise our meetings; if the public do not know of us, it is not entirely our fault.

We are making a little headway. Three were baptized last month by Elder J. A. Lawn and two by Elder J. M. Terry. The attendance at our services is good; the preaching interesting and instructive. Some strangers are most always present. We have a good attendance of young people who are active and energetic, many of whom will make a name in church work.

At our last business meeting, I had the honor of being elected president of the branch. I am surrounded by a fine set of officers in all departments and we hope to make a good showing this year. We have a number of elders to help in the preaching and the street services are kept up by Elder J. A. Anthony. We have good musical talent both instrumental and vocal to assist in all services.

Apostle F. M. Sheehy has preached for us several times of late and we are anxiously looking for his return. Elder J. M. Terry speaks for us quite often and we send a preacher to Oakland at such times. These two sister branches are among the best in the district and their condition is about the same: both prosperous and growing. There is very little sickness among us. Most all are strong in the faith and happy in church work. May God bless the cause everywhere.

242 BALBOA STREET.

GEORGE S. LINCOLN.

No amount of thinking will stop the man who doesn't stop to think.

Love may live on a few scraps for its meals, but die on a few family scraps between meals.

A really good man is nearly always a little better than he thinks people think he is.

The man who makes a crooked path may get to heaven in the end, but those who follow after may not.—*The Christian Herald*.

A man can doubt the truth until he will actually believe it a lie.

When a man's sins find him out only his best friends try to find him in.

Miscellaneous Department

Conference Minutes.

SOUTHEASTERN ILLINOIS.—District met with the Brush Creek Branch, Saturday, January 7, 1911, at 10 a. m., J. F. Curtis, missionary in charge, and district president I. A. Morris chosen to preside; A. H. Burroughs, secretary; Sr. Cora Brown, organist; Lloyd C. Moore, chorister. Branches reporting: Poplar Creek, 60; Dry Fork, 51; Kibbie, 56; Brush Creek, 369. No report from Tunnel Hill, Parrish, Springerton, and Bungay. Elders reporting: H. Sparling, S. D. Goosetree, P. T. Plumb baptized 1, all by letter; and I. A. Morris, Samuel Hoover, Lloyd C. Moore baptized 14, F. M. Davis, J. F. Henson, all present. Priests: W. E. Burroughs, R. H. Henson, Frank Brashear, A. H. Burroughs. Teacher: William Clements, Carroll Dillon, N. L. Upton, all by letter. J. W. Slover, J. P. Brown. Deacon William W. Brown. District officers were elected as follows: District president, F. M. Davis; vice-president, J. F. Henson; secretary, A. H. Burroughs; treasurer, Sam Hoover. The following were elected delegates to General Conference: J. F. Curtis, L. C. Moore, F. M. Davis, Sam Hoover, R. H. Henson, E. W. Sutton, George Ellis, P. G. McMahon, S. D. Goosetree, Frank Brashear, H. Sparling, P. T. Plumb, L. M. Edmonds, Fred O. Prickett, A. H. Burroughs, J. R. Brown, I. A. Morris and wife, J. F. Henson and wife, Neva Carter, Joseph Gersbacher, Frank Bensing, R. T. Walters, W. E. Presnell and wife, William Clements and wife, Mary Lassater, John Fuquay, W. E. Green, Carroll Dillon and wife, Harmon Summers and wife, C. Lowry and wife, Lewis Brown, William W. Brown, F. L. Sawley. Dry Fork chosen for place of next conference; time, June 10 at 10 a. m., 1911. A. H. Burroughs, secretary.

Conference Notices.

Spring River district conference will be held February 17 and 18, at Webb City, Missouri. Mollie Davis, secretary, 115 West Jefferson avenue, Pittsburg, Kansas.

Conference of the Nodaway District, will meet at the Union church, Bedison Branch, Missouri, at 10 a. m., Saturday, February 11, and continue over Sunday, the 12th. There will be the regular election of officers and delegates to General Conference. Please send reports on time. Let all who can do so come and bring the spirit of love and harmony. W. B. Torrance, district secretary, Route 3, Bolekow, Missouri.

The conference of the Fremont, Iowa, District will convene with the Shenandoah Branch, Iowa, Saturday, February 11, 1911, at 10 a. m. The joint convention of the Sunday school and Religio will precede the conference, as is usual in this district. Parties attending the conventions or conference should go direct to the church, where a reception committee will assign them to their host. There are so many trains that it would be quite impossible for a committee to meet them all, hence you will be met at the church. We hope to see a full delegation from each branch, as this is the important conference of the year. Delegates to the coming General Conference and conventions will be elected, and other business of importance transacted. All reports, both of the eldership and the branches, should be mailed to the secretary, C. W. Forney, Thurman, Iowa, at an early date, or to him in care of E. S. Wilcox, Shenandoah, Iowa. With best wishes for the success of the work, T. A. Hougas, district president.

Western Oklahoma district conference will meet at Seiling, February 11 and 12, 1911. All are cordially invited to attend; come a day earlier and take in the work of the convention on the 10th. Hubert Case, missionary in charge. T. L. McGeorge, district president.

The semiannual conference of the Southern California District will meet at San Bernardino, Saturday, February 25, at 10 a. m. Branches will appoint delegates. Special business. Election of delegates. Report of reunion committee. T. W. Williams, district president.

The conference of the Portland District will meet at the church on East Seventy-sixth street, Montavilla, Portland, Oregon, at 10 a. m., Saturday, February 25. We would like to receive a full report of all the priesthood and have the district well represented as we will elect our delegates to General Conference. Marcus H. Cook, district president.

The Idaho district conference will meet at Boise, Idaho, February 11 and 12, at 10.30 a. m. William Glauner, president, and J. E. Condit, secretary.

Pottawattamie district conference will meet at Underwood, Iowa, at 10 a. m., Saturday, February 11, 1911. As this is the most important conference of the year, a full attendance is requested for election of officers and delegates to General Conference. Please see that all reports and other papers to come before the conference are in the hands of the secretary by Sunday, February 5. J. Charles Jensen, secretary.

The Gallands Grove district conference will meet at Deloit, Iowa, February 11, at 10 a. m. Elder J. W. Wight is expected to be with us. Send all branch reports to Miss Edith Dobson, Deloit, Iowa. C. J. Hunt, district president.

The Winnipeg district conference will meet at Winnipeg, Manitoba, January 8-11, 1911. All who intend coming should address the undersigned for further information. E. E. Long, president, 736 Simcoe street, Winnipeg.

The district conference of the Central Nebraska District will meet with the Bonesteel Branch, February 11 and 12, 1911, at 10 a. m. Send all reports to William McKee, Bonesteel, South Dakota. All are invited; bring with you the Spirit of the Lord. J. H. Jackson, district president.

The Texas Central District will meet with the Philadelphia Branch, in Falls County, on the 11th of February, at 10 a. m. Let all come and meet with us who can; and all of the priesthood and branches will please send in their reports beforehand to the secretary, C. M. Mitchell, Cookes Point. We desire to have a good conference, therefore let all come well prepared for it.

Convention Notices.

The Pittsburg district Sunday school convention will be held at the church, on Edgar avenue, Steubenville, Ohio, Friday evening, at 7.30, February 17. The conference will follow on Saturday and Sunday, the 18th and 19th. Conference will commence at 10 a. m., Saturday. Please notify the president of your branch or the undersigned if you intend going. C. Edward Miller, president of district.

The third annual convention of the Sunday schools of the Winnipeg District will be held on Friday, February 11, 1911, at 2 p. m., in Saints' church, Parish of Saint James, Winnipeg, Manitoba, Canada. Secretaries of schools in the district will please forward all reports to the district secretary, Estela Haywood.

The Zion's Religio-Literary Society of the Des Moines District, Iowa, will meet in convention at Runnells, Iowa, Friday, February 3, 1911. Sarah M. Rodgers, district secretary.

The Seattle and British Columbia district Religio convention will meet at 10 a. m., February 10, 1911, at the Seattle church. All who possibly can should be present to boost the convention and elect new officers. Leonard S. Rhodes, district secretary.

The Sunday school convention of the Nauvoo District will meet at Burlington, Iowa, February 3, 1911, at 10 a. m. Send all reports to Clara Ortleb, 1315 North Eighth street, Burlington, Iowa.

The Seattle and British Columbia district Sunday school association will convene with the Seattle Branch at their church, corner First avenue, N. W. and Kilbourne street, Seattle, Washington, Friday, February 10, 1911, at 2 p. m. Freemont-Ballard car passes the door. It is hoped that all will attend who possibly can. Mrs. H. A. Briggs, district secretary.

The Lamoni Stake Sunday school and Religio associations will hold their convention at Lamoni, Iowa, February 9 and 10, 1911. At this convention will be held the election of stake officers for the year, also the selection of delegates to the General Convention, so let us have a good representation from the different schools and locals. Mary Banta, secretary for Sunday school; Martha Martin, secretary for Religio.

The convention of the Northeastern Missouri District will meet at Bevier, Friday, February 10, 1911. Let all attend who possibly can as the election of officers will take place. Send all reports to Christina Edmunds, secretary.

Portland, Oregon, district Sunday school association will convene February 24, 10.30 a. m., at Saints' church, Portland. Delegates to General Convention and district officers will be elected. All schools will please be properly represented by delegates having signed credentials. A joint district Sunday school and Religio program will be given in the evening. Mary Harvey Shippy, district secretary.

The Pottawattamie district Sunday school association will meet at Underwood, Iowa, Friday, February 10, 1911, at 10.30

a. m. We hope all will make an effort to attend and thereby show an interest in the work. Ploy M. Wind, secretary, 738 Washington avenue, Council Bluffs, Iowa.

The Sunday school convention of the Northern Wisconsin District will be held at Porcupine, Pepin County, Wisconsin, Monday, February 6, 1911. Archie Hook, district secretary, Nekeosa, Wisconsin.

Church Secretary.

DELEGATE CREDENTIALS TO GENERAL CONFERENCE.

Delegate credential blanks, provided for by action of General Conference, will be sent to presidents or secretaries of the various districts, also to officers of branches not in districts. Such officers are requested to forward credentials of delegates appointed to represent their districts or branches at the General Conference of 1911, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of district or branch appointing, with name of district or branch and place and date of conference or business meeting, is sufficient. Separate, individual credentials to delegates are not necessary. Please insert "total membership" in all cases; also report if delegates are authorized to cast majority and minority vote.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference:

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privilege as delegates of districts. But when the membership of such branch exceeds twenty-five it shall be entitled to one delegate for each twenty-five members."

For further information concerning representation, choice, and instruction of delegates, etc., see Rules of Order, chapter 17.

R. S. SALYARDS, *Church Secretary*.

LAMONI, IOWA, January 21, 1911.

Died.

SMITH.—Mahala M. Smith at the age of 52 years, 11 months, and 13 days, at residence of her daughter, Sr. Alma Anderson, Perry, Iowa, after a brief but severe attack of pneumonia, on January 5, 1911. Beloved wife of Bro. Albert Smith, of Des Moines, who with eight children mourn her sudden departure. Baptized by C. F. Merrill, in 1884; endured in faith to the end. Funeral at residence of eldest daughter, Clara, in Des Moines, Sunday, January 8, in charge of Elder J. F. Mintun. Sermon from Ecclesiastes 12: 7 and Revelation 14: 13. Interment in Glendale Cemetery, Des Moines, awaiting a glorious resurrection, of which she was worthy.

GREEN.—Henry Green, was born in Llanelly, South Wales, England, August 28, 1829. Died January 3, 1911, at Neta-waka, Kansas. Was baptized into the Reorganized Church by Isaac Sheen, in 1860; was ordained an elder same year.

He leaves a wife, four sons, three daughters, and twenty-eight grandchildren; five great-grandchildren. He is widely known and respected in Kansas, having made Netawaka his home for forty-one years. Was laid to rest in the Natawaka Cemetery. Services in charge of William Lewis. A quarter of the home town rendered valuable service in singing.

ELDRIDGE.—Susan Phillip Eldredge was born July 9, 1830, at Higham, Massachusetts, and died at the Saints' Home, December 1, 1910. She was married to Solomon Hindley in 1860, who died some years later. She moved to Saint Joseph, Missouri, in 1891, where for eleven years she made her home with her sister, Sr. John C. Gardner. She was a graduate of Derby Academy, and in her young days an artist of some note. She was firm in the faith and died, as she had lived, a true believer. Funeral sermon at Saints' Home, Lamoni, Iowa, December 4, 1910, was preached by Heman C. Smith.

HOLMES.—Melvin B. Holmes passed peacefully away to the paradise of God on Friday, January 6, 1911, at his home, Joy, Illinois. Born June 8, 1853, at Norridgewock, Somerset County, Maine. Baptized January 16, 1878, at Duncan, Illinois, by Elder T. W. Smith. Was ordained a teacher April 28, 1901, which position he held in the Joy Branch until his death. Married to Carrie May Epperly, May 7, 1877. To this union there were born five children. He is survived by his wife, two sons, Laurence and Glen, two daughters, Fern and Laura; also four brothers and one sister, besides a number of other relatives and friends. He held many positions both in town and county with credit to himself. He was an honorable man, a loving father, an affectionate husband, and well respected by all who knew him. There was a short service at the home, Tuesday morning, January 10. Afterwards, the remains were taken to the Buffalo Prairie church where the funeral services took place, in charge of Elder O. E. Sade. Elder C. E. Willey offered the prayer and Elder Joseph Arber preached the sermon to the large and attentive audience that had gathered to pay their last respects. Interment took place in the churchyard cemetery.

MESLE.—Catherine B., born June 16, 1850; baptized June 14, 1896; died December 26, 1910. Sister Mesle lost her husband before she became acquainted with the angel's message. She was the mother of five children, two girls and three boys, one of the boys preceding her in death. The other children survive to mourn. She was a faithful mother, and when that is said a greater eulogy could not be pronounced. She died in Niagara Falls, New York, and was buried from the church there. The sermon was preached by Elder H. O. Smith, December 29, 1910.

SCHOFF.—Frederick Schoff died at the home of his daughter, Mrs. John Loding, December 14, 1910, at Peck, Michigan. Born in Germany, March 28, 1846. Baptized June 5, 1892, at Cash, Michigan, by J. L. Bear. Married to Wilhelmina Stolp, March 28, 1865, who preceded him in death in 1909. He leaves two sons and one daughter; George and Richard Schoff, in Missouri, and Mrs. John Loding, in Michigan. Funeral was preached by Elder Frederick Gregory. Interment took place in Peck Cemetery.

The general excellence of *The American Magazine* is what appeals to the reader. Experts in the business say that no periodical now published is attracting more attention, or winning more enthusiastic approval, than *The American Magazine*. It is a publication which exhibits unusual energy, liveliness, candor, courage, and humor. No one who reads it can ever forget its distinctive qualities. It is as much of a "character" as exists anywhere—and a most intelligent and delightful "character," too.

One of the great achievements of *The American Magazine* is its contribution to national journalism through its important and authoritative fact-articles, now running, by Ida M. Tarbell, Ray Stannard Baker, A. J. Nock and other writers, all of whom are the ablest experts in the country in their special fields.

Another remarkable characteristic of *The American Magazine* is the quality of its fiction, plus the story quality that is to be found in many of its articles. By this is meant the fact that this particular periodical requires that many of its most important articles be told in story form. In this manner the pages of the whole magazine fairly teem with downright human interest. The facts are gathered and presented with the most scrupulous attention to truth, but in the presentation the art of story-telling is summoned, and the result is the finest quality of journalism that exists—that which both informs exactly and entertains wonder-

fully. Not many journalists of this rare double ability are strolling up and down the world, yet several of them are in the exclusive employ of *The American Magazine*.

Three great original departments have been created by *The American Magazine*—"Interesting People," "The Interpreter's House" and "The Pilgrim's Scrip." Any particular number of the magazine may contain a wonderful fiction story, or a beautiful picture, or a great article that will interest you more than these departments. And yet those famous departments form a great attraction in the periodical. They are always there—filled to the brim with ideas, emotions, and aspirations. There is a curious flavor in them—singularly new, pleasing and genuine.

On the whole *The American Magazine* is winning great favor because of its sound tone of real optimism—not silly, flat and fake optimism; but that optimism which is founded on the solid truth that you ought to do your job well wherever you are, and that if you do your job well you will get some sort of a reward for it here on earth—not necessarily money (which most of us foolishly use as the only yardstick of success), but perhaps an inner feeling of satisfaction which, if your skin is not too tough, may be transferred and exhibited in a gentle face—something decent to look at, and not calculated to scare all the affection out of those who come into daily contact with you.

This is a poor and inadequate statement which only partially covers the ground. It is only meant to be a sort of reflection on what seems to be the moving spirit back of *The American Magazine*. It is nothing but an impression which the writer feels after reading and enjoying *The American Magazine* for a year or more.

Justice.

In this world with its wild-whirling eddies and mad foam-oceans where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is, therefore, no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew for ever not to be. I tell thee again there is nothing else but justice. One strong thing I find here below: the just thing, the true thing.

My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee, to blaze centuries long for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton, and say, "In God's name, no!"

Thy "success"! What will thy success amount to? If the thing is unjust, thou hast not succeeded; no, not though bonfires blazed from North to South, and bells rang, and editors wrote leading articles, and the just thing lay trampled out of sight, to all mortal eyes an abolished and annihilated thing. Success? In a few years thou wilt be dead and dark; all cold, eyeless, deaf; no blaze of bonfires, ding-dong of bells or leading articles, visible or audible to thee again at all for ever. What kind of success is that?

—Thomas Carlyle.

The third installment of Dr. Arthur C. McGiffert's Martin Luther and his work, in the February *Century*, deals with Luther and "The awakening reformer" in the days following his Italian journey, his growing success as a preacher and teacher, the beginning of his attacks upon many abuses and excesses, and the widening of his horizon in his young manhood.

Professor Sheldon quotes some of the best known commentators of our times in refutation or extenuation of his arguments, and has arranged his material in so compact and logical a manner that it will serve admirably as a text-book.

"St. Nicholas" in 1911.

St. Nicholas will follow its recent articles on the making and flying of aeroplane models, with articles during 1911 on the development and progress of flying machines and with a stirring story of air adventure, "Andrew Hastings, Aviator."

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

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

Would Destroy Colleges.

SPRINGFIELD, Illinois, May 22.—R. T. Crane of the Crane Company, Chicago, has written a letter to the members of the Legislature regarding the University of Illinois. In it he admits that he has made "strong statements." The university authorities probably will agree with him. He gives it as an expression of his candid opinion that the State would be better off if it applied the torch to the university and to all institutions in the "higher institution business," which are being aided or supported by State funds.

President James of the university, when he was endeavoring to obtain increased appropriations from the Legislature for university purposes, wrote to a number of prominent and influential men asking them to write to the legislators, urging liberal treatment of the State institution.

A letter was sent to Mr. Crane, who has replied by advising legislators that, in his judgment, the university is useless. The letter which Mr. James drew from Mr. Crane by requesting him to help out in the campaign for increased funds in part follows:

EDUCATION IS PERNICIOUS.

"Instead of teaching young men to seek labor, they cause them to despise it, and the students leave the schools with the feeling that they are too good to work and are smart enough to make their living by their wits.

"Instead of appropriating funds for such institutions it would be a good deal better for the State to put a torch to them and burn them down, to go out of the "higher education" business and permit the boys to go back to their homes and assist in supporting their families instead of causing them a heavy expense.

"I am prepared even to go much farther than this, for I maintain that instead of being a benefit, such institutions as this are a positive curse, and are doing a vast amount of harm by demoralizing the youth of this country."—Special Dispatch to the *Globe-Democrat*.

Readers and students will alike welcome the robust discussion of modern social problems, together with the constructive social philosophy which it proclaims, which is to be found in *Social Adjustment* by Scott Nearing, to be published January 18. The past two decades have given birth to numerous social questions. Each one presents some peculiar phase; yet all are susceptible of classification. The value of the present book lies in the success with which the author has analyzed and coordinated these various aspects of present social phenomena.

Constructively the author shows that, (1) the vast majority of children are born normal, and are made abnormal, degenerate and diseased by their defective environment; (2) progress is impossible so long as society maintains the fatalistic view point which condemns men because of the sins of the fathers and is blind to the transgressions of the brothers and (3) that the new view of universal capacity, with the advantages of universal opportunity, will eventually secure social adjustment.

The concluding chapters on "Educational Remedies," "Legislative Remedies" and "The Methods of Adjustment" are strong and inspiring. They point to the necessity for the view of education, an education that will prepare for complete living.

Your Eyes.

The comparative value of eyesight and reading is set forth in a note, to which the Harpers have devoted a page in the new book *Class Teaching and Management*, by William Estabrook Chancellor. "Your eyes are worth more to you than any book. Your safety and your success in life depend on your eyes; therefore take care of them. Always hold your head up when you read. Hold your book fourteen inches from your face. Be sure that the light is clear and good. Never read in a bad light. Never read with the sun shining directly on the book. Never face the light in reading. Let the light come from behind or over your left shoulder. Avoid books or paper printed indistinctly or in small type. Rest your eyes by looking away from the book every few minutes. Cleanse your eyes night and morning with pure water." This advice is included in "Class Teaching and Management" as the recommendation of the committee of the Children's Welfare Association of Women Principals, New York, and the Advisory Board of Oculists.

"Terrific wind and electrical storms take place in the ocean of atmosphere of which the inhabitants of earth never have the slightest knowledge." So say English scientists who have sent weather balloons as high as ten miles. Since our weather bureau can not forecast those aerial storms, the bird-men who mount up must take great risks.

How to Use the Bible.

1. Study to know what for and to whom each book of the Bible was written.
2. Set apart at least fifteen minutes each day for studying it. Even this little will be grand in result.
3. Commit at least one verse to memory each day. In this way you will soon have your mind well stored with the precious truth.
4. Believe every word of the Bible, and not merely that which may seem reasonable, and which you can fully understand.
5. Do not be satisfied with a mere reading of the Sacred Word; but endeavor to fathom its deeper meaning.
6. Study how to use the Bible for the conversion and strengthening of others, and how to teach the great truths, especially if you occupy the responsible position of a teacher.
7. Learn to look on the Bible as a precious treasure, and to regard it in the light in which the palmist did, who considered it a "lamp to his feet and a light to his path;" "as sweeter than honey and the honeycomb," and whose earnest purpose was to "hide it in his heart" that he might not sin.

FEBRUARY

AUTUMN LEAVES

"Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

Doc. & Cov., 98: 10

A MAGAZINE FOR THE YOUNG.
ELBERT A. SMITH, EDITOR

Read This Splendid Number

February Autumn Leaves contains travel sketch No. 3: "A trip to the River Jordan." Patriarch F. G. Pitt tells of the second trip of our Jerusalem missionaries to the Jordan to baptize.

This article is illustrated with three fine engravings showing our missionaries on the River Jordan and at home in Jerusalem. Pictures taken on the spot by Sr. Rosa Parks Pitt.

The February number also contains Elder Paul Hanson's story of "A Trip to Australia." Illustrated with photos of ten Australian missionaries, some of whom have labored there in the past, others who are now in that field.

Many other good things in the February number,—and in all other numbers.

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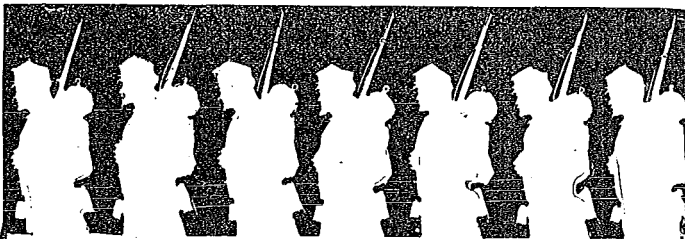
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Who Was There That You Knew?

IN the shadowy ranks of those who marched to defeat or death or victory fifty years ago in the mighty conflict that convulsed this great nation, is there father or grandfather or uncle of yours? Would you like to see a photograph of him in that long ago day of his youth—a photograph that he never knew was taken? Perhaps we can show you one; and in any case, we can tell you a story, stranger than any detective fiction, of 3,500 priceless photographs that were lost and are found again.

3,500 Long Buried Photographs of the Civil War

THEY were taken by the greatest photographer in the United States of that day; they were bought by the United States Government for \$30,000; they were buried in the War Department for 50 years—they are buried there still. But a duplicate set was kept by the photographer—who died poor and broken down; that duplicate set was knocked from a pillar to post for nearly 50 years, until it was discovered by a New England collector. J. Pierpont Morgan tried to secure the collection—Ex-President Garfield and General Benjamin F. Butler said it was worth \$150,000—yet with the help of the Review or Reviews, the entire collection has been gathered into 10 great volumes and is placed within your reach at less than the value of one of the photographs. It is the one accurate, impartial history of the Civil War—for the camera cannot lie. It tells the story of the War you never heard before. Taken under protection of the Secret Service, these photographs bring to light thousands of little-known phases of the war; they penetrate to strange places and record strange things.

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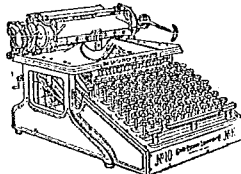


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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, FEBRUARY 1, 1911

NUMBER 5

Editorial

CHURCH BUILDING.

Seek ye first to build up the kingdom of God, and to establish his righteousness.—Matthew 6: 38.

The instruction of the Master, quoted above, as it appears in the Inspired Version contains a fine thought not found in the King James Translation.

The King James Version conveys the idea of *seeking* only, "Seek ye first the kingdom of God"; the Inspired Version presents the idea of *building*, "Seek ye first to build up the kingdom of God."

Christ was essentially a builder, and not an iconoclast. True, a part of his mission, according to John, was to destroy the works of the Devil; but his great work primarily was to build the kingdom. His attack upon other institutions was secondary and subsidiary, and was made that he might clear the ground for nobler structures.

The message of Christ was affirmative in nature. He spoke in negative terms on occasion, as when he warned his disciples to beware of the leaven of the Pharisees. But this also was subsidiary. His message was affirmative. The strong note of affirmation runs through all his preaching: "Upon this rock I will build my church"; "He that believeth and is baptized shall be saved"; "These signs shall follow."

His commission to his followers partakes of the nature of his own work: "Seek ye first to build up"; "Go ye therefore, and teach all nations." Our work is to teach the people and to build up the church. Under certain conditions we may find it necessary to attack institutions of men or to defend against their attack, and we are always required to oppose evil and corruption, but if we habitually occupy the most of our time and dissipate our force in attacks upon others we are acting outside of our commission and not in harmony with the work and nature of our Lord and Master. We must affirm. We must build.

There are those who have rejected the truth and make it their business to oppose us, men who are dishonest in character and whose methods correctly represent their character, and it may be necessary at times to expose and denounce these men in no uncertain terms, just as Christ did in his day. This

should be done without passion and in words sufficiently moderate to be well within the realm of truth.

There are multitudes of others whose opposition springs from a misunderstanding, and when it becomes necessary to negate and if possible uproot errors existing in the minds of such hearers, we should go about the work with care and consideration. Undue harshness and lack of courtesy, not to mention Christian charity, may enrage those whom we would teach, and cause them, together with interested spectators, to turn permanently against our message. On this subject a modern writer makes a statement which is at least partly true:

It is not courage, but lack of sense, which usually gets preachers into trouble. Laymen are as a rule not unwilling to listen to new conceptions which have a show of reasonableness; but the man who tears to pieces their old truth with a chuckle and stamps upon it with a whoop is sure to be resisted. It is not in human nature to relish reiterated and gloating declarations that nearly all one's old beliefs are both false and silly.

The work of preaching the gospel to nonmembers and converting them to the church is only a part of the work of building the church. Incoming members represent new material at hand to be worked over, shaped, polished, and fitted into the structure as divinity shall direct. Though much of this work may fall to the hand of the pastor, and others of the ministry whose particular calling is to the church, yet it is true here, as it is also of the missionary work, that *all* are laborers together with God.

Personal vanities, preferences, policies, and whims should be held secondary to the welfare of the church, and subject to the overruling of the assembly of the Saints, as all shall be led by the Spirit of God. Each must live, labor, and stand where he can accomplish the most good in the work of building the church in his particular locality or in the world at large, whether it be in obscurity or in the lime light. Of the work of the ministry in this particular Charles E. Jefferson says:

The most pious of ministers may become one of the most dangerous and wicked of men if he writes himself large and the church small. Men who tear churches to pieces deserve to be cast out with the publicans and heathen.

These are strong words, yet we do not consider them too strong. That which is said of the minister

will apply to a member under similar conditions. The Saint who persists in a course of conduct, or clings to a transgression, or rides a hobby, or fights for a fancied right, to the damage and disruption of his church, is not heeding the injunction to first build up, and he is dangerous in proportion to his ability and influence.

The character qualities needed by one who would assist in building are thus set forth in latter day revelation:

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.—Doctrine and Covenants 11: 4.

Love, faith, hope, charity, humility, and temperance qualify one to build. They affirm; they urge to action; they attract others; they cement the brotherhood. The *opposite* qualities, pride, dislike, skepticism, pessimism, intemperance, and the acid temperament disqualify men and women as builders. Skepticism denies; pessimism stifles energy ere it springs to action; pride, arrogance, ambition, unkindness, estrange and disrupt the brotherhood. There is no pleasure in such work. God is against it. But the man who makes it his first care to build up the kingdom of God will be happy even under adverse conditions. He is a collaborator with God. Things are bound to come out right in the end. All the forces of good in the broad universe work with him. God is for him and who can be against him.

ELBERT A. SMITH.

AN INDIAN POET.

We are in receipt of a book of poems written by Alexander Lawrence Posey. This work has a peculiar interest, as the author was a Creek Indian. The book is published by Crane and Company, Topeka, Kansas, cloth binding \$1.00. No one of the poems is inferior; some of them are of considerable merit. Those of racial interest are strongest. We here reproduce his "Ode to Sequoyah," the famous Cherokee who invented the Cherokee alphabet.

The names of Waitie and Boudinot—
The valiant warrior and gifted sage—
And other Cherokees, may be forgot,
But thy name shall descend to every age;
The mysteries enshrouding Cadmus' name
Can not obscure thy claim to fame.

The people's language can not perish—nay,
When from the face of this great continent
Inevitable doom hath swept away
The last memorial—the last fragment
Of tribes,—some scholar learned shall pore
Upon thy letters, seeking ancient lore.

Some bard shall lift a voice in praise of thee,
In moving numbers tell the world how men

Scoffed thee, hissed thee, charged with lunacy!
And who could not give 'nough honor when
At length, in spite of jeers, of want and need,
Thy genius shaped a dream into a deed.

By cloud-capped summits in the boundless west,
Or mighty river rolling to the sea,
Where'er thy footsteps led thee on that quest,
Unknown, rest thee, illustrious Cherokee!

Perhaps the most striking and forceful poem is the one entitled, "Capture and imprisonment of Crazy Snake." Crazy Snake (Chitto Harjo) was the leader of a band of Creeks who fought for the preservation of ancient tribal rights.

Down with him! chain him! bind him fast!
Slam to the iron door and turn the key!
The one true Creek, perhaps the last
To dare declare, "You have wronged me!"
Defiant, stoical, silent,
Suffers imprisonment!

Such coarse black hair! such eagle eye!
Such stately mien!—how arrow-straight!
Such will! such courage to defy
The powerful makers of his fate!
A traitor, outlaw,—what you will,
He is the noble red man still.

Condemn him and his kind to shame!
I bow to him, exalt his name!

NOTES AND COMMENTS.

The HERALD Editors desire to secure a copy of *Autumn Leaves* for July, 1899. Anyone having this number to spare will confer a great favor upon the editors if they will forward it at once.

It will be remembered that following the publication of an article in defense of Socialism, the HERALD Editors stated that they would publish the best article on the weakness of Socialism from a Latter Day Saint standpoint to be received prior to January 1. The article written by Sr. Harriet M. Smith, of Santa Ana, California, is considered the best of those received and will be published in the near future.

Elder George Derry, member of the Quorum of High Priests, passed away at his home in Lamoni, Iowa, January 26. He was one of a group of old-time Saints, composed of Brn. George Derry, Samuel Ackerly, Stephen Woods, John Traxler, and Louis Gaulter, and one or two others, who were quite intimate friends and formed a well known part of the community at Lamoni. They were all men of good character. Of those named Brother Gaulter, now ninety-three years of age, is the sole survivor.

The business manager informs us that the following changes in prices of books are to be noted by all prospective purchasers. Get your catalogue and

mark the following numbers thus: No. 179, \$3.50; No. 155, \$2.90; No. 90, \$1.50; No. 91, \$2.50; No. 96, \$1.50; No. 97, \$2.50; No. 70 1-2, \$1.75; No. 114, \$1.75. If you haven't a catalogue, send for one of the new ones just out of press. Address, The Herald Publishing House, Lamoni, Iowa, or inquire of any nearby agent.

Elder Gomer T. Griffiths writes from Cairo under date of January 5. He says: "Well, here I am in Egypt again. I came with Sister Floyd per her request to administer to her son, who is sick. I return to Syria, and Palestine to-morrow. I am of the opinion that the prospects are much brighter for the work of the Lord in Jerusalem than when I wrote you last. The editor (a Mr. Feingold) of the *Truth* is a friend indeed. I will write you full details in my next letter. I left Jerusalem ten days ago. I am enjoying the best of health. I was greatly pleased to learn that the Presidency consented to leave Brother Pitt in Jerusalem. He will do a good work there and his wife will be a good help to him.

Lost in the fog and foundering at sea under a heavy cargo of bilge water, R. B. Neal sends the following C. Q. D. wireless to the *Christian Standard*:

"Mormonism has torn our Sunday school all to pieces, also the church, taking about twelve of our members.—W. M. Westcott, Lagonda, Missouri.

"This is a state of things that could hardly have come about had there been shepherds of the flock competent to instruct the people and contend for the faith. Lacking this, a Bible school or church is at the mercy of false teachers. The next best thing is suggested by the following letter:

"A POSTAGE STAMP SHOWER.

"Frank E. Ferris, Baldwin, Georgia, writes: 'You are certainly giving Mormonism some hard knocks. *Keep up the fight*. I wish I had a thousand dollars to give you to help along the good work.'

"I certainly echo heartily that wish. I trust that, by giving it expression through the *Standard*, it may kindle a like desire on the part of some one who can send in the thousand, or in the many who can send in from a dime to ten dollars.

"I have on my shelves *tens of thousands of tracts and leaflets and papers ready to scatter*. They ought to be out at work now in hotly contested fields. Let my readers send in a shower of postage stamps—one-cent stamps—and I'll swell the mail sacks of Uncle Sam with anti-Mormon ammunition for the next month or six weeks that will turn the tide of battle on many a hard fought field.—R. B. Neal, Pikeville, Kentucky."

This is refreshing. The next best thing to a

"Christian" shepherd of the flock is a postage stamp shower. How about these appeals for finances? Who knows how much is collected? Who knows how much is expended for purposes for which it was solicited? The church renders an account of all money collected and expended. Do her opponents do as well? Those who start out to fight "Mormonism" should be sure that they are not feeding private bank accounts.

The Advertiser, London, Ontario, January 23, contains a synopsis of an excellent sermon by Elder F. A. Smith on the subject of practical religion. The speaker took the position that the best way to discourage men from giving their time and substance to lodges, orders, and societies, is for the church to do the work that Christ gave it to do. He argued for constructive work in the church as of more value than destructive work outside the church. We will reprint the synopsis next week.

The Nawoo Rustler, January 24, contains a very complimentary review of the recent magazine number of the HERALD, especially commending the reminiscences of Pres. Joseph Smith.

What is called "our newest peace advocate," the battle ship *Arkansas*, launched on January 14, is the largest and most heavily armed war ship Uncle Sam has ever ordered.

The London Daily Telegraph, commenting on the lamentable "battle of Stepney," declares that England has become "the happy hunting ground of the criminal classes of the Continent" because of "the ridiculous laxity with which the Aliens Act has been administered"; thus making of England "a manufactory of criminal weapons and an arsenal for storing them." Other papers think this statement is too sweeping for the reason that many of the so-called banished criminals of the Continent are simply political refugees, and men of republican tendencies. *The London Daily News* best characterizes this view when it says: "This country has little enough to regret, and very much to be proud of and thankful for, in its history as a shelter for political refugees."

There are one hundred thousand Mohammedans in Brousa, the ancient Moslem capital, and 95 per cent of them go regularly to the mosque for prayer. One eminent traveler, Cornelius H. Patton, who has been around the world observing, writing to *The Congregationalist and Christian World*, of Boston, says: "Converting the world does not look so easy over here (Brousa) as it does in a layman's convention." While he is sure that the Mohammedan creed is so false and degrading that "it must crumble

into extinction under the rays of modern enlightenment," yet the magic hold which the external notions of that creed has upon its devotees will not be so easily broken. He remarks, "Think of the faithfulness of the faithful, when they can not attend public worship, of their plumping down anywhere—on the decks of ships, in railroad cars, in market places, and going through their 'holy gymnastics.' There is a strange power in this religion."

In the *Iowa Register and Leader* for January 27, 1911, there appears a two-column interview with Elder J. W. Peterson, lately appointed to the Des Moines District. The caption, "Not all romance in the South Seas," was amply justified by the very entertaining and instructive manner in which the "returned missionary" tells the reporter of the experiences of himself and wife in the South Sea Islands Mission, for "three long, long years," which he declares, "averaged about fifteen ordinary years apiece."

The Rev. Edward Eells, Presbyterian minister of Worcester, Massachusetts, wrote a book entitled, *A Mission to Hell*, because he was interested in some of the people who seemed to be going there, and he couldn't get it out of his head that he ought to be as deeply concerned to save people from erroneous ways in eternity as he had been to save them in time. He could not see why God would not also be interested. The book presents a story of a Presbyterian minister who died and went to heaven; but not finding his brother there, he went to the lower regions in search, and then discovered there was hope of salvation from hell. Returning to heaven, he gathered a company of angels who returned to hell with him and conducted a religious revival. The more he reads the Bible, the more, he says, he finds a basis for his story.

Just after last Christmas, the Boston Presbytery met with closed doors and tried Reverend Eells for heresy. *The Boston Globe*, from which we take our account, says: "Nothing is known of what happened except what little that certain members were willing to divulge afterward. It is certain, however, that not a single harsh word was spoken at that secret meeting against either Mr. Eells or his book, and he came forth from the trial a member of the Presbytery in as good standing as when he entered. This action was to many very surprising, as the very keynote to Presbyterian orthodox doctrine is eternal punishment for those that are not saved before death."

Press dispatches tell the story of two Indian mothers, who having been caught in a blizzard while away from the South Dakota reservation which was their home, and unable to find their way, prepared

for the tragic end whose coming their instinct could read in the fury of the storm. Each one had a babe. Taking the blankets from about their bodies they wrapped them tenderly about their offspring and then with that stoic resignation so characteristic of their race, lay down to await the end. The next day the two Indian mothers were found—one dead and the other so nearly frozen that death shortly afterward relieved her suffering. The two Indian babes were warm and unharmed.—*Des Moines Capital*.

A little booklet has been issued recently by the United Presbyterians of the State in which the subject of family worship and its decline is canvassed in a way to interest the layman.

At the meeting of the annual synod a year ago it was thought that something ought to be done and a committee was appointed, consisting of Henry Wallace, W. C. Williamson, and H. T. Jackson, all men of standing in the church. It is the report of this committee that has been published for widespread distribution.

"It is a matter of common knowledge that the mode of family worship practiced by our forefathers is no longer in general use," says this committee; "that when family worship is observed it is less frequent and in a form greatly abbreviated. This is true not only in the United Presbyterian churches, but in other Presbyterian churches as well, not only in the United States, but in other Christian lands also. In fact, we have reason to believe that it is much more commonly observed among converts from heathendom than among those who, as well as their fathers before them, were rocked and cradled to the songs of Zion."—Exchange.

As one church after another publishes the statistics of its growth for 1910, food for very serious thought is heaped up before American churchmen.

Recently the year book of the Methodist Episcopal Church disclosed that, though in 1910 it had maintained more than 21,000 congregations and an army of 19,420 ministers, and had raised the enormous sum of nearly \$50,000,000 for its work, it had increased its membership in the year only 63,000—three for every congregation.

Now comes the Presbyterian disclosing a similar situation. In 1910 there were 10,011 churches and 9,073 ministers and \$22,936,000 was expended for church purposes, yet the membership of the Presbyterian Church was increased only 17,614 over 1909, a gain of less than 1.4 per cent. In 1910 this church found itself with a smaller aggregate membership than it had in 1907.

In Iowa the Congregational Church in 1910 had only about 1,100 more members than it did in 1900, and in some of the years of the decade just past there were net losses instead of even slight gains.

The Straight Road

THE WAY OF HOLINESS.

He who undertakes to explore God's law (the way of righteousness, the religion of Jesus Christ,) without roads or guides, will find himself bewildered by contradictions, perplexed with a multiplicity of squirrel tracks and a scarcity of main roads.

THE GREAT CONTRADICTIONS.

These are the squirrel tracks, and of them there is no end. Of main roads there is but one; branches there are none. Its beginning was and its ending will be with God the Eternal Father, Jesus Christ his Son, the "First and the last," the "Author and Finisher of our faith." It is called by the Prophet Isaiah, "The way of holiness"; by the Master, "The narrow way."

The honest explorer soon discovers that all men are finite, and infallible, hence imperfect; that the teachings of man are not always trustworthy; but that God is infinite, infallible, perfect; his promises as sure as the course of nature; and that he can only accept work and methods of work which harmonize with him. He finds that very much has been invented, believed, and taught by man that is contradictory to God's way, hence can not be acceptable to him and should be rejected by all honest men.

CONSCIENTIOUSNESS NOT SUFFICIENT.

Some say that it makes no difference what one believes if one is only honest and sincere. That would imply that God has given no definite rule of faith, no definite system of truth; or if he has given positive commands, it matters not to him whether we obey them or not.

"It seems to me that it is worth while to stop here for a moment incidentally to note how easy a thing it is for a man to be guilty of conscientious error and crime. It is no defense of a man's conduct to say that he is conscientiously satisfied with what he did. I suppose that most bad things have been done in all good conscience, and that most of the sins that we commit to-day we commit with a perfectly clean conscience. There is such a thing as a moral color-blindness. I was visiting a little while ago one of our well known girls' schools, and had a discussion with one of the teachers, who said that she thought it did not make so much difference what a pupil believed or did, provided only she was conscientious in her belief and conduct. I told her that it must be quite easy to go to school to her if it did not matter whether you answered right or not, if only you were conscientiously honest in what you said. She might get two absolutely contrary answers to a question and mark each one of them perfect. The whole foundations of the moral universe fall out from

beneath the man or woman who will take that view of it; that there is not really any objective standard of right or wrong at all; that everything hinges on just how a person feels about it, and if they only feel comfortable over the thing it is all right.—ROBERT E. SPEER."

The statement made by Mr. Speer illustrates the point so fully, and meets with my approval so well, I was tempted to use so much of his ideas as are contained in the quotation. Evidently, he is of the same opinion as the writer, that the greatest of all teachers, he before whom we will have to stand in the great day of examination and judgment, will expect us to answer his questions correctly, and that it will make a difference with him whether we answer right or wrong, whether we have done good or whether we did that that was evil. We should not deceive ourselves in imagining that we will hear the words: "Well done, thou good and faithful servant," "and do not the things which I say."—Luke 6: 46.

God, who is perfect and a friend to creation, must give them laws which, like himself, must be perfect and unchangeable; such as not only can be heard and obeyed by all, but administered according to system or order. Otherwise, confusion must result, which is contrary to the works of the wise being.

TESTIMONY OF CHRISTIAN EXPERIENCE.

The only true Christian method throughout is the practical method of answering the question, What must I do to be saved? Its answer is in *Christian experience*. It says to every man, You can test the reality and power of Christ practically. Christian experience transfers the whole problem of Christian evidence to the sphere of practical life. But Christ's place in Christian experience is the supreme matter. The spiritually regenerated and morally transformed man proves the divinity of Christ, proves his power in religious experience for the following reasons:

First of all, because no man has moral resources to transform himself. The morally transformed life proves the divinity of Christ, also because when the sinner turns to the Christ, he gets the response. A sense of moral power comes with Christian experience. The moral heights lift themselves up to the very heavens. The spiritual horizon rises to the view point from which God and Christ see things. It is true that in the Christian experience, they at first "see through a glass darkly"; but as they come out into the full blaze of spiritual day the promise is that they shall see face to face and know even as they are known. There is not a grace or virtue that Christ can not produce in human character.

Thus, the Christ way becomes final for the man: final for his reason, for his conscience, for his will,

for his intellect; and most of all, final for his faith, his hope, his love, and his aspiration. Nothing higher can be conceived. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." He becomes the judge and critic of other religious systems than the Christian, discerning that their unworkableness is due to their lack of Christ.

"Whensoever men have attempted to construct schemes of salvation, they have not sought the origin of these schemes in God but in themselves. Human schemes have always been plans by which men might be able to save themselves, with such salvation as they have supposed themselves to need—not always a salvation from sin and death; more frequently a salvation from material poverty, bodily discomfort, mental ignorance and generally temporal needs. . . .

"If there is one thing more characteristic of man's works than another, it is imperfection. Magnificent as some of men's inventions have been, few of them are absolutely free from defects, and those that are freest have been brought to their present state of excellence only by slow and short stages and after repeated modifications and improvements—witness the printing press, the steam engine, telegraphy, electrical power and lighting, musical instruments, aeroplanes, etc. And what is more, however perfect any human invention may appear to be at the present moment, there is no guarantee that it will not be in time superseded by something more adapted to the end it has in view.

"The case, however, is different with God's works which, like himself, are all perfect; and if it shall turn out on examination that the Christian system is perfectly adapted to the end it has in view, viz, salvation, and has never needed to be changed, modified or improved, then the inference will be unavoidable that it is God's work and not man's, and as a consequence not a fiction but a fact, not a fable but truth."—Rev. Thomas Whitlaw, M. A., D. D.

We have used the above remarks of Mr. Whitlaw, believing them to be a fitting close for this article.

J. D. STEAD.

A Grand Rapids, Michigan, police judge has lately been sentencing "drunks" to attend the local Rescue Mission every night for terms ranging from thirty to sixty days. Religious influence works well with some, as they cease to appear in court on repeated charges.

More than a million famine-stricken Chinese have sold their children to procure food. The famine promises to be as serious as the one of 1907. Flooded rice fields is one of the causes of it.

Original Articles

A FEW THOUGHTS ON THE ORDER OF ENOCH.

BY RODERICK MAY, BISHOP OF INDEPENDENCE STAKE.

God being the Creator of all things, he owns all things. He has also created all the children of men. Being infinite in wisdom he has the right to dictate to and to advise his children for their good and his glory. All things on earth were created for the use of man. We are told in Genesis 1:18 that he pronounced it all very good, and gave man dominion over it all; and in Psalm 115:16 it is said that God gave the earth to the children of men. He knew then the demands that would be made upon this earth for the maintenance of his children; he foreknew the vast multitude of people who would live upon the earth, for he saw the end from the beginning. At the present time it is estimated that we have about one and one fourth billions people upon the earth. Notwithstanding this vast multitude to maintain he said to the church in 1831, Doctrine and Covenants 101:2, "The earth is full, and there is enough and to spare."

It is said that the earth lieth in sin; and this, we believe, is because men have taken advantage of the abundance which God created, and hoarded up to themselves more than they needed. The Lord called this church out of darkness and out of obscurity, that his people might be the light of the world, a city set upon a hill, that all people upon the earth might know the justice of him who created man and all things that are upon the earth and that it was his will and is now his will, that all men should be equal before him. He has decreed to use his people as an example to the world, that the world may in time be governed according to the gospel law; that the world may know of a truth that the gospel is again restored; that the justice of God may be known among all men; and that men on this earth may glorify God and respect him as their Creator, the owner of the earth, the loving Father of all the race, without respect of persons.

In Doctrine and Covenants 101:2 we are told that though God created all things and made enough for all, he gave unto the children of men to be agents unto themselves; that if man took to himself of the abundance which God made for the use of all, by reason of which he brought distress and want and hardship to any, even one, or many, and would not impart his portion according to the law of the gospel, he should, with the wicked, lift up his eyes in hell, being in torment.

It would seem, according to the revelations given to us in the Book of Doctrine and Covenants, that the Lord demands that the condition which now

exists in the world shall not obtain among his people, for it is not of God; and the instructions read: "Behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low."—Doctrine and Covenants 101:2; for, as already stated, the earth is full, and "there is enough and to spare."

When a man presents himself to the Presiding Bishop or any bishop of the church, makes an inventory, a full consecration according to section 42, paragraph 9, and has more property than he needs; has a part reserved or allotted to him by the Bishop for his business wants and needs, and the maintenance of himself and family, I believe he should be made a steward over that part as his own property. But in placing a man a steward over "his own property," he must recognize that it is all God's property, and that he is a steward under God, as found in Doctrine and Covenants 101:10, where the Lord says, "All these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken." According to this statement, every man who enters into the Order of Enoch and makes a covenant with God, all that he has as his stewardship belongs to God, whether he had the full amount of his stewardship before he presented himself to the Bishop, or "that which he has received by consecration." (Doctrine and Covenants 42:9, or storehouse.)

Every man will have his individuality, and have a free will right to his own property. All men have a God-given privilege to do as they please with the means that honestly come into their hands; but it is pleasing to God that men should comply with his laws in temporal things as well as in spiritual things, for their own good. It is a matter of spiritually educated conscience according to the principles of the gospel, and is left to the free agency of man as to whether he will comply with this or any other law of God or not. Without this agency he could not be accountable when he stands before God in the day of judgment.

However, I believe that when a stewardship or inheritance is given from the storehouse by the bishop or the order, it should not be given in fee simple until the party receiving has proved himself sufficiently worthy, or until he has made sufficient gain to purchase the amount of his stewardship, thus giving him an opportunity to become equal with his brother. But whether a man is made a steward over his own property, or the property given him from the storehouse, each one is required to cast his gain, over his just wants and needs, into the storehouse, and no one is to call that his own. It is the common property of the order or the church, as the case may be. Doctrine and Covenants 101:12; also 42:14.

WHAT IS STEWARDSHIP?

Stewardship, as I understand it, means that of which a man has been placed in charge, or of which he has been made superintendent, or management of the affairs of another in state or household; whether of temporal or spiritual position in the church of God.

In Scotland, an officer appointed by the king over special land belonging to the crown.

In England, lord high steward, one of the ancient great officers of state, the greatest under the crown.—Universal Dictionary, vol. 4, p. 4456.

And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?—Genesis 15:2.

For a bishop must be blameless, as the steward of God.—Titus 1:7.

Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.—1 Corinthians 4:1, 2.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—1 Peter 4:10.

WHO MAY APPOINT STEWARDSHIPS?

The statement made in Doctrine and Covenants section 101, paragraph 2, "I give unto you that you shall organize yourselves and appoint every man his stewardship." If this was the only statement made in the whole law with reference to the appointment of stewardships, it might be construed to mean that the Order of Enoch should appoint the stewardships; but it is like many other statements and directions given in the scriptures and revelations. In Doctrine and Covenants 35:1, 2, Joseph Smith and Sidney Rigdon were commanded to ordain as many as would come before them and to send them forth into all nations to preach the gospel. And again in paragraph 3 it says that "Every man which will embrace it [this gospel] with singleness of heart, may be ordained and sent forth, even as I have spoken." If we took this passage alone, it might mean a wholesale ordination of all men who would obey the gospel, and that by those two men. But this would be out of harmony with Doctrine and Covenants 104:30, where it says: "It is the duty of the twelve, also, to ordain and set in order all the other officers of the church." But there is harmony in the instructions when we understand that both are linked consistently with each other. Again in Doctrine and Covenants 104:8 it says that a bishop is to be set apart and ordained under the hands of the Presidency. Can the Twelve ordain a bishop? The Lord says that the Twelve are to ordain and set in order all the officers of the church. The proper conclusion is that in the ordaining of all the officers in the church, the Presidency and Twelve have that duty to perform according to the necessity of each case.

And so it is with the appointing of stewardships as found in Doctrine and Covenants 42: 8, 9.

The bishop seems to be the chief figure in the appointment of stewardships, and I believe he should be. The individual comes to the bishop and his counselors, laying his all before them. An agreement is entered into between the bishop and the individual, and the bishop is the proper one to know and to understand how much are the wants and needs of that individual. If they can not agree, they can refer it to the high council.

When his stewardship is allotted to him, he should get a certificate referring him to the order. The order would act upon each individual case as it came before them, and in many cases it might be necessary to refer it to the Presidency, as the chief authorities of the church, for their counsel and approval, which would make the appointment of stewardships in harmony with every point in the law. It is proper also that the Presidency be the chief counselors in all church official acts. It is my opinion that there will be many difficult cases come up in the appointment of stewardships; that it will be necessary to counsel with the Presidency and probably the high council and other officers of the church, in giving and settling stewardships. It may be the same in appointing inheritances.

STEWARDSHIPS.

Thus we see when a man presents himself to the bishop in order to comply with the temporal law in its fullness, it means a complete consecration of all that he has, little or much. The bishop looks over his inventory; and if the man has more than he needs for himself and his family, he consecrates this surplus to the Lord's storehouse, according to the law as found in Doctrine and Covenants 42: 8, and 106. His necessities are reserved to him, his home or inheritance, and also he is made a steward over his allotted portion of his own property. It is his. In my opinion this is right. If he left the church or if he were expelled, he would take his own allotted property (stewardship) with him, which is also right; that neither he nor his family might suffer. Any other rule is not legal according to the law of the church or the laws of the land. In support of this I quote:

We do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy either life or limb.—Doctrine and Covenants 112: 10; and also 98: 10, the latter part.

But when a man consecrates property or money to the church of his own free will, it can not be taken from the church (Doctrine and Covenants 42: 9); for the Lord directs that it should be given "with a covenant and a deed which can not be broken"

(Doctrine and Covenants 42: 8). All things shall be made sure according to the laws of the land. All this appropriation of money and property is for the benefit of the church and the poor, and the establishment of the kingdom of God on the earth. No man could be engaged in a greater or nobler cause in this world.

There is scarcely a paper we pick up nowadays, but we read that worthy and benevolent institutions are being established for the benefit of the poor and the uplifting of humanity. The spirit of the cause of Zion is permeating the minds of the best people of the world, making it easier for us to do our work as a church. Our work is more perfect than theirs; it is a part of the perfect law of the gospel; and if we have received the Spirit of the gospel it should be much easier for us to perform our work than it is for the people of the world.

When a man is given his stewardship and inheritance, he is to receive according to his wants and needs, equal with his fellow-brother, if the conditions are the same. If one man has more business ability than another, it should be recognized, and encouraged to its fullest capacity. He should be furnished means to the extent of his business wants, but the means which he receives over his own allotted stewardship belong to the order. He has them intrusted to his care only for the benefit of the order. It is not his own property, nor is any part of it, nor is the gain from it, more than he needs. The man who has less ability and may need more than his allotted stewardship, should be accorded the same privilege, according to his ability. In this way equality is maintained in giving stewardships, and will remove some objections in the minds of many.

The indolent and the idler shall have neither part nor lot in the matter. If any man is assisted he must prove himself "for he that is idle shall not eat the bread nor wear the garment of the laborer."—Doctrine and Covenants, 42: 12. "And the idler shall not have place in the church, except he repents and mends his ways."—Doctrine and Covenants 75: 5. If he makes more in his stewardship than he needs, he should pay the tenth to the church, and the balance into the storehouse. (Doctrine and Covenants 42: 10, 14.) This law is also found in Doctrine and Covenants 70: 2, and none are exempt. "And behold none are exempt from this law who belong to the church of the living God."—Doctrine and Covenants 70: 1, 2, 3.

It does appear to me, from the reading of the revelations given to the church in this connection, that the man who violates this law does it at the risk of his eternal inheritance in the kingdom of God.

For it is expedient that I, the Lord, should make every man accountable as stewards over earthly blessings, which I

have made and prepared for my creatures.—Doctrine and Covenants 101: 2.

And whether he receives his stewardship from a portion of his own property, or from the storehouse, it is all the Lord's; every man must acknowledge it as belonging to God.

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken.—Doctrine and Covenants 101: 10.

However, he is to act for himself and by himself and do business as for himself; not for self over his needs, but to the glory of God and for the benefit and uplifting of the poor to an equal opportunity like unto himself. Every man is a steward over whatever department of the church he may be called to. He must improve upon his talent in whatever stewardship or position he may fill, and must account to God for such position.

EQUALITY.

Stewardship also means equality. What is equality? It means that golden rule, the rule set down by the divine Master; a rule of righteousness and justice to be observed between man and man under gospel law. "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." This is the order of God. This is the Order of Enoch.

Equality must be observed or our work will be a failure. All men must be on the same terms, enjoying equal rights and benefits. To love our neighbor as we love self is perhaps the hardest lesson that Christ taught us; but if we refuse this lesson it shows that our fidelity to Christ is not perfect. The letter killeth, but the Spirit maketh alive; and if we are willing to do as our Master has directed, the Holy Spirit will melt away all our earthly objections to his laws and blend our very soul and being into his, and make us live members in Christ to his glory.

God never intended to establish an aristocracy in his church. One of the favored promises of God to the people of the world in the bringing forth of the Book of Mormon is found in Isaiah 29: 19: "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." When this message came to the world, and the church was established, the Lord said, Doctrine and Covenants 51: 2, "And let every man deal honestly, and be alike among this people, and receive alike that ye may be one, even as I have commanded you." And to Edward Partridge, the bishop of the church, God commanded, "Appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs."—Doctrine and Cove-

nants 51: 1. Every time the Lord has spoken to his church on the Order of Enoch, he has not failed to remember the promise made to the Prophet Isaiah, "The poor among men shall rejoice in the Holy One of Israel." We should not forget the statement made by the mother of the Prophet Samuel, 2 Samuel 2: 7, 8:

The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.

When the Lord doeth this, the man of worth will be the one who serves God according to the gospel law, "for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12: 15. Often we find the statement of the Scripture fulfilled in our time where it says, "The rich man is wise in his own conceit."—Proverbs 28: 11. Some of them think they do not need God's counsel in directing them in temporal affairs, and want to be a law unto themselves. They oppress the poor. (James 2: 6.) The Lord said he would punish all that would oppress the poor (Jeremiah 30: 20), and would consume them out of the land (Isaiah 16: 4). The oppression is so great even now that the Lord said in Doctrine and Covenants 38: 4,

For I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold, it is my footstool.

The people of the old church forgot the equality or union required by the laws of the gospel, the celestial kingdom, and were driven out of the land of Zion. They did not learn obedience in the things that God required of their hands, and finally the church was rejected as a church.—Doctrine and Covenants 102: 1. Now we have asked the Lord for revelations to direct us in temporal matters, and he has directed us to organize ourselves as he did the church in 1831. We are required to be united and equal according to the laws of the celestial kingdom; otherwise we will be cut off. No, God does not propose to establish an aristocratic church until he comes whose right it is to reign, nor an aristocracy among his people, and he has said, "If ye are not one ye are not mine."

This church will never make any headway in the world until we have demonstrated to the world that we are indeed the children of God, fulfilling the royal law; that we are willing to follow our divine Master; that our mission in the world is to do good to all mankind and lift them up to that equality required by the gospel law as given to us in the Bible, Book of Mormon, and the revelations to the church, governing our responsibility as members of the church and the order; that our chief object ever will be the establishment of the Zion of God in the way he in-

tended. He will not permit us to build it up by the rules and selfish business principles of the world, by which the rich are made richer and the poor are held in servitude, but by establishing this people on a cooperative plan, everyone loving his neighbor as himself, and working with an eye single to the glory of God.

It is necessary to organize in accordance with state laws, as a business corporation; otherwise, we could not do business. But the spirit and intent must be cooperation, where the business man of ability will use his talents for the benefit of the whole. If he is a true servant of God his heart will be made glad, and the poor will rejoice, each one receiving according to his several wants and needs, and no more. He does not need any more. Thus shall the elder in the missionary field, the business man and the manual laborer all work together to accomplish the designs and purposes of God in the establishment of the Order of Enoch, which means equality.

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UNITY, COOPERATION, AND EQUALITY.

BY ELDER COLUMBUS SCOTT.

UNITY.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—John 17: 20, 21.

Father, I pray not for the world, but for those whom thou hast given me out of the world, because of their faith, that they may be purified *in me*, that I may be in them as thou, Father, art in me, *that we may be one*, that I may be glorified in them.—3 Nephi 9: 30.

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God.—Doctrine and Covenants 36: 2.

I say unto you, Be one; and if ye are not one, ye are not mine.—Doctrine and Covenants 38: 6.

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.—1 Corinthians 14: 37.

No great enterprise, or institution can be inaugurated, developed, and carried to a successful culmination, in any world without unity on the part of all engaged; and that enterprise, or institution be right. These two principles must exist in order to succeed. The salvation of man is no exception to this premise. Illustrations of this mighty truth may be found at the tower of Babel, the kingdom of Israel, and the church of nineteen hundred years ago. In the accomplishment of God's purpose in building up the kingdom, and the redemption and building up of Zion in "the last days" (see Isaiah 2: 1-5; Psalm 102: 16; Isaiah 52: 7-10; Romans 11: 25-27; Zechariah 2: 1-5, Matthew 24: 3-14; Revelation 14: 6, 7;

Acts 3: 21), unity of purpose, and an eye single to the glory of God must characterize all who engage in that work, with determination to be governed by the gospel of Christ, else failure is inevitable. "Zion can not be built up unless it is by the principles of the law of the celestial kingdom."

How can unity be brought about unless all connected with the work be educated to understand that celestial law,—the gospel? A failure to understand will bring confusion as sure as it did at Babel. Has the kind Father supplied the means for the education of his children in his purpose? Has he not restored the divine "authority" of his kingdom, that the law may be executed thereby? (Acts 3: 21; Isaiah 29: 14; 15: 17, 18; Ephesians 1: 8, 9; Revelation 14: 6, 7.) I believe we are safe in concluding that he has. Our Savior indicated that his word would produce unity in all who believe on him through the testimony of this word and its witnesses. (See John 17.) Further, God ordained that through the instrumentality of officers whom he set in his church, he would instruct and perfect his people for their part of the great work. The word of the gospel, *God's power unto salvation*, provides that the officers of the church are apostles, prophets, evangelists, pastors, high priests, elders, bishops, priests, teachers, and deacons, named, ordained, and authorized of God, "for the perfecting of the Saints; for the work of the ministry, and the edifying of the body of Christ." And these must be set in the church or "body of Christ" by the Head of the church,—God and Christ. (Mark 3: 13, 14; Jeremiah 1: 4-9; Acts 20: 28, 29; 1 Corinthians 12: 27, 28; Ephesians 4: 8-13; Philippians 1: 1; Galatians 1: 1; 1 Timothy 1: 13; Hebrews 5: 1-6.)

The officers named officially by the great Ordainer of the church were intended to be there as much as he intends the church to exist, and for the purposes specified by him,

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth *be no more children, tossed to and fro, and carried about with every wind of doctrine*, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 4: 13, 14.

In the passages cited is found the expression of God's will in relation to his church, considered organically. And the contents of the gospel covenant are declared by the great so-called Christian world to be *his last will and testament*, so that he having never changed his will, (see Malachi 3: 6; Hebrews 13: 8; James 1: 17,) we are safe in concluding this is his will *now* in relation to the church. Nor from this will can we deviate without being at variance with him, and hence not in the unity of the faith,—gospel faith.

On this subject of organization of the church, Latter Day Saints are at unity. Likewise, on the *principles of the doctrine of Christ*. God works on principle. His gospel embodies principles; is based on the eternal foundation of principles. All principles are necessary truths; eternal, positive, absolutely essential, and unchangeable. And all sciences based on or embodying them are eternal, can not be changed. Men only depart from them. The great foundation principles of God's church or kingdom are:

FAITH.

(Hebrews 11:3-6; Mark 11:22; Ephesians 4:3-6; John 14:1, 2). "Without faith it is impossible to please him." "Ask and ye shall receive." "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed, for let not that man think he shall receive anything of the Lord. A double-minded man (a man divided in mind) is unstable in all his ways," (James 1:6-8,) a man with no settled purpose. The gospel law is perfect, Psalm 19:7:

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1:25.

Even so faith, if it hath not works, is dead being alone. . . . Show me thy faith without thy works, and I will show thee my faith by my works.

For as the body without the spirit is dead, so faith without works is dead also.

So James teaches. A genuine faith in God, then, moves men to do the works God requires.

REPENTANCE.

This as a principle carried out in men's lives, transforms the heart, soul, and character of men; changes the course of life and conduct.

Submit yourselves therefore to God. Resist the Devil, and he will flee from you. Draw nigh unto God, and he will draw nigh unto you. Cleanse your hands ye sinners; and purify your hearts ye double minded.—James 4:7, 8.

Kings and potentates are commanded to repent of sin, and turn to righteousness.

Wherefore, O king, said Daniel, the prophet, to Nebuchadnezzar, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility.—Daniel 4:27.

A genuine repentance toward God includes not only a ceasing to do evil, but also learning to do well. (See Isaiah 55:6, 7.) "All men everywhere" are commanded to repent. The Holy Ghost, the vital element of the gospel, (1 Thessalonians 1:5,) "reproves the world of sin, and of righteousness,"—doing right—"and of judgment." (John 16:7-9.)

For godly sorrow worketh repentance to salvation not to be

repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.—2 Corinthians 7:10, 11.

The Holy Ghost, on the memorable day of Pentecost, when he attested to the waiting church of God the resurrection and glorification of our Lord, his exaltation at the Father's right hand as King of glory—the Holy Ghost, using Peter's tongue, said to three thousand convinced believers in God and Christ:

Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2:38, 39.

This language of Peter the apostle, indicted by the Holy Ghost, introduces us in proper order, in the steps to forgiveness of past sins, to the third *principle* of the gospel,

BAPTISM.

The gospel faith and repentance and baptism brings us into a forgiven, justified relationship to God. Baptism preceded by these brings the forgiveness of all our sins to that date. It cuts us off from the world, in kinship spiritually, and joins us to God as his children. We are thus "delivered" "from the power of darkness" and "translated into the kingdom of" "God's dear Son." (Colossians 1:13.) We are by these three steps adopted into Jesus Christ. (Galatians 3:27, 28.)

But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law (given at Sinai) that we might receive the adoption of sons.—Galatians 4:4, 5.

Our past sins are remitted by our obedience to the gospel of Christ. (See Mark 1:1-6.) In the regenerative process, we are begotten by the word of God that lives and abides for ever. Words that are spirit and life. (James 1:18; John 6:63.) We are first begotten by the word of God, then developed and born according to that word, first of "the washing of regeneration," or "the washing of water according to the word by the will of God." (Titus 3:5-7; Ephesians 5:25-27.)

"That he might sanctify and cleanse it (the church,) with the washing of water by the word. That he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." "Born again not of corruptible seed, but of incorruptible, by the word of God that lives and abides for ever." Surely by laudable efforts on our part we may—we can—abide his word. It may try us, but trials faithfully borne sanctify and purify us. Bap-

tism in water saves us, says Peter. Nor without it can we have "the answer of a good conscience toward God, by the resurrection of Jesus Christ." (1 Peter 3: 21, 22.)

According to the word of God we enter his kingdom by being "born of water and of the Spirit," (John 3: 3-5,) with double assurance of the Christ, that unless we are thus born again we "can not enter the kingdom of God." Jesus used the words "born of water," and the divinely inspired Apostle Paul uses the words, "Buried with him by baptism: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"; also, "Planted together in the likeness of his death" (Romans 6: 5, 6.) "Buried" is to be hid away under earth. "Planted" in "likeness" "like as"—is its equivalent. To be buried in, or "born of water," can not be done without going into the water. This is certain, but to "be born of" is to come out of. We can not be "born of" that into which we never entered.

Paul and Peter agree that a consciousness of pardon of past sins comes in answer to the command, "Arise and be baptized, and wash away your sins." Peter declares baptism saves us, as before cited, and Paul says: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," "By a new and living way, which he hath consecrated [by his precious blood, see the pretext,] for us, through the veil, that is to say, his flesh; . . . Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Hebrews 10: 19-22. Baptism is, by the blood of Christ consecrated, one step in the regenerative process. Nor can regeneration be accomplished without it, except we count the blood of Jesus of no effect. For, as every precept of the law given at Sinai was consecrated by the blood of animals (the lamb—Hebrews 9: 18-21; Exodus 19: 7, 8 and 24: 5-8, a type of Christ) so every command, ordinance, or principle of the new covenant is "dedicated," "consecrated" by the blood of the Lamb of God. Who, then, can declare any one or all of the ordinances and commandments of the gospel null without counting the blood of God's Son "an unholy thing"? (Hebrews 10: 29)? Is it not one of the strangest things that men will hold with all their power to human commands and requirements formed from human opinion and formulated into "articles of religion," "confessions of religious faith," and "creeds," and let these stand between them and Christ's gospel, and his commandments, as the Jews do their "traditions" and "commandments of men," and thus nullify God's commandments? (Matthew 15: 6; 2 Corinthians 3: 14).

As long as these human articles of religion are

allowed to stand as rules to govern men in their religious faith, the unity Jesus prays for never can be attained. A unity of the religious on these or any one of them as a basis, would not be the unity Christ prayed for and taught by the Holy Ghost. It must have for its basis God's perfect law: Jesus' commands and precepts, the gospel consecrated by his blood, God's eternal law based on eternal principles. Whosoever comes to Christ, and hears his commandments and doeth them, *not some learned man's interpretation of them*, he is wise and builds on the rock that the storms and waves of the eternal ages can not dislodge.

Christ prayed for unity based on the word he brought from God, and which he commits to his servants to give to sinful, unsaved man to redeem him. (See John 17: 11, 14, 20, 21; Luke 6: 46-49). Further, Jesus prayed for the unity of his Saints on the basis of the word of God; that the world may have this unity as an evidence that he was the Messiah—the sent of God to redeem mankind. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," said the Master. (Matthew 4: 4.) God has not limited himself in the past or the present as to when and what and to whom he will speak, except to qualify:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; *even as I have kept my Father's commandments, and abide in his love.*—John 15: 7-10.

Here is the eternal law of unity that springs from lovingly keeping God's commandments, they abiding in us, and we abiding in him. His love is shed abroad in our hearts "by the Holy Ghost which is given unto us."

CONFIRMATION.

In order that we may be in union with God and Christ, he has ordained the ordinance of "laying on of hands," of his authorized ministry attended with prayer, for the gift of the Holy Spirit, that his light and love may abide in us, if we live pure, humble, prayerful lives, obeying always his holy commandments; to guide us into truth; show us things to come; testify to us that Jesus is the Christ; take of the things of God as we may have need and show (reveal) them unto us. (See John 14: 15-26; 15: 26, 27; 16: 7-16; Matthew 28: 20; Acts 8: 14-21; 19: 1-6; 1 Timothy 4: 13-16; Hebrews 5: 12-14; 6: 1, 2).

THE RESURRECTION OF THE DEAD.

(See Isaiah 26: 19-21; Daniel 12: 1-3; St. John 5: 25-29; Revelation 20: 4-6 and verses 11-15; 1 Corinthians 15: 12-22.) A reunion of body and spirit of the righteous at the second and glorious coming of

our Lord Jesus, crowned King of kings and Lord of lords, to raise the dead, cleanse the earth of sin, organize his kingdom of glory, reward his Saints, and reign with them during the thousand years; then bring to life again the wicked dead, and judge and reward "every man according to his work," and determine and execute in judgment, as everyone, small and great, has wrought out while on probation. (See Luke 12: 47, 48; Matthew 11: 20-24; 23: 13, 14; Mark 12: 38-40; 1 Corinthians 6: 2, 3.) In the glorious reign and judgment the redeemed are to participate:

Do ye not know that the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?—1 Corinthians 6: 2.

And when he (Christ) had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (the elders and the four beasts redeemed from nations,) and hast made us unto our God kings and priests: and we shall reign on the earth.—Revelation 5: 8-10.

What a glorious consummation we are hastening to, are now so closely approaching! Saints, are you up and actively preparing yourselves for this grand era? Are you laboring in faith and the works required to qualify you as participants, sharers in this reign of the redeemed with Christ? Are you, brother, sister, enrobing yourself in "fine linen, clean and white," which is declared to be "the righteousness of saints"? (Revelation 19: 8.) Is your lamp burning low? Is it almost gone out? Remember, oh, remember, now is the time the church, the Bride, is making herself ready. "Be ye also ready" warns our Savior. Awake, and trim your lamp, lest the words, "And the door was shut," "Verily, I say unto you, I know ye not" (Matthew 25: 10-12), ring in your ears louder and more terrific than mighty thunderings, when too late!

It is not enough that God's children be united on the doctrinal basis summed up by Paul in the six eternal principles enumerated in the sixth chapter of Hebrews, verses 1 and 2. It is not enough that they be united as "thou, Father, art in me, and I in thee." But they must grow into unity—union—with the Father, the Son, and the Holy Ghost. We must grow into him. (John 15: 7.) We must be branches of him, the heavenly vine. "Can two walk together, except they be agreed?" said God to Israel. God was one of the two, Israel the other. (Amos 3: 3.) "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6: 8.) Have we gone on to that degree of perfection that we, like Enoch, "walk with

God"? Do we deal "justly" in all things? and do we place ourselves on the side of mercy, in love for mercy? Are we so united that we are seeking with all our souls, might, mind, and strength, to be "perfect even as our Father is perfect"? See Matthew 5: 38-48,—study those ten verses, and then ask yourself the question, Do I love God and man as Jesus here requires, *and my brother as myself*? Do you? If not, what has Christ and his work done for you? What has the Holy Ghost done, what is it doing for you? Are you willing to do to your brother as you would that he should do to you? Are you living in the letter and spirit of this, God's law? Enough of the Spirit of God, and you can do as the lesson last cited requires. Christ did it. He prayed for his enemies. He died for us when we were enemies to him. (Luke 23: 34; Romans 5: 6, 7, 8.) Until we reach the high calling in Christ Jesus portrayed by Jesus' teaching and example, can we cooperate with our brother in Zion's redemption?

(To be continued.)

Of General Interest

HERESY IN CANADA.

The Baptist denomination in Canada has just passed through a crisis. A pamphlet campaign has been carried on for over a year against the teachings of Professor Matthews in McMaster's University. The report of a committee of investigation, which was prematurely criticised, started another pamphlet campaign. The matter came to a climax in the recent convention in Toronto to which the committee report, together with that of the university board was submitted. Chancellor McKay of the university presented its report and strongly defended its professor. Professor Matthews then presented his own defense, specifically answering the complaints against him, declaring also that none of those who had been publicly criticising his teaching had ever sought to learn from him what his views really were. Then a prominent lawyer and another professor spoke for the defense. The complainants then endeavored to amend the university report adversely and refer the whole matter to a committee of fifteen. It seemed at this time that the convention was about equally divided. At midnight the peacemaker arose, Dr. McNeill of Toronto, to whose church both Professor Matthews and his initial accuser belong. With an eloquence described as unsurpassed, he swung the convention in favor of the university report so that out of nearly nine hundred delegates less than a dozen voted against it.—*Northwestern Christian Advocate for December 7, 1910.*

Mothers' Home Column

Advisory Board, Daughters of Zion.

EDITED BY FRANCES.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Cryslers street, Independence, Missouri; Mrs. F. M. Smith, 630 South Cryslers street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Labor While Waiting.

We have had the pleasure of reading several letters from Sr. Eunice Winn Smith, of Philadelphia, Pennsylvania, (than whom if the church has a more faithful worker we confess our ignorance of the fact). From these letters we are permitted to make some extracts. We are truly glad of this privilege, and the more so just at this time, because for the Daughters of Zion it is a time of waiting. Such times come into the lives of individuals as well as those of organizations, and to some they seem unprofitable, to all very trying. "Learn to labor and to wait," is for many the hardest task which could well be assigned. But while we realize how much better it is to wait than like the king of Israel "to force one's self and offer sacrifice," Sister Eunice is teaching us that we may be very busy while we wait.

We can not refrain from quoting the first paragraph of one of her letters in order that no one need suppose that the work she is doing for the Daughters of Zion is done out of abundant leisure. September 8, 1910, she writes:

"Your letters of recent date received, and I am ashamed for not writing sooner, and yet I need not be, for every minute has been filled to the limit. In the first place I was having trouble over my printing, then over my diplomas, then the Vacation School began, and we had over three hundred children every day, more than we had help. It was no use saying I wouldn't help or couldn't help. The school opens into my yard, and at eight o'clock teachers began to congregate in the house, and there was no one to register them, so that part fell to me; then the school board gave us the use of the school yard for gymnastic games, the other teachers felt the necessity of getting rid of the children for half an hour during the morning, and it seemed no one had time to take them, so it fell to my lot, and every morning I had four classes half an hour at a time playing games in the school yard. In the afternoon the house was full, the yard was full of teachers and pupils, and I finally gave up in despair and went into the whirlpool of vacation school work."

Continuing, she adds:

"We had a good Daughters of Zion program at reunion. Brother Greene gave a short address, several sisters gave musical numbers, we had one paper, and I told the mothers a story. Our subject was "Confidence," and our program was rather high class. Our Daughters of Zion here had taken a new lease of life. We are holding it in the evening, and we have been getting an educator, a doctor, or some one that can help us to come and make the principal talk of the evening. This, supplemented by the lesson reading, by discussion and by readings and music, and it makes a pleasant evening and profitable for the women of the neighborhood. Last week we had twenty-six present, fifteen of whom were outsiders. We are thinking of starting a dressmaking class for the young mothers under the auspices of the Daughters of Zion for this winter.

"A well-known woman gave the young men and women,

(mostly college students, who have been teaching in the vacation schools here this summer, at the joint commencement of all schools,) this motto, 'Get thy spindle and thy distaff ready, and the Lord will send thee flax.' It surely applies to the Saints of this branch. There is so much to do, and our neighbors are flocking to the church."

Again on December 10 she writes:

"Our local work here is getting so heavy, and I almost feel like a machine at times. I worked once in the primary department of the Sunday school and felt that it was the important branch of Sunday school work. This year I have worked in the intermediate department with little girls of ten and eleven years, and I have met much hearty cooperation. I have such an enthusiastic class, grown by their own efforts from five to fourteen, practically all outsiders, one Saint home represented; but the president of our Daughters of Zion society moved away in September, and the work of carrying the society forward has fallen to my lot. I have tried in vain to shift the burden, but the sisters are willing to help but will not lead out. I believe we have found our mission. We have a class of working girls, over fourteen years of age, coming one night a week for devotional exercises, hand work, song practice, physical culture, and games. The girls are nearly all outside of the church, they are enthusiastic as they can be, and already some have started to Sunday school and church. You can hardly realize the demand for something of this kind in Lamoni where boys and girls go to high school and college; but here where parents are waiting until their children are fourteen so they can take them out of school and send them to work, a gathering place for these girls is a boon to them. The sisters, six or eight of them, come every night and help, some of our church girls come too, that is, girls of eighteen and twenty, and we meet from 7.30 to 9.40. Many of the girls have no place to go except the street; many of them are bright girls who would like to go to school longer. We are trying to know them intimately, to find out what they need, what they are willing to do, and to show them the way to better things. Our hand work is very simple, just at present we are doing this pierced brass work. We have had six meetings now, and the attendance and interest grows. I thought you might like to hear of it.

"Next Sunday we are opening reading rooms and game tables for the boys of the neighborhood, under a committee consisting of three from the branch, one from Religio, and one from Sunday school. These things take time and energy, but if we touch the lives of these young people and bring them to the truth, great is our reward."

And now mark the results following such faithful labors. On January 3, 1911, she writes:

"We had the pleasure of seeing four more baptized on Sunday, all coming from outside families, being the first of their family; three more for next Sunday, and more near the kingdom. It looks as if we were beginning to reap the fruit of our labors, and we are very glad. Our work is at high water mark just now. Brother Zimmermann, who has stood back of Walter with his means, says he is seeing what he has longed for and looked forward to for twenty years, that is, our church leading the neighborhood in good works that allay prejudice and arouse interest. Surely our harvest field here is white."

Again on January 23, 1911, she writes:

"Our work along the Daughters of Zion line is still growing. We did not have our monthly meeting during December, as we were all so busy and had so many evenings out, but we kept our girls' class going. They are doing pierced brass work now. Between the first of November and January first, six girls joined the Sunday school from this class, girls whom we had no hope of getting before. These girls are mostly

above fourteen years of age and generally stay to the preaching services, and most of them come back again at night. We have a short song service at the beginning, a prayer, and the Lord's prayer. Then we work for an hour, after that have a story, a brief song practice, a little calisthenics and some games. Four of our young girls have been going down to Temple University with me this year, taking the kindergarten work, and we generally play the kindergarten games, many of which are activity games, and all of which have music and songs to accompany. The girls enjoy them very much. We send them home before ten o'clock. One of the young girls and one of my neighbors, (whose little girl I brought to Sunday school the first year I came,) both outsiders, who came regularly to help us in this work, have been baptized since the first of the year. (I am sure one can't work for this church and stay out of it long.) My neighbor came last night. She is a woman who has raised a family. Last summer her little girl was baptized, and last night she announced her decision and came. She has helped me with the girls ever since we started and I have appreciated her help a great deal. I do not know that any other branch would find it practicable to work as our Daughters of Zion is doing. Local circumstances would need to receive careful consideration in local organizations. Here, girls leave school young. Our aim in working with them is not so much to teach them as to get near them and be able to persuade them to go to night school, to cultivate their minds, and to become good home makers, which to our mind is foundation work of the highest type."

And in conclusion, let us say to you, that as sure as the promises of God are true, as surely as they are "yea and amen in Christ Jesus," just so surely will a like harvest follow a like work. The fruits of it may not appear so soon, the ground may not be so good nor yield so plentifully to the sower, but the reward to the honest, faithful, unselfish laborer can not fail so long "as God and truth are one."

Let us then, while as Daughters of Zion we are waiting for the establishment of the children's home, the home which the Lord has instructed his church to help us in establishing, learn to labor while we wait.

Please notice what Sister Eunice says in regard to the sisters being *willing to help*, but refusing to move out as leaders. All can help to a greater or less extent, but all can not lead. Indeed it is the world's experience that the fewest number only are capable of doing this. Does it not then become the imperative duty of all who love the Lord's work and desire to advance the same, when such a one is found, to hold up her hands, and by faith and prayer, as well as by works, strengthen her for the battle, ever bearing in mind the criticism and dangers to which the exposed position renders her doubly liable?

Jealousy can not find a place in the heart of a true disciple of the meek and lowly Jesus, and that one, be it man or woman, be it layman or one in authority, who feels the movings of such a spirit, may well seek to God in earnest prayer for help and strength to banish it. It is from beneath, and leads to darkness and ruin. Let us strive earnestly to "prefer one another in love," each according to the talent God has given, to labor faithfully, that to God, and to him only, may be the honor and glory for ever.

Good News.

Since the above article was handed in for publication this good news has come to us that Bishop E. L. Kelley has purchased one of the most beautiful residence properties in Lamoni for the children's home. This property consists of a large, well-built house of ten large, airy, well-ventilated and well lighted rooms, besides two other rooms which need finish-

ing up before being used. A large barn, poultry house, and other outbuildings, and twenty acres of land, upon all sides of which the city is being built up. It fronts upon the most beautiful avenue of the city, and the lawn is shaded by magnificent forest trees more than a quarter of a century old.

"An ideal place for a children's home," has long been the consensus of opinion of many. This property was originally owned by Elijah Banta, who was counselor to Bishop Blakeslee at the time Bishop E. L. Kelley occupied the same position, and was a part of the estate left to his heirs. The business of his only son took him away from Lamoni, and as his daughters were not willing to keep up so large a place it was offered for sale, and the writer feels glad that the church has been wise enough not to allow such a bargain to pass unimproved. And if those who have entered the veil before us take any note of earthly things, we are certain that they, too, will be glad that the home from which, when the final summons came, they passed away, is now in possession of the people with whose lot in early youth they cast in their own, and with whom they labored, lived, and died.

And now will the Daughters of Zion prove equal to entering in and occupying, that generations yet unborn may rise and call them blessed? God grant it.

Request for Prayer.

Sr. Zina Bybee Loveridge, of Lehi, Utah, has just undergone a serious operation, leaving her very weak and poorly. She wishes the prayers of the Union.

Daughters of Zion.

Will the presidents of all local societies please take notice that a call is hereby made for financial assistance to meet the general expenses of the society, as provided by the constitution. Send all money to Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri. 5-3t

MRS. D. J. KRAHL, *General Secretary.*

Letter Department

DETROIT, MICHIGAN, January 20, 1911.

Beloved Saints: If what I may write will be the means of helping to prepare some one's mind to receive the gospel in its fullness as Jesus taught it, and to keep all of his commandments, then I will have accomplished my purpose in writing.

I opened the HERALD to-night and read, "Another tithe-paying girl." I feel like saying, May God bless the honest, tithe-paying, working girls. I am a hard working girl, always have been since I was able, and it is a grand comfort to me to know that even my hands have assisted in the work of our dear Lord and Master. In the year 1907 I paid about one third of my tithing; in 1908 I paid the other two thirds, and I try to pay one tenth of the increase ever since.

I would rather pay five dollars more than five dollars less, and I can truly say that God, who is my heavenly Father, has blessed me physically, temporally, and spiritually. Don't just pay a little and try to keep the rest; you don't know what rich blessings from God are in store for you, hanging upon the remainder that you did not pay him but still owe him. If I do all that is possible for me to do, I will then have only accomplished my reasonable service.

I was born and reared on my father's farm, about six miles west of Exeter, Huron County, Ontario. I was baptized and confirmed on the same farm by Elder Samuel Tomlinson, whom I heard preach one sermon in Sharon schoolhouse, while he was representing the Reorganized Church of Jesus

Christ of Latter Day Saints. That night it was made clear to my mind, without a doubt, that he was representing the true church of the living God, and that the other churches were tarnished, more or less, with the teachings and man made creeds who have no authority to change God's plans. He sang that hymn, "Home, home, shineth before us." I felt somewhat burdened with sorrow and care at that time, over which I had no control, and the singing of that hymn proved a blessing to me. I was the only one who obeyed.

How can a person read the HERALD every week and then not pay their due to our loving heavenly Father, on whom all our hopes and joys depend. Many times I feel filled with thankfulness and gratitude to God for the understanding I have of him, and for his mercy and love to me. I hope to guard well my words and make fewer mistakes.

A sermon that did me good was preached by Elder Davis at the opening of our new basement of church one Sunday morning in December, mentioning the fact that we would have to give an account for every idle word. We are glad to get into our new church, thanks to our president, Elder Allen.

We have enjoyed splendid sermons from Elder J. Grant, which were needed. I hope to profit by the good teaching I have received from God's people since I came to Detroit over five years ago, and I felt that he opened the way for me to come.

Ever praying for the advancement of God's work, I am your sister and believer of the gospel taught in its fullness and purity.

IDA M. BROWN.

CLINTON, IOWA, January 7, 1911.

Dear Herald: It did me good to read of the tithe-paying girl. I hope that many more letters of the same nature will appear in the church papers, that a struggling church may the more readily see what great things might be accomplished by the many instead of the very few who seem now to be making the sacrifice. Jacob asked God to greatly favor him in this life. Jesus said we lack because we ask not. He would have us ask largely. "Trust in the Lord and do, and verily thou shalt be fed," was David's advice. It does not infer a boasting spirit to speak of being blessed in this matter, as I see it. To do something exemplary, men and women must stand out boldly, showing and defending the needs of the day for the family and for the church. It is up to all of the members to do what they can and do it now.

Most all of the Saints consent to the law of tithing, but many seem to avoid the keeping of it and manage to keep all their money. Well, I could easily contrive to use all of my money and have nothing left at the end of the month or year; but as I understand it, the Lord and his church would be defrauded; "robbed," as the Spirit terms it, in Malachi's prophecy. If we only had a mind to do as bidden; "prove" the Lord, the church would not struggle from year to year, begging for help. Let us pray for converting grace and sanctifying power, so that we can sing from the heart,

"I'll live for thee! I'll live for thee!!

And oh, thou Lamb of Calvary,

I consecrate my life to thee,

My Savior and my God."

DAVID L. PALSGROVE.

ESTACADA, OREGON, January 16, 1911.

Dear Editors: When I wrote to the church papers a long time ago, I was only one of my family that belonged to the Saints. I have lived away from all church privileges until the last year. Last fall Elders Cook and Sheldon came down here from Portland, Oregon, with the tent. They preached and held lectures for over three weeks, and baptized

eleven, among them four of our family; my husband, one son, and two daughters. I wish Brn. T. W. Chatburn, Layland, S. S. Smith, and H. A. Stebbins, who knew of my lonely struggle, to know this, that they may rejoice with me.

To the dear sisters who have not your companions in the church with you: Keep on praying, sisters. I prayed for twenty years. There are about twenty-five Saints living here now. We have Sunday school and testimony meetings Sundays, in the afternoon at the Saints' houses; all take part at testimony, both young and old. I for one enjoy myself and feel like singing all the rest of the day.

LUETTA MCWILLIS.

LONDON, CANADA, January 20, 1911.

Dear Herald: Week after week I have been reading and enjoying the good things in the church papers. To-night, after nearly reading the HERALD through, I feel condemned to think I have been in the church twenty-eight years and have never written a line for one of our church papers.

God has been good to me. Three years ago this winter I took cold in my head and nearly lost my sight. I could not see to thread a needle or read a line clearly; could not look in a glass, could not see the children clearly. Often, when getting them ready for school I had to ask each of them if the other was clean, and we all had a good laugh; but when they were gone I had a good cry, and I prayed, Oh God, give me strength to do my duty, and he did. I never thought to pray for my sight, for I was thankful that it was so good as it was. But one day in June, 1909, the heat and light, with the cooking, almost made me think I would go insane, but I said nothing to the family. I went to God in prayer and told him just how I felt. He gave me much comfort and answered me later, but not in the way I asked for it. My eyes began to get better and I was thankful. Then I wanted to read and sew, but could not. I finally got discontented. My husband being president of the branch had enough with his daily work to keep him busy almost night and day. When sitting down to read when he came in, he often said, Now Tillie, you would better go to bed; your eyes look so tired. I went, but oh, the longing to read the church papers. I envied people who could see. No one knew my heart but God, and he came to my rescue. I prayed to be forgiven my discontent.

Early one morning while praying I felt led to ask him if I was forgiven and accepted of him, that he would in some material way make known to me that I was. On September 20, 1910, I left off my glasses by mistake, for I had never gone without them, but when I thought of them I turned to do something else and forgot all about them. This I did for two and one half days. At last when standing in the kitchen thinking what next to do, I decided to get my glasses. I picked them up, but something said, No; why do you put them on when you do not need them? I then realized I was healed. When my husband came in for dinner I said, My eyes are healed. He could hardly believe me; but they were. We were married twelve years that day, and I said, Is not this the grandest wedding present anyone ever got? My eyes are healed; my sight is as good as it ever was, and God has blessed me.

Hoping my experience will help some afflicted one to put their trust in God.

TILLIE FLIGG.

BILOXI, MISSISSIPPI, January 22, 1911.

Dear Herald: We have had a good time of late attending meetings, and it seemed the good Spirit was with us as never before. Brother Slover arrived here on the last day of the old year, and commenced meetings the same night, staying in and around these parts two weeks, preaching all the time,

News From Missions

Ohio.

The work in the Ohio District is progressing nicely. We have a great many more calls for preaching than we are able to fill with the force we have.

giving us his able sermons, which we enjoyed very much. He left here the 13th for Gulf Port, where he preached that night. In company with Brother King he went on the 14th to Sacia where Brother King had baptized one sister who had never been confirmed. Brother King baptized another on the 15th. Preached Sunday morning and got back to Gulf Port where Brother Slover had baptized two more, a young man and wife whom we believe will be a great help to the cause. They are new settlers there.

Elder Slover left here the 16th, and we learned he had been called to Vancleave, Mississippi, to administer to Brother Cochran's son, who is very sick. We learned yesterday that Elder A. Vancleave, one of our missionaries, has smallpox and is in the pesthouse at Mobile.

We ask an interest in the prayers of the Saints for the work in these parts, as there are some good people interested who we believe will obey in the future if they can hear.

Your brother in hope,
GEORGE W. ENTREKIN.

PARTRIDGE, KANSAS, January 22, 1911.

Editors Herald: I enjoy the many helpful letters, and the articles written by our gifted elders are indeed food for the soul. I was converted almost wholly through reading the church papers. I have much faith in this way of getting the work before the people, and so I always loan our HERALD to the neighbors.

We have no church privileges here, and any of the ministry will be made welcome. If they will notify me in advance I will try to get a place to preach. We know this latter day work is true, and that God is evidencing by the Spirit in these days as he was in ye olden time.

The writer of this letter is deaf, having lost hearing three years ago. Will the Saints please pray for me, that if it is God's will I may receive my hearing again? But if it is not, I know that God will give me strength to endure. Let us hope that people will more gladly receive the angel's message this new year than they have in the past. May God prosper the right is my prayer.

SAMUEL D. TURPEN.

Hill Cumorah as a Battlefield.

Not long ago I read from the pen of a Latter Day Saint writer concerning the Hill Cumorah, New York, being the great battlefield of Book of Mormon history.

I had my doubts concerning the matter before reading that article. The writer dealt with the subject without a shadow of an "if" or anything indicating a possibility of being mistaken regarding the Hill Cumorah, of New York, being the scene of those great battles recorded by Moroni, so that I was led to study the record again several times. I must say that in the Book of Mormon I can not find a line of history or a statement of any kind that would indicate that those battles were fought outside of the Land Desolation. However, I do not profess to be a thorough Book of Mormon student, and might be altogether mistaken, and if so would like to be set right.

I therefore would ask that some one who is quite positive that these battles were fought in New York would kindly write up the matter from his point of view, giving Book of Mormon arguments and other deductions. I have had in my mind to write an article for the HERALD upon it myself; but perhaps a well written article from the opposite position might change my mind and save the columns of the official organ from being burdened with "straw" that has possibly been "wrestled over" years ago.

SEDLLEY, SASKATCHEWAN.

H. J. DAVISON.

Brn. R. C. Russell, N. L. Booker and myself held four weeks' tent meetings at the Plaines in July and August. We had splendid interest, and baptized eight as a result. The good Saints almost outdone themselves in making it pleasant for the elders. We ate, slept, and kept house on the grounds, which is the only way to make tent meetings a success. Sister Booker, with her musical talent, was no less important factor in contributing to the success of the meetings, and we are looking forward for further development along this line after she finishes her course in Graceland College. This is one of the best "boosters" for Graceland; when talents developed there are used for the Lord's work. Had more of it been used this way in past years, Graceland might have been more deeply ingratiated into the hearts of the humble. While we have our ideas, and so expressed them, as to the financing of the institution, yet we say, All hail to Graceland.

Prospects for preaching are propitious in the Hocking Valley. There is a nice Sunday school under the care of Bro. Earl Wolf, whose whole soul is in the work. Recently his brother, an excellent young man, has been baptized. Had the pleasure of baptizing Bro. George Wallace, residing at Jobs, once a persecutor of the work, but, Paul-like, is doing all he can to redeem the past. He is an excellent young man of ability, and with his good wife will have the work planted at Jobs. Bro. Sam Hannah and family reside there also, and all are working for and expect to have a place to hold meetings soon.

The Saints at Crabtree are building a new church. Great many are interested in those parts and doubtless will take hold. Bro. O. B. Thomas is now holding meetings and, in his usual way, busy going among the Saints from house to house, encouraging them and making friends. He is a remarkable old man; an excellent example of zeal, energy, and faithfulness, of which we younger men should take notice.

Crabtree is the place where Bro. T. J. Beaty, of blessed memory, and the writer faced a mob, having the honor of preaching the gospel while being protected by armed pickets. Nearly a hundred have been baptized in that vicinity since. It was in the adjoining county (Adams) that Bro. E. E. Long was held up by a mob. Perhaps they are among the fifteen hundred recently sentenced by Judge Blair for vote selling; at least, they belonged to "the baser sort."

For several months I have been laboring in the Pittsburg and Kirtland District, by special direction from the minister in charge. I would much rather be in some little town or country schoolhouse, preaching the principles of the gospel to people who have never heard; but some one has to do the "other," let it be ever so unpleasant. I long for the time when differences between brothers and sisters will be adjusted by the Spirit of the Master, and not have, so often, to resort to the cold letter of the law. I feel sure the ones who have to administer the law in such manner are more deeply hurt than the one to whom it is applied. The saddest of all our experiences is to see a member go out of the church, and perhaps one who has labored long and faithfully to build it up. But the law must be carried out, and the sooner we all learn this the better it will be for us. It seems unfortunate so many esteem their opinions more important than the law, the courts, or councils. At such a fearful cost are we inclined to have our way. How much sweeter life would be if we would but let the admonition of Paul have its effect in

our life, viz: "It is better to suffer wrong than to do wrong." And again, "All things work together for good to them that love the Lord." How can we love the Lord? Only by loving one another. It is simply bearing false testimony to say we love God and at the same time have hatred in our hearts toward another.

I am to act as moderator for Bro. R. C. Russell in a twelve nights' debate with Elder McVey, of Campbellite fame. We will begin January 26, at Fayette City, Pennsylvania. I met this gentleman five years ago in a twenty session tilt. At the close of the discussion the young people brought a piece of crepe, with a notice on it reading, "Campbellites dead; funeral sermon here next Sunday." But we are of the opinion that after R. C. gets through with him there will not be enough left for a funeral.

I wish to say to all the Saints who have been expecting the debate between Elder Haskins and myself, the propositions for which have been signed for a year, that after several unsuccessful attempts to consummate the agreement, I received word from my opponent recently that his people where we were to hold it have refused to have it there. I am not surprised at this; as it is so close to where we had the other one, and I presume they do not care to lose the little influence they have remaining. We are ready for Elder Haskins; or any of his kind when they get ready to attack the faith. Campbellism in southern Ohio is thick and daring, and must be met. At our last discussion a fine lady came over a hundred miles on purpose to attend the debate, and at the close I baptized her. This alone paid well for the effort.

Southern Ohio District will hold their conference the second Saturday and Sunday in March, at Columbus, Ohio. First session at 10 a. m., Saturday, will be held in G. A. R. Hall, north Columbus. We earnestly hope for a goodly attendance. As there was no fall conference we should have a large attendance at this one. The Saints have not been taking the interest in those gatherings that they should, and for this reason we thought best not to have the fall conference. We want to see each branch represented. The Columbus Saints are preparing, and are willing to take care of all who come. There will likely be a Sunday school session on Friday. This in charge of Bro. D. R. Winn, and you will likely hear from him. For further information you can write him, Box 504, Columbus, Ohio.

I wish to remind all the priesthood of the resolution passed at the conference last spring, relative to your reports. We expect to enforce it; hence if you should be called upon, after due labor, to send in your license for not reporting, don't blame those whom you placed in position to carry out your legislation.

Bro. G. H. Hilliard made Kirtland a visit and in his own peculiar and forceful way gave much good instruction, and with other adjustments along his line of work made his visit a very important one. He is of the strenuous type, and the way he does things compels the progressive kind to admire him. Brave as a lion, yet meek as a lamb. To be associated with a man of such unbounded faith in God, such unfeigned love for the cause of humanity, makes one feel better and stronger for the struggles of life, and as I take a survey of my brethren in general I am made to admire them for their soul's yearnings for righteousness, as seen by the piercing eye of charity. Oh, sweet charity; how it would soften the cruel austerities of life and relieve the throbbings of the aching heart, and secure rest in the bosom of the Prince of Peace, if thou would only dominate the human soul!

At present I am in the city of smoke, mills, commerce, and confusion, doing what I can to bring about peace and unity. How far we will succeed time alone must reveal. A noble band of Saints are here, trying to maintain the work begun so

many years ago, and which has contributed so much to both church and Sunday school. They have sold their old church and will break ground for a new one as soon as weather permits. This time it will be in a beautiful suburb, from which they expect to draw numerically. While here I am being well cared for at the pleasant home of Brother and Sister Lockard, whose home is always ready for the elder, as many who have been here can attest.

Have had some pleasant associations with our minister in charge, and as such have been able to see the true worth of the brother. I have long been of the opinion that if association does not beget increased brotherly love something is wrong with one or the other, because association is the very law of life, naturally or otherwise.

Our joint reunion was a success; some special blessings were enjoyed. One was, to see our aged and beloved patriarch standing amid the congregation with uplifted hands, and by the command of the Spirit blessing the Saints. Brother Lake is still hearty, for one of his age, and happy in the Lord. He is always to be seen at the meetings, regardless of who preaches, or the character of meetings. A glowing example for younger Saints.

Twelve were baptized at the reunion. We voted to hold another reunion next year. Ye scribe has been selected to feed the multitudes. Let everybody come prepared for the ordeal. Kirtland is bidding for the next reunion; and I am not averse to it. It does not look as though we will have a General Conference there any more. Then why not give the Saints an opportunity to see the only house God has on earth at a time when smiling nature vies with the Divine to make it the most attractive place to dwell. I am of the opinion many of the Saints in the East, Middle West, and Canada, would avail themselves of this rare opportunity. Would be pleased to hear from any of you on this point. Address me at Willoughby, Ohio.

Ever striving to live that I may enjoy the rest with the pure and the good, I am hopefully in the conflict.

F. J. EBELING.

PITTSBURG, PENNSYLVANIA, January 19, 1911.

Massachusetts.

The Massachusetts District comprises about a thousand members of the church, scattered over this State, Rhode Island, and Eastern Connecticut, principally in the cities and suburbs of Boston, Providence, and Fall River.

Missionary work here has not been extensive, principally owing to difficulty in obtaining new openings among a conservative and formal people; more occupied with worldly matters than with religion. Amusement places are crowded; not so the houses of worship. If Paul were living in our time he could not more accurately and tersely represent the situation than when he said men shall be, "lovers of pleasures more than lovers of God."

After obtaining a place for conducting religious services, the next and by no means the least problem is to induce the people to attend. Strange ministers are very liable to be looked upon with suspicion, which becomes accentuated when it is learned that the denomination represented is of unrecognized standing. However, there is satisfaction in the fact that those converted to the faith are usually steadfast, and are willing to actively assist in forwarding its interests.

During the past few years efforts to interest those not of the faith have been chiefly made by conducting short series of meetings in the chapels of the principal branches during cold weather, and by tent and street services in the warmer seasons of the year.

To open the work in new places of this field appears to be

more expensive than in most of the other missions. A strange minister is not likely to obtain free board and lodging, even when the people become somewhat acquainted with him; it being customary for everyone to pay his own expenses while conducting "revival meetings" among the churches. This state of affairs is not easily overcome, but if it is known that the minister is living on the free bounty of others he will, very likely, be considered as a genteel tramp by those of the neighborhood.

There has been a somewhat systematic effort made to prejudice the people against ministers who go from house to house distributing tracts. This has been largely caused by the methods of the dominant Utah church, which has been active along this line for a number of years. By evasively worded statements they have in many instances succeeded in keeping people in ignorance of their more objectionable practices, while they interested them in the "first principles" of their religion. As these specious methods become more or less known among the people, an unknown minister will find it difficult to induce belief or even the reading of his literature in such localities; the attitude of the local denominational minister greatly prejudicing the situation in most cases.

Most of the opposition experienced here is not of the open variety, and is therefore more difficult to overcome; but considering that very few missionaries have been appointed to this field in any one year, the results attained are encouraging, the work being firmly established and becoming more generally understood each year, and respected accordingly where it is well known. The press is also more cordially disposed, generally, and represents the church more fairly than in past years; usually being willing to correct erroneous statements that have been published.

The interests of the work here are being ably assisted by the Sunday school and Religio departments which have been active to a commendable degree.

During the present year an unusual amount of sickness among the missionaries and their families has greatly prevented the execution of work that had been contemplated, but the New Year, with smiling face, gives brighter hope of its accomplishment.

Arrangements for the purchase of a permanent reunion camp at Onset, Massachusetts, are being made, in order that the Eastern Saints and all who desire may have a suitable location for the annual reunions that have for many years been held somewhere in the district, oftentimes with great difficulty in securing a place at all convenient.

The grounds selected consist of about eighteen acres of excellent grove and open land bordering the ocean, with a beautiful sandy shore on one side, and on the line of passenger and express electric cars. It is situated between the two villages of Wareham and Onset, having a population of several thousand, which is greatly increased at the latter place in summer, being a noted seaside resort, where many hundreds congregate, including some of the wealthiest people of the East. Years ago it was the chief mecca of the Spiritualists, but in recent years comparatively few of them congregate there, although one may still attend their regular seances if so inclined.

This camp site was found only after much difficulty on the part of the committee appointed to secure a desirable location, and practically all seem to be satisfied with the result of their efforts.

It is hoped that we may have a number of visitors from the western fields this summer to enjoy this delightful spot with us.

P. A. B.

News From Branches.

Norwalk, Connecticut.

In looking over the Letter Department of the HERALD, I came across one from Willard Newman, of Bridgeport, Connecticut, speaking of being an isolated one from a branch. I beg to inform him, through the columns of the HERALD, of the close proximity of the Broad River Branch of the town of Norwalk, fifteen miles west of Bridgeport. It may be reached either by rail or trolley; the fare is thirty cents. We would be pleased to see Brother Newman at any time, and we extend him a cordial invitation to visit our branch. If he makes up his mind to accept, take the Bridgeport and Norwalk car at Fairfield avenue to Norwalk; change at Main and Wale streets; take an east avenue and Broad River car and go to the end of line. Anyone in Broad River will direct you to my residence.

It is now about fifteen years since the branch was organized, and during that time there have been some marked changes. We have enjoyed spiritual feasts and sunshine; we have seen dark and cloudy days, and we have felt the storms of persecution without, and the jarrings within, but through all of this the silver lining has appeared and we are drawn together and made stronger by these experiences. God has taught us how to stand firm for that which is right and true.

At the present time the outlook for the branch is brighter than it has been for a long time. There seems to be a greater activity manifested since the beginning of the New Year. Let the good work continue and the new resolutions be carried through to the end of the year, and the Broad River Branch at the beginning of 1912 shall have made some advancement and become progressive.

It may be of some interest to those who have labored for and in this branch to know that we are still holding the fort, although we are silent and scarcely ever heard from through the HERALD, but when we have a brother living so close by and not aware that there are Saints living in Norwalk, Connecticut, I consider it is time not to remain silent; hence this letter.

HOMER BUTTERY, *President*.

JANUARY, 24, 1911.

Independence, Missouri.

The Daughters of Zion met on the 18th of last month, Mrs. B. C. Smith, the local's faithful president for nearly a score of years, occupying the chair, with the writer as secretary. Thirty-five were present. After the opening devotional exercises, the subject of the leaflet, "The boy in his teens," was discussed, which brought forth many excellent points, among them these: 1. He should be allowed to take part in conversation at home, and not feel he has no say in the matter. 2. It is a good habit and fine example to tell where you are going when you leave home. In certain cases, the young man should be put upon his honor, and be left to his own desires.

Miss Sadie Bailey gave two fine readings from J. Whitcomb Riley. Sister Smith spoke favorably of the assistance given at the Daughters of Zion meeting during the special lecture series, and gave suggestions, concerning kindergarten work, including instruction to the mothers by Sr. Tessie Smith, which were highly appreciated.

Elder S. A. Burgess, of Saint Louis, occupied at morning and evening services for the 15th, and on the 20th the Sunday school elected its officers for the ensuing year, namely: D. J. Krahl, Srs. M. A. Etzenhouser and Zaide Rodger, Bro. J. A. Gardner, Sr. M. T. Short, C. F. Roell, Sr. Tessie Smith, J. H. Logman, Bro. W. G. Bronson, Sr. D. Braidwood, Bro. E. Etzenhouser, and Margie Closson.

During Christmastide there were three marriages, namely, Sr. Ethel Barto and Bro. James Blake; Bro. David G. Lundquist and Sr. Geneva Sterrett, and Bro. Harry D. Snyder and Miss Mary E. Hensley. Bro. Ralph Y. Hammer was baptized by Elder W. H. Garrett, and was confirmed by Elders Elvin and Bullard.

On Christmas, the morning prayer meeting was well attended and the Sunday school met as follows: the primary department in the basement, intermediates in the hall, and these had their special Christmas programs during the regular hour of Sunday school. At 11 o'clock Elder Joseph Luff preached from 2 Corinthians 9: 8, and during an excellent sermon gave an account of his experiences in Salt Lake City, also delivering a beautiful poem at the close. In the evening the seniors and juniors gave a lovely cantata entitled, "Bethlehem," the chorus parts being in charge of Sr. A. Anderson. Miss Dru Messenger displayed in her reading much historic talent, and the solos were all excellent, including also the instrumental numbers.

The Saints had been called to attend two funerals before the close of the year, one being that of our beloved, aged brother, Josiah Curtis, who at the close of a calm yet useful life fell asleep in Jesus on the 28th of December, and also some of the elders and several of the laity met at the residence of our dear Brother Joseph on the 27th to pay a loving tribute at the obsequies of a kindly neighbor and esteemed citizen, Mr. James B. Forbis, who passed away in his ninety-third year, leaving an estate of \$125,000. A few days before his death he told Sr. P. Peterson that he had found the Saints honorable in their dealings.

Many of the brethren, also, are not without honor otherwise, walking side by side with the city fathers and prominent business men of this growing city. Among them we note our beloved Pres. F. M. Smith, who by invitation attended the Commercial Club annual dinner on the 29th, at which he gave a well appreciated talk on Civic Improvement, accompanied with stereopticon views.

"The year that lies ahead may bring
Successes that you long have sought,
Or leave you sadly wondering
Why all your efforts come to naught.

To fail, will be your own affair
The world will gain, if you succeed."

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

SOUTHERN NEBRASKA.—District convened with the Eustis Branch, at Eustis, Nebraska, January 15 and 16, 1911. At 10 a. m. the conference assembled and spent the time in prayer and testimony, Brn. G. W. Johnson and C. E. Blodgett in charge. At 11 a. m., after the usual form of opening the service, Elder Paul M. Hanson, district president, was chosen to preside over the conference; Sr. Edith Trask, secretary; Sr. Emma Croft chorister, empowered to choose the organist. The preaching of the conference was by W. M. Self, Paul M. Hanson, and C. E. Blodgett. At 10 a. m. January 16, assembled for business, Paul M. Hanson in the chair. Elder Walter M. Self was chosen to assist in presiding over the conference. The committee on credentials, consisting of M. E. Johnson and W. M. Self, was appointed. Ministerial reports were read as follows: Seventy, W. M. Self, Paul M. Hanson, C. H. Porter. Elders, James Huff, Samuel Broliar, G. W. Johnson, W. E. Grubb, II, A. Higgins, and C. E. Blodgett. Priest Gottlieb Keller. Deacon Charles Nichols. Statistical reports from the following branches read: Blue River, Nebraska City, Fairfield, Eustis and

Franklin. The Bishop's agent's report was read and on motion was received, and a committee on auditing was appointed, consisting of W. J. Johnson and C. E. Blodgett. The following officers were elected for the district: President, Paul M. Hanson; secretary, H. A. Higgins. Elder C. H. Porter was sustained as Bishop's agent. A statement of expense was read by the secretary and on motion was allowed. Delegates to General Conference were chosen as follows: Paul M. Hanson, W. M. Self, C. H. Porter, J. R. Sutton, A. D. Collins, G. W. Johnson, C. E. Blodgett, Sr. Hallie Nichols, Della Spear, Amy Parr, Ruby Faunce, M. Dunlavy, Margaret Orr, Bro. G. Keller, H. A. Higgins, Charles Nichols, Samuel Broliar, Wilber Savage, Sr. G. Keller, G. W. Johnson, Henrietta Keller, Bro. Earl Robertson, Sr. Alma Anderson, and James Croft. The delegates present at the General Conference were empowered to cast full delegate vote and, in case of a division, a majority and minority vote. The committee on auditing reported that they had examined the Bishop's agent's accounts, which included a period from January 1, 1910, to December 31, 1910, and found the records to be correct. The report was adopted. The place of the next conference: Fairfield, Nebraska. A notice of motion was ordered to the effect that the branches be advised that the question of holding our business session of the conferences on Saturday rather than the present system, which is Monday, would be moved and that the branches instruct their delegates relative to the question and instruct as to their wishes in the matter. The time of the next conference was left to the call of the president. After the reading of the minutes and their approval the conference adjourned as per previous resolution. H. A. Higgins, secretary.

SASKATCHEWAN.—District conference met with the Minnesota Branch, Vanscoy, Saskatchewan, December 31, 1910, and January 1, 1911. First session was opened by district president, T. J. Jordan. Organization of conference proceeded as follows: Elder T. J. Jordan, president; Elder Josh Dobson, vice-president; Elder J. R. Beckley, second vice-president; Mrs. Alvin Beckman, secretary; Elder H. J. Davison, assistant secretary; Miss Etta Beckman, organist; Mrs. S. Van Eaton, chorister; Brn. F. Rowe, Alvin Beckman, and Sr. Ed. Nun, auditing committee; Brn. Lewis Anderson and Roy Bowerman, janitors and ushers; Elders S. W. Tomlinson, J. L. Mortimer, and E. E. Williams, administering committee; Elder H. J. Davison, press committee; Srs. Ed. Nun, S. Van Eaton, and Brn. Ed. Anderson, Thomas Smith, and Fred Rowe a committee to choose speakers and set hours for preaching. Ministry reports: District presidency, Josh Dobson, J. R. Beckley, and T. J. Jordan; Branch presidents, J. A. Beckman, E. E. Williams, and Ed. Anderson; branch priests, Lewis Anderson; deacons, Brethren Scott and Thomas Smith. Motion prevailed that we request all district officers to make written reports to district conferences. Seating of tent committee gave verbal report through H. J. Davison, but nothing had been done. Committee on preaching services reported and was referred back for possible alterations. Branch reports adopted as follows: Ribstone, last report 43, present number 47; Minnesota, last report 48, present 51; Zion's Hill, last 15, present number 22; Disley, last 31, present 55; Betland, last 21, present 22; Bon Accord, last 22, present 22; Iowa, last 37, present 41; Weyburn, last 67, present 66; Edgerton, 19; Sunnyvale, 19. Some of the brethren had been ordained, but had not received license through failure to report. Motion prevailed that district president investigate the matter and if necessary grant to Bro. J. R. Neill his license. District treasurer's report was read, referred to auditors, and found correct. By motion, the treasurer was requested to hereafter report in writing and if unable to attend, it be sent to district secretary. Bishop's agent's report was read, referred to auditing committee and found correct. District secretary's bill of expenses was read, referred to auditors, found correct and ordered paid. "Resolved, That inasmuch as the order passed at the Ribstone conference of 1909, on the matter of tobacco using, has not been acted upon; this conference declare it null and void and in place of it adopts the following: That the district regrets the use of tobacco by any of its members, and we look with disfavor upon any of the priesthood being appointed to office who are so addicted." Motion prevailed that the presidency of the district and the secretary examine the books in the matter of the division line between Manitoba and Saskatchewan districts, and they be authorized to correct the same if there is any mistake. Motion prevailed that the Saskatoon Branch be disorganized and that the district president and secretary be authorized to grant

letters of removal to all members of said branch. In the matter of the division of the Saskatchewan District, motion prevailed that we still consider the question, but that the time for division is not quite ripe and that the matter be left in the hands of the minister in charge and district president. Invitations were extended from Ribstone and Sedley as the place for holding the next district semiannual conference. Voting resulted in Sedley being chosen. Auditors' report was read, and approved. Motion prevailed that this district send Elder T. J. Jordan to the next General Conference as a delegate, with expenses paid. The following motions prevailed: That the presidency of the district with the delegate appointed to General Conference be appointed to draft a petition to the Twelve requesting them to send at least ten missionaries to the Saskatchewan District next year. That the executive of the district take such steps as they deem advisable to raise funds for delegate's expenses. That all delegates appointed by this body be expected to give a written report to be read at the two following district conferences. That the delegates sent by the Religio and Sunday school also be put on our list of delegates. That a vote of thanks be given to the Minnesota Branch for all they have done to make this conference a success. (Carried by hearty hand clapping.) That Elder J. A. Beckman be appointed to solicit subscriptions to the *Sunday World*, subscriptions to be forwarded to Bishop R. C. Evans. That the time for next district conference be left in the hands of the presidency. That Brethren Mortimer, Davison, and Rowe be put on the committee relative to the tent to investigate the condition of tent and report to presidency of the district. That the matter of ordaining Brother Rowe be referred to the branch of which he is a member, they to report to the presidency of the district. That we accept the covers and all loose leaves of the district record books that have not been used and reject whatever is useless, instructing the secretary to order new leaves and fill out the records. That the expenses of the missionaries attending this conference be paid to their respective fields of labor out of district funds. At 3.30 Saturday, there was preaching by Elder E. E. Williams, assisted by Bro. Lewis Anderson. At 6.30, Elder S. W. Tomlinson preached, assisted by Elder Josh Dobson. At 7.30 there was an hour given to the Religio and Sunday school for an interesting and profitable program. Sunday services: Prayer meeting at 9.15 a. m., in charge of Elders H. J. Davison, S. W. Tomlinson, and William McIntosh. Preaching at 11 a. m., by Elder J. A. Beckman, assisted by Bro. Fred A. Rowe. Preaching at 2.30 p. m., by Elder J. R. Beckley, assisted by Elder Ed. Anderson. Preaching at 6.30 p. m., by T. J. Jordan and J. L. Mortimer, assisted by H. J. Davison. Total collections taken up at this conference amounted to \$27.20. Mrs. Alvin Beckman, district secretary.

Convention Minutes.

FAR WEST.—District convention met at Stewartville, Missouri, January 14, 1911, at 10.30 a. m. There being no officers present, Bro. J. S. Andes, of Cameron, Missouri, acted as superintendent, and Sr. Violet Wilke was appointed to act as secretary pro tem. All reports were read and acted upon. District officers were elected as follows: Superintendent, Sr. Hugh Cochran; assistant superintendent, Bro. J. S. Andes; secretary, Sr. Violet Wilke; superintendent of home department, Sr. Emma Lewis; treasurer, Bro. G. W. Mauzey; member of library board, Sr. Carrie Lewis. Delegates to General Convention were appointed. Bro. Jesse Roberts and Charles Harpe gave us a talk on Sunday school work. Interesting programs were rendered, and all seemed to enjoy themselves. A short time was given to normal work on Sunday afternoon, conducted by Sr. Carrie Lewis. Adjourned to meet at Saint Joseph, Missouri, First Branch, July, 1911. Miss Violet Wilke, secretary, 420 North Seventeenth street, Saint Joseph, Missouri.

NORTHWESTERN ILLINOIS.—District Sunday school association convened at Chicago, Illinois, January 20, 1911, at 2.30 p. m. The general routine of business was transacted. Fifty delegates to General Conference were chosen. (Send your list to general secretary, D. J. Krahl, 724 South Chrysler street, Independence, Missouri.) The delegates were empowered to cast full vote of the district, and in case of division a majority and minority vote. Officers for the district were elected as follows: Sr. F. M. Cooper, superintendent; Lester Wildermuth, assistant superintendent; LaJune Howard, secretary; Glenn Fairbanks, home department superintendent; LaJune Howard, treasurer; Blanche Fairbanks, member of library board. Delegates were instructed to petition General

Convention to have first primary lessons conform with the other grades of the *Quarterly*. Adjourned, leaving time and place of next meeting with the superintendent, and to be published. LaJune Howard, secretary.

NORTHEASTERN ILLINOIS.—Religio convention met January 20, 1911, at Chicago, Illinois. Reports of the officers, also local reports, were read and accepted. Several interesting talks and suggestions on how to encourage the Religian and especially the young in attending and taking part in the Religio were given. The following were elected as delegates to the General Convention: Bro. and Sr. Fred Bone, Sr. Blanche Fairbanks, Bro. Glenn Fairbanks, Bro. Vernon Reese, Bro. William Reese, Bro. J. A. Tanner, Bro. Joseph Blakely, Sr. Alice C. Schwartz, Sr. Grace Johnson, Bro. Chris Hartshorn, Sr. Helen Robinson, Sr. Pearl Hartshorn, and Bro. John Harris. Adjourned to meet Friday, at 10 a. m., preceding next conference. Blanche Fairbanks, district secretary.

Conference Notices.

The Kirtland district conference will meet at Cleveland, Ohio, church at 10 a. m. on Saturday, the 25th of February. Other meetings arranged at conference. The church is on Wade Park avenue and Seventy-first street. Visitors should take Wade Park avenue car at the square. Church dedication will take place during conference. Elder R. C. Russell and others of the ministry are expected to be present. T. U. Thomas, district president.

Conference of Alabama District will meet with the Lone Star Branch on Saturday, February 18, 1911, at 10 a. m. Branches please report; missionaries attend if possible. J. R. Harper, district president.

The Ohio district conference will convene at the G. A. R. Hall, North High and Hudson streets, Columbus, Ohio, on the second Saturday and Sunday in March, 1911. To reach hall take north bound High street car at Union station and get off at Hudson street. Send all reports and communications to the conference to D. R. Winn, district secretary, 82 East Northwood avenue, Columbus, Ohio, as soon as possible. Every branch in the district is expected to send in a statistical report, and also a report of the work done by their officers. Those holding the priesthood, and not branch officers, shall report direct to the district president or secretary. This is required by district resolution, and it must be complied with. A good attendance is desired from every branch in the district.

Conference of the Eastern Oklahoma District will meet with the Wilburton Branch, February 11, 1911, at 10 a. m. Branches are requested to have their reports in on time. D. O. Harder, secretary.

The district conference will convene at the Coldwater schoolhouse, Coldwater Branch, near Botts, Florida, on Saturday, February 11, 1911, 10 a. m. All are invited. Let us have a report from each branch. E. N. McCall, secretary.

Convention Notices.

The Religio convention of the Little Sioux District convenes at Moorhead, Iowa, Thursday evening, February 2, 1911, in joint prayer service with the Sunday school association. Mrs. Perry Mann, secretary.

The district convention of Zion's Religio-Literary Society of Pottawattamie District will convene at Underwood, Iowa, February 10, at 2 o'clock p. m. It is earnestly requested that as many members as possible be present at this convention. G. J. Harding, district president.

The Northern California Sunday school association will convene at Sacramento, California, on February 24, 1911, at 2 p. m. The church is located on corner of K. and Twenty-fourth streets. The election of officers will be the main feature of the convention. All secretaries of local schools please report and send your credentials to the district secretary. Mrs. L. Day, 1124 Gough street, San Francisco.

The Sunday school convention of the Winnipeg District, previously announced for February 11, 1911, has been changed to Friday, February 17, at 2 p. m., at same place: Saints' church, Winnipeg, Manitoba. Estella Hayward, district secretary, 736 Simcoe street, Winnipeg.

The Fremont district Sunday school and Religio workers will meet in joint convention on Thursday evening, February 9, 1911, and continue over Friday, February 10. We would like to see a good delegation present from all the locals in the district. C. W. Forney, district superintendent.

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The Central Oklahoma district Religio convention will meet at Holdenville, Oklahoma, Friday, March 3, 1911. J. E. Hughes, district president.

The Central Oklahoma district Sunday school convention will meet at Holdenville, Oklahoma, Friday, March 3, 1911. A. M. McGeorge, district president.

The Idaho district Sunday school association will meet at Boise, Idaho, February 10, 1911, at 2 o'clock p. m. Millie Gilmore, secretary.

Pottawattamie Take Notice.

In order to enable Elder J. W. Wight to be in attendance at the next district conference, the presidency, after conferring with other authorities, have postponed the sitting of the next conference from February 11 to February 25, 1911.

J. CHAS. JENSEN, Secretary.

Notice.

The address of the Bishop's agent at Des Moines, Iowa, W. Christy, Rooms 233, 234 Commercial Building, Des Moines, Iowa. Phone Walnut 1741. All moneys should be sent in money order on Des Moines or by bank draft. 5-2t

Religio Workers, and All Saints of the Portland District: Please take notice that at the conclusion of the afternoon session of the district Sunday school convention, to be held in Portland, Oregon, February 24, 1911, there will be a meeting to complete the organization of a district Religio association. This is important business and we trust will receive the attention of all. The time specified above is kindly granted to us by district Sunday school superintendent.

L. B. SHIPPY, Temporary Secretary.

VANCOUVER, WASHINGTON, 400 Fifteenth street E.

A Request.

Will all Saints who now reside in Saskatchewan and Alberta, who are not members of any branch in either of these provinces, kindly write to me, giving full name and address; also names of any others whom they may know. We are very anxious to become acquainted with all the Saints in this district. Please do it now and confer a great favor on your coworker and the district in general.

T. J. JORDAN, District President.

SEDLAY, SASKATCHEWAN, Box 12.

Special Notice.

To the Ministry, both General and Local; Greeting: To any and all of the above living in Iowa, Nebraska, either of the Dakotas, Wisconsin, Michigan, Minnesota, northern Illinois or Indiana, you are requested to report promptly not later than the first day of March.

Some three of the general ministry held up my report to the Presidency this time until the middle of January. O. H. Bailey, J. A. Carpenter, and Alonzo Whiting are the three.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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

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

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter.

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

Make an extra effort this time, brethren, to send to me, Lamoni, Iowa, not later than the first day of March.

The local brethren are requested to send to me the number of sermons preached, number of baptisms, confirmations, ordinations, children blessed, and organizations of districts, branches, Sunday schools, and Religios from March 1, 1910, to March 1, 1911. This is a request, with the hope that every local man will heed it so that we may have a complete record of what has been done in the mission to report to General Conference. J. W. WIGHT.

OMAHA, NEBRASKA, January 23, 1911.

Died.

SHEPARDSON.—Amanda J. Shepardson died at Tabor, Iowa, December 26, 1910, aged 71 years and 3 months. She was born in Virginia; came to Iowa with her husband, Isaac A. Hardy, during the civil war. Brother and Sister Hardy united with the church many years ago, and continued in the faith. The year after the death of her husband, in 1896, she was united in marriage to Bro. Joseph Shepardson, who also passed on several years ago. Services conducted at the Tabor Baptist church by Charles Fry. Six children, 28 grandchildren, and 12 great-grandchildren hold her in precious remembrance.

CHUTE.—Flora J. Chute was born at Leister, New York, March 4, 1843. Died at San Francisco, California, January 2, 1911. Baptized October 5, 1838, at Saint Louis, Missouri, by Elder R. Etzenhouser. Was a member of the San Francisco Branch and died with the hope of a glorious resurrection. She leaves one son and two grandsons. Funeral sermon by Elder Charles A. Parkin. Her remains were cremated at Piedmont, January 4, 1911.

SLOAN.—Mrs. Jane Sloan. Born November 10, 1828, in Wayne County, Kentucky. Died near Cameron, Missouri, January 17, 1911. She united with the Baptist Church when in girlhood days. Married to Mr. Matthew Sloan in 1848. He died in 1893. Three children, nineteen grandchildren, twenty-three great-grandchildren, and one great-great-grandchild are left to mourn. She heard the latter day message in her old age and was favorably impressed. By her request she was laid to rest in the Saints' Cemetery, Delano Branch, near Cameron, Missouri. Services in charge of Bro. Ben Constance, sermon by William Lewis. Grandma is gone, but there is much to her credit, for she was one of the honorable daughters of earth.

China's famine is spreading. The latest cable advices from Peking state that a thousand people are dying daily of starvation and famine fever in the three afflicted provinces. There is every likelihood that conditions will become worse during the next three months. The imperial government, although doing its best to help the sufferers, finds itself, as in the last famine, unable to halt the migrating multitudes in the flooded sections from which they are flocking to the cities, leaving lines of dead strewn along the highways. Relief committees at Shanghai and Chinkiang are doing good work, but with very limited means.—The Christian Herald.

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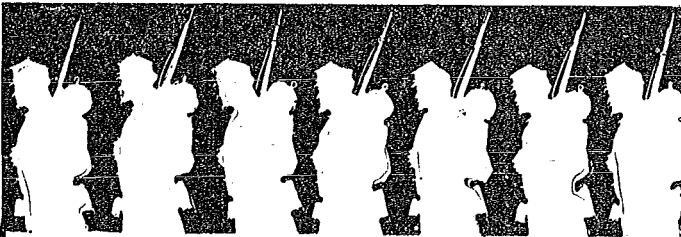
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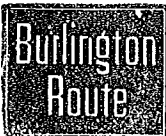
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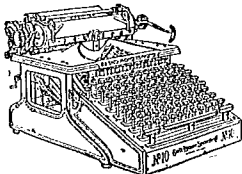


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THE SAINTS' HERALD

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, FEBRUARY 8, 1911

NUMBER 6

Editorial

THE VALUE OF CHRISTIAN LOVE.

Many city churches are made up of people who do not even know one another, and who do not want to know one another. Too many village churches are composed of people who know one another, and are sorry that they do.—Charles E. Russell, Pastor Broadway Tabernacle, New York City, before Divinity School, Yale University.

All churches to which the above statements apply will find in them one answer to the question, so oft repeated, "Why don't men come to church?"

Men can find indifference, animosity, war, in almost any construction gang, department store, counting room, or factory. When they enter the quiet sanctity of the church and mingle with men and women who profess to be followers of Christ they expect to find these men and women on a higher plane, where Christian affection is vital, spontaneous, lasting.

Christ said, "By this shall all men know that ye are my disciples, if ye have love one to another." Men feel instinctively that the converse is true, and they conclude that men and women who do not love one another are not disciples. The fact that they have built a church building and have a pastor can not make them disciples. Pipe organs, paid choirs, stained glass windows, postludes, preludes, solos, anthems, oratorios, offerings, prayers, rituals, readings, sermons, professions can not make them disciples.

We hold that the man who feels this way is right, because in modern revelation the Lord has said, "Be one; and if ye are not one, ye are not mine."—Doctrine and Covenants 38: 6.

The great importance of love justifies its prominent place in Christian theology. There can be no regeneration of the individual without Christian love; and without regenerated individuals there can be no regenerated community. Repentance, baptism, the reception of the Holy Ghost may bring to one a remission of sins and win for him membership in the church. This is only the beginning. If he continues faithful the Holy Spirit will educate him in the way of love, for one of the fruits of the Spirit is love. But if he harks back to the things of the world and permits selfishness to rule his heart,

the Spirit departs and his membership will soon become merely nominal. Such a man Christ rejects and declares that he is none of his. He becomes in fact a dead branch that in the event of a failure of all effort to incite to revival, waits but the sharp knife of formal excommunication.

At present the church courts can take cognizance of unchristianlike conduct only; but Christ recognizes unchristianlike mental and spiritual habits and withdraws his Spirit, which is often the initial process in the work of rejection and excommunication; and unchristianlike attitude of mind and condition of heart soon manifest themselves in conduct so that church officials are in due time enabled to sense the situation and administer such remedy as justice tempered with mercy shall direct.

No man who has not Christian love can permanently cooperate with the brotherhood. The reason is obvious: He does not work for others; he works for himself alone. Christian cooperation means that all shall work together for the good of all; that every man shall seek to conserve the interests of his brethren, thus securing the surest conservation of his own interests, in a strong brotherhood wherein all are for him and no man's hand against him. A man who can not cooperate with the brotherhood will sooner or later revert to the world, where there is opportunity for the employment of his natural propensities in the strife and brutal competition that prevail in the world, and so far as we know will continue until Christ himself shall come to reign over the peaceably inclined who cherish good will toward men, and in his own due time restrain by methods of his own selection those who are turbulent and hateful.

Realizing these facts full well, the ancient apostles, Peter, Paul, and John, constantly urged the saints to cherish, feed, and enlarge the divine flame of love. John made it the test of life, and declared, "We know that we have passed from death unto life, because we love the brethren."

There is an old tradition, having the merit of probability, that when John was very old and unable to walk, the young men would carry him in and place him in a chair before the congregation, and he would

repeat his one injunction, "Little children, love one another."

There is work to-day for preachers of the type of John. His injunction might be made the basis of many sermons and the mainspring of many kind deeds. We honor and admire powerful preachers, logical preachers, sound doctrinal preachers; but we must also have our preachers of love, those who can stir the heart and rouse dormant affections. Such men do the work of Christ. The man who sets himself the task to knit the hearts of men together is doing God's will. He may find it slow and arduous work, for one has written: "Not until a minister tries to build a brotherhood does he realize how unsocial human nature is, how narrow and how cold."

Men are naturally gregarious. Some force draws them together. The recluse is the rare exception. What force impels them to congregate we can dimly divine; perhaps it is the unguessed inner premonition of the coming brotherhood. But when they come together, in answer to that drawing, friction develops at many points of contact and it is discovered how narrow and how petty human nature can be.

The inception of Christian love may be among two or more individuals; but its dominion need not be limited. It may include a community, or even a nation, if ever a nation shall be established that is indeed a brotherhood.

In a speech before the House of Representatives, Washington, District of Columbia, on the occasion of the Lincoln Centennial, February 12, 1909, Representative Nye said:

Love as a basis of state has never yet been tried. Statesmen have not advocated it; no one has dared to trust it; but the time will come when we will see, or our children or children's children will see that this is the one potent and omnipotent force of all the universe.

Such is the dream that may some day become real; a nation founded on love great enough to dispense with force. But at present we must deal with individuals. Let no man dream of evangelizing a nation or a state until he has evangelized his own heart, and can love his brother, and live at peace with his neighbor, and work in harmony with the man at his side.

If we are disciples, we must show that fact by our mutual love. A congregation composed of men and women who do not know each other and prefer to remain strangers, or of those who know each other and are sorry that they do, is no part of the body of Christ. Its every profession of faith is a libel on his name and memory.

ELBERT A. SMITH.

NOTICE OF AMENDMENT.

Notice is hereby given that at the General Conference convening at Lamoni, Iowa, April 6, 1911, there will be introduced a resolution to amend chapter 15, paragraph 170, page 105, of Rules of Order and Debate, as follows:

Resolved, That chapter 15, paragraph 170, page 105, of Rules of Order and Debate be, and is hereby amended by striking out the words "*preside over the branch in 'the city of the Stake'* or seat of organization"; so that said paragraph hereafter shall read: "The duties of the stake presidency are to have immediate charge and oversight of the general spiritual work in the stake, subject to the advice and direction of the general church officers, who have general control of the work everywhere by virtue of their office, or special appointment; and look after the welfare and discipline of the members within the confines of the Stake."

ROBERT WINNING.

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NOTES AND COMMENTS.

Iowa Methodists are making a strong effort to bring the Methodist General Conference to Des Moines, for 1912.

According to a late census in China, the population is very close to 439,214,000. This is considered more reliable than any former count.

In reference to Independence branch news in last issue, we are informed that the Forbis obsequies were held at the Forbis residence, and not at Brother Joseph's as stated. The copy was not clear on this point, hence the mistake. Through a typographical error, Sr. Dru Messenger is said to have displayed "historic" talent; it should have read "histrionic." The name of J. H. Logman, should have read, Logeman.

J. F. Mintun, of Des Moines, Iowa, has been quite successful in reaching the public through the press. We notice that he has an article in the *Register and Leader* for January 30, and one in the *Daily News* for January 27, both in defense of the character of Joseph Smith, and the work that he founded, and in reply to misstatements contained in recent magazine articles. *The Arapaho Bee*, of Arapaho, Oklahoma, for January 27, contains a column article by Elder W. R. Smith in defense of the idea of continued revelation.

Along with the gaunt specter of famine in China, comes the terrible plague. It promises to be the "most virulent epidemic in the world's history." It has gripped the northern provinces of Chihli and Shantung, which have a population of over fifty

millions. The missionary hospitals and dispensaries are said to be the only hope of combating the scourge, as they far outnumber the doctors employed by the Chinese Government.

Ray Stannard Baker has remarked that physicians are beginning to find out that man has a soul, while ministers of religion are finding out that man has a body. This is especially so in the work of those foreign missionaries who take up work in Asia, Africa, India, and the Islands. Nowhere is the knowledge of medicine and surgery so necessary to the missionary as in those benighted countries having a congested population.

Speaking of the appointment and departure of Miss Edith Davis as a missionary to northern China, under the American Board of Missions, the *Des Moines Capital*, Iowa, says: "The world has too little appreciation of the sublime heroism involved in the life which is dedicated to foreign missionary service. And one of the most beautiful phases of it all is that the missionary takes up the work with the utmost naturalness, asking or expecting no credit whatever, content with an approving conscience and the assurance of heaven's benediction. . . .

"The man or woman who sneers at the cause of foreign missions has a singularly narrow view of life. It is not of record that a missionary ever gave up the work because of becoming tired of it. To be an instrumentality in the hands of divinity in leading mortals out of darkness into light seems to bring a joy beyond anything which this world could possibly give."

W. G. Roberts, of Anti-Mormon fame, appears in the *Octographic Review* published at Indianapolis, Indiana, for January 10, in an article entitled "Mormonism exploded." He professes to refute the claim that Robert Fowler, of Philadelphia, was healed, as testified to by his father in SAINTS' HERALD for July 6, 1910.

Roberts wrote to the Director of Public Safety of Philadelphia, and that individual said he knew nothing about the case excepting that Robert Fowler was treated at the Episcopal Hospital. He also wrote Dr. W. R. Brown, one of the physicians of the hospital, asking certain questions of the case, and Dr. Brown replied that the questions were ridiculous, and that he would not answer them, so that Roberts' much wanted evidence consists of two letters, one from an individual who did not know anything about the case, and another from an individual who will not say anything about it. Now, on this evidence he proceeds to build an article quite in harmony with the evidence he has produced.

One of our exchanges remarks that there are some selfish and slothful people in the world who get it into their heads that the world owes them something because in pity it has helped them in times of dire distress and hard luck. "The world owes no man a living, but every man owes the world an honest effort to get one," if he is able, of course. The wisest and most lasting benevolence is that which not only gives emergency aid, but works also on the policy of *helping others to help themselves*. Such is one of the main ideas of the Order of Enoch, if we mistake not. The churches of men have been treating social and economic *symptoms* long enough, making of the poor mere "hangers on" who finally lose independence of character. The community also loses useful citizens. Let the church of God arise to the occasion and advance beyond the treatment of symptoms to causes. Had the churches in the world been occupying as they should, there would have been no need for so many fraternity and other orders and lodges which have been forced to band themselves together to secure the practical temporal brotherhood features so woefully lacking in modern religion.

The *American Issue* says: "Reading rooms, libraries, and homes are all interested in clean literature. It is dangerous to boys and young men to place in their hands newspapers and magazines in which are displayed whisky and beer advertisements. Many such periodicals are little more than barkers for certain brands of intoxicants. The number of papers and magazines which have cut out liquor advertisements is growing fast and it is possible to secure the best publications, especially magazines, without being insulted by having such advertisements confront you. The following well known magazines do not advertise liquors. If we have missed any we will be glad to give them honorable mention:

All Story, American Boy, American Magazine, American Review of Reviews, Arena, Argosy, Century, Circle, Collier's, Country Life in America, Current Literature, Delineator, Designer, Everybody's Magazine, Garden Magazine, Good House Keeping, Housekeeper, Housewife, Ladies' Home Journal, Ladies' World, Literary Digest, Living Age, McClure's Magazine, Modern Priscilla, Munsey's Magazine, New Idea Woman's Magazine, New England Magazine, Ocean, Outlook, Railroad Men's Magazine, Saturday Evening Post, Scrap Book, St. Nicholas, Suburban Life, Success Magazine, Uncle Remus' Magazine, Woman's Home Companion, Woman's Magazine, World To-day, and Youth's Companion."

We take pleasure in adding to the above list, THE SAINTS' HERALD, *Autumn Leaves, Zion's Ensign*, and others of our publications that have always been on the list of "clean literature."

Where do *you* stand on this live question? Here are some pertinent questions from *The American Issue*:

Would you want to die in the saloon?

Would you want to see your mother in the saloon?

Would you want to meet your wife in the saloon?

Would you want your daughter to frequent the saloon?

Would you admit the saloon keeper into your home as your social equal?

Would you advise your son to spend his leisure time in the saloon?

Would you want a saloon operated next door to your home?

Would you point to the saloon as one of the good institutions of your town?

Would you be shocked to see your minister enter the saloon?

Would you make companions of those who hang out at the saloon?

Would you place the saloon on the same equality with the grocery, the dry goods store, and the meat market?

Would you consider it an honor to be known as a saloon patron?

Would it add to your standing in your town to be known as a saloon sympathizer?

If you answer these questions in the affirmative there is no reason why you do not oppose the saloon.

If you answer them in the negative, then as a good citizen you should join the forces moving forward to the abolition of the saloon.

Hymns and Poems

Selected and Original

A Mother's Prayer.

Holy Bible, book divine,
Priceless treasure given thee;
Let its words thy heart enshrine,
Guiding star through life to be,
Give thy heart to God alone,
Still he claims thee for his own.

Holy Bible, gift from mother,
Read its pages o'er and o'er;
Word of God there is no other,
That can guide thee to that shore
Where bright angels waiting stand
To lead thee to that heavenly land.

Holy Bible, may its teachings,
Stay thy hand from every ill,
May its guiding counsels ever
Help thee do thy Master's will,
Help all evil deeds to shun
Till thy work on earth is done.

When at last thy brow is moistened,
With the touch of death's cold dew,
Let this thought that dark hour brighten,
Mother's Bible led me through.
Led me through to heaven, my home,
Robbing death of all its gloom.

SR. OLIVE L. CHRISSINGER.

A Blessing.

God has a blessing for each one,
A blessing thus in store,
If we his blessed law would keep
And learn to love him more.

The prophets and apostles
And the patriarchs of old,
Have thus in their writings
Of these blessings thus foretold.

Oh, may we learn his word each day,
With more earnestness of heart,
To guide us to that happy home,
That place called Paradise.

Oh, may our prayers be not in vain,
Oh, may we that perfect love obtain
That leads us to that peaceful rest
Which Christ alone can give.

Oh, may we speak some gentle words
To cheer some poor, aching heart,
Those words of love that you express
May lead them to eternal rest.

WM. W. ARMSTRONG.

A Successful Year.

Hail the bright and happy new year,
Hopes of joys to come.
Singing praise to Christ our Savior
Will our work be done.

Praying that his love may enter
Each and every heart;
On his words our minds we'll center
Wisdom to impart.

Let us by the strength he gives us
Better try to be;
Keeping all of his commandments,
Peace and love we'll see.

May we seek to spread the gospel
Wherever we may be;
Some poor, honest hearted pilgrim
Perhaps its truth may see.

Then if we try our best to follow
In the steps Christ trod,
Praying ever for his Spirit,
Give our hearts to God;

Doing well each task before us,
Though hard it is and drear;
Not complaining of the burden,
Success will crown the year.

MRS. IRENE FRISHKORN.

13343 COMMERCIAL AVENUE, HEGEWISCH, ILLINOIS.

Original Articles

UNITY, COOPERATION, AND EQUALITY.

BY COLUMBUS SCOTT.

II. COOPERATION.

What is cooperation? "The act of operating together to one end; joint operation; concurrent effort or labor; as, the cooperation of the combined powers, the cooperation of the understanding and the will."—Webster. Cooperative, "operating jointly to the same end." All the members of our human body cooperate to the well-being of our body and spirit, when the will and the understanding cooperate. Sometimes the will is good enough, but the understanding is unfruitful, with result the body is not benefited. Cooperation and competition can not work at the one time in the body, system, or institution without disorder, and final destruction. One is the exact opposite of the other. "God is not the author of confusion." Sun, moon, planets, earth and stars cooperate in nature to the same end. When the unity ordained in nature is in the least disturbed in any of its parts, the purpose or end is detrimentally disturbed, and to just that extent fails. The different planets or bodies in nature do not all perform the same ordinances or offices; but that done by each, though differing in function, works for the subsistence of the whole unless it be hindered from harmonious operation with the whole, by an opposing object or influence.

The Father is not engaged in sending ministers to teach a contrariety of doctrines, to divide and distract men religiously while his son prays that "all who believe on" him, "through" the words taught by him through the testimony of his witnesses "may be one,"—one in belief, faith, and per consequence one in him, and in Spirit.

For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts (talents and their endowments,) differing according to the grace given us, whether prophecy . . . or ministry . . . teaching . . . exhortation.

He that hath talents to accumulate and give, or the ability to rule or govern, let all work, cooperate for *the good* of all the body, to the great end, the well being of the whole. Competition is war, cooperation is peace and development and growth in any one given body. Health and disease sometimes compete for the mastery in the same body or system. What is the result if competition continues? But that physical, mental, or spiritual diversity ordained of God to be carried out by the members of the one body never disturb the growth of the body or create schism.

Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the

same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.—1 Corinthians 12: 4-7.

To profit withal. Stop and study these words of Paul a while. Diversities of operations by the one Holy Spirit. Diversities of gifts,—endowments—by the one Holy Spirit. "Differences of administration, but the *same* Lord." But in all these diversified gifts, operations, and administrations there is complete, harmonious "cooperation" of spiritual and intellectual power to the development, prosperity of the one body of Christ. That body thus equipped, and fitly framed together, groweth unto an holy temple in the Lord. (Ephesians 2: 21, 22.) A competitive element or elements in this one body or temple thus "fitly framed together" would unavoidably produce "schism," inharmony, division.

The endowments of the members of the one body of Christ are designed to cooperate for the well being of the whole. Yet the body is not one member, but many, but "being many are one body: so also is Christ." "Is Christ divided?" Can anyone endowed with these gifts use them to get personal renown? Use them to build up self? To attain human greatness? Can anyone use a divine gift or office to operate against any other person? Should they be used to compete with others? (See Acts 8: 18-24.) Six verses,—but read and study them. Do not neglect it. You may not have thought how much there is in them. An endowment one would wish to buy one would be willing to sell. God must be glorified by these talents. His kingdom must be advanced. The salvation of souls in eternal glory is God's purpose in the existence of the church, and it includes priesthood offices and all spiritual gifts and endowments.

Note what disgrace, contempt, and folly has followed men in the history of the past, who have prostituted office and gift to selfish ends. (See Jude 11, also verse 14; 2 Kings 16; Acts 5: 1-10.) That consecrated with the blood of Christ can not be trifled with. (Ephesians 5: 25-27; Acts 2: 47.)

Does the church, the body of Christ, fitly framed together embrace the law relating to temporal things? Is the law of tithing, freewill offering, and consecration, with the purposes thereof as described in revelation, a plant of the gospel of Jesus Christ?

The use of means in order to accomplish the divine purpose in man's salvation is adapted to conditions existing on earth among men. This proposition no one will deny. Can the differing talents of men in calling and pursuit of means to finance church work be so adjusted as to cooperate in accomplishing the end sought,—the promulgation of the gospel, the care of the needy, and the building up of Zion? Cooperation is the mode of creating, organizing worlds, and in all engaged in by the Godhead, and

with them the angels of heaven cooperate. The laws of nature, so-called, ordained to sustain the worlds, in their relation and purposes all cooperate. The Holy Spirit in the salvation of man with diversities of gifts and office work cooperate. The quorums and councils of the church cooperate, although differing in administrations. Surely from all these facts, cooperation is right, is of heaven, surely all the members of the church ought to labor cooperatively, though they differ in calling, pursuit, and diversity in method and administration. The inspirational motive prompting all being the salvation of their fellow-man, and the building of Zion, the kingdom of God. A divergence of energy in this, as other great purposes, would result in competition and division. Division and rebellion are closely allied, and when allowed to operate bring disaster, anywhere and everywhere. All success in all varieties of effort is the result of cooperation. Competition always results in failure, somewhere to somebody. Competition in heaven was the result of covetousness, and brought disaster to some of the angels never yet retrieved. Satan coveted the glory rightly belonging to the Son for saving mankind, (Genesis 3:1-4.) and this covetousness of that glory, caused Satan to rebel and he was hurled out of heaven and into the regions of darkness.

Cooperation of God's people in righteousness in things temporal and spiritual is the only success of God's people in the last days. The ministry and the men of business of the church are to labor together in bringing about the great purposes of God now. Organization is found necessary by the Lord in the accomplishment of his work, (see Doctrine and Covenants 51) according to his law, (also 77:1). Can competition in business relations be a success in any organization, and not produce disorder and division? Answer who may. Diversity in unity can; competition never. But some one will say, is not competition a healthy stimulus to trade and prosperity in the United States Government? Is the Government in competition with itself? Where? How? What is the result when one business man or organization goes into competition with another man or organization? Does not one or the other go down and out of business if competition continues between them? How do you account for so many business wrecks in our country? Mismanagement, you say? But does individual mismanagement affect illy? Yes, if the mismanager be a leading officer. In that case the mismanagement may be the result of an effort to compete with some one in some given case. What are the results of the array of the Honorable Messrs. Ballinger, and Pinchot to the two men, for instance? But take a case in the divine government, where the competitors are supposed to be directed by the perfect law and the Holy Spirit. Then take the case of

any one organization of business competing within itself, among its own members, and have union prevail within itself.

Concurrent action, in any great enterprise, purpose, or end, is our only hope as the church of the living God. Each member must desire and labor for the good and well being of each and all the other members. Is not this true? Can this be done, and competition prevail?

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness? No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.—Matthew 6: 23, 24.

Can you cooperate with your brother in spiritual, religious matters, and compete with him in temporal things? How would that be and appear?

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matthew 7:12.) Shall I say: I am right in my enterprises and labor, it is therefore right if I enter into competition with my brother in business relation. My brother must suffer it; but if my brother goes in opposition to me, seeking to curtail the extent of my operations and limit my sales and market it is all wrong, can't you see? It is my right to devour him, but all wrong for him to do so to me! Oh, my little self! I am building up the kingdom. He is opposing me. I am loving my brother as myself; notwithstanding I am praying for him, I'll rout him out of business if I can. Thou hypocrite! Get that beam out of thine eye, then love thy brother, "nor do him any harm." "Love thy brother as thyself," is like, equal to, the first.

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SURPLUS PROPERTY AND STEWARDSHIPS.

BY E. L. KELLEY, PRESIDING BISHOP.

CHAPTER 7.

The principles which govern in determining surplus properties and stewardships are in such strict harmony in application that a clearer idea may be had of each by considering the two subjects in close comparison.

Of the questions under full canvass by the Saints to-day along financial lines, those seemingly foremost in interest and importance deal with surplus properties and stewardships.

1. What is surplus and how is it ascertained?

2. What is a stewardship and how is it determined?

The first considers our circumstances and deals with properties which we have, more than we have need. The second considers the circumstances of the Saints and determines what is lacking and what shall be done so that any who may lack shall be

supplied with what they need. Surplus properties and consecrations are by this divine order of adjustment made to meet the proper and necessary demands of the worthy and upright, bringing about the conditions of the true order of equality, wherein all are supplied, "Every man according to his wants and his needs, inasmuch as his wants are just."

In considering the questions the basis of settlement of any matter has always been the law of Christ. Many of the Saints, and many of the world, have their ideas and plans as to how the work of surplus and equality should be arranged. But our special views in the matter are often a hindrance rather than a help unless they strictly accord with the divine plan. The statement is quite clearly made in the law:

It is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way.—Doctrine and Covenants 101: 2.

Why should we specially interest ourselves with the theories and plans of the world, then?

Whatever criticisms may be offered showing that the steps proposed fall short of, that they are not in harmony with the revealed law, would be pertinent and must be welcomed; but wisdom demands, that objections, or views claiming that some other way would be better, should find their basis in the divine order, not simply in the imagination of would-be-wise individuals.

A simple but pointed article under the caption, "What can we spare of the holding?" published January, 1902, treats of surplus properties and there are so many things set out in it that all should consider, we have thought best to reproduce it here.

Following is the article:

WHAT CAN WE SPARE OF THE HOLDING?

Questions upon the term, "Surplus property," as used in the law, are presented by a number of the Saints who, properly enough, desire to study more fully the financial system of the church, revealed and known as tithes and offerings.

Various opinions also seem to be entertained relative to the effect and results of the administration of that part of the law referring to *surplus properties*, and naturally enough some of these seem to be quite fanciful and little in keeping with what the actual results are likely to be, as well as those that wisely conclude that whatever the step, if it be in keeping with the divine law, the results will be found blending in harmony and order with all that God ever has directed or ever will direct his people to perform.

The object of the administration of the law of Zion is not to limit or circumscribe men and women in their efforts and abilities for good, but rather to fortify and enlarge their powers; and any interpretation of the law which tends to supersede or set aside the individual responsibility and duty of the membership to God, the family, the church, and the state must be contrary to the revealed word.

In a proper and orderly arrangement of the kingdom of God men and women are charged with duty and made responsible in their lives according to their several abilities, and it ought not to be conjectured that this divine order will

not prevail wherever and under whatever conditions this kingdom is found.

In Zion and her stakes a proper stewardship and individual responsibility attaches to each member, as fully as in any other place, and the demand upon each equally pressing, to industriously improve every opportunity and devote the full powers of mind and body to the general good, answering for what he has and is, and not for what he has not.

The statement is hardly deniable in any sense, that in the building up of Zion and conserving her interests everyone who stands approved by the Master must devote thereto his greatest energies and abilities, all laboring according to their several abilities.

Proper individual enterprise, then, in business, education, invention, and art will not be interfered with by the church in its work, but rather stimulated and fostered, so that no person need hesitate to move out and do the best he can for fear the church, at some period, may step in and assume to do all the business itself, checking all enterprise and development, and essaying to answer to God for him for what he himself should render an account in his stewardship. Then as now there will exist the eternal decree, that God "will render to every man according as his works shall be," "for there is no respect of persons with God."

The nearer men and women get to God the more lively becomes their responsibility and duty to him, and in the full light of Zion there can certainly be no lessening of the divine claim upon each citizen for the free and full exercise of his faith and powers.

The administration of the law relating to surplus properties then will neither destroy the business of the people nor supersede the necessity of each one to do the best he can in his place and station; but it will place in the hands of the church sufficient means to enable it to perform its special work as the membership perform theirs; hence the purposes being set forth in the law, "for the building of mine house, and for the laying the foundation of Zion," etc.

The adjustment of the social order of Zion is outlined to be in giving to persons who do not have a stewardship such as is proper, rather than in taking away that which a man already has, and each when properly adjusted will be in proportion as he is willing and capable of successfully filling. Surplus property which is called for preparatory to such advanced conditions is that which can be spared by any person, and yet he be able to carry on his business or stewardship.

Men and women may readily determine what this is, and all that is demanded, if they will devotedly and prayerfully undertake it, and each is charged with this duty under the law and no one is so well qualified to pass upon the matter as the party himself and the bishop to whom he makes known all the conditions. The rule gives no place for the backbiter and mischievous whisperer, under a proper enforcement, to breed discord and division instead of oneness and harmony, for the inhabitants of Zion can not do these things and stand approved in their stewardships of whatever nature.

The duty of the Bishop comes in in making up the account when he is asked to give a certificate to the party showing that the surplus has been handed in; at that time he will have properly a full statement of the assets and liabilities of the member; for the provision is, that this shall be handed to the Bishop, and after he is properly informed, he will be able to pass upon the question of whether the offering is truly the surplus or not; and should he decide that it is not, this would end the matter until a decision is had after the matters have been properly presented to a high council of the stake, or the church. It is unfair and unbrotherly to presume that any brother or sister will try to evade the

law and keep back a part of that which they should render an account of to the Lord. The very highest inducement is held out, that could be thought of, to cause them to do right in giving, for it is to Christ and his work for which they are to bring a present, and in such cause none but the most covetous will ever hesitate to do all that he can to aid.

It has been asked that after the surplus has once been given and the party giving it goes on and accumulates more property will he have to stop and give the surplus again. The law plainly answers this. It reads: "Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord."—Doctrine and Covenants 106: 1.

The law is plain as to what shall follow; viz: the tithe order, which has been the rule the past twenty years in the church and which has ever, so far as history reveals, been the order when the gospel of the kingdom of God has been preached and administered;—the decrees of Jehovah are perpetuated, being eternal and true.

In order to ascertain what the surplus is it will only be necessary for each one to make an inventory of what he has and then see what he can do without and yet get along and perform his work.

It would not be a true rule to ask whether the difference could be used in the business. The extending of the business can be taken up later; but now the question is, What can be spared to aid a work in which each one is as much interested, or should be, as he is in making a success of the business or work in which he is personally engaged? *What can we spare of that which we have? How much of the savings in the bank; of the investment in business; of the land owned; of the amount allotted for family uses; of our live stock and implements; of grain and labor; of any unnecessary expenditures so often made?* And when we begin to enter the same up, whether it be much or little, remember that the Lord's rule is that, "To whom much is given much will be required, and to whom little is given little is required." *Whatever can be spared without permanent injury to the business or livelihood of the individual consecrating and setting the same apart, is surplus.* What can we spare of the holding?
E. L. KELLEY.

LAMONI, IOWA, January 18, 1902.

Passing now from considering the divine order of determining "surplus," or "What can be spared from the holding," we take up the question of adjustment in meeting the "just wants and needs" of those who lack. In the gospel provisions, it is presented under the illustrative terms of

STEWARD AND STEWARDSHIP.

a. A STEWARD.

1. A steward is one who is in immediate charge over, having control and oversight and consequently held to full responsibility. (Genesis 43: 16-19, and 44: 4.) Also a caretaker. (Matthew 20: 9; Luke 8: 3.)

2. One having care and oversight of a large prop-

erty, as an overseer. This may be an overseer over special work or of goods. (Luke 16: 1, 8.)

3. Also one who has special oversight and responsibility in administering and directing in the work and ordinances of the gospel, or of some department of gospel work.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required of stewards, that a man be found faithful.—1 Corinthians 4: 1, 2.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—1 Peter 4: 10.

In modern times example is given by the appointment of Joseph Simth, jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and William W. Phelps stewards over the revelations and commandments given to the church, and these parties were required or held to render an account of their stewardship, not only here but in the day of judgment.

Here the steward again is held responsible and it is to the work of those placed in special charge that we look for accuracy and may place confidence. This appointment was made in November, 1831.

These stewards were to be assisted from the revenue which came into their hands through this work, so far as required, but they were not limited to this assistance as a means of living, and if more came into their hands than was required, this had to be accounted for to the keeper of the storehouse. (Doctrine and Covenants 70: 1, 2, 3.)

The bishop was also instructed to furnish these same stewards, who had charge of the literary concerns of the church, assistance, and to aid them in their work and in their stewardships. (Doctrine and Covenants 72: 4.)

One placed in charge of special work in the church in financial matters is also a steward, a bishop.

For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.—Titus 1: 7-9.

b. A STEWARDSHIP.

The stewardship is the charge itself and should be sufficient to meet the ability and furnish occupation and fair income to the steward, that which will amply furnish him and also his family, or those under his charge. The income also to at least equal what would be a fair compensation for the work to be performed. "And the bishop also, shall receive his support, or a just remuneration for all his services, in the church."—Doctrine and Covenants 42: 19. By examining the paragraph it will be noticed that this equally applies to all other officers who

have been given a stewardship. "They are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop."—Ibid.

Again it is stated: "Every man should be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."—Doctrine and Covenants 42: 9. The statement in the paragraph in the language, "or that which he has received by consecration," refers to the giving of a stewardship to those who have not sufficient from the properties "consecrated," put into the hands of the bishop, for this purpose as set forth in paragraph 8 of the section.

The statement in paragraph 9, referring to the taking of testimonies concerning the consecration of properties, that they can not be taken from the church, refers to the properties turned over to the church for the poor and the needy; and not to the properties which some individual may have received by consecration, for a stewardship, or that which may have been set apart to him for this purpose.

The steward is to use the stewardship as his business and means of livelihood, and must deal honestly with others, and also render an account of his stewardship both in time and eternity.

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.—Doctrine and Covenants 42: 14.

See also Doctrine and Covenants 51: 2:

And let that which belongs to this people be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people to take the money, to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

This charge of honest and fair dealing in the stewardship with others is in strict harmony with the record in the Book of Mormon which states: "And they had all things common among them, every man dealing justly one with another."—Page 672, paragraph 1. There would indeed be commendation of a people who handled and dealt in the things which they possessed and were the stewards of, having full control and direction, and then under this free condition, "every man dealing justly, one with another"; but not much commendation for handling and dealing honestly in things which they could not use differently, if they wanted to do so. So the steward is to a degree necessarily a free man in his work.

As previously suggested, the stewardship referred to, so far as its benefits to the steward are concerned,

should at least equal what would be "a just remuneration for the services rendered under it." The statement reads:

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishop as counselors; in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned, or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services, in the church.—Doctrine and Covenants 42: 19.

It is not intended that the income from the stewardship should be so skimpy that the steward could just barely live; but a good, reasonable sum, fairly at least, in proportion to the work to be performed, or if in wages, "a just remuneration for all the services" rendered. In either case, the rule holds good that he may gain other talents according to the instruction of Jesus. (Matthew 25: 14-28.) Here the giving of stewardships is well represented by the illustration of the distribution of goods, by Jesus as follows:

"And to one he gave five talents; to another two, and to another one; to every one according to his several ability." This is true equality, to give to everyone according to his ability. To give to every man just alike, whether they are able to handle the work or discharge the duty or not is to dispense inequality, not equality; to hand out hardships and distress, instead of stewardships or help that will give relief, comfort, consolation and peace. The instruction to Bishop Partridge touching organization and the giving of stewardships is in perfect harmony with this. The language is,

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws, if otherwise, they will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land.—Doctrine and Covenants 51: 1.

Notice again that in case of transgression and expulsion a party has no claim on "that portion

which he has consecrated unto the bishop for the poor and the needy of the church"; but remember this is what the person has consecrated for the poor and needy, according to section 42: 8, where it defines the consecration to the church to be: "that which thou hast to impart unto them." The object of the law is the supplying of proper stewardships to those who lack, and extending to them opportunities to work, labor, and gain a livelihood.

The criticism that has been made then, that if all shall conform to the law and consecrate first as the law specifies, and as the Articles of the United Order of Enoch also state, to the church through the bishops before they unite with the Order of Enoch, that they will not have anything to help the Order of Enoch with, is not well taken.

The tendency and results of the administration of the law of Christ when done in the spirit and manner outlined in that law will always prove beneficial to those who are fulfilling the law, and bring reward and further ability to do, rather than to take away proper opportunities or lessen true ability to use one's talents. It is like the promise recorded in the fifteenth chapter of John, Every branch in me that beareth fruit he purgeth it that it may bring forth more fruit; and this giving of additional strength extends through all the work of the Master. The church will be in far better condition to carry on its work, and the Order of Enoch will be better equipped to perform its undertakings when the Saints fulfill the law of Christ as it is laid down in the books, than either can possibly be if we shall through little preferences try to help the one but disregard duty to the other. We have friends who follow the practice of sprinkling, just because it is their preference; but we tell them our preferences have nothing to do with the matter, it is Christ's law that must be honored. Why not be consistent, and practice what we preach?

In the organization of the church for its work and to meet these various conditions, in 1831, the statement was made, "For it must needs be that they are organized according to my law, if otherwise, they will be cut off; wherefore let my servant, Edward Partridge, and those whom he has chosen in whom I am well pleased, appoint unto this people their portion, every man according to his family, according to his circumstances and his wants and needs." This shows fully that if in our work we go according to the law there will be no trouble, but it is absolutely necessary that the law be fulfilled in our work, whether we can just see the immediate practical purpose in it or not. We have no promise at all unless we do the things that are stated in the law. In the past great injury has been done to the Lord's work because men claimed they were "living oracles" and did not have to go by the books;

but time has proven that when we are away from the books we are away from Christ. The call is, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

The stewards, whether over temporal things or over what are termed spiritual things, are in fact identical in the results of their working. The object of the stewardship is that an individual shall have an opportunity to labor and have sufficient to live upon and to work with in pursuing that labor. It is right for the apostle to say, "those who preach the gospel shall live of the gospel," as a minister is a steward in gospel work. It is right for those who labor in temporal matters that they shall have their stewardships in full proportion to their ability to labor, for the record permits each one to use the talents that God has given him; and not only this, but to improve upon these, as stated: "That every man may improve upon his talents, that every man may gain other talents, even an hundred fold"; thus showing that our heavenly Father desires men to occupy to the highest extent of their ability; but the new gains are to be turned into the Lord's storehouse, where it will help the Lord's work, instead of being selfishly held and used by the steward. This is clearly shown in the language of Jesus, where the party who had been given five talents came to reckon with his Lord; he renders the account and says, in effect, in doing so, "Here are other five talents that I have gained," which is in harmony with the thought contained in the later revelations, that the gained talents shall be turned over for the benefit of the work of the Lord, and for this he is commended.

The revelation, section 70, paragraph 3, reads as follows:

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

The stewardship is distinguished from the Common Property, the Storehouse, or the Common Treasury, in this: First, the Common Property or Treasury is supplied by the consecrations and offerings of the people.

The stewardships are supplied out of a person's own property, or where a party has nothing, by taking from this common property contained in the storehouse, or treasury, and supplying a stew-

ardship from the consecrations. (Doctrine and Covenants 42:9.) Second, the Common Property or Treasury may be drawn upon to aid or help maintain the stewardship, but the individuals having stewardships, render an account of the gains or net proceeds after honoring the law of tithes as set forth in the books, and this goes into the storehouse. One is property held for the common good, for which the church, or order, if it is in the benevolent association, is responsible and accountable for its proper use and application.

The other is an individual charge; and this individual owner or steward, is personally responsible and to be held accountable, both here and hereafter, for properly carrying it out and rendering a true account of the same. Luke 16:2; Matthew 25:19; Doctrine and Covenants 42:10-19; 70:2; 72:3; 82:2.

The stewardships are supplied, maintained, or aided by the consecrations of the Saints, and these are made under the provisions for tithes and offerings, surplus properties and special consecrations.

All consecrations to the church are properly made either directly or indirectly to the Bishop and his counselors, and responsibility is upon these to see that there is a proper rendering of stewardships.

And they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—Doctrine and Covenants 42:8.

Again it is stated:

Let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs."—Doctrine and Covenants 51:1.

In harmony with this, in making the appointment of Bishop Miller it is stated:

I, therefore, say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord.—Doctrine and Covenants 107:8.

It is likely all are a unit upon this proposition, so it is not necessary to multiply proofs, but attention is called to the fact that the organizations that are to be made in the church, must in all cases be in accordance with the laws of the land.

Section 17:1, referring to the church, reads:

It being regularly organized and established agreeably to the laws of our country, by the will and commandments of God, etc.

Section 44:2:

And many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man, that your enemies may not have power over you, that you may be preserved in all things, that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

Also section 51:1:

And thus all things shall be made sure according to the laws of the land.

In the supplying of stewardships, then, recognition must always be given to the rights and privileges guaranteed to each person, under the laws of the land, it being the privilege of the children of the kingdom to perform this work if they move in harmony with the laws of our country, but not otherwise.

But the questions are urged, Just how much is a man required to give as his surplus? and on the other hand, How much shall be given to a person who needs, for a stewardship?

The law leaves these answers to be given by the persons who are placed as judges in the matter, and no proper decision can be had until each case and all the circumstances connected with it are brought before the judges. A bishop or counselor who would undertake to pass upon the questions, so far as applying the findings to individual cases, would disqualify himself as a judge. No one should judge a matter until it has been fairly and fully heard.

But is it further urged, Suppose a man is worth fifty thousand dollars; what amount of surplus must he give? The proper answer is, Bring the man who is worth the fifty thousand dollars, and who wishes to comply with the law, before the proper officers, and they will confer with him upon the matter, and after gathering all the facts, pass upon the matter according to the law and circumstances of the case. Is not this right?

It is also asked, Suppose a man is poor and has a large family, how much will he receive, and how will it be given to him? The reply is, The poor man and the large family must be presented in the same way, every condition and need canvassed and the abilities of the parties to labor and what they can do inquired into, and after the facts are all before the bishopric, it may properly decide what is best to be done. Is not this also right?

It ought not to be a stumbling-block with any, that they are afraid the church will demand more than what is right, or more than they are able to do. Such a thought only shows lack of faith in the parties in the church of God. Christ's church will always do right, or right the wrong if it shall ever do wrong. Organizations that are not his church may move in various directions and do many things that are unjust or improper, but not the church of Christ. If we have no more faith than that in the church of Christ, by and through which we expect to be saved, where does our final hope rest? It is no wonder that lack of faith in God and in his work is plainly set down in his word as being displeasing to him. If we are satisfied that this is Christ's work and he is directing, why not stand together in faith,

shoulder to shoulder, as one individual, and labor and build with all our energies and might for the success of his cause?

It is written, "The laborer is worthy of his hire." But suppose the person who is hired does not labor; fails to perform the part he should do; his work is always left undone; he is always found lacking in the performance of duty to the Master's work: Where is the promise of his reward? If we truly wish to make life a success, let us not forget the instruction of the wise man, "Fear God, and keep his commandments; for this is the whole duty of man."

(To be continued.)

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THAT CANADA REVELATION.

This revelation is denied bitterly by Mormon polemics. And "there's a reason for it."

I have private information that some Mormons have said: "If Neal can prove 'the Canada revelation' to be a fact, we are ready to renounce Mormonism."

That is an easy task, and all who assent to that proposition might as well begin "to pack up their traps" for a final move. My first witness is

DAVID WHITMER.

He was one of the three witnesses to the divine claims of the Book of Mormon, also the third person baptized into the Mormon church, according to his claims, and was without doubt the best man morally of the whole Mormon outfit. He says in his "Address to All Believers":

"When the Book of Mormon was in the hands of the printer, more money was needed to finish the printing of it. We were waiting on Martin Harris, who was doing his best to sell a part of his farm, in order to raise the necessary funds. After a time Hyrum Smith and others began to get impatient, thinking that Martin Harris was too slow and under transgression for not selling his land at once, even if at a great sacrifice. Brother Hyrum thought they should not wait any longer on Martin Harris, and that the money should be raised in some other way. Brother Hyrum was vexed with Brother Martin and thought they should get the money by some means outside of him, and not let him have anything to do with the publication of the book, or receive any of the profits thereof if any profits should accrue. He was wrong in thus judging Brother Martin, because he was doing all he could toward selling his land. Brother Hyrum said it had been suggested to him that some of the brethren might go to Toronto, Canada, and sell the copyright of the Book of Mormon for considerable money; and he persuaded Joseph to inquire of the Lord about it. Joseph concluded to do so. He had not yet given up the stone. Joseph looked into the hat in which he placed the stone, and received a revelation that some of the brethren should go to Toronto, Canada, and that they would sell the copyright of the Book of Mormon. Hiram Page and Oliver Cowdery went to Toronto on this mission, but they failed entirely to sell the copyright, returning without any money. Joseph was at my father's house when they returned. *I was there also, and am an eye witness to the facts.* Jacob Whitmer and John Whitmer were also present when Hiram Page and Oliver Cowdery returned from Canada. Well, we were all in great trouble; we asked Joseph how it was that he had received a revelation from the Lord for some brethren to go to Toronto and sell the copyright, and the

brethren had utterly failed in their undertaking. Joseph did not know how it was, so he inquired of the Lord about it, and behold the following revelation came through the stone: '*Some revelations are of God: some revelations are of man: and some revelations are of the Devil.*'"

Whitmer's solemn statement of his knowledge of the fact *has to be received by Mormons*, or his testimony to the "gold plates" must also be repudiated by them.

My second witness is

OLIVER COWDERY.

He was another one of the "three witnesses" to the divinity of the Book of Mormon. He was the man who baptized Joseph Smith, and was the "Second Elder"—Smith being the "First Elder." In his "Defense" he says:

"When the church of Christ was set up by revelation, he was called to be the 'First Elder' and I was called to be the 'Second Elder,' and whatever he had of priesthood (about which I am beginning to doubt), also had I. But I certainly followed him too far when accepting and reiterating that *none had authority from God to administer* the ordinance of the gospel, as I then had forgotten that John, the beloved disciple, was tarrying on the earth and exempt from death.

"I am well aware that a rehearsal of these things, at this day, will be unpleasant reading to the 'First Elder.' Yet so it is, and it is wisdom that it should be so.

"Without rehearsing too many things that have caused me to lose my faith in Brother Joseph's *Seership*, I regard his frequent prediction that he himself shall tarry on the earth till Christ shall come in glory, and that neither the rage of devils nor the malice of men shall ever cause him to fall by the hand of his enemies until he has seen Christ, in the flesh, at his final coming, as little short of a piece of blasphemy; and it may be classed with that revelation, that some among you will remember, which sent Brother Page and me so unwisely to Toronto with a prediction from the Lord, by 'Urim and Thummim,' that we would there find a man anxious to buy the First Elder's copyright. I well remember we did not find him, and had to return surprised and disappointed. But so great was my faith that, in going to Toronto, nothing but calmness pervaded my soul. Every doubt was banished, and it was as much expected that Brother Page and I would fulfill the revelation as that we should live. And now you may believe, without asking me to relate the particulars, that it would be no easy task to describe our desolation and grief.

"Brother Page and I did not think that God would have deceived us through 'Urim and Thummim,' exactly as came the Book of Mormon; and I well remember how hard I strove to drive away the foreboding which seized me, that the 'First Elder' had made tools of us, where we thought, in the simplicity of our hearts, that we were divinely commanded. And what served to render the reflection past expression in its bitterness to me, was, that from his hand I received baptism, by the direction of the angel of God, whose voice, as it has since struck me, *did most mysteriously resemble the voice of Elder Sidney Rigdon*, who I am sure, had no part in the transactions of that day."

The unequivocal testimony of these two leaders of Mormonism, both eye and ear witnesses of the facts to which they testify, establishes "the Canada revelation" as true.

I have copies of both "Whitmer's Address" and "Cowdery's Defense" to send to those who may need them to "stop the mouths of the gainsayer."

PIKEVILLE, KENUCKY.

The above article, by R. B. Neal, appeared in the *Christian Standard* for January 14, 1911.

Though Mr. Neal has proven himself an unreliable

and untrustworthy opponent, who is worthy only to be ignored, we present this upon request of a brother who wishes to know the truth regarding this so-called "Canadian Revelation."

We know nothing of such revelation more than Mr. Neal has produced above. The publication referred to as "Cowdery's Defense," is of doubtful authenticity, as we have shown upon a former occasion, and hence we will not defend against its assertions further than to say that both Cowdery and Whitmer continued with Joseph Smith and the church for about nine years after the alleged Canada revelation failure, manifesting unabated zeal and devotion. When they finally severed their connection this formed no part of their expressed reasons.

There could not, therefore, have been anything connected with the event that had a tendency to shake their faith. We might add that each of these men maintained his testimony to the Book of Mormon as long as he lived, and this testimony was upon the lips of each when he closed his eyes in death.

There are several inconsistent things connected with this story.

1st. It is not reasonable to suppose that they wanted to dispose of the copyright.

2d. The history shows that Martin Harris, who was abundantly responsible, had guaranteed the cost of the printing of the first edition, hence it is not true that "more money was needed to finish the printing."

3d. Hiram Page, who was said to have accompanied Oliver Cowdery to Toronto, was not a member of the church when the Book of Mormon was in print. He had no interest in it except that Joseph Smith had shown him the plates as one of the eight witnesses. He did not unite with the church until April 11, 1830.

If notwithstanding all this we suppose that the revelation was given, it does not follow that it was false because they did not have a buyer, unless it be shown that they made all possible effort. It is possible that Cowdery and Page did not use due diligence and the responsibility of failure is upon them.

It occurs to us that a man may be mistaken in one thing and yet be entirely correct in another, hence to admit that Mr. Whitmer had misunderstood the case of the "Canadian Revelation" does not weaken his position and life-long testimony regarding the Book of Mormon. Mr. Neal, however, does not seem to be able to grasp that thought. His logic is really amusing. He says: "Whitmer's solemn statement of his knowledge of the fact *has to be received by Mormons*, or his testimony of the 'gold plates' must also be repudiated by them." By a parity of reasoning we may say, Whitmer's solemn statement of his knowledge of the "gold plates" *has to be received by Mr. Neal*, or his testimony to the "Canadian Revela-

tion" must be repudiated by him. One is inclined at first thought to congratulate Mr. Neal upon his conversion, but when we consider that his conversion is the result of false reasoning and faulty logic, we can not rejoice for we are led to exclaim with the Prophet Jeremiah: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil."

HEMAN C. SMITH.

Of General Interest

CHASING SECRECY OUT OF POLITICS.

We are always pleased to note indications of reform that make for purer government. Watch this movement toward an open policy in political affairs. We hope it will bear good fruit.

Speaking before the City Club, Kansas City, Missouri, recently, Judge Harry Olson, chief justice of the Chicago municipal court, said, as reported by the *Star*: "I am a great believer in publicity. It is the only remedy for evil practices. It is impossible to get honest men into every public office; and even if it could be done, you would have a hard time keeping them honest."

Governor Woodrow Wilson, of New Jersey, speaking before the National Press Club celebration, Washington, District of Columbia, January 31, ("Hobby Night") said that publicity in all public affairs was his hobby.

"The root of all evils in politics," said Governor Wilson, "is private concealment. This is the complaint of the people of the country, who do not know the processes of their welfare. The common interest can only be established through the instrumentality of the facts. Really, what we are after in the field of politics is to drive everything into the field of facts.

"Politics has in recent years been tied to the private arrangement of the board of directors, sitting behind closed doors and administering everybody's business as if it were their business.

"There has been a very close relation between politics and business that it has been impossible to separate without vivisection. Now I admit that business and politics are very closely related because politics is not something separated from our life. It has to handle the vital matter of our business and because our business is public, our politics must be public.

"There is a very clear reason, in my mind, why so few newspaper men have universally influential views. It is because few newspaper men are connected with newspapers that are known to be disengaged from private interests.

"I can not imagine anything legitimate that a man

is doing that he need be afraid to talk about. I can not imagine any legitimate part of the management of a party or of the organization of a political movement that can not be talked about to anybody at any time.

"That is the whole present purpose of what we call the popular movement. The popular movement in our country is to change the machinery of our Government from privacy to publicity; it is to chase it out of committee rooms; it is to get at the nominating process by a widespread method, which is called the primary. You can not conduct a statewide primary privately."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Always Patient.

"Let patience have her perfect work."—James 1: 4.

Patient, patient, I will try to be;
On my face no frown may others see;
Help me, Lord, thy gentle child to be,
Always patient, ever trusting thee.

Patient, patient,—I will try to say
Not one fretful, hasty word to-day:
Help me, Lord, thy thoughtful child to be,
Always patient, ever trusting thee.

Patient, patient,—working with a will
When I've any duty to fulfill:
Help me, Lord, thy willing child to be,
Always patient, ever trusting thee.

Patient, patient,—waiting when I ought,
In my heart no willful, selfish thought:
Help me, Lord, thy loving child to be,
Always patient, ever trusting thee

Patient, patient when another's wrong;
In forbearance may I then be strong,—
Moved by charity divine to be
Always patient, ever trusting thee.

Patient, when my own mistakes I see,
Knowing I can overcome through thee:
Help me, Lord, thy humble child to be,
Always patient, ever trusting thee.

Patient, patient when things go awry,
Smiling still though clouds overspread the sky:
Help me, Lord, thy cheerful child to be,
Always patient, ever trusting thee.

Patient, patient when so full the time,
Not one leisure hour I claim for mine:
Still content, for I would helpful be,
Always patient, ever trusting thee.

Patient, patient with thy children dear,
Teaching truth with wisdom's peaceful cheer:
Help me, Lord, thy pleasant child to be,
Always patient, ever trusting thee.

Patient, patient though my work seem small,
Giving unto thee my best in all:
Earnest in life's service I would be,
Always patient, ever trusting thee.

Patient, patient with my brother's need,
Giving of myself in kindly deed:
Help me, Lord, thy gracious child to be,
Always patient, ever trusting thee.

Patient, patient as through life I go,
Seeking light, that I thy way may know:
Help me, Lord, thy prayerful child to be,
Always patient, ever trusting thee.

Patient, patient though the way seem long,
In my heart and on my lips a song:
Help me, Lord, thy happy child to be,
Always patient, ever trusting thee.

Patient, patient though the days be drear,
Knowing well my Comforter is near:
Help me, Lord, thy grateful child to be,
Always patient, ever trusting thee.

Patient, patient when afflictions come,
Looking forward to the heav'nly home:
Help me, Lord, thy hopeful child to be,
Always patient, ever trusting thee.

Patient, too, in disappointment sore,
Only turning unto thee the more;
Growing still in grace that will keep me
Always patient, ever trusting thee.

Patient, patient,—pressing toward the goal,
While in patience I possess my soul:
Help me, Lord, thy faithful child to be,
Always patient, ever trusting thee.

CALLIE B. STEBBINS.

Letter Department

MOBILE, ALABAMA, January 24, 1911.

Editors Herald: To-night while thinking of the condition of the work in this southland, where already violets, johnquils, daffodils, narcissus, etc., are filling the air with sweet perfume, I felt I must not delay longer writing a few words to let our many friends know that we are still in this work, heart and soul.

Brother Vancleave came home January 9, with a very high fever which continued for three days, when he began breaking out with smallpox. The health authorities had him conveyed to the pest house, Saturday, the 14th, where he is at present. He suffered a great deal, having the worst case of anyone out there. Quite a number came to visit him while still at home, but fortunately, as yet not a single case has developed among those so exposed. Brethren Chute and Scarcliff administered to him several times and each time he was benefited. Brother Vancleave writes that he can now laugh, and that he will in all probability be home by January 28.

We hope at least to be permitted to worship with the Saints at Theodore, Alabama, the first Sunday in February. There is quite a lively branch there, some of the younger ones coming forward in the line of duty. Still greater joy would fill

the hearts of each one if *all* would "shake off the coals from their garments and arise in the strength of the Lord."

Brother Vanclave and I are very desirous of attending General Conference. But as yet, we are undecided just what arrangements to make for the coming year. I am especially anxious that he shall go, as he has never had that privilege. I attended once, about ten years ago, while I was a student at our beloved Graceland.

There are about thirty members in Mobile and suburbs. Some are lively members, while others are indifferent. We hope to "liven them up a bit" when we get the tent and our Sunday school started.

Brother Vanclave's letter was published in the HERALD of 18th inst., and already we have received one bundle of tracts from Mrs. H. C. Pitsenberger, of Kansas, and one dollar from Mrs. M. E. Dungan, of Sanford, Mississippi. We are very grateful to these sisters for this help. We are wondering who will surprise us next, and when we will have our tent. Saints must not forget that while the work suffers for lack of workers, it suffers, also, because many neglect to pay their tithes and offerings. Surely now is the time when every shoulder should be at the wheel, helping to move this work.

A fitting question for each of us: Why is my name on the records of the church? Is it because I have been in the thickest of the fight, standing for right and right doing; or is it because I am very quiet in all services and never do anything very bad nor anything very good, for fear folks would think me peculiar, and the church has been lenient, waiting to see me do better? We are exhorted to examine ourselves. Let us do this, heeding the warning given to the Saints by the Spirit at the Alabama reunion when the Lord said, if they would cast out envy, strife, jealousy, and hatred, he would abundantly bless them. If all will do this, I am of the opinion that our next Alabama reunion will surpass in spirituality any meeting that has ever been held in Alabama.

Let us consider well the cost of delaying to do our whole duty. There are many things happening in this fast age that indicate to us the hour of God's judgment is near. We must not sit idly by, waiting for his coming, then expect to enter into the city and enjoy all its rich blessings.

Ever praying for the building up of God's work everywhere, and earnestly striving to keep all God's law, that when he comes I can meet him without fear, I am

Yours in the faith,

MRS. ALBERT HARPER VANCELEAVE.

405 CHARLES Street.

SAINT CLAIR, MICHIGAN, January 29, 1911.

Dear Herald: As we are passing the milestones of the years, will our conduct bear the searchlight, or the keen scrutiny of the world? We can not get rid of this responsibility by simply saying, "I do not care what the world thinks." If our conduct out in the world does not square with our testimony, we are only "as sounding brass and a tinkling cymbal," in other words, we are hypocrites.

We are set to be lights to the world, and they have a right to expect better things. If we are not courteous and gentlemanly in our conduct, we had better look into our little, narrow souls and find the cause. The narrow limits of time are passing swiftly and there is no time to lose in grouches, which are only one way Satan has to keep us in bondage and hinder us where we might be useful. If we would keep our record free from stain we must guard it carefully and prayerfully, and God himself, who is watching our struggles, will enable us to overcome.

The struggle is getting fiercer and the foe becomes more daring. "Stand together" should be our watchword or we will

be overcome. The enemy has one object always in view, to overthrow the Saints of God. To conquer him we must stand united and watch and pray.

Mrs. A. MCKENZIE.

SOUTH DAKOTA, January 31, 1911.

Editors Herald: A sad accident occurred to Sr. Hilda Crosley, daughter of Bro. and Sr. R.W. Crosley, of Springfield, South Dakota. She called at a neighbor's house, where there were three of her schoolmates. The oldest one (thirteen years) took a can of oil and was pouring the oil on the fire in the stove. An explosion followed, in which all the girls were badly burned and three of them died before the morning of the 22nd inst. Hilda's life was despaired of, and I was sent for. She is now on a fair way to recovery. In order to have better care and medical attention she was taken to Saint Joseph's Hospital, Sioux City, Iowa.

Kind friends have sought diligently to render them assistance. The quick and practical response showed that the altruistic spirit is easily aroused when misfortune overtakes our fellows. I accompanied the physician and Sister Crosley to the hospital. When I left yesterday, marked improvement was visible, and mother and daughter were very cheerful. The attending physician thought that she would need to be there three months. Let us hope and pray that a loving Father will shorten the time. They are worthy of the good will and sympathy of the Saints; loved and respected by all who know them.

EDWARD RANNIE.

CASTANA, IOWA, January 31, 1911.

Editors Herald: I have before me a pamphlet, "Open letter No. 3, to Joseph Lambert and the Reorganized Church," written by Robert E. Grant, 848 Home avenue, Grand Rapids, Michigan, January 1, 1911. I found them at the homes of three of our new converts, all of whom had read it and pronounced it false from start to finish. I wish to inform Mr. Grant that I, and I believe the majority of Latter Day Saints, would have more faith in his brand of religion if he were less given to the habit of mud slinging. Furthermore, I do not believe there is a Saint worthy of the name who has not too much of the Holy Spirit's guiding power to be deceived by his efforts to down the church.

It is very plain to be seen that Mr. Grant is nursing a very bad sore head, and the most of us are aware of what caused the soreness. I believe the Saints are all sorry because of Mr. Grant's mishap, and deeply regret losing him from our circle, for I have been informed that he was very much blessed with the Holy Spirit until, in unguarded times, Satan caused him to fall; and oh, the pity of it, when God needed men to carry the angel's message. But Saints, let us profit by our fallen brother's experience. While we pray for his return to the fold, let us keep a very close watch on our lives, and pray always lest we fall. For I know Satan strikes the hardest at the most faithful Saints when they least expect it. When he caused Elder Grant to fall, he won a victory by taking away one who might have won hundreds of precious souls. He is now making a tool of the poor fellow to strike down other Saints, and he even strikes at our babes. But I praise God for the promised Comforter, and the gifts which follow the honest believers. Beloved, if we keep faithful and watch and pray the Devil can not deceive God's elect.

A lady who has been investigating the truth, has had a dream of which she requested me to try and get her the interpretation. She says: "I dreamed some one laid the Book of Mormon in my lap. I opened it at about the middle of the book. A lot of pictures came to view, of sad faces set in the book like pictures in an album. I turned over another leaf

and saw a bunch of dried leaves, and dried, pressed flowers. I took them up in my hand and smelled them. They had a sweet scent, and the one that gave me the book said, 'They came from Palestine.' I turned over another leaf of the book, and a large leaf fell out loose into my hand. It was black as the carbon paper they use to duplicate store bills. On this black sheet a dim face came to view. I gazed and gazed to make out this awful black picture until my eyesight gave way and I awoke." If anyone can interpret it I would be glad to have them send it to me, as I do not wish to give her name at this writing.

Your sister in the one faith,
SADIE BURCH.

ESCATAWPA, MISSISSIPPI, January 23, 1911.

Editors Herald: I baptized three to-day, which makes six in all here since I have been in this mission, and there have been quite a number of others baptized since the gospel tent was cut down here several years ago. This is the place where Bro. T. C. Kelley was whipped by a wicked mob, but the great work of God here is moving on to victory.

Bro. J. D. Erwin held a debate here while he was in this mission. This is where the little girl was instantly healed through administration by Brother Hilliard. The child had been bitten by a rattlesnake.

The Saints have a church building and they are putting forth an effort to build a better one, all of which goes to show that the great work of God is moving on, notwithstanding the severe opposition in the past. God's work will move on in spite of the Devil and his angels, if the Saints live right.

At Gordon, Alabama, near the State line of Georgia, where Bro. D. E. Tucker was shot after night, but not seriously hurt, is a new opening. I held a long series of meetings and occupied at four different schoolhouses and one church house. Was greeted with many interested hearers who treated me very kindly in every respect.

On January 15, in the beautiful water of the great Gulf of Mexico, I baptized Bro. John Lovett and wife, at Gulfport, Mississippi. The latter is a native of the State of Illinois. The same day I confirmed two who were baptized by Bro. R. M. King, who holds the office of priest. Brother King's great-grandfather was a full blooded Choctaw Indian. He is expecting quite an estate in Oklahoma.

Baptisms have been quite frequent in this mission this year. On account of sickness some of the missionaries have been absent from the field. Some new men have been ordained to the work of the ministry, and no doubt others will be ordained before a great while. As we look over the situation from every point of view I believe we can truthfully say that we are gradually gaining ground.

There are many places open for preaching the word. It is not a question with the missionary as to where he can get a place to preach, but where can he spend his time to the most profit to the work. The Southeastern Mission is gradually growing to be one of the most important mission fields of the church.

In different localities where debates have been held, we have gained in membership right along, but to read reports from the other side one might think who did not know the facts that we were almost wiped off the face of the earth. In one little item in the *Sword of Laban*, containing about six lines in regard to a certain debate in Alabama, there were four absolute falsehoods. In reading reports of debates from the opposition, we are very forcibly reminded of the statement of the prophet: "For we have made lies our refuge, and under falsehood have we hid ourselves."—Isaiah 28: 15. Truly the great work of God will prosper, and we have nothing to fear from that source.

God is the only one we should fear. Fear that we might displease him and thus bring upon us his wrath. His eye is upon us. To the meek of the earth he has intrusted the means of salvation, whereby the world is to be saved. Let us pray that we may be able to act wisely in all things.

F. M. SLOVER.

Ladies' Protection on Railroad Trains.

Your issue of January 25, in the Mothers' Home Column, contains the account of a very unhappy experience of a sister while traveling on a railroad, and as perhaps a similar thing might happen to almost anyone of our sisters, I should like to offer a word of advice to those who may find themselves in a position such as was the sister referred to.

In all cases where persons intrude themselves upon you or annoy you in any way, by act or word, you should tell the train conductor or brakemen, requesting that the party be required to leave your seat or else that you be furnished with another. You should have no fear of making a scene; no one has the right to take advantage of another, on a train or anywhere else, merely because they seize the opportunity to share the same seat. The train conductor has absolute authority, and if necessary could have the train stopped to put off an offender, or could arrange for an officer to take him in charge at the next station.

Do not permit anyone to annoy you while traveling. When there are plenty of vacant seats, refuse to allow a man to share yours, but the most important thing is to report annoying addresses to the first train man you see. He will protect you, it is one of his duties to see that women traveling alone are not annoyed, and he will be glad to perform it.

A RAILROAD BROTHER.

EASTON, MASSACHUSETTS, February 1, 1911.

Extracts from Letters.

Sr. Blanch A. Crandall, Route 1, Langley, Washington, writes: "I am yet young in this faith, but I am trying to forward it, in my weakness. I hope and pray I may always be worthy of God's precious calling. My prayers are for his people and their welfare. Brethren Thorburn and McKim have just closed an eleven nights' series of meetings here this week. It was certainly strengthening to both old and young Saints. Brother McKim is our new missionary from Honolulu, Hawaii. He is a pleasing young speaker. Brother Thorburn is also a good preacher. We hope they will come back soon, as we enjoy hearing them so much. I ask an interest in the Saints' prayers, that I may be faithful to my God. I would enjoy a letter from any of the Saints."

Lloyd C. Moore, Bellair, Illinois, writes: "We are trying to keep the old gospel banner waving high. The weather seems to be somewhat against us. Last night we did not expect many out. To our surprise, a large audience came, although the roads were very muddy. Many of the people seem to manifest a desire to learn more of God's word. This life is made up with trials, difficulties, sorrows, sickness, and death; but let us carry out the sentiment of that beautiful song, 'Look for the beautiful, live for the true.'"

Bro. Peter Simpson, Mound Valley, Kansas, writes: "I came from Sweden with my wife in 1872 and could not talk any English whatever. There was a Latter Day Saint lady living in the neighborhood who invited me to come to their meetings. When told I could not talk or understand, she said she would be the interpreter, which she was. We went, and after some time concluded to join the church. A while after joining, there was a Methodist who told me I had gone from the right church to the wrong one. I had belonged to the Baptist Church. So I commenced doubting. Finally, I went to a

secret place in the woods where I knew no one but God could hear me; and there, on bended knees, I asked the Lord to show me if I had done wrong. The following Sunday, in a testimony meeting, a sister in the church came over to me and spoke by the Spirit, telling me that God had answered my prayer; that I was in the right way; to never doubt, but go on and live faithfully. I am glad and thankful that I have been permitted to listen to the gospel of God's dear Son. I have seen my children healed by his power and have also been healed many times myself."

News From Missions

Maine.

My experience in the Pine Tree State has not been void of interest. In the majority of cases the Saints of Western Maine have made the missionary life worth living. Although having to combat obstacles of a serious character, and having our designs thwarted again and again, the expressions of confidence and good will manifested by the Saints more than compensate for those unpleasant experiences.

Before going to Maine last spring I labored some near home, where I experienced some opposition.

Since residing in Shawmut I found that the past labors of R. W. Farrell, I. M. Smith, and R. Bullard proved quite successful in that some were baptized. Last fall A. B. Phillips and the late R. B. Howlett labored diligently with the tent. Although there were no baptisms, they made friends for the cause.

Bro. I. M. Smith gained the distinction of being the only Latter Day Saint minister who has occupied the village church. Being jealous of this record, I put forth an effort to obtain this building for a few nights. A strenuous effort it was, too, for although there were apparently no outward signs of objections, I could feel the force of a great undertow. One Sunday evening I attended their meeting to obtain a definite answer, and like a good Latter Day Saint, bore my testimony. The minister's wife, a woman of Holiness type, said that they did not want ministers with high, stand up collars, good clothes, and elongated words. All they wanted was the "word of God." The others shared this opinion, judging from what followed: "Bless the Lord," and a few "hallelujahs." One can imagine how it struck me. At the close of the meeting I approached one of the trustees, who told me that they did not deem it practical to let me have the church. In reply, I informed them that it was a matter of business on my part, and in some way I would see it through.

Securing a lawn on the four corners, a meeting was advertised to be held there. At the time appointed one hundred and fifty people headed the preacher. Later, we heard that only twelve persons were at the chapel, a half block away. After this experience I felt ready for anything that might come along in that line.

It was at this time that I went to Maine, where I labored in Stonington a few weeks alone, and then with Brother Greene. At the close of the Massachusetts reunion Brother Macgregor came to Stonington. We labored together for a while. I soon found out that the experience in Shawmut only proved to be a preparatory course for that in Stonington, for we struck a veritable hotbed among the townspeople. Even the select men were urging the boys to disturb our meetings. A few missiles were thrown, and there were rumors to the effect that a mob had been formed. In the early hours of the morning the Congregationalist church was struck by lightning, and damaged almost beyond repair. On another evening a former Congregationalist minister in Stonington accosted Brother Macgregor, and attacked the church by slanderous

remarks, and also urged the people to hoot us down. Before the service was over the minister shamefully and madly dived beneath the arms of the people and made his escape, amid the hoots and jeers of the crowd.

Leaving Brother Macgregor at Stonington, I went to North Deer Isle, where some good meetings were held. From there I went to Bar Harbor, where a woman by the name of Mrs. Robinson lectured in the Methodist church on Mormonism, saying that the Latter Day Saints were cutthroats, clothes-line robbers, and murderers. A reply to the lecture was advertised, and about two hundred and fifty people met us in the Star Theater the following night, including the select men, the chief of police, and three fourths of the Methodist congregation. We heard not a single word against our people after the reply. We have a band of noble Saints there, and this seemed to encourage them. Before the writer left the place a suit case full of nice Christmas presents was sent home to his better half, not forgetting the one who was to convey the goods.

Some are near the kingdom at Birch Harbor, and while there I was called to preach the funeral sermon of the father of Elder Ralph Farrell. At other places the interest was good and should be followed up by more meetings at a future date, which will probably be soon. I will soon journey farther east to labor with my brother who is now at Machias. Trusting for the ultimate success of the work, I am,

Your brother in the faith,
H. ARTHUR KOEHLER.

"The Princess," Toronto.

No doubt many readers of the HERALD are anxious to hear what is being done in Toronto. This is our seventh season. We find ourselves in the midst of wonderful opportunities; and we are losing no time in taking advantage of everything offered.

We commenced our theater services in November and have had a very successful season thus far, notwithstanding the many attractions elsewhere. Probably the greatest revival organization known to Toronto has been in full swing in Massey Hall during the month of January. One hundred churches have united, and have engaged thirty special revivalists and trained singers at a cost of thirty-five thousand dollars for four weeks; and to this they have added the massed bands of the Salvation Army. This looked like a formidable opposition, but we have God's own promise to us: "Fear not; I will never forsake you."

During this revival, the Princess has been filled at every service, and we have not lost any of our numbers. The interest continues, and this is probably our best season. Everything seems to open before us, and our work is being advertised on every hand.

Only this week, a wealthy Jew, running a moving picture show, had on as one of his attractions, a life size picture of Bishop Evans, with the following advertisement: "Don't fail to hear Bishop R. C. Evans at the Princess Theater every Sunday night." The bishop was surprised when one of our members phoned him to inquire if he knew that a life size picture of himself was one of the attractions at the "Idle Hour" Theater. It was a splendid advertisement, put on entirely without our knowledge. Thus the advertising of our work is commencing to roll on of its own weight.

Our experience during the seven seasons has been success upon success, until, as a people, we do not fear to undertake anything which has been made clear to us is a move for the good of the great latter day work. Never yet have we failed. God has always met us, as he has repeatedly promised he

would; and the results have always been beyond our expectations.

Probably no greater opportunity ever opened before a people, than the opening of the heavily barred doors of the Toronto press. We have tried to beg and buy our way into the press, but everything was closed up tight. On the opening of our new Soho Street Church we were told in prophecy, through Bishop Evans, that the Lord was about to open up a great work here; and gave us the same promise regarding our new church as he had given us in our old one: "These walls shall not contain you." We could not imagine what that work would be, for we could scarcely see what new avenues could open. However, in December of last year, without warning, the *Toronto Sunday World* swung open its doors to us; and we now have a hard and fast agreement with that paper to publish Bishop R. C. Evans' Sunday night sermon during the entire year of 1911. They send a reporter each night and in the following issue you may read the sermon as delivered to the vast audience in the Princess Theater. All who wish can now be a part of the Princess audience; if not as a hearer, as a reader. (Out of town subscriptions \$2 per annum.)

You can not see the immense crowd, the big choir on the brilliantly lighted stage, or hear the rattle of the coin as the army of ushers takes up the collection; but you can see the bishop. His photo is in the *World* with each sermon unless the reporter thinks he has been "lengthy in his discourse." What an abundant fulfillment of promise! The great work is on. How happy we are if one of our elders get a favorable notice in a paper, if only an inch in length; and now thousands await the arrival of the *Sunday World* to read the sermon as preached to the Latter Day Saint audience in Toronto.

"These walls shall not contain you." Already we have made about two thousand dollars worth of alterations and additions so as to increase the seating capacity of our new church. No longer can we hope to church our audience. We can house our hearers but our readers are not confined even within the boundaries of our great Dominion.

The sermons in the *World* are having great effect. Strangers are dropping into our church Sunday morning with this expression, "I read Bishop Evans' sermon in the *World*; I want to hear him." Many long, loving letters are reaching Brother Evans from our young brothers who have gone to various parts of Canada to work. They read the *World*. The sermon is like a letter from home, and immediately they write the bishop. The old love is revived. What a great privilege it is to isolated Saints. No Saint need be isolated. None need say, "I haven't heard a Latter Day Saint sermon for so long." At a cost of about four cents each you may be one of the Toronto audience. It costs us citizens more. Our car fare to the theater is ten cents. Should you care to read the bishop at the Princess, send two dollars, your name and address to R. C. Evans, 35 Huron street. Some hesitated to subscribe at first, as they thought we could not fulfill our part of the contract (furnish five hundred paid subscriptions for one year), but we are pleased to say we already have over five hundred and seventy subscriptions, and have our agreement in black and white to publish the sermons during 1911.

Not satisfied with our big crowds at the Princess, and our thousands of readers, we have raised over one hundred and fifty dollars for literature; and our good literature committee of the Religio is undertaking to organize our young people and place a sermon in every home in Toronto. This is no small job. It will furnish work for the winter. This gospel must be preached in all the world for a witness. We have a fixed determination to bear that witness, and since Brother Evans has come to Toronto he has kept everything on the move. It

is one continuous hustle. I don't know what we will do next, but there sure will be something doing. Your brother,

A. F. McLEAN.

P. S.—When subscribing for *The World* please write name and address plainly. Should you not receive your paper, or desire to change address, write direct to *The Toronto World*. Don't write the bishop about this. But when subscribing, write the bishop and not *The World*. Please don't send a bank check in payment of two dollars. It costs fifteen cents to cash it. Send cash, postal note, or money order. A. F. McL.

Honolulu, Hawaii.

Thinking that some news from the "Paradise of the Pacific" would be of general interest, I will write briefly of the work here.

The record of the Honolulu Branch now contains about two hundred and twenty names, but like some branches in the States, the actual live membership is far less. It includes various nationalities, the majority Hawaiians with a few Chinese, Japanese, Portuguese and English. We have four Sunday schools and two Religios in which the young people of the above nationalities are being prepared for service in the great latter day work.

One of the Sunday schools is devoted exclusively to the Chinese and we hope that it may be the means of preparing some to take the gospel to their own people. And I would not be surprised if some from the Japanese were chosen for a like purpose. You see, the Chinese and Japanese children are American born and will have the advantage over the average oriental, of being entitled to the protection of the flag.

Although there have been but ten baptized, there has been a great deal of preaching done in the gospel tent in various parts of this city during the past year. Many tracts have been distributed, a number of Books of Mormon sold, both English and Hawaiian, and much prejudice overcome.

The Utah people have been here for sixty years and claim a membership of over eight thousand, practically all Hawaiians. So the Hawaiian who is not a Brighamite has friends or acquaintances that are, and when we preach that Joseph Smith was not a polygamist, they are slow to believe. Some, however, have had their eyes opened and are now among our best friends,—Brighamites in name only. We hope to erase this mark of identification also in the near future.

The branch held its first bazaar on December 15, and cleared about \$135, the ladies being in charge. Our Christmas entertainment was a great success, the attendance the largest we have ever had. From the Chinese Sunday school we had a special car, bringing about one hundred Chinese, scholars and their friends, the women and girls in oriental dress. Our crowd was an interesting sight to a "haole," as they call the white people.

You Saints, if you have never realized the truthfulness of that hymn,

"Each breeze that sweeps the ocean,
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war,"

you should be here a few days and see what preparation is being made by "Uncle Sam," and hear the rumors of war that are afloat here almost constantly. Less than half a mile from the mission house owned by the church, lies Fort De-Russ, where fourteen inch coast defense guns are being mounted. On our east, probably three miles away, is Fort Ruger with its twelve inch mortars, and across the harbor on the west is another fort where fourteen inch rifles are being mounted. At the water front all day long the steam shovel is

unloading coal, which is piled in a heap on vacant land near by until block after block is covered with coal from ten to fifteen feet deep for the use of our navy.

Were we on pleasure bent, as are the majority of mortals, here as well as elsewhere, we would not notice this perhaps, and would become accustomed to seeing the soldier's uniform wherever we went. But it is apparent, to us at least, that some time these islands may not be the pleasure retreat they are now. And when a gun is fired in defense here, the mainland will take up the echo.

The Secretary of War was here not long since, and from here visited the Philippines, inspecting the fortifications, etc. He has refused to make his report public. I wonder why.

When I read of the preparation for war being made by other nations as well, and notice the spirit of unrest that seems to be stalking abroad, I realize the necessity for Zion and a gathering place. I see the work to which the Order of Enoch is a stepping stone, and how God in his mercy and love is giving his people an opportunity to make preparation to escape the perilous conditions so fast approaching.

May all the Saints awake and see the signs of the times. Have you readers all responded to the call in behalf of the Order of Enoch? If not, do not neglect it longer.

Hoping all the Saints will work as well as pray for the accomplishment of the Lord's work. Sincerely,

M. A. MCCONLEY.

HONOLULU, HAWAIIAN TERRITORY, January 9, 1911.

Montana.

A brief statement of the work in this mission. As far as we are able to understand it is progressing nicely, yet there is a vast territory to labor in where the word has not been presented. And this winter has been a very poor time to present the work in new places, the weather being so cold. Our winter began in the latter part of November, so we have been able to do but little in making new openings. Have given our time to visiting scattered Saints and preaching some in the branches. And in assisting the Bishop's agent in instructing the Saints along the financial lines.

Have been over but a small portion of the district and not being acquainted with the field and laboring alone I was some time in getting my bearings. However, there is plenty to do here. We have made some new openings with good interest and if weather permits we will make some more.

It is rather difficult to work in the cities here, except to go upon the street, and then there should be two together. We believe that in Helena, Great Falls, Missoula, and Hamilton, all nice little cities with from five to fifteen thousand population, good work could be done, in street preaching. And in the northwestern part of the State in what is known as the Kalispell country is another good field for labor.

The work is onward in this mission. Some time ago we heard of Elder I. M. Smith going fishing down on Reese Creek and gathering ten more fish into the Master's net. He is a good fisherman. I think about thirty-five have been baptized thus far this year. The Saints have responded nobly to the call of the Bishop's agent and something over eleven thousand dollars in cash and security has been received by the agent, if my memory serves me right. Most of the Saints are coming up to a higher standard of living. Some few are lovers of pleasure and their lights burn very dimly.

The local brethren are taking on new life, most of them, and manifesting greater zeal and the Lord is blessing them. There is plenty for all to do. There are but three branches in the district, namely: Bozeman, Deer Lodge, and Reese Creek. Bozeman Branch is presided over by Elder I. M. Smith; Reese Creek by Elder A. J. Moore, who is also district

president; Deer Lodge by Elder Frank Christofferson. We are looking for a new organization of a branch at our next conference, to be held at Deer Lodge, Montana, March 11, 12, 1911.

About the 21st of December at Coyote, Montana, we were challenged by Reverend Mr. Johns, of the Campbellite persuasion, to discuss church propositions. They are selecting a Mr. C. R. Nichols, of Clifton, Texas, to champion their cause. After communicating with Mr. Nichols I submitted the affair to our missionary in charge, J. W. Rushton, who authorized me to go ahead and defend our cause. Discussion is to be held at Hobson, Montana, in February, Mr. Nichols to set the time.

We have also been challenged by a Mormon elder to a discussion. We have submitted propositions to him, but do not look for his appearance; for, in some of his statements he has already fulfilled the statement of Brigham Young as recorded in *Deseret News*, volume 6, page 291. There are quite a number of Mormon elders in this country, but they are making very few converts.

We see no reason why next year should not be a prosperous one for work in this mission, if the laborers thrust in their sickles and reap. (Doctrine and Covenants 116:2.) I expect to remain in the field until April 1, then start for General Conference if nothing hinders. I hope to do more for the cause than I have ever done in the past.

Ever praying for the final triumph of Zion's cause, I am in gospel bonds,

W. P. BOOTMAN.

546 W. BABCOCK STREET, BOZEMAN, MONTANA, January 26, 1911.

News From Branches.

Central Chicago.

The Religio and Sunday school conventions of the North-eastern Illinois District, held on Friday the 20th inst., were interesting and instructive, and the entertainment Friday evening at the West Side Church, Fifteenth and Homan avenue, was exceedingly enjoyable. Conference convened Saturday morning, with delegates and visitors from West Pullman, South Central Chicago, Mission, Piper City, Belvidere, Champlain, Aurora, DeKalb, Joliet, Wilmington, Ritchie, Plano, and Sandwich.

The question was again discussed as to the advisability of holding the next reunion in Chicago, but after lively speeches on each side the vote to rescind the former action that the reunion go to Chicago was lost. A cordial welcome is extended to all to come to Chicago next fall and endeavor to make the first reunion in this great city a success. The next conference will meet at Mission, Illinois, in June.

Very inspiring and instructive sermons were delivered by Elders J. A. Tanner, F. M. Cooper, Lester Wildermuth, and C. H. Burr.

On account of the large attendance the Sunday services were held in Lawndale Hall on Ogden avenue. The social services held in the morning and after the sermon in the afternoon were very uplifting; a spiritual feast,

The noon and evening meals were served in the hall, which were also much appreciated, and think the West Side brothers and sisters deserve great credit for the systematic manner in which the good things were placed before the people and the dishes and tables disposed of afterwards.

We feel that all received great benefit from attending these meetings, and pray that everyone may feel some progress has been made by the next district gathering.

ALICE CARY SCHWARTZ.

6549 MARSHFIELD. Phone, Wentworth 8731.

Saint Louis, Missouri.

At the first sacrament service of the new year there was a pleasing portion of the Spirit present. As a fitting time to start in gospel work, a sister from Saint Charles, Missouri, was baptized by Brother Tanner, of Chicago, who was with us for the holidays.

A good interest was aroused during the tent services in Saint Charles. Twenty-two precious souls were added to the fold and an active branch was organized. Brother Dowker, ably assisted by Brother DeCoster, a zealous and active member, both deserve credit for their untiring effort.

Many good thoughts were gathered from the preaching of the word by God's servants during the past month. We felt highly favored in being privileged to have Brother Tanner speak for us again.

The Sunday school and Religio have each selected new officers, who we trust will have a successful term.

While we are sure that some conditions are not pleasing to the Master, the faithful ones are striving for the promise of the righteous. May God help us all to be charitable, pure, and kind, ever laboring to assist in building up this great and wonderful work.

E. M. PATTERSON.

2739 DEJONG STREET, January 26, 1911.

Des Moines, Iowa.

Much sickness exists here. While typhoid is to some extent abating, yet la grippe and pneumonia are holding sway and several of the Saints' families have been made to suffer. Only one of our number has been called from us, Sr. Mahala M. Smith. The rest of the sick are at the present time on the way to recovery. Little baby Ruth, the daughter of Sr. Emma Sockrider, was severely scalded several days ago and her sufferings have been intense, but through the blessings of God she is improving rapidly.

Highland Park College has become the property of the Presbyterians, but it will continue to occupy about the same place in the educational world as hitherto. Several of our young people have in the years past received much of their higher education there.

A man, who from all evidences that can be secured, is going under an assumed name, has through misrepresentations secured money from some of the members of the church of late. He assumed the name of Redfield, and claimed an acquaintance with Elber S. Wilcox, of Shenandoah, J. F. Mintun and others, and by this means secured the confidence of some, and made a graft on them. He is a low, heavy set man, about forty years of age, with dark hair, streaked with gray, claiming to be on his way from South Dakota to Shenandoah. He claimed to have two children and had lately lost his wife. When there is an opportunity Saints should with care investigate the worthiness of a stranger in the cities before giving to them, so that the worthy might not be neglected and the unworthy supplied.

The missionary services which began last Tuesday week still continue and will continue over Sunday. Considering the sickness among the Saints and neighbors of the Saints, and the other protracted services now being held not far away in the city, there has been good interest. One has already given his name for baptism, and others are near the kingdom. The assistance of Bro. J. W. Peterson has been very acceptable to all, and with local help the work has been much advanced. In connection with the preparation for these services one brother objected to circulating the literature specially prepared to advertise them because the union label did not appear on them. It would appear with some that if the union label does not appear on the job work or that which is printed by the HERALD or *Ensign* to invite the people to come and

hear the gospel, that it should not be used. This goes even farther than the Scriptures say will be the influence of certain conditions portrayed by Revelation 13:17, wherein it is claimed that the time would come, unless subject to a certain power, "no man might buy or sell." This extreme position taken by this brother would indicate that you should not invite anyone to religious services or to consider the way of salvation unless one has a certain mark. Brethren should be careful not to go to extremes in their zeal for union labor, or it will be thought necessary to put our publishing houses under the control of the unions, then put our preachers under such control. There is the necessity to use wisdom in everything. It may be that we will overlook the authority from God to do certain things as supreme, and put some other power between us and that power, the same as the human religious organizations have.

We have been credibly informed that a few days ago, at a place not a hundred miles from here, a minister, who in faith claims to be a Methodist, but is at present preaching for a Congregational Church, did, by request of a member of the church,—Latter Day Saints' Church,—and after she had read and explained the scriptures relating to it, bless some olive oil, anoint her head, and pray for her. Two strange things in connection with this: one is that a Latter Day Saint would request such an act, and the other is that a minister of another persuasion would comply with the request. This may be progress on the one hand, while I hardly think it could be so considered on the other.

The editor of the *Des Moines Daily News* has shown an unprejudiced and consistent interest in the Saints. He had read the articles now appearing in the magazines, and saw that we were not correctly represented, and that the statements about the introduction of polygamy were false, as he had understood from conversation with the writer, and from literature that I had put into his hands. In his anxiety to see these corrections made he requested me to write an article, and he would give space for it in his paper. Gladly did I comply with this request, and the article is inclosed. Other articles are requested and may, if space will permit, soon appear to set the facts of history right before the people. God will reward all such acts, and not only will the work be beneficial in this city, but wherever this paper has a place it will be of help to the church. God seems to be raising up honorable men to positions, who are willing to see justice done, and the cause of truth freed from unjust discrimination. Inquiry is made by this same class of men why we do not secure access to these same magazines and represent the facts as they are. It would be well if we could, upon the same conditions that these other men have access to them. Trust such opportunities may be sought and obtained in the near future.

We have been credibly informed that Bro. Emslie Curtis is contemplating disposing of his city property, to become a citizen of another State.

It is just possible that the city missionary and wife will be left alone, without the association of children. Their daughters both absent, trying to repay that which their education has cost them. The son expects soon to take up work for the church in a line that he has been trying to prepare himself to do that he might be useful in the world and in the church, and to repay, in part at least, the church for the help rendered the family that he might be favored with the opportunity that he has so faithfully occupied, and secure that which is necessary for his support and to provide for the future. May God put it into the minds of the children of all the missionaries to choose to first meet their indebtedness and while doing so render the church their first thought and service.

At the present time the branch officials are making prog-

ress towards the elimination of evils in the branch and to bring about the reconciliations necessary that each may find favor with God.

The temperance fight in the city is now centered in the courts. It is thought that the courts will decide that the capital city of Iowa shall be clean of saloons. A general movement to secure an amendment to the constitution of the State of Iowa as speedily as possible, prohibiting the manufacture and sale of intoxicating liquors as a beverage, is made, and is receiving much encouragement.

We are pleased to have with us Bro. Israel Smith and wife, and to enjoy the assistance they may render by their presence and talents. The special position that he holds as chairman of the Constitutional Amendment Committee assures the temperance workers that this committee will do the fair thing in considering that which will advance the interests of true temperance.

Bro. C. E. Butterworth is near Colo preaching the word.

Bro. W. Christy has entered into a contract to labor for a firm dealing in fire apparatus and other supplies, and will locate in the city.

J. F. MINTUN.

Miscellaneous Department

Conference Notices.

The conference of the Utah District will meet Saturday, March 4, 1911, at 10 a. m., at the Salt Lake Hall, corner Fourth South and Ninth East, for the election of officers and delegates to the General Conference, and the transaction of such other business as may come up. Branch clerks are urged to have reports in our hands at least one week before conference. Let us have a large gathering and a profitable time. H. N. Hansen, district president, G. J. S. Abels, district secretary. Secretary's address, 420 Twenty-fourth street, Ogden, Utah.

The Eastern Colorado district conference will meet at Colorado Springs, Colorado, March 4, 1911. It is urgently requested that all ministerial and branch reports be mailed to district secretary at least ten days before conference. E. J. Williams, district secretary, 1210 South High street, Denver, Colorado.

The Mobile district conference will meet with the Theodore Branch, March 11, 12, 1911. Also the Sunday school and Religio convention will meet on Friday before at 3 p. m. at same place. W. L. Booker, president.

The Montana district conference will meet at Deer Lodge, Montana, March 11, 1911, at 10 a. m. A. J. Moore, district president.

Convention Notices.

Pottawattamie district Sunday school association will meet at Underwood, Iowa, Friday, February 24, instead of the 10th as before announced. Floy M. Wind, secretary.

Convention of the Central Nebraska District will meet with the Bonesteel Branch, at Bonesteel, South Dakota, on Friday, February 10, at 2 p. m. All local secretaries report to same in care of Mrs. J. F. Seeley, local superintendent; or to Levi Gamet, district superintendent. Address them to Bonesteel, so they will be sure to reach convention in time; or better yet, bring them. Levi Gamet, district superintendent.

The Eastern Oklahoma district Sunday school association will meet with the Wilburton school, February 10, 1911. Lula Perkins, secretary.

The Religians and Sunday school workers of Spring River District will meet in convention at Webb City, Missouri, February 17, 1911. The first convention will convene at 10 o'clock. Trust the schools and locals will be well represented. Election of district officers. Mabel C. Holsworth, secretary, Pittsburg, Kansas.

The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

To the Saints and Friends of the Northeastern Illinois District: Please take notice, that upon the resignation of Bro. John Midgorden, who has so long and faithfully served the

interests of the Master's work and the Saints in the Northeastern Illinois District, but on account of the fact that he is changing his residence has resigned as Bishop's agent in and for said district, and upon the recommendation of the district conference of said Reorganized Church in and for the Northeastern District of Illinois, Bro. James F. Keir, address 1608 South Sawyer avenue, Chicago, Illinois, has been duly appointed and authorized to act as Bishop's agent in and for said district.

We especially commend Bro. James F. Keir in his work to the attention of the Saints and friends of the Northeastern Illinois District. Hope that each will make it a special thought of their work during the year to give him assistance and help, that the work of the Master may be performed and that the Lord may be glorified in this part of the vineyard.

The Bishopric regret the loss of the services of Brother Midgorden in this particular field and work, but feel assured that wherever he is he will be doing good in the Master's cause. He has been faithful and earnest in the work of the Bishopric for a number of years, and we take pleasure in extending special thanks, and compliments upon his labor.

Trusting that the Lord, who is watchful over all and knows all of our works, may be mindful of each of these officers and each member and worker in the district, and that all eventually may overcome, I am, in behalf of the Bishopric.

Very Respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, February 1, 1911.

Notice to Winnipeg District.

Owing to a delay in the Bonspeil excursions, it has been considered wise to change the date of the Winnipeg district conference. It will convene with the Winnipeg Branch, in their new church, Winnipeg, Manitoba, on February 17, 18, 19, 1911. Those coming are invited to 736 Simcoe street, and they will be assigned to places, etc., or write to Elder E. E. Long, 736 Simcoe street, giving time of arrival and line of railway, and arrangements will be made to meet them at station. It is hoped that all will attend who can. W. S. Carter, secretary.

Notice to Fremont District.

It has been thought wise to change the date of our district conference from February 11, to February 18, 1911, 10 a. m., to meet at same place, Shenandoah, Iowa. T. A. Hougas, district president.

Died.

WALLIN.—Clara Albertina Wallin was born in Sweden, at Sodermanland, May 19, 1843. In Eskilstuna, about forty years ago, she heard the story of a restoration of the gospel, and with her husband accepted the message. In 1899 they left their native land and came to Utah, "for the truth's sake." About 1903, they heard and accepted the message of the Reorganization. For many years past she has suffered from the disease which terminated January 19, 1911, in her death. She lived true to her convictions of truth and died in hope of a glorious resurrection.

NELSON.—Robert Nelson was born May 30, 1846, died January 23, 1911, at his home near Bedison, Missouri. He was baptized when about twenty-five years of age; married to Miss Mariah Nelson February 6, 1872. To this union were born four children, Mrs. Lettie Ivie, John R., Jacob B., and Albert W., all of whom, with their mother, remain to mourn the loss of a loving husband and father. Funeral sermon by Elder A. C. Silvers, January 25, 1911.

NELSON.—Chester A. Nelson was born in Guilford, Missouri, Jan. 2, 1891. Died in Okmulgee, Oklahoma, Jan. 13, 1911, of typhoid. Was interred in Okmulgee by the Modern Woodmen of America, of which he was a member. He leaves a brother, Alvin; a sister, Mrs. Mary Schmidt, of Nodaway County, Missouri, and a mother; also Myrtle, Jessie, Helen, Willard and Evelyn Baldwin, of Okmulgee, half brothers and sisters. His father, P. C. Nelson, died in California fifteen years ago. He is a grandson of our aged brother and sister, A. Jacobson and wife, of Guilford, Missouri.

KIRKWOOD.—Douglas Kirkwood was born March 28, 1831, at Glasgow, Lanark, Scotland. He became a member of the Church of Jesus Christ of Latter Day Saints in 1843, and united with the Reorganization October 14, 1867. He leaves

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a wife and seven children to mourn his loss, three having preceded him to the golden shore. Service at the home by Elders Noah N. Cooke and Samuel A. Burgess. He was one of the old and faithful members of the Saint Louis Branch.

COCHRAN.—Lyman C. Cochran was born at Vanceleave, Mississippi, November 2, 1893. He was the youngest child of Elder S. and Sister Cochran. Died January 20, 1911, aged 17 years, 2 months, and 18 days; cause of death, pneumonia. Baptized October 7, 1906, by Elder Alma Booker. Funeral sermon by F. M. Slover in Saints' church, January 21, 1911, in the presence of a large number of friends. He leaves to mourn, father, mother, one brother, and four sisters. He was just entering into the bloom of youth when cut down by the sickle of death.

COOK.—Rebecca Cook, at her home, Plano, Illinois, November 25, 1910, aged 72 years, 8 months, and 17 days. Mr. Brown, her first husband, died a year after marriage, leaving a son who died recently. She married Nathan Cook, of Plainfield, Illinois, October 24, 1860. Two daughters are dead and two sons survive: L. H. Cook, of Council Bluffs, Iowa, and Miss Ella F. Cook, of Plano, Illinois, who faithfully cared for her mother during her long illness. Deceased was baptized May 21, 1905, by Elder J. E. Wildermuth. She died a typical Saint. Funeral addresses by Elder F. M. Cooper, and Rev. Claude Boyer, (Baptist) at Plano, Illinois, November 28, in Saints' chapel.

ROGERS.—Silas M. Rogers died at his home, Piper City, Illinois, December 5, 1910, aged 81 years, 4 months, and 8 days. Born July 26, 1829, at Preston, Chenango County, New York; married to Hannah Elvira Noyes, December 22, 1853, at Newark Valley, Tioga County, New York. One son died, five children survive: Charles L., Iantha, Missouri; Joseph M., Kankakee, Illinois; Owen D., Watseka, Illinois, and Mrs. Ada A. Quick, Piper City, Illinois; also five grandchildren, a faithful wife, and several brothers and sisters. Baptized at Fox River, Illinois, 1861; ordained to the office of elder by Elder T. W. Smith, May 30, 1878. He lived a very exemplary life, which was a most potent argument for the religion of his choice. His friends and neighbors bear witness to his upright, Christian life. His home life was ideal, and the blow fell heavily upon the one who had so long shared his joys and sorrows. They will meet ere long in the Zion of God. The funeral sermon was preached by Elder F. M. Cooper, in the Presbyterian church, December 1. The Reverends Hanna, of the U. P. Church, and Lackland, of the M. E. Church, assisted in the service.

DERRY.—At Lamoni, Iowa, January 26, 1911, Elder George Derry, aged 86 years, 6 months, and 8 days. He was born in England, July 18, 1824; accepted the gospel in 1846; came to America in 1856; joined Reorganized Church in 1862; came to Lamoni in 1879; was faithful in every duty to God and man. He made an honorable record before all. His wife died in 1888. Of seven children four sons survive: Charles, Moroni, Arthur, and George Herbert. Funeral services in charge of John Smith; sermon by H. A. Stebbins; text, "Be thou faithful unto death and I will give thee a crown of life."

ZIMMERMAN.—Mrs. Elsbeth Zimmerman, of Berlin, North

Dakota, at the home of her daughter, Mrs. John Young, on January 24, 1911. She departed this life to enter the paradise of God and await the resurrection of the just. She gladly received the restored gospel when she first heard it, though that was the latter years of her life. She was born at Schwanda, Switzerland, November 14, 1840, and came to America in 1861. Funeral services were held at the Methodist Episcopal church of Berlin, North Dakota. Sermon by Elder J. E. Wildermuth, of Fargo, North Dakota.

LANGDON.—Bulah Langdon, infant daughter of Bro. and Sr. Albert P. Langdon, of Dickinson, North Dakota. She was born September 26, 1910, and after two months of life on this earth the little spirit departed on December 2, 1910. Funeral sermon by Elder J. E. Wildermuth.

On the occasion of his youngest son leaving home for Australia, Charles Dickens wrote a letter of advice for his perusal. Among other things, he said: "Never take a mean advantage of anyone in any transaction, and never be hard upon people who are in your power. Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes. It is much better for you if they should fail in obeying the greatest rule laid down by our Savior than that you should. I put a New Testament among your books . . . because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided. As your brothers have gone away, one by one, I have written to each such words as I am now writing to you, and have entreated them all to guide themselves by this Book, putting aside the interpretations and inventions of man."

The astonishing battle in the streets of London recently, when two armed aliens held off a force of 1,000 police with reinforcements of soldiery, and finally perished in the flames of their burning stronghold rather than surrender, is discussed in the current issue of *Harper's Weekly* by Sydney Brooks, who states that England will thereby be compelled to reconsider her attitude of hospitality toward aliens. There exists to-day an Aliens Act, but it is enforced with such lenity, and is so imperfect, that the undesirable immigrant can always effect an entry. "We may expect," says this writer, "to see the power of deportation resorted to more freely. It is extremely probable that the laws in regard to pistols, daggers, and explosives will be made more effective, and it is not impossible that before long the Continental plan of registering aliens and of keeping them under official surveillance may be partially adopted."

The treatment given to Mrs. Eddy in her last illness, by the "students" in her own household, the same that she had prescribed for all her followers, is authoritatively described as "An effort to possess a clear consciousness of divine power and presence, with the understanding that when the consciousness of the individual is illumined by a realization of what God is, that realization overcomes the disease, as the light dispels darkness."

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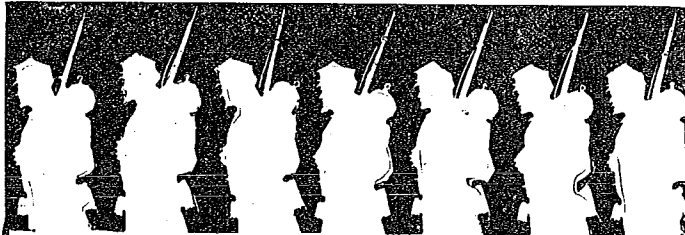
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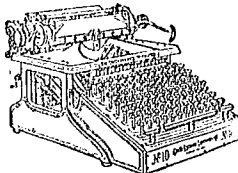


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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, FEBRUARY 15, 1911

NUMBER 7

Editorial

TWO REMARKABLE WISHES GRANTED.

CONCERNING THINGS THAT ENDURE.

At one time Job expressed a remarkable wish: "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!"

In the natural course of events, as things move in this age, that which is written to-day is forgotten to-morrow. The world is flooded with books, magazines, newspapers, and periodicals of every imaginable description. One entering a modern library with the purpose to improve his mind, and get in touch with modern ideas, is confronted by a mass of literature of such formidable bulk as to weary and almost discourage a busy man, at the very beginning of his research. However, he is consoled by the thought that much of it is ephemeral in nature, and even if he can never read it he will not miss much. The word *ephemeral* comes from *ephemera*, meaning "lasting but a day," and as a medical term meaning, "a fever of one day's duration." Not a bad term to apply to the furore attending many much heralded but short-lived "best sellers." There is danger that among this mass of literature, the unsophisticated student will miss the particular good things that he should read. We need literary pilots to-day.

The ideas of fifty years ago are discarded. Books that were considered revolutionary ten years ago are forgotten. Who can speak loud enough to be heard above the babel, or write fast enough to keep ahead of oblivion?

Yet there was Job, over three thousand years ago, aspiring to perpetual audience. He wished that his words might be printed in a book for all generations to read; he longed to seize the mallet and chisel and engrave them upon the solid rock, and fill the chiseled letters with lead, so that they might become a perpetual memorial.

There must have seemed little prospect that Job's ardent desire for publicity would ever be gratified. Yet strange as it may seem his wish was granted beyond his most extravagant dream. Through many perils and strange vicissitudes his words were pre-

served, and have come down to us, as one says, "Borne on the wings of a hundred translations." They are indeed printed in a book, and have place in every library, and in multitudes of homes of high and low degree the world over.

Here is the burden of the message that he wished to publish to all ages:

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

You see, unlike most literature, Job's message dealt with things eternal. That was the reason he was consumed with such an ardent desire to have it preserved and given the greatest publicity. Theories, philosophies, speculations, gossip may be published and forgotten; but here is a statement of an eternal and important truth that has never been forgotten and never will be forgotten.

In his second epistle the Apostle Peter expressed a wish similar to the one expressed by Job. Being a positive man, Peter declared a determination to take steps calculated to accomplish his desire. He said: "Moreover I will endeavor that ye may be able after my decease to have these things *always* in remembrance."

These are the things that he desired that the people should always have in remembrance:

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Very learned epistles, written by very able and distinguished men, and published twelve months ago, are forgotten; but the wish expressed by Peter was

granted, and the epistle of the humble fisherman is still preserved and given the widest publicity that the printed page ever gave to any message.

He, too, propounded things permanent and above valuation. Job wrote of the immortality of the soul, and of the great work of the Redeemer, who has made it possible for us to meet him in the flesh on this earth, even after death and decay have had their brief reign of terror. Peter wrote of virtue, knowledge, temperance, brotherly kindness, charity, and godliness; those wonderful virtues that will transform human nature and make one worthy of the resurrection of which Job so confidently wrote. The messages are correlated and the one completes the other. We can afford to forget a whole library of worldly knowledge, if we can but remember these things of heavenly and eternal worth.

ELBERT A. SMITH.

MOTH HOLES IN MARKHAM.

The "Book of Mormon" was a successful literary steal and hoax. In 1812 Solomon Spalding, of New York (a would be Jules Verne), anticipating some of our own sensational romancing, made up his mind to create an atmosphere of mystery by naming one of his stories "Manuscript Found," and by claiming that the pages had been discovered in a cave in Ohio. This romance was based on the notion, then prevalent, that ancient America with its Aztecs and Indians was peopled by the descendants of "the lost tribes of Israel."

A manuscript copy of this story is known to have fallen into the hands of Joseph Smith, the founder of Mormonism. This historical romance (with the addition of a few pious phrases and a few texts of scripture) was soon printed and distributed as the new Koran of a new Mohammed.

Spalding's widow and friends at once recognized and denounced this crude and huge imposture. But the snowball had commenced rolling; and its momentum still carried it on, enlarging it at every revolution. From only six followers in the beginning, the resultant sect of Mormonism has grown to an immense hierarchy and a swarming people—all of whom have the enormous egotism to call themselves "latter day saints."

The foregoing is from the pen of Edwin Markham, and appears in the *Cosmopolitan Magazine* for March, under the caption, "Moth holes in Mormonism." Edwin Markham is the man who some years ago attained sudden fame by reason of the vogue given to his poem, "The man with the hoe," since which time he has been endeavoring to live up to his reputation as a writer. While reading this effusion on Mormonism, for some reason one line of his own poem kept running through our mind, "Who loosened and let down his jaw?"

It seems that all celebrated writers are fated sooner or later to stumble upon the theme of "Mormonism." The gentle and pious Quaker poet, Whittier, had a sneer for the "Mormon goggles"; and the profane Kipling attempted to dissect the Book of Mormon after giving it a half hour's perusal. Now comes this venerable man with a hoe and digs up

the ancient, the justly discredited and decently buried apocryphal Solomon Spalding Romance Story. Probably Markham chose the title, "Moth Holes in Mormonism," because of its fine alliterative sound, suggesting poetry. But after reading his criticism we are reminded that "Moth holes in Markham" is just as alliterative, and much more literal.

There is not one up-to-date student of "Mormonism" in the field as an opponent to-day who will undertake to defend the Solomon Spalding Romance theory of the origin of the Book of Mormon. It has been completely abandoned by intelligent critics. It is put forward only by those who depend upon encyclopedias edited thirty years ago. Why will a supposedly great man, an apostle of liberty and justice, a would be remaker of the entire social system in the interest of the "brotherhood of humanity," so carelessly write upon a subject concerning which he is so ignorant, thus helping to perpetuate a gross libel that at the start was nothing but a falsehood foisted upon the public with the aid of an excommunicated adulterer.

D. H. Bays could not have written, "The man with the hoe," but he *was* a student of this question, and a prominent opponent of "Mormonism." In his book, *Doctrine and Dogmas of Mormonism*, he said:

The usual debater undertakes to trace the Book of Mormon to the Spalding Romance through Sidney Rigdon.

Nothing can be more erroneous, and it will lead to almost certain defeat. The *well-informed* advocate of Mormonism wants no better amusement than to vanquish an opponent in discussion who takes this ground. The *facts* are all opposed to this view, and the defenders of the Mormon dogma have the facts well in hand. I speak from experience.—Page 22.

There are two reasons why our opponents have abandoned the Spalding Romance Story. First, it never was true (but that alone would not be sufficient to cause it to be discarded). The second reason is more potent: It is *generally known now* that it never was true. The original manuscript of Solomon Spalding's "Manuscript Found" has come to light and neither Mr. Markham nor any other person need depend upon traditional testimony of Spalding's "widow and friends" as to its character. The facts were briefly set forth in our columns some time ago in answer to an article in the *Boston Traveler*.

In 1839, L. L. Rice purchased from E. D. Howe, a former exposé of Mormonism and one of the fathers of the Spalding Romance theory, the *Painesville Telegraph*, of Painesville, Ohio, with all the type, presses, books, and manuscripts belonging to the office. Years later, in connection with his friend, President Fairchild, of Oberlin College, while going through these old manuscripts, he found the original manuscript of the Spalding Romance, bearing the signature and verification of E. D. Howe and others who had been interested in exposing "Mormonism." The manuscript was placed in the hands of President Fairchild, and is now in the library of Oberlin College, Ohio, where it may be viewed by anyone who chooses to take the trouble. It has been published verbatim in book form and the *HERALD* Editors will take pleasure in

securing a copy of it for *The Boston Traveler*, if it is desired. It is about as much like the Book of Mormon as a mud turtle is like an eagle, and that is why Bays said that the facts were all opposed to the Solomon Spalding Romance theory.

Edwin Markham can verify these statements by a visit to Oberlin College, or by correspondence with the college authorities, or by the purchase of a copy of the book. He should make this matter right or cease to pose as a man of honor and an apostle of light.

E. A. S.

THE WORK AMONG THE INDIANS.

The following statement is from the pen of a man who has labored as a missionary; and from his experience, one who is probably qualified to give advice concerning what is necessary in doing missionary labor among the Indian tribes. Some effort has been made in this direction during the two or three years past, and the results, though somewhat encouraging, have not been flattering. Has the time come for the church to make an effort in this direction; that is, a special effort?

"You spoke of the work among the Lamanites. I have not been among them for two years or nearly so, but I am acquainted with them and their ways. . . . There is only one successful way to labor with the Lamanites, and that is to associate or become one of them, not necessarily to sacrifice any principle of truth, but make yourself at home, and fish and hunt. Preach all the time you are with them. They like anyone that is of that nature. That is the way I got in with Brother Karaho. I was fishing and hunting and preaching, and so he got so he would rather hear preaching than anything else. Then I got him to call two or three families [of Indians] together, and I preached to them. A man has to get acquainted with them. They are like myself, peculiar. It takes a great deal longer to convert an Indian than it does a white man.

"I have opened over two hundred places among the Indians, and have preached among fourteen different tribes, and then didn't do much good. They are clannish, and if you get one that has an influence it is a good start. It is like a bell sheep; the rest will come, sooner or later. It does seem like they come very slow. Now I labored mostly among the Cherokees, and when I commenced there, there were but two members of the church, and they were whites. When I quit we had five branches, but not many Indians.

"I labored among the following tribes: Cherokee, Wyandotte, Quapaw, Peoria, Creek, Osage, Choctaw, Chicasaw, Cheyennes, Comanche, Cadoc, Ponie, Arapho, and Seneca; at Big Cabin, Wyandotte Mission, Quapaw Town, Peoria Town with the Justice, Wetumka, Osage Agency, Tomahau, Minco, Elk City, and Dead Indian, Fort Sill, Anna Darco, Ponie

Agency, Private Ranch, Kingia. I preached at those points in passing back and forth.

"In order to have success among the Indians a man must become a 'mixer,' and when they learn that you are their friend then you can work successfully with them. Now I remember once I had a fine lot of them in an arbor, and I asked for a vote of who blamed me for reading the Bible. So they all, everyone of them, voted it was all right for me to read it; and then I thanked them and told them I could see they were my friends. Then I called for another vote to see who blamed me for believing what I had read in the Bible; and they all but one voted it was right. The rest of them pointed their fingers at that one for not voting. They rather liked the trap I had caught them in and they had a good laugh over it, and said, to be honest is to believe it all."

NOTES AND COMMENTS.

The editor of an Iowa newspaper sends us a letter which he has received from Pikeville, which shows some of the inner workings of R. B. Neal's scheme for making money out of "Mormonism." We reproduce the letter as it came to us:

PIKEVILLE, KENTUCKY, August 8, 1910.

Dear Brother Editor: Mormonism is a menace to both church and state. It seemingly can command both men and money without limit to push its claims.

The issues presented are of the greatest interest to the public. We realize that the county paper must be enlisted to battle the "elders" of the Mormon prophet.

We will furnish you one page of a six column folio, single column matter for \$1.25 per page. If it has any two column cuts, cost will be \$1.75 per page.

To be able to make this offer we must hear favorably from at least fifty editors.

Will you be one of the fifty? An early answer will oblige,
Yours,

R. B. NEAL.

Per M.

From the beginning, the Anti-Mormon League and men of the type of those who promoted it, have cared more for the money to be made than for the principle involved. At the very first meeting of the League it was announced that anyone could join who would contribute to the finances of the undertaking. These gentlemen do not actually wish to destroy "Mormonism," because if they did their income would be cut off and they would be obliged to go to work. The men who have denounced Joseph Smith as a "money digger" have ever been the ones who have sought to make money without digging,—candor suggests that they are indolent, charity suggests the "hook worm" theory.

A member of the municipal council of the city of Paris is urging the authorities to increase the police force of that city. He declares that purse snatchers and brigands are masters of the streets. Respect-

able people, citizens, shut themselves up in their homes after dark. Crime of all kinds is said to be on the increase.

Six Episcopal clergymen, with fifty members of that church in England and one minister in Ireland, have lately joined the Roman Catholic Church. Among them was the Rev. David Rhys-Morgan, a prominent Welsh parson. The seven ministers are now in Rome studying for the priesthood.

According to a telegram in the *Kansas City Journal*, the Rev. Dr. J. Jowett, pastor of Carr's Lane Church, Birmingham, England, in accepting a call to the Fifth Avenue Presbyterian Church, New York City, stipulates that he desires to receive less than half of the \$12,000 salary offered him.

Elder A. M. Chase, missionary in Salt Lake City, wishes his friends and all interested in that mission to note that he has moved nearer to the meeting place. His personal address now is, 898 East Fourth South street, Salt Lake City, Utah. The hall where services are held is 403 South East Ninth street.

What ceased when Christ died? An interesting discussion of this old mooted question is now running in the *Sunday School Exponent*. In the March issue, one of the missionaries, writing under the heading, "Undermining the missionary," seeks to show that the editor of the *Gospel Quarterly* has taught error on this subject. This came up in the natural order in the Lessons Department of the *Exponent* and was treated casually by the editor. Now her critic claims that her position is identical with that of the Seven Day Adventists on the subject named. The missionaries are all interested and will want to read the article and the reply that will follow. We are requested to say that if you are under conference appointment and will send in your name and address, mentioning appointment, you will receive the *Exponent* free of charge. Address the *Sunday School Exponent*, Lamoni, Iowa.

The library department of church work is important. We are glad to make note of the following: "Never, since the organization of the Library Commission has there been such a widespread interest in that work as now. As I am sending this copy to the press for the March *Exponent* we have already more reports in our possession, or calls for blank reports, than we have had altogether in the last four years, and in every mail they are steadily coming."—E. H. Fisher, Secretary of Library Commission, in *Exponent*. In the February *Exponent* he said: "If you haven't any report worth while making out (according to your own ideas) make it out anyhow; we want to hear from each and every district and

must hear from you before the end of February. If you haven't done anything simply say so,—but the principal thing we want to know is: *how many branches in your district are organized and how many branches are unorganized.*" Let every district library board that has not yet reported get busy and help swell this report. Address E. H. Fisher, 100 Sycamore street, Winter Hill, Massachusetts. To the same address the traveling ministry throughout the country are invited to write the Secretary for complete printed information relative to the work of the commission, which will be sent free.

Just before going to press, we received a telegram from the district secretary, asking us to announce in this issue that the time for the meeting of the Utah district conference has been changed from March 4 and 5, to February 25 and 26, 1911, to enable Apostle J. W. Rushton to be present. All concerned please take notice.

Elder Richard Hill, a leading man among the Church of Christ, or "Hedrickite" people, at Independence, Missouri, passed away February 9, at the age of eighty-five.

The Bishop reports that the Christmas Offering for the past year is in excess of the amount contributed during any other year. We have not learned the exact amount, but it is in the neighborhood of six thousand six hundred dollars.

Independence Branch news arrived too late for insertion in this issue.

Genuine criticism has its uses, but sometimes ill-will is found masquerading ill-concealed in the garb of honest criticism. When "criticised" under such circumstances calmness is essential. Do not allow annoyance to get the better of your good judgment. Measure your opponent, the strength or weakness of his statements and the likelihood of his hearers indorsing them. If a reply is absolutely necessary let it be dignified and as brief as possible. Don't get the idea that every foolish "criticism" calls for a reply. Actions are more eloquent than words. Sometimes the best reply is silence. A few pinpricks will not hurt. The intellectual and moral force behind the pin is never strong enough to drive it in very deep. It displays weakness, not strength, to exhibit restiveness under such conditions. The still, strong, silent man, secure in the right, is the man who, where reason and fairness reign, commands the greatest respect.—*The Gospel Standard*, Australia.

Original Articles

GENERAL PRINCIPLES OF THE CHURCH FINANCIAL SYSTEM AS SET FORTH IN THE LAW OF CHRIST

BY THE JOINT COUNCIL OF THE REORGANIZED CHURCH
OF JESUS CHRIST OF LATTER DAY SAINTS,
MAY 2, A. D. 1903.

BY E. L. KELLEY, PRESIDING BISHOP.

CHAPTER 8.

The article contained in chapter eight of the series is inserted as embodying generally in terse terms many special and prominent principles of the financial law of the church as that law is found in the three standard books of the church.

It would not be proper to say that it reflects the views of the Presidency, or the views of the Quorum of Twelve, or that of the Bishopric of the church; it was not sent out for this purpose, nor is it so held out here. It was from the beginning claimed to reflect the divine truths contained in the law of Christ and thereby the divine will upon these lines as interpreted by his authorized ministers, and we present as evidence fitting its claim that it is in harmony with and truly reflects the law.

During the General Conference at Lamoni, Iowa, April, 1905, the matter was formally taken up by the First Quorum of Seventy and considered, indorsed, and presented, and later by others of the church quorums, and on the 15th day of April the following action had by the entire body:

"Whereas, it is a part of the work and duty of the Saints to do all in their power to redeem the waste places and establish Zion, in keeping with the commandments as revealed in the law of Christ, and

"Whereas, it is only by the fulfillment and administration of the 'celestial law' that the land of Zion can be sanctified and her children stand justified and made fully acceptable to God, therefore be it

"Resolved, That we commend the efforts of the Bishopric to administer the law touching all of the interests and work of the church in the stakes, and so far as the same is applicable in all the branches of the church in every land and in every department of work, and believe it proper that a full compliance with the same be urged upon every member, so far as the same may be had in equality and justice.

"Resolved, That we recognize in the work and findings of the joint council, of the Presidency, Twelve, and Bishopric contained in the report of said council entitled 'An Address to the Saints,' a proper presentation of this law, and outlines upon which to carry forward such work."

The address referred to is as follows:

"An Address to the Saints.

"The quorums of the First Presidency, the Twelve, and the Bishopric met in joint council at Lamoni,

Iowa, May 1, 1903, and after careful consideration adopted the following address and provided for its publication in HERALD, *Ensign*, and in tract form. There were present, Joseph Smith, F. M. Smith, and R. C. Evans of the First Presidency; W. H. Kelley, Heman C. Smith, Joseph Luff, G. T. Griffiths, I. N. White, F. A. Smith, F. M. Sheehy, and U. W. Greene of the Twelve; and E. L. Kelley and G. H. Hilliard of the Bishopric.

"JOSEPH SMITH, *President of Council.*

"FRED M. SMITH,

"HEMAN C. SMITH, } *Secretaries.*

"The Presidency, Twelve, and Bishopric in joint council send greeting to the Saints of the progress and conditions of church work, and particularly that part relating to temporalities, trusting to encourage the faithful helpers everywhere and to stimulate all to efforts of diligence in fulfilling the law of Christ.

"I. NECESSITY OF FULFILLING THE LAW.

"As a people we expect to find acceptance with God only so far as we are willing to do his will and keep his commandments.

"Jesus taught: 'If ye love me, keep my commandments.'—John 14: 15.

"The inspired psalmist sung of the mercies and blessings of the Lord that followed those and their families who failed not to obey him:

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.—Psalm 103: 17, 18.

"These promised favors and benefits, as a people, we desire and seek; but it must not be forgotten that their realization depends upon our readiness to do. It is by faithful performance of duty that we are made heirs of promise and entitled to a place among those who love God.

"And hereby we do know that we know him, if we keep his commandments.—1 John 2: 3.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous.—1 John 5: 3.

"We are not only promised acceptance with God by these citations through obedience to all of his laws, but are assured to begin with, that he does not demand more than we shall be able to perform.

"His commandments are not grievous.' But God requires an effort on our part to fulfill his law. This should be made in meekness, but with courage; everyone moving to his or her task with cheerfulness, and a fervent desire to accomplish through the love of God, all that he has asked.

"Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.—Psalm 112: 1.

"Forty-two years ago the Reorganized Church was instructed to comply with the laws relating to tem-

poralities, and potent reasons mentioned for so doing.

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

"The law then is binding upon the church and should be administered; put in force, fulfilled, as any and all others relating to the body—the church. The officers mentioned are required to perform this work as a duty. And the fact must not be overlooked in this connection, that if these officers are charged with the administration of the law and are to be held responsible for making a proper effort to carry out their part of the work, that each and every member is under equal obligation to obey, or comply with the same, and that responsibility for a disregard or disobedience, can not be escaped. Entire, full, and complete obedience is demanded for this law as any other; and a failure to keep, must now as in the past bring the church under condemnation.

"Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Doctrine and Covenants 102: 2.

"II. MANNER OF ADMINISTRATION.

"To obtain the benefit for which any gospel law or usage has been instituted, the administration must be by a voluntary acceptance, or willingness, on the part of the one complying. People can not be assessed, or deprived of their properties by the church against their will. Christ promised an eternal reward to those who fulfilled his law here. Then the act of the observer must be a voluntary one. To lay up 'treasures in heaven' requires that the act be with a free heart, willingly. There is no chance for compulsion in carrying out the law relating to temporalities any more than that touching spiritual things. To baptize a person who does not understand the object and benefits of baptism and against his will, would be an act in violation of the law of Christ. To force a person to give of his means, or deceive him as to the object and purpose, would be a violation of the law on the part of the administrator. The gospel rule is stated by the apostle:

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for the Lord loveth a cheerful giver.—2 Corinthians 9: 7.

"Behold the Lord requireth the heart, and a willing mind.—Doctrine and Covenants 64: 7.

"On the other hand, a person who accepts the law, and desires to obey the commandments of God must not fail to perform because it will inconvenience him, or be a sacrifice for him to do so. No great reward can be expected by an individual who defers doing anything for the cause of Christ until he gets something that he can do without, just as well as not, and then turn that over to the Lord. Christ gave all for us, why should we hesitate to sacrifice for him or his work? Many in accepting the gospel are called upon to part with friends, relatives, and loved ones; indeed all must deny themselves of many things for Christ's sake; but do we waver because of this? Neither should we hesitate to sacrifice of our substance to promote the welfare of his work.

"Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).—Doctrine and Covenants 64: 5. (See Malachi 4: 1.)

"In keeping this, as well as other commandments, we prove our worthiness before the Lord. Jesus referring to this law of duty in temporal matters, says:

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?—Luke 16: 10, 11.

"Can anything be plainer upon the question of rendering a faithful and true account than the foregoing? And stop and consider that it is the Son of God talking; a fact in itself sufficient to disclose the great importance of each and everyone setting him or herself right, in complying with the law.

"III. WHAT IS REQUIRED BY IT?

"1. A recognition on our part of the beneficence and supremacy of God over every good thing in this world. As he declares:

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.—Psalm 24: 1.

"For every beast of the forest is mine, and the cattle upon a thousand hills.—Psalm 50: 10.

"2. The stewardship, rather than the ownership, of man, and that it is his duty and reasonable service to render an account of this stewardship to God in time, as well as eternity.

"It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father.—Doctrine and Covenants 72: 1.

"The principle of rendering tithes to the Lord

has been recognized and followed in every age wherein we have an account of a people who were accepted of him.

"Abraham, the father of all the faithful in Christ, kept the law. To the high priest, Melchisedec, 'Abraham gave a tenth part of all.'—Hebrews 7:2.

"Jacob promised: 'And of all that thou shalt give me I will surely give the tenth unto thee.'—Genesis 28:22.

"The Lord charged Malachi to say to the people:

"'Bring ye all the tithes into the storehouse, that there may be meat in mine house.'—Malachi 3:10. This injunction is made applicable in the gospel economy by the instruction of Christ to the Nephites after his resurrection. (Nephi 11:1-3.) He also said to the Jews:

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.—Luke 11:42.

"The word *tithe*, means *tenth*; and the rendition of a tithe referred to in the Bible, is the turning into the hands of the bishop appointed to receive the same, the tenth part of what a man has, over and above his indebtedness; or 'a tenth of the increase.' Everyone should render an account in this, for whatever we are blessed with we are indebted to God for, and it is but reasonable and just that we honor him in the tithe. The principle is: 'Honor the Lord with thy substance, and with the first fruits of all thine increase.'—Proverbs 3:9.

"It must not be forgotten that the tithe is a part of what a person has been blessed with; God first bestows upon us, and then asks a return according to our several abilities. The widow with her mite may do this and receive reward therefor. The rich can not be rewarded if they withhold. 'For there is no respect of persons with God.'—Romans 2:11.

"Under special conditions of the church, other portions of giving, than the tenth, are also referred to as tithes, but the word occurs as an adjective, or verb, and not as a noun, and denotes the act of giving or taking, rather than the specific amount required under the law.

"Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. . . . And this shall be an ensample unto all the stakes of Zion.—Doctrine and Covenants 106:2.

The surplus may be a hundredth part, or a half; no definite sum is indicated here by the word, but the idea of paying or giving is expressed.

"Direction is also given to the Saints to consecrate of their properties for the use and benefit of the church in providing for the poor, and carrying out the work of promulgating the gospel. To consecrate is to set apart for these special church, or sacred

uses. The amount of the consecration is to be determined by the person giving in agreement with the Bishop and is referred to as 'that which thou hast to impart,' there being provision also for a first, and subsequent consecrations.

"If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken. . . . And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.—Doctrine and Covenants 42:8, 10.

"To consecrate is to set apart for a special purpose, or use, and in the consecration referred to here, a portion is set aside for the purposes mentioned in the law to be put into the hands of the Bishop of the church. The remainder is designated or set apart to the one making the consecration as his own; for it appears that the 'testimonies concerning the consecration' are taken at the time. Herein a complete consecration may be had and persons entering therein receive their certificates from the Bishop.

"The consecration of the 'remainder' or 'residue' herein referred to, is more particularly set out under the term of surplus property, and may be better comprehended under this head.

"IV. SURPLUS PROPERTY.

"Whatever amount or kind of property can be spared by any person without injury to his business, or impairing his stewardship, is under the law properly termed surplus. In other words, it is that part of a man's properties which he has more than he has need. Individual efforts and interests are not jeopardized in the administration of this part of the law, but respected and conserved. For while a person carries on his work and properly answers to the Lord in his stewardship, he aids the church to perform its work by setting aside for its use that which he can do without, that it may perform its work, and he in turn is blessed and benefited in developing and establishing of the church work. The plan is cooperative, aiding the needy and leveling distinctions, and largely enters into the solution of the question of bringing about harmony in the social life of the people. The direct application of the order of surplus is in Zion and her stakes, (see Doctrine and

Covenants 106,) but the privileged administration is coextensive with the residences of the Saints and proper officers to administer, thus making the children of Zion one in their works.

"He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him.—Doctrine and Covenants 63: 13.

"A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen.—Doctrine and Covenants 72: 5.

"V. TESTIMONIES TO BE TAKEN.

"To insure justice and equity in the administration of this principle of surplus, the Bishop must be made acquainted with the holdings of each one. He can neither confirm, as just and equitable, the amounts set aside by the rich to fill the measure of the law, nor know the needs and wants of the poor who must be aided, without this. It is right and proper then, that all should file their inventories, with the Bishop; make a full and complete showing without reservation, as a solemn and sacred act in their stewardship before the Lord, so that the law may be administered in equity and righteousness. This act is referred to in the law as laying 'all things before the bishop in Zion,' a term fairly disclosing the object, extent, and manner of execution of the law.

"For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion. . . . A certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion.—Doctrine and Covenants 72: 3, 4.

"The Bishop in Zion referred to herein is the general Bishop, or Presiding Bishop in contradistinction to local bishops. Zion is particularly defined in the law as, '*The pure in heart.*' (Doctrine and Covenants 94: 5.) But there are references made in terms of 'the place for the city of Zion'; 'the land of Zion'; 'the waste places of Zion'; and Zion, the 'ensign of the people.'

"Offerings for the purpose of helping along worthy undertakings, benevolent enterprises, special educational efforts, incidental expenses to a traveling elder, and church buildings, should be made by all who can do so. In this way we may do much to build up and establish the kingdom of God. Men can do much of their own selves; as they voluntarily do this, they are made stronger instead of weaker, the Lord giving them ability to bring forth more fruit, proving the fact held out in the law that giving does not impoverish a person.

"Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.—Doctrine and Covenants 58: 6.

"VI. CONCLUDING STATEMENT.

"It is the duty, and should be regarded as the privilege, of every person to consecrate everything he has and is to the service of God, to be used for the advancement of his work as he may direct. The church being an organization ordained of God for the developing and promulgating of his purposes it follows that through its authorized representatives we can more effectually accomplish these purposes than in any other way. The Bishop being under the law the authorized custodian of church funds, he should be recognized, and his cooperation secured in the consecration of money or property to the uses provided for in the law.

The church has no right to take of any man's property without his consent being first obtained; nor in making the consecration referred to, has the person the exclusive right to determine how means shall be used which is thus set apart for church purposes. We therefore believe that each person should make a faithful inventory of all he possesses, and lay it before the Bishop; and by mutual agreement between himself and the Bishop determine what portion he shall retain for his own needs and what portion shall be placed in the treasury for other purposes. That portion set apart for his own needs and that for other purposes to be regarded as alike consecrated to the service of God, thus making a complete consecration. When such agreement and adjustment are made, the party consecrating receives an inheritance, or a certificate entitling him to an inheritance at such time as he may need, and the church be in condition to comply.

"This consecration when complied with does not release the party complying, from the obligation of paying tithes on increase accumulated after consecration; nor from making a second consecration according to the first, should the individual find himself in a position to do so.

"LAMONI IOWA, May 2, 1903."

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UNITY, COOPERATION, AND EQUALITY.

BY COLUMBUS SCOTT.

III. EQUALITY.

The foregoing considerations ought to help educate us up the shining way to that exalted station where we can observe the celestial requirement, 'Thou shalt love the Lord thy God with all thy soul, might, mind and strength, and thy brother as thy-

self." Jesus says these two commandments are equal, the one to the other. Do you practice the first in your daily worship? Do you practice the latter in your daily dealing with your brother? Can Saints enter celestial glory and leave either of these two commandments out of our daily practice, life and heart?

Does, to love my brother *as myself*, imply that he is *my equal*? Being a child of the same heavenly Father, is he equally entitled to the Father's attention and blessings with yourself, spiritually and temporarily?

Of a truth, I perceive God is no respecter of persons.—Acts 10: 34.

But verily I say unto you, Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold, this I have given unto you a parable, and it is even as I am: I say unto you be one; and if ye are not one, ye are not mine.—Doctrine and Covenants 38: 5, 6.

Should we "treat lightly the things," the revelations, the commandments we "have received"? (Doctrine and Covenants 83: 8.)

"Let every man esteem his brother as himself," is being like God. Add to our "godliness brotherly kindness," Peter enjoins when teaching us to grow in the divine graces.

Equality. What is it, religiously considered? Considered in spiritual and temporal relations? Both relations or conditions exist. A penalty is attached to our not being equal, and so being and practicing. That penalty is: "Ye are not mine." What else can be gleaned from the foregoing statement and parable, or illustration?

But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?—Matthew 20: 10-15.

Jesus uses this language in illustration of the operation of the kingdom of heaven in relation to its financial features. An agreement had been entered into by the laborers and the vineyard owner. Some of the laborers forgot their agreement when pay day came, and concluded they should have received more than the agreement called for. They murmured because of the justness of equality practiced by the

Lord of the vineyard. The Lord's ways are equal.

The language here used by our Savior refers to the work to be accomplished under the *eleventh hour call*. The closing dispensation of God's work in the end of this world. The Master has ever sought to have equality among his people in all dispensations from the early morning hour of the world's day. Some in each dispensation have "murmured," at the equality God has sought to establish among his people. But to such he has said:

"Your ways are not equal." (Ezekiel 18: 25 and 33: 12.) "Shall not the Judge of all the earth do right?" (Genesis 18: 25.) "Yet the children of thy people say, The way of the Lord is not equal: but, as for them, their way is not equal." (Ezekiel 33: 17.)

"Even from the days of your fathers ye are gone away from mine ordinances and have not kept them," (Malachi 3: 7,) is enough to show that men have sought to avoid equality in former ages, dispensations, as well as in the closing one of our day. Who are "the laborers"? Let the word answer. "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." (Doctrine and Covenants 119: 8.) Ministers and the men of business are all called to "labor together for the accomplishment of the work intrusted to all." Who of all these laborers of the eleventh hour dispensation, "for the last days and for the last time," (Doctrine and Covenants 105: 12,) are going to murmur over the Lord's equality among his people?

"All are called," all are offered equal opportunity to labor. All may enter into the agreement, covenant, to labor for the payment offered. He offers to each, not enemies, not all we *might* want, but what each needs, just wants. *God offers this to all*. If any faithful laborer fails to receive the offer, that which he agreed to labor for, who is to account for this? Is it right to look at this matter from both sides? God makes the offer, then supplies the sufficient substance to comply with the agreed covenant. "And whatsoever is right, that ye shall receive," is his statement. (Matthew 20: 7.) "There is even now (A. D. 1834,) already in store a sufficient." (Doctrine and Covenants 98: 10.) Saints, is this true? Does the Lord know?

The issue is now placed before us. Upon the church is placed the responsibility of sending the gospel to the nations, building up the church, caring for the needy, and redeeming Zion. Does our Father require all to labor in this great work of the last days according to their several talents or abilities?

Does he require the church to work unitedly, cooperatively in this great work? Will he open the way that all may have *equal opportunity* to labor? Is there equality while some roll in or covet luxuries and others are deprived of even necessities? Can there be a righteous adjustment of the conditions tending toward equality? Will God do all this, independently of an effort on our part, or of our agency?

One of my texts quoted says the work, *work, work*; it is work that "is entrusted to all" the Saints. Not to the ministry alone, not to the bishop alone, not to the "men of business" of the church alone, but "to all"! All ye Saints, to you is the word of this salvation sent.

Are there any in the church up to this date that have been sufficiently instructed in the requirements, to begin the work of adjustment of conditions necessary to produce practical equality? If not, from A. D. 1834 till 1910, what progress are we making toward Zion's conditions? Where is the remedy for present unequal conditions? What steps are necessary to begin with? (Doctrine and Covenants 102:3.) How much longer are we to wait for the beginning of Zion's redemption under the law? The law of consecration?

Have the elders received the necessary endowment that the work may begin? Have the churches abroad been "taught," and had "experience" necessary, and do they "know more perfectly," what is required at their hands, so that selfishness is so far removed that they will not say, as in 1834, "Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys" (see above citation). Is this condition now changed? Let us all ponder and have an answer to these interrogations. Unless we do, can we judge all things pertaining to Zion? If we fail to have the necessary information to enable us to do this, who is responsible?

An equality among the Saints of Zion, such as is necessary, such as is contemplated in the law given to the church, is right and required. "Every man equal," according to their families . . . circumstances . . . wants . . . needs," spiritual and temporal. (Doctrine and Covenants 51:1.) It is essential to the salvation of the Saints, (78:1; 70:3). It must be in things temporal and spiritual, and this implies progress on the part of all Saints, advancement in an understanding of the laws governing the conditions of equality. Each person and family must learn to adapt themselves to require only "needs" or just "wants." Of course, what can I do with more than what I need? So far as *personal* requirements are concerned. I am sure that as a minister all Saints would be interested in my demanding four suits of clothing per year, when two would serve every practical purpose so far as propriety and economy and righteousness demand. My vanity

and pride might prompt me to desire more. I use this parable to be understood at this point, for I have my mind on that word *according* in the text. "Equal according" to needs. A *proportional* equality. "Needs" involve the number of the family; needs according to talents used in business relations. (See Doctrine and Covenants 81:4.) According to the law, each individual and family and organized company or industrial organization is to become responsible to God and the church as to what their respective "needs" are. That all may improve on their stewardships. The Lord makes every man accountable unto him in temporal matters as well as in spiritual matters. (Doctrine and Covenants 101:2.)

THE CONCLUSIONS.

Independently of unity of God's people, the prayer of Christ will not be answered. Without it the world will not have that one crowning evidence upon which to base the faith, the belief that Jesus of Nazareth is the Christ. (John 17:20, 21.)

The absence of unity of faith on the part of God's people shows the testimony of Christ's witnesses to be inadequate to bring about his purpose. It reflects upon the wisdom of God, and the measures he has ordained to bring us to that grand, divine condition—that unity of faith and works is a failure.

The means used by him are the gospel, divine glory, his word, and divinely inspired and commissioned officers or teachers. (See John 17:14, 22; Acts 1:8; 1 Corinthians 12:4-20; Ephesians 4:1-13.)

Division among God's people, in faith and practice, is opposition to God's will as expressed in his word, and is an incontrovertible evidence that whatever the profession, such are not born again, are not yet in Christ. (See Galatians 3:26-28; Doctrine and Covenants 38:6.) And further, without that unity prayed for by our Savior, a unity of faith (and faith is always, invariably the product of testimony), neither purification from sin, nor glorification unto eternal life can be realized. It is realized only by those who are united according to God's law. The Apostle Paul, that prince of logicians among men of the ages, says:

Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.

Is this impossible? If so, let us hear you tell why. Tell us, do. (3 Nephi 9:30; 1 Corinthians 1:8.)

Look abroad on the religious world of the past four hundred years, distracted, divided, and contentious, as it has been and is, and tell us in the light of the word of the Lord, where they are. What is their relation to Him, and what the results are with them. How can they point us to the certain way of eternal life. Is not one of the divisions just as

authoritative as the other? Which of all the four hundred divisions of Protestantism is the straight and narrow way that leads to life? Any, or just all of them? But you ask, Is not the Holy Spirit with and among them all? I, in reply ask, Is the Holy Ghost cooperating with those who are divided in doctrine, faith, teaching, and church organization; and in opposition to the Savior's prayer, herein referred to? Since, as we have seen, division in religion is contrary to God's will, can we assume that the Holy Ghost aids such divisions contrary to God's expressed will?

May it not be that there are invisible spirit agencies, who would adapt themselves to the fostering of divisions, knowing that division in religion is wrong? Is it not the purpose of such agencies to oppose God's will in the salvation of man? Unity on principles is strength; its opposite, division and weakness. Who can assure us that these spiritual powers or agencies that seek to confirm the divided in their divisions are not evil agencies? Or that they are the Holy Ghost? Is the Godhead divided in the interests of differing human dogmas and persuasions? Think, all ye to whom this may come! Test your own position by the inherent word.

Take one principle at a time, as given in the gospel. (Hebrews 5: 12-14; Hebrews 6: 1, 2; 1 Corinthians 1: 8; 12: 4-14, 17, 18; 13; and Ephesians 4: 1-14.) And then tell us whether you believe the Holy Ghost will teach us the seven unities of gospel faith and duty,—viz: There is "one body" or church, one Spirit, with its nine united gifts. (See 1 Corinthians 12: 4-12.) "One hope," "one Lord," "one faith," "one baptism" for man to perform, the other baptism Christ performs. (See Matthew 3: 11, 12; John 3: 3-5; Hebrews 6: 1, 2; 1 Corinthians 12: 13.) One God and Father of all. Would it not be strange, indeed, for the one Father to encourage his children to be divided in faith, hope, doctrine and aim and purpose against that which he declares to be their best interests?

He never gave that which divides men into differing faiths religiously. Did he? Where? When? What is it? Where is it? Had your early religious education, schooled differently as you were, nothing to do with the divisions resulting from such varied education? Do not men *aside from God*, give to their followers that which, or, the doctrines which divide them? We think they do. We feel certain they do.

For instance, where did the idea of a church organized without apostles, prophets, evangelists, pastors, elders, bishops and deacons, all arranged in harmonious order by the direction of God originate? Not from or in God's word. (See 1 Corinthians 12: 13-28; Ephesians 4: 2-13.) Whence, then, did it originate? Are you willing to risk an answer?

Not many to-day believe the scriptures cited on this point govern in church building. Why do they not believe it? Have we wisdom exceeding that of God, to aid us in building churches? Where did this superior wisdom originate? Who gave it? God changes not; is no respecter of persons. With whom was this superior wisdom hid from the world in all past ages till the days of the Reformation, four hundred years ago? Surely these modern ideas and human wisdom were unknown to prophets and apostles of the days of inspiration—Adam to John the Revelator. They did not reveal it to the peoples living during this four thousand and one hundred years! We do not find the wisdom that builds churches differing from the church described in the New Testament given in the writings of those prophets and apostles. Where? When? By which ones? So we hereby see that from the modern popular standpoint, we are of necessity thrown on to what was revealed pertaining to church organization, doctrine, practice and faith in Bible times.

But we are told that nowadays we have no authority to organize the church with those New Testament officers, as apostles, prophets, evangelists, and inspired elders, bishops and priests, teachers and deacons. If that be true, have we "nowadays" any divine authority whatever, to organize any kind of church at all? Yes, we believe we ought to do the best we can. Yes, but has God agreed to abide by the agreement you have entered into to organize? When? Where is *his consent* to us to build out of harmony with his formerly expressed will? Has this modern wisdom to organize churches been consecrated by Christ's blood? New Testament doctrine and revelation were (see Hebrews 9: 18-23). How about the latter day developments, differing from the original?

If we to-day have not authority to declare what the ancient prophets and apostles declared by divine authority, if we are not authorized to declare what they declared as essential to salvation, and if we have no authority to build the church according to the New Testament pattern, have we authority acknowledged of God to do anything for the salvation of the world? Answer who will. Let the great Christian world, so called, unitedly answer the question, *What must I do to be saved?* No answer not backed up by divine authority need be offered. God is governed by eternal principles, principles that can be understood by men, and not by mere policy. God gives men "understanding." (See Isaiah 40: 21, 22; Job 32: 8-13; Proverbs 1: 7; 28: 5; Daniel 12: 10.)

For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.—Matthew 13: 12.

Because the divine authority to build up the moun-

tain or government of the Lord's house, (church,) in these, "the last days" (Isaiah 2: 1-5; Micah 4: 1-4,) by means of the gospel through the instrumentality of a young man, Mr. Joseph Smith (see Zechariah 2: 1-5; and Revelation 14: 6, 7,) in order to the fulfillment of the great prophecy of our Saviour (Matthew 24: 3-14,) and the church restored, rebuilt, re-established, by servants called and sent of God, in this the *evening time* of the world (Matthew 20: 5-12; 24: 45-51; Luke 14: 17; Matthew 13: 30-41) the "supper time," and in this "the time of harvest," God's children, as one family, are called on to cooperate "in the work intrusted to all." Thus, "this gospel of the kingdom" not many differing ones, may be proclaimed to "all nations as a witness," to "every nation, kindred, tribe, and people," in preparing the world for the coming of Christ in glory, in building up Zion ere he comes in glory,—that he through his children may "bring again Zion," as said by the Prophet Isaiah (52: 7-12,) and that "the deliverer may come out of Zion and turn away ungodliness from Jacob" (the Jews or Israel,) "when the fullness of the Gentiles be come in" (Romans 11: 25-31). And as the times of the Gentiles are now closing up or ending, or being fulfilled, (Luke 21: 20-24,) we see the Jews being restored to their fatherland, Palestine.

Who of all the Saints of God do not desire with all their soul, might, and strength to have equal opportunity to aid in this great and grand work in this the crowning age and dispensation of the world?

"Arise, shine for thy light is come, for the glory of the Lord is risen upon thee," sang Isaiah when viewing the latter day glory. Let all arise without excuse, and according to calling, or pursuit, elder, and officer, and the "men of business," and diligently cooperate, to the accomplishment of the work. All have not the same office, but all can labor cooperatively; for "God hath set the members in the body as it hath pleased him" and if they were all one member, where were the body? "But now are they many members, yet but one body."

And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, *much more* those members of the body, which seem to be *more feeble* are necessary; . . . But God hath tempered the body together, having given more abundant honor to that part that lacked; that there should be no schism in the body; but that the members should have the same care, one for another, and whether one member suffer, all the members suffer with it, or one member be honored all the members rejoice with it.—1 Corinthians 12: 18-26.

Saints, have we climbed to heights of spiritual experience and knowledge and practice, that we can really enter into harmony with God and his work, to the conditions here portrayed by the Apostle Paul? Let us study this language in the verses cited, and then answer. Or, are we yet carnal and walk as

unregenerate men? Are we ready to demonstrate in any way that we always honor whom God honors? Do all Saints have the same care one for another? Are all equal to us? Are we all equal to our Father? Are we ready now for: "Therefore all things whatsoever ye would that a Saint would do to you, do you even so to them"? Or, are we content to be a pretense? A sounding brass or a tinkling cymbal? Are we anxiously engaged—engaged now, in the good cause? If so, there is a reward for it.

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Doctrine and Covenants 70:3.

Does "the Lord require" the equality here taught of every man? Is there anyone in the church exempt? Who? Can we fail to observe a just law and not suffer the penalty? Do we treat lightly the things the Lord hath given us? We say the gospel law, all of it is binding on mankind when we preach. Let us be consistent, or try manfully to be. May God speed the day when Christ shall be found in us the hope of glory, and his life shine through us to the world.

Equality as contemplated in the law of the Lord is essential to man's salvation, as an "everlasting establishment and order unto my church," says the revelation, "to advance the cause which ye have espoused, to the salvation of man and to the glory of your Father who is in heaven." Shall we come short of the glory of God, and fail to do that which he says is "essential" to man's salvation?

Here are three essential reasons assigned by our Father in heaven why the membership of the church should move upward and onward toward the conditions that must (I say must, in its most peremptory sense, for God always means what he says) prevail in things spiritual and "temporal." For if not equal in temporal things, we can not be in spiritual things, he says. The salvation of the Saints depends on their attaining to unity, cooperation and equality.

And we know that all things work together (cooperate,) for good to them that love God, to them who are the called according to his purpose.—Romans 8: 28. (Striving together for the hope of the gospel.)

For if you will that I give you a place in the celestial world, you must prepare yourselves by doing the things which

I have commanded you and required of you.—Doctrine and Covenants 77: 1.

Shall we all move together to prepare ourselves for a place in the celestial world? Have not all the ancient and modern worthies done so?

He hath showed thee, O man, what is good; and what doth he require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.—Micah 6: 8.

Will we "do justly"? Do we love mercy? Is it just and merciful that he forgive our sins if we repent of them with all the heart, and not that *we* suffer the penalty of them? And if we do not works meet for repentance, does not the fact that Christ took them on himself, aggravate our case? (Doctrine and Covenants 18: 2.) Will we "walk humbly *with our God*"?

DENVER, COLORADO, November 15, 1910.

(Concluded.)

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PRACTICAL CHRISTIANITY.

SYNOPSIS OF A SERMON BY ELDER F. A. SMITH, AS REPORTED IN THE "LONDON ADVERTISER," LONDON, ONTARIO, JANUARY 23, 1911.

Apostle F. A. Smith, of Lamoni, Iowa, has been holding a series of meetings in the Latter Day Saints' Church on Maitland street for the last two weeks, with excellent success. His theme Sunday morning was "Practical Christianity," using as a basis the saying of Christ, "Therefore, whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." And the other saying: "Love thy neighbor as thyself."

The apostle said he considered this one of the strong evidences of the knowledge of the Christ as to the needs of the human family, and the tendency that would exist on the part of man to be selfish, and forget his obligations to his brothers. His study of the gospel compelled him to believe that it was the intention of the Christ that the gospel should be of an intensely practical character, not only feeling after the needs of the spiritual man, and seeking to lift his morals, but it meant to build up a brotherhood that would savor of the Christ in its disposition to help those in need. His whole life was one of service to his fellow-beings, comforting them, healing them, and strengthening them, until one is compelled to stand in amazement and wonder, for it seemed there were no bounds to his love toward suffering humanity.

The tendency of the churches has been to put all the benefits too far in the future, and make the church and its gospel too much like an insurance company—one has to die to get the benefits. The hungry souls of men hunger for sympathy, kindness, association, and they crave help. In the hour of sickness, prayers are necessary, but there is still a need that we give them more than a few prayers,

some one to come in and lend a helping hand in ministering to the suffering ones, who does not have to be sent for, and who does not expect one or two dollars for the little services rendered. When the visit of old Father Time with his scythe takes one of the loved ones from our midst, the ministration of some of those of like faith with ourselves, and the sympathy extended is very much needed and appreciated. Nor, should the church stop with the cold, formal visit, but it should be the time when the church should make its power for the good of its members felt in the more substantial way, if needed by those under the cloud of affliction, in plain words, help them financially.

This would be doing to your neighbor as you would like to be done by, and in such a manner as to make one feel that there was something in what we are pleased to term Christianity. In the effort of the church to feed and care for the spiritual they have forgotten the physical and have only felt after the higher, intellectual, and the moral sides, while the Christ has taught that as a brotherhood under the direction of the fatherhood of God, there must be a close bond that will make us brothers in deed as well as in name.

There was a time when man would take time to help his neighbor, in sickness, but now, well, they will say, "I suppose that I should go and see Neighbor Jones, but I don't see how I can spare the time to-day." But the same man can take the time to spend two hours to see a baseball match. Again, we will hear some good sister say: "Oh, dear! I suppose I should go and see Neighbor Brown. She has been sick for several days, but I just can't go to-day—I am so busy." But in comes an acquaintance, and says: "Come with me to see the opening of the new millinery store down on J street; we can't afford to miss that." And away goes the good sister that could not take time to visit her sick neighbor, to spend two or three hours looking at the creations of vanity. "Botheration to the sick; let them take them to the hospital, or hire a trained nurse. We have not got time to care for them," say others; so it goes. The Master taught by precept and example that we should care for the sick, help the poor, succor the distressed, bind up the broken-hearted, and manifest the bond of love in something besides the mere lip service we rendered to the Lord in the church.

Too often has it been that the visit of the church officer has been to get you to agree to pay so much for the support of the preacher, or to see why you have not kept your payments up, or to solicit you to give some more money to build a better church, or something like that, instead of to succor the needy or to inquire if you need any help in the hour of your sickness or sorrow. The church has not risen to its great privilege, and hundreds have drifted to the

lodges because they found in them some of the helps that they needed, and that appealed to the necessities. Yet we hear the cry coming from the churches against the lodges, and they ask, What shall we do? The answer is plain as day: Do what the Lord taught and "love thy neighbor as thyself." Why not? When will Christianity wake up to the fact that there is something for them to do besides making the church a social function of some sort?

We have been pained to discover that the poor of the world are not counted in the church as they should be. The laboring man can't afford to attend the church, as it has become so fashionable that his family can't dress well enough to appear there, and he can't keep up the dues as he should, to make him a desirable member; so he is shunted off to some little shack of a church in the suburbs of the city somewhere. The whole scheme becomes cold to him, and he drops out. Some friend invites him to become a member of the lodge, and he soon finds there the sociability and friendship that he craves, the help he needs, and the church has lost him. But when I have been asked why I have not joined any of these orders I have answered that I had no need to, for they have no good thing that is not comprehended in the gospel of the Christ. The text comprehends all that we could ask, but it has not been taught, nor heeded. When we get to the point where we can live what we preach, then we can point to the working of the gospel, and ask men to accept it, and it will have some attraction for them, as it should.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

The Black Traffic in White Girls.

Rev. Ernest A. Bell, of Chicago, Superintendent of The Midnight Mission, vice-president of The Illinois Vigilance Association, for the suppression of traffic in women and girls, editor and joint author of the book, War on the White Slave Trade, said:

It seems unthinkable that in the twentieth century there can possibly exist a traffic in girls and women for wicked purposes. Surely those who speak of such a white slave trade are well meaning people, who have become excited in a good cause or are suffering from some dreadful nightmare. We would to heaven it were a nightmare, and that we might soon awaken from a dream so terrible. But so real and so manifold are these crimes against the girlhood and womanhood of Christendom that all the nations of Christendom have entered into treaty obligations for the repression of what the treaty

calls the trade in white women. This is the first international treaty ever written relating to social morality, and as such, marks a forward step in the history of civilization. With the single exception of Turkey, all the nations of Europe have entered into this treaty, which was signed at Paris on May 18, 1904. The adherence of the United States was proclaimed by President Roosevelt on the advice of the Senate, June 15, 1908. The most important provisions of this international Magna Charta of girlhood are the first three articles:

Article 1. Each of the contracting governments agrees to establish or designate an authority who will be directed to centralize information concerning the procurement of women and girls, for the purpose of their debauchery in a foreign country. That authority shall be empowered to correspond directly with the similar service established in each of the other contracting states.

Article 2. Each of the governments agree to exercise supervision of railway stations, ports of embarkation, and of women and girls in transit, in order to procure all possible information leading to the discovery of a criminal traffic. The arrival of persons involved in such traffic, as procurers or victims, shall be communicated to diplomatic or consular agents.

Article 3. The governments agree to inform the authorities of the country of origin of the discovery of such unfortunates and to retain, pending advices, such victims in institutions of public or private charity. Such parties will be returned after proper identification, to the country of origin.

The provisions of this monumental covenant of righteousness between all the civilized governments should be known to all the people of the nations, which have thus bound themselves to protect their own and one another's daughters.

For the protection of American, as well as alien women and girls, the Congress of the United States has this year enacted the White Slave Traffic Act which was passed by the Senate and signed by President Taft on June 25, 1910. This law makes the transportation across State or National Lines of any woman or girl for wicked purposes a felony, punishable by imprisonment not exceeding five (5) years or by fine not exceeding five thousand dollars (\$5,000), or by both such fine and imprisonment, in the discretion of the court. In case the girl so transported for any immoral purpose is under eighteen (18) years of age the imprisonment may extend to ten (10) years and the fine to ten thousand dollars (\$10,000).

The International Treaty and the Federal Law should be thoroughly known among all our people, and appeal should be made frequently to federal officials everywhere to see that the treaty is faithfully observed and the White Slave Traffic Act rigorously enforced. No punishment is too severe for the degraded beings who make merchandise of the honor of girls and women.

It is highly important also that the public be informed at once of the full malignity of the assassin diseases which are inseparable from the traffic in women and the odious vice to which the hideous trade panders. So conservative and refined an educator as Charles W. Eliot, until recently president of Harvard University, has written within a few weeks that the policy of silence with reference to these matters has failed disastrously. The Bishop of London pronounces the neglect of English parents to instruct their children in the vital facts of their own being, "a reproach to our national morality"—a reproach which he says he is determined to remove from England.

Young men would not sow their wild oats so rashly if they were thoroughly taught that they must reap them and that they can not reap them alone, but must take their wives and children to the harvest. One fourth of blindness, especially of infants, is due to the sins of the fathers. One fourth of

surgical operations for diseases of women is due to the transgressions of their husbands, before or after marriage. One fourth of insanity is due to unchastity. Any well informed physician will attest these statements without dispute, except to say that the proportions are much greater in fact than they are here affirmed to be.

Surely the black traffic in white girls must end, and with it, the murderous vice which in the wisdom of God, in the Ten Commandments is forbidden alongside of the prohibition against murder itself—the seventh commandment following immediately upon the sixth. The call for the extirpation of vice, of the vice traffic and the vice diseases stands in the forefront of all demands of civilization.—*The Light*.

There are 300,000 "fallen" girls and women in houses of shame in our country. They have been got there through the trickery and wiles of those engaged in the traffic in girls, and the environments resulting from the immoral condition of society. Their average life is but five years; thus 60,000 girls are dragged down to this life every year; 5,000 every month; 170 every day; or, a young life blasted in our blessed land every eight minutes.

There are over two million "fallen" boys and men in our country; or, a boy ruined every two minutes. Is it not appalling? What shall we do about it? Help us scatter the light.—*The Light*.

Letter Department

WATERLOO, NEVADA, January 28, 1911.

Editors Herald: We greatly enjoy the contents of the HERALD, which give us strength and comfort in our old age, some three score years and nineteen, yet strength is labor and we shall soon be called hence.

We call to mind the year 1867, when Bro. Alexander H. Smith stopped on his first mission to the Pacific coast. He baptized many here in Nevada, but I did not see or hear him at that time. I was much prejudiced against the Latter Day Saints, but a friend gave me a pamphlet and I compared it with the teachings of Jesus Christ in the New Testament, and then and there I was converted and began to investigate.

Last September we went to a reunion in California and enjoyed communion with the Saints that will never be forgotten. While here we visited our son at Petaluma. Elders Farr and Wilds were here the last July and preached for about one month in different localities, but a very few came out to hear. The people in Nevada are in a strange condition. Of the many members of all the churches not one tenth ever go to church. It is pleasure going; Sunday is their regular business day.

Strange as it seems, in this valley many things have been foretold by members of the Latter Day Saints. And the people ask, How do we know? We say by a higher power than the wisdom of man; by the gifts of the same gospel as Saint Paul taught in the New Testament.

We are a few here and some of us are walking in the valley of the shadow of death. There are some good, true Saints here, and they have stood to the gospel through all the powers of the adversary. We have a bright future.

"In the garments once so strong,
Now are rents distressing,
And the sandals worn so long
Heavily are pressing.

Looking, home, looking home,
Towards that heavenly mansion."

Our prayer is for all the Saints.

D. R. JONES.

BAYARD, NEBRASKA, February 2, 1911.

Editors Herald: The work is onward here in the North Platte Valley. Elder Kelley has been here, in the upper end of the valley. Since about the first of the year a successful series of meetings was held at Gering, ending January 22; on the 28th meetings were started here in Bayard. Crowds of fully seventy-five attending each night since the 28th, Elder J. E. Kelley being the speaker, assisted by Elder Detrick. The Lord blessed us, that we were able to obtain the use of the United Brethren church building. Much is before us here as Saints, and may the Lord help us that we may so live that those around us may know of the gospel we have embraced.

Our next reunion will be held here in Bayard from September 15 to 25, 1911. We hope for a large attendance. Much lies before the committee in way of preparations. For the benefit of those who have labored here in the past, will say the Saints at Bayard are awakening to their duty, and are lending a helping hand to the Lord's cause. We look forward to an increase in the near future.

BERT E. HART.

KNOX, INDIANA, January 29, 1911.

Dear Herald: January 10 Elders R. V. Hopkins, J. W. McKnight, and C. F. Ellis came here, and the same evening Brother Hopkins addressed a few Saints and friends in the interest of Graceland College, which was very interesting. After services subscriptions were taken for the college. Then for two weeks Brethren McKnight and Ellis held preaching services alternately.

The Saints are very much pleased over the services held. Almost from the first the attendance was good for this place, averaging fifty at every service, and over seventy one Sunday evening. Almost the same parties were present each evening, a greater number being young people, who seemed very much interested and who took part in the singing with a will. Not one of them is a member of the church, but we are living in hope that they will be some day; also some older ones who seem very much in earnest.

We can truly testify to all that there is no better enjoyment or pleasure found anywhere than in trying to live a truly Christian life. There is a peace and contentment connected with such a life that nothing else can give, if one lives humbly and prayerfully.

Every Sunday forenoon while the elders were here there were social services held. The second Sunday a lady, not a member of the church, gave a testimony that did all the Saints good. A part of it was that at one time she had persecuted the Saints; but she had found since that she was wrong and wished to acknowledge it. A few years ago she was visiting in a town where there were quite a number of Utah Mormon people, and she took the trouble to find out for herself whether our church and the Utah church were one and the same. She found to her satisfaction that there are two distinct organizations and that the Reorganized Church is not connected with the Utah church in any way whatever. She has promised to write to the HERALD, so we will let her tell the rest.

The last evening, after preaching services, Brother McKnight requested all to remain who were interested in a Sunday school. About twenty-five stayed and a school was organized. To-day we held our first session with thirty-two present, which were divided into four classes.

The elders preached some good sermons and we heard remarks from some not of the church that they never heard better. However, we have our enemies as well as our friends. One lady would not allow her daughter to attend our Sunday school because, she said, we did not preach any hell.

That subject was preached on one evening by one of the elders and we think there was more of it than that lady or any of us will care to experience hereafter. It is our desire to so live and to help teach the Sunday school pupils to so live that we all will escape going to that place.

I don't see why people should have such a misunderstanding of the gospel when it is preached to them or in their midst year in and year out. After a while, when the revivals at the other churches are over, the Saints here expect to have Elder S. W. L. Scott come and deliver some lectures on archaeology and the Book of Mormon, which he promised he would do when we are ready for them.

In the faith,

MISS B. E. LOHSE.

COOKES POINT, TEXAS, February 2, 1911.

Editors Saints' Herald: I have just arrived home from Robertson County, where I have been attending a debate between Bro. R. M. Maloney and J. W. Chism, a noted Campbellite debater. The usual church propositions were debated; they held twelve sessions, six on each proposition. It commenced on January 24, and was held at a Baptist church. Elder J. M. Nunley was moderator for Brother Maloney. Though I took a great many notes, will give but a very brief report to save space and prevent repetition, for the same matter has been published many times in our papers.

Debate was governed by Hedge's Rules of Logic, and the King James Version of the Bible was to be the standard of evidence, allowing all other evidence to be used on its merits. Our claims were put on trial first. As soon as Brother Maloney had finished his first speech, Chism turned himself loose. As long as he stayed he had no regard for the rules he had agreed to be governed by. His reason for it was that Brother Maloney had not observed the first rule, which, he claimed, required Brother Maloney to define the terms of his proposition clearly. Right away, "Old Joe Smith," as Chism called him, was put on trial, and he was kept on trial most all the time of the first proposition, and referred to by Chism occasionally on the second proposition. He used the same old stories against Joseph Smith that are commonly used, which he palmed off on the people as reliable testimony.

He read some from a book, called Metropolitan Life, the most obscene language I ever heard read before a mixed congregation of ladies and men. He told the people that what he had read was what the Mormons used to practice. The author of said book is unknown, as I understand. Brother Maloney told him in reply, that he was hard pressed to read such stuff to a congregation.

Chism measures everything by Chism, even the Bible. When he had an occasion to use any passage that did not read to suit his purpose in the King James Version, he would retranslate it, just to suit his purpose and then challenge the scholars of the entire world to disprove his translation. For he knows that he knows.

I will give the readers of the HERALD the benefit of the translation of one passage of scripture, Acts 2:38, which reads: "Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Here is Chism's translation: "Repent, and be baptized, or get baptized, or baptize yourselves." He says that is the correct translation of said verse, and of course he challenges the scholarship of the world, to prove that he is not right. This I call Campbellism gone to seed. It is now plain from his viewpoint, how all the three thousand were baptized on Pentecost day; they all ran into the water, and baptized themselves. Chism contended that a man could read, and understand the gospel, repent, and baptize himself. And when he did it, he belonged to the same church that he

did, which was the church of Jesus Christ. According to Chism's translation, any person who is a proper subject for baptism has the authority to baptize himself, ladies as well as men; for he says all members of the church are priests. Chism seems to be the very seed stem, as I have not read nor heard of one of his brethren teaching such high doctrine as he does.

Another doctrine he opposed very strenuously was, that there never had been any direct operation of the Holy Spirit upon the spirits of men since the days of the immediate apostles of Christ. If that be true, or if he and his brethren believe that, why do they pray at all? For if there be no angel visits, nor the direct operation of the Holy Spirit upon the hearts of the people, how could God answer anyone's prayers? To me it is impossible.

In this connection, I will say that if there are any that believe the doctrine of the Sadducees, it is the Campbellites. They did not believe that God's angels nor his Spirit visited the people of earth; neither do the Campbellites, not even Chism, who has gone to seed.

Chism puts darkness for light, and light for darkness; bitter for sweet, and sweet for bitter. He challenges the whole church to strike. It seems strange that a blind man, would make such a challenge. He sometimes called Brother Maloney an ignoramus, and said he would not believe him on oath, about anything. Brother Maloney told him that he did not care whether he believed anything he said or not. I am satisfied that it does not pay to hold debates with a man who will not comply with rules agreed upon.

I am satisfied that the truth, the cause of Christ, did not suffer on this occasion. I don't believe that Chism's own people indorsed all that he said or did; for he went beyond and taught things that they as a church have not hitherto believed or taught.

In concluding this brief report of the debate, will say that Brother Maloney did quite well, and I have no fears as to the consequences that may follow. I have not heard of a single member of the church being disaffected, or discouraged in the least. I will stop at this point; as I did not attend all the debate; and Brother Maloney may have something to say about the matter. I am yours in the one faith and conflict until it is over.

E. W. NUNLEY.

CHEROKEE, IOWA, February 3, 1911.

Dear Herald: When I wrote my last letter we lived in Akron, Iowa, isolated from the church. At Cherokee we have a nice branch of fifty members, and we certainly enjoy church privileges. We have some good lively members here. Elder W. A. Smith was here last fall and preached six weeks. Five were added to our number and others are interested. Bro. A. H. Crippen is our preacher, and he is always at his post. His whole soul is in the work, and he is ever ready to lend a helping hand.

We take the HERALD and *Autumn Leaves*. There is such good reading in them. With the aid of our loving Master I hope I will ever be found doing my duty. I want to bring my little ones up to know of this glorious work. I love the work and want to do all I can for it. Ever praying for its advancement, I am your sister and a believer of the gospel taught in its fullness and purity.

PEARL MANN.

WINTHROP, ARKANSAS, February 4, 1911.

Editors Herald: I have been laboring in Arkansas and Louisiana for the last three years and have met with some hard trials; yet I have many encouraging experiences in my efforts to build up the kingdom of God in this part of the world. There are some fine Saints in his field. I have

many good friends both in and out of the church. I have learned to love them because of their kindness to me.

I was glad when Christmas time came, so I could go home to spend holidays with wife and loved ones, which I did. But I hope I never will have another such a time at home; for while I commenced to enjoy myself with home folks and friends, one of the dearest old sisters of our branch was stricken down with fever. In about three weeks, after all had been done both by medical aid and prayer, the death angel came and took her from us. This brought grief and sadness to many a heart, because she was known by such a large number of people, both in and out of the church, and all who knew her loved her. This sister's name was Mary C. Stringer, better known as Aunt Katy. To preach her funeral sermon was one of the hardest trials of my life. I had known her for about thirty years. I would almost as soon be asked to preach the funeral of my own mother; for she seemed almost as a mother to me. She was a mother in Israel to everybody who knew her. I wish I knew that I would be as worthy of a funeral sermon as was Aunt Katy. She is gone from us, but is not forgotten.

I am feeling fine in the work of the Master. I am near the place where Brother Curtis met Ben M. Bogard in debate. I opened the work here about a year ago, and have baptized forty. Brother Curtis baptized five at the close of the debate, making forty-five in all, and the end is not yet, for I expect to baptize more before I leave here this time. I am having a good meeting and interest.

Well, it will soon be time for the missionary to go home and prepare for another year's labor, not knowing where he will be sent. So, dear Saints, and friends in Arkansas and Louisiana, if I am not permitted to meet you again I want you to know I have learned to love you, and while among you I have tried to live right, so that whoever may follow will not be ashamed of J. T. Riley's record. May we all be able to so live as to be worthy of the blessings of the Master. Remember me when you pray.

J. T. RILEY.

CLARKSDALE, MISSOURI, February 2, 1911.

Editors Herald: I came to Clarksdale, Missouri, on January 29, and began preaching in the Christian church. Held forth one week with fairly good crowds every night until the last night, which was a freeze out, and of course we had to quit; but I believe some good was done. We are not discouraged. We go to-night to Boxford, Missouri, to see what good we can do there, as we want to keep busy in the Master's work.

Yours in bonds,

J. A. ROBERTS.

MAPLETON, KANSAS, February 9, 1911.

Editors Herald: I just closed a fine meeting at Cody's Bluff, Oklahoma. Preached twenty sermons, baptized five, and twelve or fifteen more are converted, and I believe will soon come in. Fine crowds from start to finish. Never met a finer lot of people, and I believe they will make good members. The night I closed, I received an invitation to come to two other schoolhouses. I never saw the demand for preaching greater; we have so many calls for preachers and so few to fill them. Saints, *don't forget to honor the Lord with your substance.*

I am to go to Wilburton to-morrow to attend conference. This conference year will soon be closed; but as I look back I can see the hand of the Lord in the work. I have been blessed in my labors, and hope and pray the dear Lord will bless all his people and help us to obtain the crown.

Your brother in the faith,

LEE QUICK.

Ladies' Protection on Railroad Trains.

In a recent issue of the HERALD, in the Mothers' Home Column appeared a letter under the headline, "A Warning," and it has suggested what follows:

I have run up against the world in a mild form and know something of its ways, and I have had considerable experience among the traveling public and have seen how some of the heedless and thoughtless throw themselves in the way of the Wicked One.

I will suggest what the sister might have done that would have rebuked the intruder and protected her from his attentions. If she wanted to rebuke him mildly and handle him with sterilized gloves, an offer to vacate the seat for him would likely have put him to shame and he would have left, or she could have gone to the conductor and told him she did not want to sit with a strange man and request him to get her another seat. He knows the ways of the world too well to want to inquire into the whys and wherefores, and would have readily complied with her request. Another method would have been to tell him in language a little peppery that she did not want his attentions. Any one of the above methods would soon have rid herself of him.

Ignorance of the world and its ways is a cause of many being led astray. Keeping people in ignorance does not protect them; it only gives a better opportunity for the evil disposed one to do his work. Evil exists everywhere. There is more in the city because there are more people there. A maudlin sentiment in regard to it and a political harangue against the authorities will not change it. If the public and parents did one tenth as much to protect themselves and their children as the city governments and railroad companies do, they would have little to complain of.

In traveling I very seldom talk to passengers, except it be to personal friends whom I may meet, and this is an especially good rule for ladies. Persons who know the ways of the world would say within themselves, He is a masher, or something worse. Some passengers want to talk with all their neighbors; they call that being sociable. A better name would be familiarity.

Sometimes some of our elders want to let everyone in the car know who they are, and are sure to talk loud enough to be heard. Some call that preaching the gospel. It would be better to give it some other name. The gospel is too precious to be proclaimed as a "speller" does the merits of a nickel show.

If persons going to the city, and especially ladies, observed the following rules, they would escape the troubles they so often complain of. When you start, be sure that you have the street name and number of the place to which you are going. Avoid strangers, especially if they make the first advances. If you want information, ask the conductor or brakeman. When you get to the station and no one is there to meet you and you need information, ask an officer in the station. They are always there in uniform, and most places a lady is in attendance; when special assistance is needed, call on her.

If you are on the street tell your troubles to a policeman; it is a part of his work to assist you. When you are on the street car the conductor will render you all needful assistance. There is a great deal done in the cities to protect young boys and girls from the evils that are found there. The Young Men's Christian Association and the Young Women's Christian Association do a great deal of such work.

The oft told story of the young man or woman having to live in dingy rooms in a back alley sounds like fiction to the man or woman who knows conditions in a city. A great deal of the trouble that comes to young people going to the city, and especially girls, had its origin at home.

They may belong to the gang that goes every evening to the station to meet the incoming train. They have developed the habit of being familiar with strangers. That habit becomes fixed, and they soon break the ice among strangers, making it easy for the libertine to accomplish his work. All girls will not go astray because they commence this familiar way of living, but if one in a thousand is led into evil, it is one too many; and worst of all, it may be *your* girl.

At one time I knew a young lady who had spent her time in the way stated above, and she went away to teach school. Her ability was not called in question, but by and by the board said she was too familiar with young men, and they dispensed with her services. Her sociability would have commended her; her familiarity condemned her.

When young men and young ladies want a pleasant and social time it should be had among friends, not the stranger, of whom you know nothing. Many young people would escape the pitfalls of sin if they were taught to avoid familiarity with strangers.

This letter is not intended in any way reflect on the sister, or minimize the danger that she was exposed to, or of others under like circumstances. Her experience suggested that I write as above. PAUL PARKER.

Pioneer Workers Among the Mexicans.

I came to San Antonio the latter part of March, 1909, and found the Saints very much as I expected, hospitable and ready to make a stranger feel welcome, as is characteristic of the southern people. I also found a great demand for gospel work. Notwithstanding the missionaries were working in the interest of the cause, and some of the local workers were doing valiantly, yet the field is large and the laborers are few.

Some of my first impressions were the historical events connected with the work in the southwest. Notwithstanding the fact that some of the earlier pioneers of the work have fallen by the wayside, the good they have done will bear its fruits, and the result will only be fully understood by him who knoweth all things.

I wish to especially note some of the work done by those who remain with us unto this day; as a word of appreciation and encouragement will certainly be appreciated and will perhaps spur them on to do more for the great cause in which we are mutually engaged. They deserve special credit when we take into consideration past environments, which are anything but favorable to those who have done some of the best work since the Reorganization of the Church of Jesus Christ. It is my desire to take up some of the threads that have been dropped, so to speak, which of necessity forms part of the history of the work in the Lord's vineyard in this district.

That part which impresses me most is the work among the Mexican people, which has passed with little notice, and which, in a special way, seemingly is just begun. From the best information I have been able to obtain the work was introduced in the year 1897, near the Medina River, at what is known as the Jett Crossing, in a large arbor erected for the purpose of holding religious services. This place is about twelve and one half miles southwest of the city of San Antonio.

At a district conference and reunion held at the above mentioned place in the year 1897, Bro. William Davenport preached the first sermon to the Mexican people, after which Bro. H. P. Curtis preached to them in the English language and Bro. T. J. Jett interpreted, and it was decided to have Brother Jett preach to them in their own language, which he did for a period of about one year. A Sunday school was also conducted at that time, Sr. T. J. Jett teaching the Mexican people from the little Gospel Primary Book, which

delighted the Mexican people, as in the past there has been very little attention paid to their spiritual welfare; in fact, none so far as the true gospel is concerned.

It may not be amiss to mention here that the Mexican people have been grossly misrepresented; only the dark side of their nature has been painted, failing to recognize the redeeming qualities which they as a people possess. The facts are, they are humble, childlike, and submissive, and though in some respects they are cruel, yet where are the people who are not inconsistent in some ways? Whether they have been forced through a combination of circumstances to be what they are, our object is to portray them as they are. We as a people should be better prepared than others to understand them, knowing their history, both ancient and present.

Their disposition and characteristics are a standing evidence to the truthfulness of the Book of Mormon, to those who have studied and believe the book. In fact, their condition is a fulfillment of the prophecies of that book.

After a period of about one year from the introduction of the work above mentioned, the work was abandoned at that place; for the reason that it was necessary for Brother Jett to move to the city for the purpose of giving his children the advantage of an education, which could not be obtained in the community in which they lived. Up to this time there were none of them baptized. After moving to San Antonio, new acquaintances were formed and the local work among our own people required more or less attention, so there were no results, so far as can be observed, until later on.

In the year 1901 Brother Jett received a missionary appointment and labored in that capacity with his fellow-workers for one year, being released in the year 1902, after which he again assumed the responsibility of providing for his family, which consisted of his wife and eight children. Notwithstanding the fact that it required a great deal of mental and physical effort on his part, in view of the fact that his advantages in a business way were very limited, he found time to devote to the preaching to the Mexican people.

The same year he rented a small house and provided it with seats, practically at his own expense, in order to have a meeting place for them; and he was constantly assisted in the good work by his companion, who speaks the language fluently.

Others of the Saints who speak the language and who have assisted in the work are Bro. and Sr. J. P. Neal, Sr. Ruth Gifford, and Bro. and Sr. E. N. McRae, all of whom I consider among the pioneers in the work among the Mexican people.

As the results of the meetings above mentioned, in January, 1903, Brother Jett baptized eight Mexican people in the San Antonio River.

It may not be amiss to deviate here a little and mention an incident that occurred about that time. An old Mexican man had fallen on the street and broken his hip. He had medical attention but was not able to get any relief, and Brother Jett was sent for and administered to him and he received relief from each administration, which was repeated from time to time, until it was decided by some of the members of his family to send for a Catholic priest who was opposed to allowing our minister to administer. But the old man pleaded to have them send for "Jetty," as he called Brother Jett, which was denied him. The result was the man died, and his dying testimony was that we are the true church of God, and the church he was brought up in was not.

On account of the great demand for the local work, and the fact that a second branch was organized in San Antonio, the work was not prosecuted as vigorously as it might have been otherwise among the Mexican people in San Antonio.

Yet there was a missionary work quietly going on all the time. In the year 1907 Brother Jett met a Mexican preacher who was a Missionary Baptist who, after getting acquainted with the fact that Brother Jett was a preacher and could speak their language, invited Brother Jett to attend their meetings, which, which Brother Jett did the following Sunday, the meeting place being in the east end of the city. After the Baptist got through preaching to his people he introduced Brother Jett, telling them that the gospel was the same, whether preached to them by one of their people or by an American. Brother Jett then gave them a short sermon, and they all rejoiced at the words he spoke for his words were from one having authority.

Yet their preacher had not observed that there was any difference in the doctrine, which he had to learn later, and it was agreed by all parties that he and the Baptist were to divide time in the future. This lasted only a few Sundays. One of the members of the congregation and his wife had been studying the Bible very devoutly and had been making it a subject of special prayer that God would send to them a man with the authority, as was one John the Baptist. They had discovered the Baptist preacher was not preaching the doctrine taught in the Bible, and the Spirit bore them witness that Brother Jett was the man in answer to prayer. It also developed that this man and his wife were the ones who had rented the place of meeting at their own expense, and they turned the place over to Brother Jett. This made the Baptist preacher feel indignant and not willing to humble himself and join the true church, he ceased coming and told others that Brother Jett had stolen his congregation. The devout persons mentioned were Bro. and Sr. Menchaca, who were baptized that year, with five others of their people.

And here I want to mention that this same Brother Menchaca was working for the sum of one dollar per day, and supporting a wife and three children, and yet he made the sacrifice to rent the place to worship God in. I never saw a more devout woman than his companion. To appreciate this couple we have to be acquainted with them. Brother Menchaca was ordained to the office of priest some time after his baptism, and I am glad to say I believe he works and lives in a way to be worthy of the high calling. Thus we see God hears and answers the prayers of those who seek diligently to worship him, as in the case of Cornelius and others. Another one of the faithful among the Mexican people who was part of that congregation at the time mentioned and was baptized into the church, is Brother Jacinto Castillo. He is a very diligent local worker and manifests a great deal of intelligence in setting forth the difference between the true doctrine of the church and the other doctrines.

No doubt some are aware of the fact that Brother and Sister Mannering were in our midst part of the year 1909 and 1910 and made very rapid progress in learning the Mexican language, and we may say it was marvelous the way they were able to work among them. It was very interesting to attend the meetings and hear Brother Mannering preaching in their language, and hear his companion help sing the hymns and carry on conversation with them. Although I am not a competent judge, we had those with us who were, and who pronounced it wonderful; and there is no question but God is assisting them in their work. We also appreciated a short visit from Brother Pender and his wife and their devotion to the work. In addition to those above mentioned who have and are advancing the cause among the Mexican people, we now have some who are younger that are also assisting, especially in the music; namely: Sisters Flossie Lillie, and Nellie Jett.

And now for a brief review of the work among our own people. The regular services are being conducted at both

branches, principally by the local priesthood, except when we have Brother Palmer or some other missionary with us. The last year we have added five to the priesthood, namely: Bro. A. R. Wheeler, receiving his license from the district conference in August, 1910; Bro. Glauk Kuykendall being ordained to the office of priest at that time; Bro. Walter Buck, C. R. Wheeler and J. R. Wheeler were ordained to the office of priest shortly after the conference. We are glad to note they are always ready to respond to duty preaching where duty permits, and we can report progress for them. Their work shows they are studious and zealous, and we feel they will be able to do much good in this latter day work.

The Sunday school work is in a fair condition, and the Religio at the First San Antonio Branch is increasing both in number and interest, some time being devoted to the program outlined in the *Quarterly*, and other features of entertainments. We are glad to note that Bro. J. W. Morgan, of Colorado Springs, now in our midst, has been of value to us in many ways, as his superior experience in the work makes him one whose counsel is to be appreciated. Hoping this will find space in your paper, I am,

Yours in the one faith,

W. C. CARL.

SAN ANTONIO, TEXAS, January 7, 1911.

Extracts from Letters.

Sister Esta Wesner, of Iuka, Illinois, writes: "We have preaching every two weeks, by the branch president, Bro. J. F. Henson. Last Sunday we had a baptism. Weather was bad and there was a great deal of sleeting, but the weather did not affect the applicant's faith. He was a teacher of a music class last autumn at the church. We have a small Sunday school, which work for the Master is important, and I think all should strive to help it along. I am trying to improve in that respect every day."

News From Missions

Nebraska.

The work in this part of the Lord's great vineyard is moving along fairly well. Elder Gamet, of the Central District, has been busy. At one or two places the Seventh Day Adventists have shown some disposition to have a theological combat, but up to the present nothing has materialized in the way of a debate. The work seems onward at Clearwater, and the conference of the Central District will meet at Bone-steel, South Dakota, on February 11 and 12.

By late word from the western part of the State, we learn that Bro. James E. Kelley has been holding a very successful series of meetings at Gering, in the Baptist church. This is especially good news to us, because we learn in the same letter that Brother Kelley's health is much improved. He will go to Bayard, right after his meetings at Gering, and will hold a series there in the United Brethren church. If our brethren are successful in procuring the United Brethren church at Bayard for any length of time, it reveals the fact that the United Brethren people of Bayard have changed much in feeling toward our church within the last year. There has until recently been much prejudice against our people in that locality.

Elder Prettyman also has done much good in many localities in the western field. The Church of God people have been talking of debate, and that they will put up their old champion debater, Almus Adams, who, they claim, won the laurels in the last conflict he had with our people, in debate

with Elder C. J. Hunt at Blair, Nebraska. But up to the present time their man Adams has not submitted any proposition. And we are inclined to believe they are not very willing to meet Brother Prettyman. One thing we demand of that people, and have demanded of them when considering the question of debate, is that they shall furnish us with an authentic account of the organization of their church; by whom, and when; doctrine, etc. This matter they have not been willing to furnish us. Until they do meet this demand we can not afford to spend time to meet the mere private faith or opinion of their debaters.

Elder Prettyman and the writer held some good meetings at Comstock, Nebraska, in December. We occupied the Methodist church there. Taking the meetings as a whole, we had quite a good audience of interested listeners. While there two noble men were baptized, both heads of families.

Some time before we arrived at Comstock, the Congregationalist minister undertook to enlighten the people of that place concerning Mormonism. After we appeared there we gave them an opportunity to hear our side of the story. Everything moved along nicely, without one spark from the forge of sectarianism. And so we concluded that the Reverend D. D. did not feel half so anxious as he would have people think to meet and quell this "monster of deception," as he was pleased to term it. Our people at Comstock have under advisement the erection of a very neat, good sized church.

The Utah elders do not seem to be doing much in this State this year, so far as we can learn. In one locality, in the southwestern part of the State, they called upon one of our Saints' families. Before they left that home, they told our people there that our Joseph wrote to their Joseph and asked upon what terms their church would admit our people into communion with them; and that their Joseph wrote our Joseph and said that they would admit our people upon the same ground they would any worldly sinner.

The name of one of the elders that made the above statement, was Russell. I have forgotten the name of the other one.

Our elders in the southern district of the State are doing what they can to spread the gospel. From a letter written me by one of our brethren there, I learn that there has been a good deal of sickness among our people in that section.

One Reverend Terry, of the non-progressive wing of the Christian Church, made an attack on our work at Selden, Kansas. Brother Teeters, who resides there, requested that I come and reply to him. Accordingly I went, but found that he had left for other parts of the country. However, the Baptist church in that place was procured and I gave them nine sermons.

After I had finished one of my subjects, the divine calling and mission of Joseph Smith, a certain old gentleman, a Baptist in good standing, made the statement that he was acquainted with the man Joseph Smith. Said he lived only forty miles from Nauvoo, and he had no good thing to say of Joseph Smith. I inquired as to the man's age, and discovered that he was only two years old when Joseph and Hyrum Smith were killed. This man is teacher of the Bible class in the Baptist Sunday school at Selden. No doubt the Reverend Terry got some valuable information from him. Our efforts at that place I think accomplished good.

In bonds,

J. R. SUTTON.

CLEARWATER, NEBRASKA, February 7, 1911.

Once there was an old goat that tried to pass himself off for a sheep.

The watchful shepherd at once detected the imposture.

He killed the goat.

But he sold the flesh for mutton.—*Chicago Tribune.*

News From Branches.

Central Chicago, Illinois.

Sunday, February 5. At Sunday school there were thirty-eight names on the blackboard of persons who were on time, the best record since we started this plan. We are hoping and praying that some time there will be about sixty names, when no one will be tardy.

Sacrament service was quite well attended and in charge of Brethren McGahan and Burwell. Sr. George Warlick was remembered and I understand there is some improvement in her condition. May we have more faith in the Great Physician.

Elder Pement occupied in the evening, discoursing on "Prayer," and mentioning that many Saints repeat the Father's name too often in their prayers. We have often wondered whether the long prayers were as much approved by the Father as short ones, especially in the Sunday school. It seems the opening prayer should be offered in behalf of the children and not so long as to make them weary, as when in social service after two or three long prayers have ascended, we wonder what else there is to petition the Father.

There have been some scarlet fever cases in West Pullman, which have decreased the attendance at the services, although we understand none of the Saints have been stricken.

"Who is the happiest of men? He who values the merits of others, and in their pleasure takes joy, even as though 'twere his own."

"There is no such thing as finding true happiness by searching for it directly. It must come by the service, the love, and the happiness we give to others."

ALICE GARY SCHWARTZ.

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Miscellaneous Department

Convention Minutes.

SOUTHERN NEBRASKA.—District Sunday school association met at Eustis, Nebraska, January 14, 1911, at 2.30 p. m., W. M. Self presiding, Edith Trask secretary pro tem. Sunday schools reported. G. M. Johnson, W. M. Self, Paul M. Hanson, Sr. Jessie Wyckoff, and sixteen others were elected as delegates to General Convention. [Send credentials to D. J. Krahl, General Secretary, 724 South Crystals street, Independence, Missouri.] The following officers were elected for the ensuing year: Margaret Orr, superintendent; Jessie Wyckoff, assistant superintendent; Edith Trask, treasurer; Blanche I. Andrews, secretary. Adjourned to meet according to previous arrangements. Blanche I. Andrews, secretary.

FAR WEST.—The Religio convention of the Far West District met at Stewartville, Missouri, January 14, 1911, at 2.30 p. m., Pres. B. R. Constance presiding. The district secretary not being present, E. J. Armstrong was elected secretary pro tem. The reports of the local societies were read; also the verbal reports of the president and vice-president were received. The election of officers resulted as follows: President, J. S. Andes; vice-president, E. J. Armstrong; secretary, Ruth Lewis; treasurer, R. L. Henry; member of library board, Zilla Moore; home class superintendent, Cora Hovenga. Saturday evening a very good program was rendered. The convention adjourned to meet with the First Saint Joseph Branch, on the second Saturday and Sunday in July, 1911. Ruth Lewis, district secretary.

Notice to Fourth Quorum of Elders.

Blanks have been sent to every member of the quorum. Should you fail to receive one by the 15th of February, on which to report, let me know and I will send you one.

WM. C. CHAPMAN, Secretary.

HIGBEE, MISSOURI.

Notice to the Twelve.

The Quorum of Twelve is hereby reminded that the time arranged for their next meeting is March 15, 1911, at 2 p. m., Lamoni, Iowa, in the Historian's room at the Herald Office. There is no assurance that Peter Anderson, Gomer T. Griffiths, or C. A. Butterworth can attend, as they are laboring in foreign fields. Those who are laboring in the United States will be expected to attend. All communications intended for the quorum may be sent to either the president or the secretary, both of whom reside in Lamoni.

Meeting thus early, any further arrangements if desired may be made after meeting, as may be agreed upon.

WILLIAM H. KELLEY, *President*.
FREDERICK A. SMITH, *Secretary*.

LAMONI, IOWA, February 9, 1911.

Conference Notices.

North Dakota district conference will meet with the Fargo, North Dakota, Branch, March 5 and 6. Business session 10 a. m., on Monday, the 6th. The Adventist church will be used, Fourth avenue south, near Eleventh street. Come Saturday so as to attend the Sunday services.

Conference of the Kentucky and Tennessee District will meet at Bethel, near Cottage Grove, Tennessee, March 11, at 10.30 a. m. We hope to have a good representation from all the branches, and especially do we urge a report from all the local priesthood. Let all come who can, bring the good Spirit with you, and let us have a spiritual feast. J. R. McClain, district president; B. F. Webb, secretary.

Twentieth semiannual conference of the Independence Stake will be held at the First church, Independence, Missouri, March 11 and 12, 1910, convening at 10 a. m., the 11th. Delegates to General Conference will be elected. W. S. Brown, secretary, 3005 Baltimore avenue, Kansas City, Missouri.

Convention Notices.

The Fremont district convention has been postponed one week to give Elder J. W. Wight an opportunity to be present. The convention will be held February 17, 18, 1911, at Shenandoah. C. W. Forney.

The annual conventions of the Religio and Sunday school associations of the Kirtland District will be held in the Latter Day Saint church, corner Wade Park avenue and Seventy-first street, Cleveland, Ohio, on Friday, February 24, 1911. We extend a cordial invitation to all who are interested to attend. Write C. B. Keck, Wade Park avenue, Cleveland, Ohio, for any information desired. C. B. Keck.

New York and Philadelphia district association of Zion's Religio-Literary Society will convene in regular business session on Saturday, February 25, 1911, at 4 p. m., at Saints' church, corner Park Place and Schenectady avenue, Brooklyn, New York. Election of officers and delegates to General Convention. Credentials and reports of officers and locals to be sent to Orrin K. Fry, secretary.

Zion's Religio-Literary Society of the Northern California District will convene at Sacramento, February 24, 1911, at 10 a. m., at Saints' chapel, corner Twenty-fourth and K street. It is hoped a good attendance will be present. Delegates will be appointed to General Convention. A joint entertainment of Sunday school and Religio will be held on Friday evening. Pauline O. Napier, secretary, 2130 Jay street, Sacramento, California.

The North Dakota district conference will meet with the Fargo Branch March 5 and 6, 1911. Branch clerks will please send in their reports one week before conference. J. S. Wagner, district president, Bantry, North Dakota.

The Kentucky and Tennessee district Sunday school convention will be held March 11, 1911, at Bethel, in connection with the conference. A program will be rendered by the children at 7 p. m. Let all the schools send reports. Delegates to the General Convention to be chosen. O. S. Caldwell, district superintendent; Alma Harrison, secretary.

Reunion Notice.

The Southwestern Iowa Reunion Association of the Latter Day Saints' Church will hold their annual reunion August 4 to 13, 1911, on last year's camp ground, in J. E. Claiborn's grove east of Thurman. C. W. Forney, secretary committee.

Notice to the Northern California District.

To the Saints Expecting to Attend the Northern California District Conference: As it will be impossible for the branch committee to meet all trains of steam and electric power, also river steamers, we volunteer the information that there will be a committee at the church, corner of Twenty-fourth and K streets, to look after the comforts of visitors. Take J street car to Twenty-fourth street and walk one block south to the church. Committee at the trains will wear blue ribbon as a designating mark.

GEORGE DALEY, *for the branch*.

Special Notice to Mission No. 2.

To all the ministry laboring under appointment in Mission No. 2, either from us as ministers in charge, or by General Conference appointment, are requested to report promptly to I. N. White, not later than the first day of March. Report only for months of January and February, as we have on record all former reports of first, second, and third quarters—unless you have failed to report during the year—then your report should reach back to your last report. Don't wait for blanks to report on. All we want is the number of sermons preached; times assisted and in charge; baptisms; confirmations; ordinations; patriarchal blessings; debates; new openings; actual time in the field; districts, branches, Sunday schools and Religios organized. All of these items we must have. Those wishing to apply for missionary work must have their application in by March 10. This is important. We will send blanks on application.

Your brethren in Christ,
I. N. WHITE.
J. F. CURTIS.

INDEPENDENCE, MISSOURI, February 9, 1911.

Thanks.

To the many friends in Independence and elsewhere who wish to extend our thanks and appreciation for many kind deeds and sympathy during the sickness and after the death of our beloved companion and father. We sincerely wish each and every one peace and comfort in this life, and great joy in the life to come.

M. J. WILLIS AND FAMILY.
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Deaths.

CARPENTER.—Maria Fields Carpenter was born December 9, 1836, in Indiana, moved with her parents to Wisconsin, and from there to Nebraska. She was married to Alan Carpenter, March 22, 1865. To this union two children were born, both of whom survive her. She also leaves nine grandchildren, and nine great-grandchildren. She united with the church more than thirty years ago, and died at Bennet, Nebraska, January 20, aged 74 years, 1 month, and 11 days. Funeral services at the Presbyterian church, Sunday, January 22, conducted by Elder C. H. Porter.

SHANKS.—William H. Shanks departed this life January 31, 1911. Started to his work January 30. As he attempted to board the car, was thrown under the trailer car and his right leg was crushed off. He died from the loss of blood. He was born April 4, 1891, at Jeffersontown, Kentucky. Baptized October 3, 1909. Married to Nannie Bishop October 23, 1909. He was strong in the faith and awaits a glorious resurrection. Funeral preached by J. W. Metcalf, interment in Eastern Cemetery.

HALEY.—William H. Haley was born March 15, 1835, in Rock Castle County, Kentucky. Departed this life January 21, 1911, at Norwood, Lucas County, Iowa, at the age of 75 years, 10 months, and 6 days, after an illness of only a few days' duration, of la grippe, and other complications. He was married December 24, 1863, to Miss Malinda Cleveland. They were the parents of two children, Hamilton O. and Cleveland H., both of whom were at the bedside to the last. Besides his two sons, two brothers and sister, a host of relatives and friends mourn their loss. Funeral services conducted by J. C. Cackler.

BUCHANAN.—At Muscatine, Iowa, January 30, 1911, George W. Buchanan at his home, 996 Fullam avenue, after five weeks' illness, the result of a broken hip sustained from a fall on the 23d of December. He was born near Terre Haute, Indiana, April 2, 1837, and has lived in Muscatine for the past four-

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teen years. Baptized September 2, 1906, into Muscatine Branch, and died in the hope of a glorious resurrection. His wife, four sons, two daughters, and two sisters survive him. Funeral sermon by Elder Warren Turner, assisted by Elder C. G. Dykes; service at grave by the Grand Army.

JOHNSON.—Elder John C. Johnson was born July 12, 1824, Chautauqua, New York; died September 22, 1910, at Lincoln, Nebraska, aged 86 years, 2 months, and 10 days. He was baptized a member of the Reorganized Church October 11, 1874. Was ordained a priest June 25, 1876, an elder in 1886, giving to the Master's cause over thirty years of faithful and efficient service.

JOHNSON.—Mary A. Robinson was born February 7, 1823, at Belfast, Ireland; died December 25, 1910, at Lincoln, Nebraska, aged 87 years, 10 months, 18 days. Deceased came to America at the age of 18 years, and was married to John C. Johnson May 19, 1854, who died three months before. Sister Johnson was baptized into the Reorganized Church on October 11, 1874, in which faith she remained a firm and constant member until death.

KINGSBERRY.—Alma Roy Kingsberry passed away at his home in Yolo County, California, on January 16, 1911, at the early age of 19 years, 9 months, and 20 days. He was brought to Oakland and laid beside his younger brother, who preceded him about ten months. The funeral was from the undertaking chapel. Doctor Bush rendered a beautiful and consoling solo. The sermon was by J. M. Terry, along comforting lines. The cup was a bitter one to the bereaved parents and only remaining sister.

STRINGER.—Mary C. Stringer was born at Springfield, Ohio, November 10, 1837. Came to Fairland, Oklahoma, in 1881, where she has lived since. Was baptized March 20, 1896, and lived a Saint indeed, until she laid down her armor January 24, 1911. Funeral sermon at the Saints' church, Fairland, January 25, 1911, by Elder J. T. Riley, assisted by Brother W. B. Hillen. She was loved by all.

Parcels Post Versus Express.

It certainly begins to look as if the express companies were coming in for their share of the attention which the public has been bestowing on the trusts and the railroads and the insurance companies and the rest of the big combinations. It was quite outside the possibilities that the magazines in their search for more and more readable copy about "big business," would much longer neglect such a whopping big business as that which the express companies control. The attack has begun, and already the companies have been found guilty of making an awful lot of money. A writer in the current *American Magazine* gives some figures that would have looked impressive even in Brother Thomas W. Lawson's articles on "Frenzied finance" and "The system."

It seems to be pretty clear, in point of fact, that the express business in this country has been extraordinarily profitable; that it has also been extraordinarily free from governmental regulation and supervision; and that it has likewise been

extraordinarily free from governmental competition. In this last feature of the situation is probably to be found the main significance of the present increasing interest in the express companies' affairs. Be that as it may, the demand for the parcels post is certainly getting audible. Shippers generally are in favor of it. So are the department stores in the big cities, particularly the correspondence stores. So are a great many consumers, particularly those who live in small places or in the country. The retailers in the small places are opposed to it—naturally; and doubtless there are some other interests against it—including the express companies themselves. Evidently there is here enough material for another big politico economic controversy. But the country can stand it. Democracy thrives on such divisions.—*Harper's Weekly*.

Jane Addams.

The impression which a noble character makes upon all types of persons was well illustrated by the remark of an Irish cook, who, oddly enough, received among her Christmas presents a copy of Jane Addams's *Twenty Years at Hull House*. A few days later she was asked whether she had read the book. She promptly replied that she had, and then added, "Shure and she was a foine lady; she ought to have been a White Sister."

In this connection it is interesting to note that though *Twenty Years at Hull House* has been published nearly three months, it is still reported by the New York Public Library as being one of the books most in demand in the city.

A New Christian Scripture.

A document has recently been discovered which, if the theory of Doctor Margoliouth, of the British Museum, is correct, is a record of the activities of a Christian sect which antedates the gospels, says a writer in the issue of *Harper's Weekly* for January 21. The text contains a reference to two great leaders, who had been sent to strengthen and enlighten the Hebrew nation, one the "Messiah" and the other known as the "Teacher of Righteousness." According to Doctor Margoliouth these are, respectively, Jesus and John the Baptist. "A third personage, called in one place a 'man of scoffing' and in another 'Belial' is put forward as a special mark for denunciation. It is clear that if the two preceding identifications are correct this third personage must be none other than Paul the Apostle." The alternate view of this document, that it represents a Jewish sect who existed previously to the birth of Christ, is, however, the one put forward by Doctor Schechter, the discoverer of this manuscript.

If Jesus the Carpenter could take a piece of rough olive wood and make of it a door frame for a rude stone dwelling in Nazareth, I know that as the divine Carpenter he can take the poor material of my life and make it to serve some useful purpose in his kingdom, if I will let him.—*The Christian Herald*.

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Watch Farm Development in Wyoming

The Board of Army Engineers appointed by the President of the United States to apportion the Reclamation Fund to the various projects, has set aside \$2,000,000 from the special fund, and \$2,185,000 from the regular fund for use in the North Platte Valley project in Wyoming and Nebraska, and \$2,000,000 from the regular fund to complete the Shoshone project in the Big Horn Basin, Wyoming, making a total of more than \$6,000,000 that will be spent by the Government upon these two projects, in making desirable homes for citizens of the United States.

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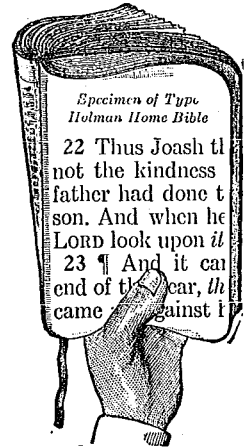
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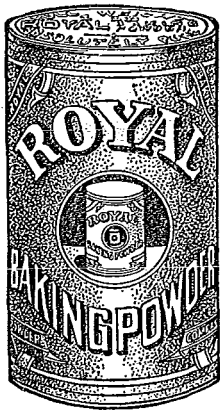
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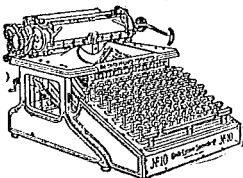
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, FEBRUARY 22, 1911

NUMBER 8

Editorial

WHEN JESUS COMES AGAIN.

A REMARKABLE SERMON BY THE LATE DWIGHT

L. MOODY.

The Christian Herald, New York, is publishing a series of twenty sermons by Dwight L. Moody, never before published. The authenticity of these sermons is vouched for by the evangelist's son, William R. Moody. The series is the exclusive property of the *Christian Herald*, being copyrighted, with a view to immediate reproduction in book form. By special arrangement with the *Christian Herald* we are permitted to reproduce a part of one of these sermons, appearing in that periodical December 21, 1910. The subject is, "When Jesus Comes Again." It is so in harmony with the belief of Latter Day Saints that we are sure our readers will enjoy it very much. We quote:

I want to show what scripture says about the state of things that Christ is going to find when he comes back. We celebrate Christmas in honor of the first advent; how will things be on this old earth when he comes again?

In the third chapter of the last letter Paul ever wrote, which was written to Timothy, we find what he says will happen in the last days: "But know this, that in the last days grievous times shall come; for men shall be lovers of self, lovers of money, boasters, heady, railers, disobedient to parents, unfaithful, unholy, without natural affection, rebellious, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God." Mark these words: "Holding the form of godliness, but having denied the power thereof. From such also turn away. For of these are they that creep into houses and take captive silly women, laden with sins, with divers lusts, ever learning and never able to come to the knowledge of the truth."

UNFILIAL CHILDREN.

Study this, and after looking around, compare such a situation with what we see every day. We see disobedience, we see lack of natural affection. . . .

If a young man in China should treat his father as some young men do in this country, they would kill him. They would say that such a monster wasn't fit to be permitted to live. Easy enough to talk about the "heathen Chinese," but we can learn something from them. A man may come into my house and steal my money, but the boy that comes home any night drunk, and who when the parents remonstrate, gives curses—great horrors! If my boy wants to murder me, I want him to do so at once. How many men to-day are

killing their parents by inches! "Void of natural affection"! Am I not talking facts?

"Lovers of money"! Why, less than a hundred years ago, I suppose we had scarcely half a dozen millionaires; now a hundred millions don't satisfy some of them. If they get a hundred millions, they want two hundred, and if they get two hundred millions, they want four. And so they go on multiplying. "Lovers of money"! And that isn't the worst of it. They have a "form" of religion, a "form" of godliness, but deny the power.

THE WORLD'S CONDITION.

"Selfish"! Why does a man get drunk?—to please his wife? No! To please his own self. Why does a man gamble every cent he has? To please his family? No! He does it for his own gratification. Why, my dear friends, there's little self-denial, and the fires of martyrdom have gone out, I'll admit; but I will tell you what—there are other things that have come in, and men to-day are professing to serve God when they are gratifying themselves, and care very little for God or his cause. They have the "form." Every nation a "form." Go into France, and they have a "form" of religion. Go into Germany or England; they have a "form" of religion. And I will tell you that they've got a good deal of "form" in this country—dead, cold, lifeless formalism. "Having a form of godliness, but denying the power." That's where we are.

But men say to-day, "Where is the sign of his coming? Where is the sign? We don't believe that promise of his coming back." What's the trouble? The church has got in with the world, eating and drinking and carousing, instead of testifying against the wickedness of the world. If I go into the world, then I must take the judgment that it gets. When judgment fell upon Sodom, Lot had to take his share. He lost everything. If a man becomes a worldly Christian, and makes his boast that he is a paying church member and not a praying one, and seems to laugh at the idea, the time is coming when God will deal with him. Now see what Peter has to say in 2 Peter 3: 3: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." That's the language to-day. "There's no danger of his coming." I'll tell you, hosts of people will call me a crank, even crazy, in talking about the Lord's coming back. Of course that's nothing to me. It is to teach what he taught. When the servant knows above his Master, he had better get out of the business. It is what God says, and not my theory or your theory; and if Paul says it is going to be dark when the Lord is to return, and if Peter teaches it, I will stand in their company—pretty good company! I'd rather be with them than with the modern teachers who are teaching against the Book.

First, the Son of God has come. You'll all admit that. Second, the Son of God has gone back. Third, the Holy

Ghost has come. He promised he would send him. And, now, fourth, I think we have reason to believe that he himself will come back. Now there are four facts. Let us hold on to them. I can not understand all the program that's going to take place when he comes. Many things took place at his birth. Some one has said that a wife may not understand about the husband's ledger and his business, but she does desire to hear his footfall when he comes home at night. And I can keep watching and waiting and desiring the coming of my Lord, doing what he tells me to do.

AS TO THE MILLENNIUM.

We can't fool God! You can't deceive him. What God wants is truth in the heart. He wants a real man, not a sham. And when he comes, he will gather his own to himself. You take some pieces of steel and throw them into some sawdust, and take a great strong magnet and throw it over the sawdust, and every particle of steel will flow to the magnet. There wouldn't any sawdust flow. And when the great Magnet comes to this world every particle will fly up to be with the Lord. When he teaches this, let you and I teach it. I don't believe there is to be a millennium until he comes. Some think there's a millennium now. It is a queer kind of millennium. If this is the millennium, I pity the wife that has got a drunken husband who comes home and kicks her, bites her, rocks the children around so that some of them will go down to their graves crippled. Look at the drunkenness in these cities; look at the licentiousness; look at the accursed sin of adultery in these cities. And people tell us that Christ is reigning now!

Now, I'll tell you, man is going to have his day and then the Lord will have his. I tell you that the Lord is going to set up his kingdom and reign in his glory. The time is coming when the thoughts of men will only be the echo of God's voice on this earth. He will have a thousand years of his own and teach us then what the reign will be. Talk about my being a pessimist! I am far from that. I believe error is to be put down and unrighteousness is to prevail, and I expect to be back here. The nation is going to be born in a day. I have the idea that the Jews will come in in a day. . . . But what a day will burst upon the earth! The time of our redemption draweth near. He may be coming in his chariot to earth, but we wait for our inheritance until he comes. We are going to have an inheritance worth something. What is your inheritance down here? A man only gets his house up and finishes it, and when it is "finished" he is gone. But by and by we shall have an inheritance and come into possession of it when he comes. We wait for the reunion with loved ones until he comes. He says that when Christ comes he is going to bring our loved ones with him. That sainted mother we lost years ago is coming back. She is coming with him. The children are coming back. Isn't there comfort in this doctrine? The Devil has tried to make us believe this is not real. He will bring all the saints gathered for six thousand years. Paul is coming back; Moses, the great lawgiver, Elijah, Enoch, will be back. I see some of you wiping your eyes. Well you might. Thank God for the promise of seeing our loved ones again. They are going to come, sure. He has promised it, to bring them with him. We, with our bodies, shall be caught up in the air, to be for ever with him, never to be separated, "to go no more out for ever." Then we are to wait for Satan to be bound until he comes. Get the Devil bound! You laugh. I am stating facts. Put it down. He has promised to bind him. Put it down! . . .

Christ is coming, and going to establish his throne on the earth. Three times in the closing up of this Book he says, "I come quickly." It will seem but a little while in eternity; it will seem like a second.

A BRANCH AT JERUSALEM.

The following letter from Elder F. G. Pitt, suggests the thought that, with the present equipment, the Jerusalem mission will reach only those who speak English. This matter will, no doubt, receive attention at the coming General Conference.

JERUSALEM, PALESTINE, January 25, 1911.

Editors Herald: I am pleased to inform you that our work is still onward, in this land. Every day it becomes more firmly planted, and I trust is here to remain till Christ comes to earth again. We had to go to the Jordan again last week to baptize three more; a father and his grown son and daughter. Pure Arabs, and good, refined people. The mother and two other daughters have expressed a desire to be baptized and will doubtless unite with us soon, with one or two others who are much interested in our work. Last Friday Brother Griffiths organized a branch of eleven members, to be known as the Jerusalem Branch. Brother Whelan, who became interested in our work from the first, and was baptized last December, was ordained a deacon. Sister Pitt is secretary and treasurer. An humble beginning, it is true, but it is a beginning, and one that I trust will prove the nucleus of a great work in this land.

The Lord has certainly been with us in our mission here. We often remark how wonderfully the way has opened before us. We have met with very little opposition, but have been favored with friends on every hand. I can not tell you how our hearts rejoice at the success that has attended our efforts. To God be all the praise.

But there is one thing that is somewhat distressing, and that is our poverty. We are all so poor here, and the poor in this land are desperately poor. It seems to us that it would have been such an advantage if the Lord had called in some people with means. But it was much the same when Jesus himself was here. The poor had the gospel preached to them. "The common people heard him gladly," but others rejected him. His ministry were very poor, so that Jesus had to perform a miracle at one time to raise the money to pay taxes. So we should not complain, and we will try not to, but we feel sure that there are men and women of means in our own land, who, if they could only realize the poverty in this land and the needs of the work, would come to our assistance. Other churches are sending money here by the thousands, and I am told the missionaries think they do well if they make one convert a year. To accomplish their work they build fine churches, beautiful schoolhouses and hospitals, furnish work for the poor, and even pay money to people to unite with them.

Our needs are not very great at the present time, but there are some few things that we are very much in need of. First we need one dozen Hymnals, the same number of Praises, the standard books of the church, and then we stand in great need of tracts in foreign, as well as in the English language. We are in great need of tracts in German, French, and Hebrew. I believe that many of the Jews in this land would accept the light, if a proper work was done among them. With the kind of Christianity set before them here, I do not wonder that they reject it, for it is simply disgusting to intelligent people. Let me give you a sample.

Lest Wednesday, the day we went to the Jordan, is celebrated by the Greeks as the anniversary of Christ's baptism. Large numbers of pilgrims, mostly from Russia, were assembled at the river, and when we arrived, were being addressed by the priests. In a short time the priests went down to the river and out in small boats and dipped the crucifix in the river and blessed the water. Then at the signal, given by firing off a lot of rifles, the people rushed forward, robed in

a single thin white garment and plunged into the water, where they dipped themselves three times; also dipped up the water in their hands, which they drank.

Seeing the crowd and not knowing its full import, I ran forward with my camera to take a few snap shots. You can judge of my astonishment when I saw women disrobing completely, in the presence of the entire crowd, donning their thin white robes, too thin to hide their forms, and plunging into the water without manifesting the least shame. After they returned to the shore they took off their wet garment and put on their dry clothing; then they crossed themselves several times and kissed the portrait of Christ and his mother, Mary. I am told that these poor people are taught that after they have performed all this, their salvation is assured, and these white garments are carried home and laid away to be their burial shrouds.

How different all this from the simple religion of Jesus Christ. About all these people know of religion is made up in forms and ceremonies. They know little of the Christian graces and the development of character, so essential to a true follower of Christ. I am told, as a result of what is witnessed here in the form of religion, many who come here believers in Christ, go away skeptics.

What wonder then that the poor Jew, looking on at what he is told is Christianity and seeing so little of the true Christian spirit, turns away in disgust—he who has been made to feel the spirit of hatred and persecution, administered to him and his forefathers for generations, by these very people who now try to convert him to their religion. There are many very devout Jews in this land, who, if they could but hear the gospel in its purity, I believe would accept it.

I believe that the Book of Mormon could be used to good advantage among them. For that reason, it should be translated into Hebrew and placed within their reach as soon as possible.

What we really need, if the work is to be prosecuted in this land (and we trust it will not be neglected, now that it has been opened up) is a building of our own, in which we could hold services nights and on Sundays. During the week it would serve as a reading room, where a good supply of our books and papers could be kept on sale. It perhaps could be used as a school room, where the young could be taken off the street and be taught. There is a big work to be done here if proper methods and means are employed.

It is most distressing to witness the poverty in this land. It is difficult to find work, and the wages are very small. The young man whom we baptized is a carpenter, and his wages are about twenty-five cents a day. His sister is really a beautiful girl, both in form and character. She has been educated at the American colony and is a good dressmaker, up-to-date, but is unable to make a living here. If some of our people in America, who are in need of such a girl, would advance the money for this poor girl to come to America, they would benefit themselves and at the same time greatly aid one of God's children. She would be only too glad to have the chance to work out the money expended. She is a strong, healthy girl of eighteen, and would be willing to do any kind of work for a time, but would make an excellent lady's maid.

We are alone now; Brother Griffiths left for England last Monday. We enjoyed his association, and only wish he could have remained. The last ten days have been unusually cold and stormy. Rain, wind, snow, and ice. But we have managed to keep comfortable, but regret having left all our winter clothing at home. We are still located at Sister Floyd's and doing light housekeeping. Our friends in California will know what that is. The cost of living here we find to be about the same as in England. We found trading a little difficult at first, on account of not understanding the language.

But now we are able to make ourselves understood pretty well. The money is the most difficult to understand, as there are so many kinds in use here. We like the French money best, and I think there is more French money in use here now than any other. We do not see much American money, but I am told that United States paper money is in good demand. The money changers are glad to get it.

We are receiving letters from strangers asking us to send them the price of beads and souvenirs, etc. This is a waste of time and postage. If you want us to send you anything of the kind, just inclose a dollar bill and state what is desired, and we will try to accommodate you. But kindly remember that we have a large correspondence, and every letter costs five cents. United States stamps are no good here. We shall take pleasure in accommodating all in our power who write to us.

As soon as the cold and rainy season is over we hope to go up north and visit the Galilee country, as it is likely that we will not resume our journey to Australia before April or May. In writing us, it is not necessary to address us in care of Cook's, as this sometimes delays our letters one day. Jerusalem, Palestine, is all the address required.

In gospel bonds,
F. G. PITT.

NOTES AND COMMENTS.

"Liberty means responsibility. That is why most men dread it."—George Bernard Shaw.

A "mixup" occurs on page 66 of *Autumn Leaves* for February, in the article by Paul Hanson, A Trip to Australia. The cut of Apostle T. W. Smith selected by the editor and marked in on that page was omitted, and by mistake a cut of another individual was substituted.

It is estimated that in the United States Navy at the present time there are vessels costing at least \$140,000,000 that are obsolete. Washington's motto, that the best way to insure peace is to prepare for war, may be necessary for governments in the present state of civilization, but it is costly. In ten years a war vessel is generally out of date. In less than twenty years, it is sold as junk.

The initiative and referendum in choosing sermon subjects have been adopted by Unity Church, Montclair, New Jersey. The minister announces in the printed calendar a large list of subjects and asks the people to choose among them. He also invites them to criticise and offer suggestions freely or express their needs and difficulties, by which he gets to know what kind of sermons are needed. Some sermons are a symposium of opinions and ideas from the members, with comments and advice from the preacher.

"If we can only grow to sympathize with one another, we will quickly see that the things that divide us are superficial and the things that unite us are fundamental."

"When I was Police Commissioner, I wanted the right kind of men on the force, but I never asked their religious faith. An English clergyman came over here to start an anti-Semitic crusade. Some worthy Jews asked me to stop his meetings. I refused because I am against stopping anyone from pitching into anyone else. Soon after, the clergyman himself came to me and asked me to protect his anti-Semitic meetings from interruption by Jews. I sent thirty Jew policemen to protect him."—Theodore Roosevelt before the Hebrew Council, New York City.

Mrs. Bertha A. Greer, M. D., Lamoni, Iowa, inclosing a check in the interest of the Sanitarium at Independence, Missouri, in a letter to Bishop Kelley, shows the interest of a true physician in the work of helping along in caring for the sick and afflicted. What a fine thing it would be if all of us could appreciate the good these helping institutions are doing as does Sister Greer. She says: "Find inclosed check for \$50 in the interest of the Sanitarium at Independence, Missouri. I hope the amount will be enough to furnish a room with the comforts needed for a patient. My wish and prayers will ever be that all who enter that room for treatment may be blessed with renewed health and vigor. Ever wishing you success in your work of love for the gospel of Christ."

In this number appears an article on Socialism. Perhaps those not well acquainted with the HERALD should be told that though the article is entitled "The weakness of Socialism from a Latter Day Saint standpoint," it represents the *individual* standpoint. The *church* has never expressed itself on the subject. As there seems to be a desire to discuss the subject of Socialism we have given space to several articles on that subject; however, the number of those writing on either side when free opportunity was given did not indicate that the desire for discussion was so extensive as some have thought.

Some time ago we published an article by one who had made a study of the subject; in the article he attempted to set forth, impartially, arguments that might be presented on both sides of the question. Still later we arranged to publish the best article to be submitted in support of Socialism; and did so publish an excellent defensive article as selected by disinterested judges. Now we have to present to our readers an article on the other side of the question, the best to be submitted in answer to our call.

The subject is one that will challenge our attention some time, if it does not now. We have sought to secure a fair and dispassionate discussion of the question, each writer to set forth his own views independently, so as to avoid reply and cross fire.

This policy will be continued if the subject is again taken up.

A Christian Scientist in New York has been convicted of violating article 3 of the constitution of that State, by treating sick people after the manner of his church and charging fees for it. In his finding and summing up, the magistrate said: "Religious belief is no excuse for an unlawful act. No person under the guise of the practice of the principle and tenets of any church, may violate the laws of the land. The Christian Scientist has the right to believe that he can heal by prayer, but I am of the opinion that if he puts that belief into practice for hire, he exceeds his rights as an individual under the law. I must rule that religion is beyond official interference, so long as one keeps it to himself and does not jeopardize others; but the moment there is an invasion of the rights of the State by some other act or conduct that tends to affect the safety and future welfare of the people, the civil government may interfere for its own protection and preservation."

In the above mentioned case, it was found that the accused charged two dollars for the first and one dollar for each subsequent treatment, which consisted in sitting opposite to the patient for ten or fifteen minutes in silent prayer. The accused was asked, "Is there anything in the Bible authorizing you to charge a fee?" "The laborer is worthy of his hire," said his council, before accused had time to answer. The words of Jesus are, "Go your ways: . . . carry neither purse, nor scrip, nor shoes: . . . and into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it: if not it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire."—Luke 10: 3-7. From this it is plain that the "hire" which Jesus had in his mind was the necessities of life, which might be ministered to his servants when laboring among the people.

Salt does its work, not by exhibiting itself, but by losing itself. Its service lies in its solubility. It is lost, but it lives in flavor. If it remains distinguishable, it remains harsh, saline, unwelcome. The place of the salt is found, not in self-assertion, but in self-surrender. Light, also, does its work by dispersion. The candle burns, but it burns itself up. It illuminates by self-surrender. You do not look at the sun, you look at the things which the sun illuminates, and walk in the reflected light. A man goes swinging a lantern down a dark road, and you see the light, but not the man; he is in the shadow, but you follow the light. That is precisely what Jesus desired for the Christian character—not self-display, but self-effacement; not the doing of great things, but the doing of small things; the permeation of the mass of life as with the taste of salt, the penetration of a dark world as by a generous flame.—Dr. F. G. Peabody.

Original Articles

THE SAINTS' HERALD DOCTRINAL SERIES.

III. THE MISSION OF JESUS CHRIST.

BY ELDER CHARLES DERRY.

[Latter Day Saints accept Jesus Christ as the Son of God and the Savior of all those who will accept him and obey his gospel. The scope of his work is set forth in the following article. The next number in our doctrinal series will be by Elder J. W. Wight, on the subject of Faith.—EDITORS.]

All Bible believers acknowledge the fact that man is a fallen being, in consequence of disobedience to the law of God in the Garden of Eden. We learn from the Scriptures that God made man in his own image, and after his own likeness, and crowned him with glory and honor, and set him over the works of God on earth. (See Genesis 1: 26-28; Hebrews 2: 7.) This shows that man was an intelligent being. Dominion could not be given to a thing that had no intelligence to receive it. That which possesses no intelligence would not be on a level with the meanest animal or insect; it would be simply a thing.

We are told that "intelligence is the glory of God." It is the glory of man also. It implies the power to think, reason, investigate, and act independently, to receive or reject. Any being with less power than this would not be man. It is written, God made man in his own image, and after his own likeness. To this intelligent being, God gave a command (Genesis 2: 16, 17). But Satan, a fallen angel, who was once an angel of light, but through an unholy ambition rebelled against God and was cast down, made use of the serpent, the most subtle of all the beasts of the field, to seduce our first parents from the right way, (Luke 10: 18; Revelation 12: 8; Genesis 3, I. T.) He tempted Eve; she yielded, and persuaded Adam to partake of the forbidden fruit. And thus they became subject to the Devil, having fallen from their original purity, and became the subjects of death, as it is written, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5: 12. For it is an eternal law, that, "Whosoever committeth sin is the servant of sin."—John 8: 34. Again, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Romans 6: 16. Hence, our first parents, having disobeyed their Creator, became the servants of sin; and as a clean thing can not come from an unclean one. (Job 14: 4) so their posterity could not of themselves come forth to a higher condition than that of their parents.

The infinitely wise and loving Creator had foreseen the purpose of Satan, and, without destroying the free agency of man, had made provisions for man's redemption, and for the restoration of all things to

their first estate, and the exaltation to eternal glory of all mankind who would forsake the service of Satan and accept the terms of salvation as found in the plan of salvation—the gospel of Christ.

For this purpose, no less a personage than the Son of God offered himself as a ransom for all, to redeem the race from the guilt of original sin, the sin of our first parents, and to place them in a condition wherein they would be free to choose and act for themselves, as to whom they would serve, and to hold them responsible for their own acts. (See Ezekiel 18.) Thus Christ in his infinite love for man offered to come in the Father's due time and bear our sins, that we might be redeemed from the power of Satan. Hence he is spoken of as "the Lamb slain from the foundation of the world." (Revelation 13: 8.) Again, "who verily was foreordained from the foundation of the world, but was manifest in these last times for you."—1 Peter 1: 20.

"When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Galatians 4: 4, 5. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, . . . and being found in fashion as a man; he humbled himself, and became obedient unto death, even the death of the cross."—Philippians 2: 6, 7, 8.

Again we read, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Hebrews 2: 9-18.

Reader, for a broader comprehension of the love and condescension of Christ and the greatness of his sacrifice see John 1; Romans 1: 3, 4; Ephesians 1; Colossians 1: 12-22; 1 Timothy 1: 14, 15. These scriptures are sustained by the Book of Mormon throughout its pages; and with equal plainness it sets forth the fall of man and his redemption through Christ, "the Lamb of God, which taketh away the sin of the world." The Prophet Nephi says, "For it behooveth the great Creator that he

suffereth himself to become subject to man in the flesh, and die for all men, that all men might become subject unto him. For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection."—2 Nephi 6: 10, 11. He also shows that it "must needs be an infinite atonement," hence no sacrifice save that made by the Son of God could atone for the sins of the world and secure unto men an eternal redemption.

When Christ began his public ministry he declared his mission in these words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4: 18, 19. Thus we see the great condescension of the Son of God. Paul says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Corinthians 8: 9. Well may we exclaim with the apostle, "Great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Timothy 3: 16. Where he is now pleading our cause, as it is written, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John 2: 1, 2. Again, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Hebrews 9: 24. "For this purpose the Son of God was manifested, [in the flesh] that he might destroy the works of the Devil."—1 John 3: 8.

The purpose of the Devil is to destroy the works of God, and drag the human family down to hell. His weapons are envy, hatred, malice, lust, lies, treachery, and deceit. He was a liar and "a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8: 44. He lied to our first parents, and thus brought death to the human family. The scripture says: "Satan himself is transformed into an angel of light."—2 Corinthians 11: 14. In his cunning he appeals to the flesh and these are the works: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, and such like."—Galatians 5: 19-21. By these he sets the human family against God, and against each

other, and thus he has been the cause of all the evils that have cursed the earth; but glory be to God and his Christ, for his loving-kindness and tender mercies in providing a means of deliverance from the curse, through Jesus Christ, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Romans 3: 25, 26.

By the atonement of Christ, all mankind are redeemed from the guilt of original sin, and placed upon an equal standing of innocence before God, as was Adam before he sinned, and each is responsible for his own deeds only (Ezekiel 18), else what mean the gracious words of the Savior, when he took little children in his arms, put his hands upon them and blessed them, saying, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matthew 19: 14. Is the kingdom of heaven composed of sinful beings? Listen, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matthew 18: 3.

From the foundation of the world, the offer of Christ, to come in the Father's due time, to redeem mankind, was accepted, and went into effect from the beginning, hence he was considered as "the Lamb slain from the foundation of the world." (Revelation 13: 8.) Thus the redemption of all men from the taint of original sin was brought about, hence the doctrine of "total depravity of man from his birth" is not the doctrine of Christ. Thus the work and purpose of Satan, to destroy man by rendering him a "totally depraved being," was eternally frustrated by the infinite wisdom and love, justice and mercy of the great Creator and Redeemer, who gave himself a ransom for man, both from original sin, and also from our individual sins, inasmuch as we truly believe in him and forsake our sins, and are baptized for the remission of them.

But reader, he gives no license for the commission of sin; he holds every man responsible for his deeds. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Corinthians 5: 10. The redemption secured by Christ for man does not destroy the agency of man. He is still free to choose whom he will serve. If he chooses the service of God and endures unto the end, eternal life is his reward. (John 3: 36). "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ezekiel 33: 11 (Luke 15: 7). Thus we see the love of God for man.

Reader, the work of redemption through Christ was not confined to the age in which he lived on earth, nor yet to those who should live after him. It reached back to the beginning of time, even including the rebellious antediluvians, who had become so utterly corrupt that it was necessary to cleanse the earth of their corruptions by a flood, sweeping them from the earth, driving their spirits into the prison house, there to be subject to the Devil until the great sacrifice had been made; therefore we read, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."—1 Peter 3: 18-20. Then we are plainly told by Peter, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter 4: 6. Thus we find the mercy of God extended even to the disobedient, to those who had been led captive by the wiles of the Devil and had rejected the mercy of God while in the flesh; thus he is faithful to his mission as declared in Luke 4: 18, 19; Isaiah 61; 42: 7.

It is not taught in God's word that these prisoners are compelled to be obedient unto God. If compulsion were the order there would be no necessity of Christ preaching to them. The fact of his preaching to them is evidence that they may accept or reject his offers of love and mercy. They will be "judged according to men in the flesh," and if they choose to accept the offered mercy and "live according to God in the spirit," they may, and at the final judgment it will be said of them, according to the choice made, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Revelation 22: 11. God has made ample provision for rewarding all mankind according to their works. But to those who have embraced the gospel here and complied with the provisions thereof, and remained true to their covenant with him, to them he has promised a glorious resurrection when he shall come in his glory. (Matthew 16: 27.) "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Romans 8: 11.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the

working whereby he is able even to subdue all things unto himself."—Philippians 3: 20, 21. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Colossians 3: 4 (1 Thessalonians 4: 13, 17). "When he shall appear, we shall be like him."—1 John 3: 3.

But this resurrection of the just will take place a thousand years before the resurrection of those who do not obey the gospel. John the Beloved, who was banished to the Isle of Patmos, was shown in vision, among many other events that were to transpire, how that Satan was bound and cast into the bottomless pit. He saw the resurrection of the just and that they lived and reigned with Christ a thousand years on the earth (Revelation 20, also Revelation 5). "But the rest of the dead lived not again until the thousand years were finished."—Revelation 20: 5.

This glorious resurrection is secured unto the believer by Christ's death and resurrection, "who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1: 10). "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—1 Peter 1: 3, 4. It is ordained of God that all shall rise from the dead, but not all at the same time, nor yet to the same conditions. Jesus says, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 28, 29. It is written, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."—1 Corinthians 15: 22, 23. The Apostle Paul in describing the different conditions to which the dead arise, says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Corinthians 15: 41, 42.

John was permitted to see in vision what shall be after the thousand years are ended. Then comes the resurrection of those who "lived not again until the thousand years were finished. . . . The Devil, that deceived them, was cast into the lake of fire and brimstone, . . . and I saw a great white throne, and him that sat on it, . . . and I saw the dead, small and great, stand before God: the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their

works."—Revelation 20: 5-12. Then comes the final sentence, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still."—Revelation 22:11. Then comes the fulfillment of the saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Revelation 11: 15. After this comes the new heaven and the new earth (Revelation 21). Then has come the final triumph of Christ. The last enemy is destroyed, even death, for "he hath put all things under his feet," and God is all in all. As it is written, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Corinthians 15: 24-26.

Reader, the mission of Jesus Christ was undertaken for you. Shall his sacrifice, his sufferings, even to the death of the cross, be in vain? "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Corinthians 8: 9. Spurn not the offer of eternal life, but accept the free gift, and be saved in the kingdom of God.

* * * * *

THE WEAKNESS OF SOCIALISM FROM A LATTER DAY SAINT STANDPOINT.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself."—Mark 12: 30, 31.

First and foremost: first, last, and all the time, Socialism inverts God's plan, and then leaves God out of the plan altogether. Hence it is temporary, transitory; of the world, by the world, for the world.

"Seek ye *first* the kingdom of God and his righteousness," but Socialism says: "With the first commandment we have nothing to do." The leaders and promoters of Socialism say, it is impossible for us to love God under present conditions. Can you agree with that? The leaders of any movement, reform, or party represent the general tendency of the whole.

And in nothing doth man offend God, or against none is his wrath kindled, *save those who confess not his hand in all things, and obey not his commandments.*"—Doctrine and Covenants 59: 5.

"But," says Socialism, "the second commandment we will make a grand reality." By establishing certain economic opportunities, an industrial democracy; by creating beautiful surroundings, leisure, and personal opportunities, men will be induced to be good, "to love God *if they want to.*"

Socialists act on the theory that evil is the result of environment; and that they can produce an environment that will remove incentive to evil; that they can do away with temptation. Saint James says: "Every man is tempted when he is drawn away of his own lust, and enticed."—James 1: 14. But it would appear that there is temptation in heaven. What could have been the *environment* that moved Lucifer, son of the morning, to rebel?

"Let favor be showed to the wicked, yet will he not *learn* righteousness: *in the land of uprightness will he deal unjustly.*"—Isaiah 26: 10.

"By the fear of the Lord men depart from evil."—Proverbs 16: 6.

The Bible declares that the source of selfishness, pride, and all evil lies in the human heart. "And God saw . . . that every imagination of the thoughts of his heart was only evil continually."—Genesis 6: 5.

"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4: 23 (Luke 6: 45).

And directly to Latter Day Saints this is given: "Heed should be paid to the admonitions of those who from time to time preach and write upon the gathering to remove the *principle* of selfishness from the hearts of the Saints."—Doctrine and Covenants 127: 7. Are not the rich who need, apparently, have no thought for the economic question, just as much given to selfishness and pride, as any other class of people?

Not even the church law of equality can abolish selfishness and pride, but it must be done by the putting on of the mind of Christ, who receives glory yet without robbing God, with an eye single to the glory of God.

Lucifer would have had glory without acknowledging God. So Socialism, though pretending to make man free, will take him straight away from acknowledging God; for their authors say, "This is the highest type of republic yet conceived by the *mind of man.*"

Law may control his actions, but it purifies no man, neither the deeds of the law, neither Socialism, nor brotherly love, but faith in God's all wise charity and just government, by the leavening, quickening power of which we receive a new life, that the issues of the heart may no more be unto death but unto life. Are there not two freedoms? The false, where one is free to do what he likes; and the true, where he is free to do God's will, wherein our wants are brought under obedience, and we grow up into the fullness of the gospel principles, until our wants come into harmony with the divine order; then are we free indeed.

In a community having the gospel principles written in the heart, there could not possibly be a sa-

loon-keeper, nor a brothel, nor a child-devouring mill or factory; because of every man's charity for every other creature; because the pure in heart carry with them the golden rule and measure up their every day life (from washing dishes and feeding pigs, to entertaining a caller, or administering a judgeship). This *they do to-day*; money or no money, they will not be bought. The chances are that a man with no more moral responsibility (and no fear of God) than to run a saloon or brothel, if his revenue were taken away would still be ready and willing to carry on pernicious moral influence. Listen to Isaiah once more: "Let favor be showed to the wicked yet will he *not learn* righteousness; in the land of uprightness will he deal unjustly." In Daniel 11: 17 you will find in the margin "much uprightness, or, equal conditions."

Zion's foundation was not laid by irreligious men in order to become good, or to bring to pass goodness, but by men in the Lord bringing to pass from the abundance of their hearts economic equality and suitable surroundings.

Socialism is in the hands of professedly irreligious, non-Christian, and priest-hating persons. No one can have read Socialist literature without having read denunciations of the priesthood; "priestcraft" they call it, without distinction, and know no difference, because they do not seek to know God. Think not they will treat us any better than they are now serving and always have served the Catholic priesthood (Portugal being a very present example). But let us remember the Lord has said that he has a people serving him in temporal things, and that they shall come to a spiritual understanding, and we shall inherit their treasure. For the nations that fear God shall bring their treasure into Zion.

Quotation from editorial in *Appeal to Reason*: "Socialism is merely industrial democracy, with an extension of democracy to cover politics as well. That is all it is. Being democracy, it is merely the giving of power into the hands of the people. We couldn't tell the people what they must do. They will do what they may wish, and because they will; Socialism can not be oppressive; it can not force the people into any position they do not wish to take. It could not make them, for instance give up religion, or do away with marriage, or any of those things with which it is charged."

Very true, Socialism is only too anxious to let people do "just what they *want* to do." Now, consider, with the world in the condition it is, what the result would be. Who complains of not being able to do "what they want to do" except the people who want to do things they have no lawful right to do, socially, morally, or religiously. Socialism desires to be rid of all law and laughs at respect for authority. They certainly so declare when they say, "Each man shall

be a master; no employer, no government, no state."

Yet I read that Socialists are determined that if there is any surplus value, there is one thing it shall not do; it "shall not be used in exploiting those who have not a surplus."

Who will administer this law? A "shall not" frames a law.

Moreover, they continually affirm that economic conditions are the cause of the present day instability of home life. But all the history of the world, our own present experience, proves the falsity of such an argument, and our own personal judgment knows better; but by the sophistry of their words they attract attention and belief. That there is the most beautiful home life among the most poverty stricken, the poorest of peasants and laborers the world over can not be gainsaid; and the source resides in the people themselves.

Zion's foundation and her ability to continue rests in her respect for God's laws, for the authority of Jesus Christ the Son, as represented by the priesthood, and respect for each other, acted upon in the above order.

The government we now have should be maintained according to just and holy principles, being very similar to the church government, if you will notice, except in regard to the courts or administration of law, a thing that must pass out from among us in time. For when God's laws are written in our hearts and we obey them, there will be no administration of law, and the provisions made in Doctrine and Covenants for the settlement of disputes and misunderstandings will be sufficient. "Harmony of aim, not identity of conclusion" is the basis of our philosophy, but at times our conclusions need to be adjusted, and we have recourse to those who are especially set apart by the Lord—not by ourselves.

"The philosophy of Socialism is, in brief an *assumption*, based on example, that people are robbed by profit, interest and rent; that material interest has swayed human conduct; and that, therefore ultimately, the material interest of people will prompt them to put an end to profit, interest and rent. This is not materialism in the sense that it would do away with spiritual development. Rather, it is the laying of a material foundation on which to predicate a future structure of spiritual culture."—Editorial from *Appeal to Reason*.

This assumption appears true, but is only true because unjust men and oppressors have abused the system. Just so, Socialism, or brotherly love, or church laws, will become oppressive whenever unjust men take advantage of their positions. "When the wicked rule the people mourn." We have been told what will become of material things built on the rock foundation, (1 Corinthians 3: 11-15,) but what will become of a spiritual structure built on a material

foundation? And a future structure? What of the present? "To-day is the day of salvation." Gospel principle, God's own charity, as it was, as it is, as it ever shall be; administered through our Lord Jesus Christ and the operations of the Holy Spirit; of the Saints, by the Saints, for the Saints, and those who desire to dwell among the Saints and be subject to their regulations: "Every man seeking the interest of his neighbor, . . . with an eye single to the glory of God."—Doctrine and Covenants 81: 4. Does this not appear to be very different from an economic or material basis?

In my reading I have not yet found any suggestions that we should attempt to place the gospel rule over any but the church, "whosoever repenteth and cometh unto me," "for the Lord requires the heart and a willing mind." Nevertheless, if any will live among us let them remain; there will be numbers who will flee to Zion, although not Saints. We are to forsake the world, to flee from Babylon (spiritual wickedness); to be in the world but not of the world; for "I give not unto you that ye shall live after the manner of the world." The world can not keep gospel laws because it does not understand them, but finds a way to evade and break them continually; considers them only attempts to limit its liberty.

Under Socialism, we are often told, each will be a partner in one vast industrial concern, (the negro and the Indian, too?) no man working for another. Here is a quotation from an editorial in the *Appeal to Reason*: "Under democratic control of industry, the people would not be employed by the state, as enemies of Socialism assert, and as they would be under public ownership under capitalism, but rather, as part owner of industry, each man would employ himself, just as a partner in any business employs himself." Nevertheless A. M. Dewey writes thus, "The proper care of every citizen by the State."

Under Zionie conditions, each is servant to the other. The rich is servant to the poor; the educated to the ignorant; the spiritual to the less illuminated; the day laborers to those who have other duties, each seeking to be of some service, be it ever so small, yet all equal in worth of position.

But how is it with the world? The poor, the unlearned, the darkened refuse to be servants, refuse to be served. "No," they say, "we will set ourselves up and pull down the rich;" drawing class lines in regard to earthly possessions. The rich in their highmindedness imagine they are masters, not only of others but of themselves, when God put them here and gave them many talents that they also might serve, that all should be equal in service. The servant is not greater than he whom he serves. But who will hear this (John 13: 16; 15: 20).

Who among so-called educated or even enlightened men realize that there is not one human being, draw-

ing breath (barring insane and imbecile, and they sometimes teach us lessons) from whom he can not learn something. For there can not be two existences exactly alike, though equal—the angle of their vision is necessarily a trifle different, and one may see plainly what the other sees but partially.

Socialism's motto: "Everyone according to his *deeds*." Then there will be just as much difference between the circumstances of the poor, incompetent, and the well equipped men, as now.

Gospel commandment: "Every man according to his wants and his *needs*, inasmuch as his *wants are just*."—Section 81: 4. (Italics mine.) The Lord has appointed a stewardship for the poor, and he says he has never given a *temporal* law or plan. (Doctrine and Covenants 28: 9.) It is a principle that extends throughout the kingdoms of light, that the higher orders are always in service to the lower, yet both are equal in worth of position; even as we read of salvation through the ministration of the various orders, in section 76: 7, and angelic ministrations in Hebrews 1: 13, 14.

Socialism appears to me as nothing more than a gigantic trust, attempting to pacify the people with sophistry, and *is* putting them to sleep under the hypnotism of words. Because men have seen that a number of their fellows banded together have been able to control more money and live better in this world's goods, they assume that the majority of men by being of one mind will be able to divide the world's goods. Public ownership of public utilities, machinery, etc., *honestly administered*, would undoubtedly be of advantage to us all, otherwise it becomes simply the strongest of all powerful, centralized governments, passing soon from paternalism to tyranny and becoming an oppression such as the world has never seen.

Note, that always the Socialist objects to the word *government*, yet there is not a railroad, a factory, a department store, or a shop, without a set of persons who form a government, and whose word must be authority in order that harmony may obtain. Decry the word as they will, the fact and the necessity remains. But that is the inner motive, the active principle behind Socialism, to do away with government, that each man may be a master. No employer, no state, each man for himself, as has already been quoted from their own literature.

They will elect their own foreman they say, but if he has any authority then he becomes (but whisper the word) an officer, and without authority he would be a useless figurehead. Changing names does not change facts.

The Socialist is laboring to establish what he is pleased to call political and industrial democracy. What is the moving power in politics? What or where is the mainspring of the continual change in

official and industrial life? Politics simplified is nothing more nor less than an everlasting scramble for "place." Otherwise why do candidates get out and hustle? Think you that under Socialism no one will be dissatisfied, no one be jealous simply because he has a measure of this world's goods? Can we for a moment assume that there will be no heads of departments, no managers, no superintendents whose clerical and overseeing duties will appear to be a "soft snap" to some other worker? Human nature will be just the same as it has always been, and therein lies the difficulty to-day. Now that is a principle we are particularly warned against. See Doctrine and Covenants 122: 16: "Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege." And section 125: 14: "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction." Now if we as a people (which means each individual, for there is no people without individual units) sustain and uphold with our prayers and our sacrifices, our officers and the officers of the Order of Enoch, with *all* our heart, mind, and strength, forsaking all evil and cleaving unto all good, then shall come to pass the Lord's desire: "That the church may stand *independent* above all other creatures beneath the celestial world."—Doctrine and Covenants 77: 3.

Now if we do this, and preach repentance, where is our time to assist that creature of man's brain, Socialism, which seeks to make itself universal, upon principles which they themselves are admitting can not include the lower orders of mankind and the incompetent. The Federation of Labor, which is largely Socialist, (wholly so in some localities) has excluded the negro on the ground that "they are incapable of understanding our philosophy."

Why have *we* been given so many specific and detailed instructions toward the relief of the poor, the giving of inheritances, the gathering, and the Lord's storehouse, except that we have the incompetent and persons with limitations, both mentally and physically, always with us? They may be faithful and true of heart, the Lord's own children; you and I know some of them. Remember, "I, the Lord, have never given a temporal law." And again why, but that those intrusted with this world's goods and talents may put into practice that eternal principle of the higher, the well favored serving the lower. "How hardly shall they that have riches enter into the kingdom of God."—Mark 10: 23.

Are you ready, am I ready, to put in our little all ("whether it be little or much, I care not," is the Lord's word) and receive back on an equality basis?

Are some of us not seeking some other way, desiring more of this world's goods? "But this I do for the salvation of my people." Let us embrace poverty and seek to make sacrifice; for, the love or desire of this world's goods is death to the soul.

Here is an oft-quoted definition of Socialism: "The abolition of that individual action on which modern societies depend, and the substitution of a regulated system of a cooperative action."

Here is the Zionite principle: Individual action so purified that the result is harmony and cooperation. Which of these appears to be the most solid and lasting basis for any society? Is the first really possible without the second? Who will be the head of the regulated system? Can there be a "system" without a head or a center?

We often read the statement that the ethics of Socialism and Christianity are identical, and various dictionaries and encyclopedias so define it. But who makes such a statement? The makers of books and those who sit aside and look on at the poor world's struggles. Not anyone who has entered into the sympathetic knowledge of Jesus Christ and experience with the human heart.

In the Socialistic mind the Church and Capitalism are practically one and the same. All preachers, and priests especially, are merely "grafters." Christian cooperation is, and must be based upon principles—neither on laws nor systems. Principles that shall have a living, everyday application. Consider the law systems of the present; a confused, complicated jumble. The trial and judgment of every incident should not be taken as precedent. In reality, each case or accusation should be judged and determined independently, considering the then present circumstances, according to the only gospel law given—love to God and love to our neighbor, trusting our Lord for light, for in him are "hid all the treasures of wisdom and knowledge."—Colossians 2: 3. For he takes note of the falling sparrow and of the hairs of our heads. There should be no precedent or looking backward to some other person's decision or opinions, but an active hold on the present. [This does not mean that there should be no study or learning of lessons from the past.]

At every new epoch the gospel or spiritual principles have been announced (and in the meridian of time Jesus came, and exemplified them, magnified them) but shortly man begins to hark back to precedent and ceases to have initiative, or to live by principle, then the law is added because of transgression. Just so much as laws and rules pile up on our records, just so much have we departed from the living way. Let us live to-day as perfectly as we are able, praying always with grace in our hearts for light and understanding for to-day's duties, humble though they may be. Yesterday is gone; the future is not ours,

—*to-day* is the day of salvation. Do we not pray, "Give us this day our daily bread"? Take care of to-day and to-morrow and truth is established. For he will give unto the faithful line upon line, precept upon precept, *to-day*.

Let us acknowledge and learn quickly that individual righteousness is what the Lord requires, and without it, all the laws or systems of God or man will not, can not maintain cooperation or communism in peace. Here is a quotation from an eminent Socialist author, James MacKaye: "As many unsuccessful experiments have proven, the theory of communism will not work except among a selected community of marked unselfishness and exceptional habits of mutual toleration and concession."

Truly we are told that unless we are equal in temporal things we can not be equal in celestial things. Why? Because equality in temporal things is the expression of the purity and righteousness of our hearts, and unless we "bring forth fruit *and works* we can not inherit Zion." This agrees with Saint James, 2: 18-20, that faith without works is dead, being alone; faith of the spirit and works of the body combined, assist to bring about the union necessary to the celestial redemption of a soul.

"Seek to bring forth and establish Zion [spiritual purity], seek not riches but wisdom." What does Socialism seek? "They also *seek not* earnestly the riches of eternity, but their eyes are full of greediness." Of course, we look on greediness as being a desire for an enormous surplus. But is it? Our *needs* are very simple. Our *wants* are enormous. And we have only been promised our "just wants." "Unless there is actual want of food and raiment, poverty is more imaginary than real." This I have proven in my own life, and so have many others, and so ought many more of us to realize.

It is not, as some would argue, that man must become pure in heart before he is entitled to temporal blessings; but that he must *desire* to be pure in heart, with a measure of brotherly love, before he can bring forth and maintain even a semblance of cooperation, to say nothing of equality. As long as jealousy, desire for office or authority has place in men's hearts they can not maintain equal conditions. "Put your trust in that spirit which leadeth to do good; yea, to do justly."—Doctrine and Covenants 10: 6. "Sustain and uphold each other in peace." Any other principle is a pride of life, destructive of equality or Zionite conditions. "For if ye will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—Ibid. 77: 1.

Now what is the order of our preparation, but that we first put on Christ, purify our hearts and bring forth fruit and work meet for the kingdom. *This*

we can do to-day in our own homes. "To-day, if you will hear, harden not your hearts." Let us be careful lest in the day of our peace we esteem lightly the Lord's counsel, (Ibid. 98: 3,) and wander away from the light. Let us beware of those who promise liberty, but are themselves "the servants of corruption" (2 Peter 2: 18-20), lest they spoil us with their philosophy and vain deceits.

Are we not a people who acknowledge Jesus Christ as absolute King? If so, we can not at any time or place accept the divorcement of church and state as regards our own personal understanding. We submit only under commandment of Him who says, "Suffer it to be so now. Be subject unto the powers until he comes whose *right* it is to reign." There shall be no state; it is temporal, transitory.

We are admonished to befriend and support the law of the land which is constitutional, and to seek out and uphold good men in office. Is Socialism seeking to put good men in office? Who are good men? It is said, "there is none good save God"; therefore no man who does not profess God and obey God has even the beginnings of goodness. And such most assuredly lacks wisdom, for the "fear of the Lord is the beginning of wisdom," and lacks judgment, for we are warned not to go to law before ungodly men; rather to suffer loss and even to be defrauded. (1 Corinthians 6: 1-8.) Some one may recall section 42, Doctrine and Covenants, but notice this difference: we are not to go to law, we are to deliver to the law those who disobey the civil law under which we may be living.

Now we know that none of the leaders of Socialism acknowledge God at all, and that the majority of them, especially in the foreign societies, are Freemasons. That the inner workings of Socialism are known only to those who hold a red card of good standing and paid up dues. No one else can vote in their "political" meetings. No one else is eligible to nomination for office. We may vote for Socialism, but of the inner workings of Socialism we are no more aware than they are of the operations of the Holy Spirit. Socialism sprang from anarchy, from the robber and brigand bands of the eastern countries, is allied with the secret combinations of the East; unfurls the same red flag, and would proclaim every man (who belongs to Socialism) his own master under the guise of "brotherhood." There are to be no employees, and no employers, and no state employment. Where would the negro, the Indian, and the incompetent come in? That there *is* a great army of incompetents (in business and laboring sense) in this world, can not be gainsaid.

"It is my will that my people should claim, and hold claim, upon that which I have appointed unto them."—Doctrine and Covenants 98: 13. Is this not

plain teaching that Zion shall purchase, own, hold, and control her own land? Is not the Order of Enoch to buy lands? Shall we buy them and then vote for a power that seeks to take all title from land; turn our lands into the hands of the government, of the world, by the world, for the world?

I am well aware that at this point Socialists will disclaim the word "government." But it is idle talk, for even a well appointed family must have a manager, a leader, a director; how much more a heterogeneous nation of ninety million souls. If title to the land should rest wholly in possession and use, you have still human nature with its craftiness, Satan himself, and secret combinations to deal with; and when the leaders take counsel together your ground might be very desirable, say for "public improvements."

Moreover, is church property private property? If *we* are permitted to build up *our* church, and gather property in the name of the church, so can any other church organization, or trust, and soon there will be wealthy combinations just as there are now, and human nature still with its heart full of evil imaginations. The weapons of *our* warfare cast down evil imaginations, and bring every thought to the obedience of Christ (2 Corinthians 10:4, 5).

At one time, secret societies were safely entrenched within the church, and to them should be credited the inquisitions, tortures, and wholesale persecutions. But the church bears the blame, "by reason of which the way of truth is evil spoken of." But when the times and seasons were fulfilled and the time of the restitution of all things at hand, the church pronounced anathema on secret organizations and all their ramifications. Now they turn their attention to false education and politics to obtain power, with the ulterior motive and inner view (continually cropping out) of wiping out Christianity. Some of them profess a belief in a God but not in Jesus Christ. The Jews and all secret societies readily affiliate with them. Shall we vote for such a power as that? Better not vote? "Let the dead bury the dead. Follow thou me." In other words, leave the world to work out its own problems, for the mystery of iniquity doth now work and must work until it proves its own futility.

What part hath righteousness with mammon, or Christ with Belial. Have we forgotten that Satan is the Prince of this world, politically, socially, religiously, in all those organizations or societies, whether secret or public, that deny our Lord Jesus Christ? Do they not, Socialism especially, say to him in effect: What have we to do with Thee? Two thousand years have passed and the world is as it was in the days of our fathers. Where is the promise? Behold the *mind of man* has conceived the

highest type of government: Now *we* will bring to pass what *Christianity* has failed to do.

Doctrine and Covenants, section 95, paragraph 2, says, speaking in regard to befriending the "laws of the land," and "as pertaining to the law of man, whatsoever is more or less than these, cometh of evil." If the principles of Socialism are not "more or less than these" why are Socialists not searching out good men to administer *this* government? If they are "more or less than these" what have *we* to do with Socialism?

Now, shall we look to the world for the future of our ideals? May we not well say, in paraphrase of Joseph Smith, the Prophet: "Shall we who have had visions of God's eternal principles applied to a community founded on the Rock, return now (even to assist) a worldly system founded on the shifting sands of economics."

Had we not better remember that the object of this world's prince, even Satan, is to develop a kingdom so closely imitating the millennium that if it were possible it might deceive the very elect? Socialism is a very attractive imitation, but is building on the false foundation of human equality in the things of time, instead of on the Rock, Christ Jesus, spiritual equality, or the equality of service, with an eye single to the glory of God.

Socialism claims to seek (by bringing about human or worldly equality, under the sophistry of words containing the theory of brotherhood of man) to bring forth brotherly love with its fruits, instead of seeking first God and his righteousness, whose fruit is brotherly love, which, united with man's good will, put into action, brings about equality. Hence the saying, "Unless ye are equal in temporal things, ye can not be equal in obtaining spiritual things," that man may be moved to put his good will into action and bring to pass much righteousness, or justice, or, "Peace on earth, to *men of good will*."—Douay Translation.

All such movements, isms, and philosophies, as Socialism, Christian Science, and practical Theosophy, are but the attempts of the powers of darkness to bring forth an imitation of the kingdom of heaven. Not one of them acknowledges Jesus Christ as King or Lord, in even a spiritual sense, much less in his threefold power and authority, of forgiveness of sins, resurrection of the body, and the rewards of life eternal.

One of the marks of the evil powers coming forth in the last days is that women and children shall rule over "my people" and oppress them. Isaiah 3:5, 12 and 4:1, 2. Under Socialism women are eligible to any office, and does not youth have preference over age? We are instructed to submit, but warned not to be partakers.

Section 102, Doctrine and Covenants, paragraphs 9 and 10, also 7, make it quite plain that we are to remain an unknown people, among aliens, purchasing the lands of Zion, until "my army become very great, and let it be sanctified *before me*, . . . and let those commandments which I have given concerning Zion and her law, be executed and fulfilled *after her redemption*."

We are to bring forth fruit in humility, in quietness and confidence, that the places you and I occupy shall shine as Zion (in the Lord's sight) which begins with washing the dishes or chopping the wood, speaking to the dog or milking the cow, for he that is faithful in little shall acquire the ability to be ruler over much. How often are we warned to uphold our officers by our prayers, to respect their authority, and to assist them in redeeming the land of Zion!

I can not close more fittingly than to repeat my first proposition; that first, last, and all the time, Socialism inverts God's plan and then leaves God out of the plan altogether. And "against none is his wrath kindled except those who will not acknowledge his hand in all things." Shall we vote for such a power as that? Would that not be returning to the beggarly elements of the world? The Lord has not asked us to seek riches for him or his church, "whether it be much or little, I care not," but, "seek ye earnestly the riches of eternity"; and beware of those who *seek not* earnestly the riches of eternity.

Has the mission of Jesus Christ been sleeping all these centuries? No, verily, "To-day" has always been, is now, and ever shall be "the day of salvation." But we, as laborers, called forth in this last hour, have a *special* work, to *redeem* the land of Zion, not to assist worldly governments or systems.

Shall Zion be redeemed? Our time, our hearts, our thoughts, our talents, our moneys *belong* to Zion. Shall we observe this day of sacrifice, and *be* of one heart and soul in our Lord Jesus Christ?

HARRIET M. SMITH.

SANTA ANA, CALIFORNIA.

"Peace is the dream of the race; dispeace is the experience of the race. For a few years men long for happiness, and perhaps achieve it; for ever they are longing for rest. The world can not give it with all its good gifts; for it belongs to a region which the world can not reach. The world can give you pleasure; it can not give you joy. The world can give you distractions; it can not give you peace. These better things are states of the heart, inward gifts, the water of a fountain that springs up from within, conditions of the soul. To win true peace a man needs to have his soul satisfied; and no earthly gift can bring that."

Sir Oliver Lodge, one of the foremost living scientists, declared in a recent address that physical death does not mean annihilation and it does not necessarily include the soul.

Mothers' Home Column

EDITED BY FRANCES.

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Daughters of Zion Reading for March.

A STORY FOR IMPETUOUS FATHERS.

As a young man I was often reminded of the commandment to obey my parents, both at home and at Sunday school, as well as from the church pulpit, and boy like I frequently resented what the commandment called for in my case; for although my father,—who held the reins of domestic government—was entirely devoted to the welfare of his family, he was impetuous, headstrong, and sometimes a little domineering. There were dreadful moments when my fierce resentment of his despotic authority leaned dangerously near to hatred.

One unforgettable morning, when my father relentlessly overthrew my reckless but long cherished plans in a fit of what seemed to me sheer personal rage, I was driven to the wall, so to speak, for I was completely at his mercy. His displeasure took the form of stern ridicule as he stood before me with heated face and angry eyes commanding me to do an utterly humiliating thing. Again I heard that oft repeated command, "Children, obey your parents." I was hurt to the quick, angry, defiant, and as bitter as a boy of twelve could possibly be. At the very highest tension of the scene, our good, gray, hired man passed on some industrious errand and paused for one solemn moment to quote gravely, "Parents, provoke not your children to anger, lest they be discouraged."

The light in my father's eyes leaped into brighter flame, it seemed to me, as if he resented the servant's interference, then the flame went out and the angry redness faded from his face as he removed his hat and said in tones that I shall never forget, "My son, I beg your forgiveness."

All the pent-up rage and injustice went from my hot heart in an instant. I wondered breathlessly how I could ever have cherished a moment's irritation against my good, lovable father. I was ashamed, sorry, speechless as I laid my trembling hand in the one that guided me so faithfully and tenderly to the borderland of manhood.

A great many crowded years have gone by since that hour, and my father and the good gray monitor of peace have long slept in their quiet graves, but that moment still lives in my heart. I knew then that there would never again be a shadow between my father and me, and there never was; for although our wills clashed many times, the friction was always on the outside; within, there was an unshakable confidence that all was well between us.

I have heard a great deal about "breaking a child's will and forcing obedience," but very little about the parental command, "Provoke not your children to anger." Men that I have known intimately—good men, as the phrase goes—have hopelessly estranged their children—especially their sons—by a reckless abuse of their authority. Hot tempered, undisciplined in spirit, they have abused their positions by giving way to the moment's irritability, by flinging a rough taunt at the boy whose misguided but painstaking effort needed pa-

mental attention and patience. Crude as the childish judgment seems to the adult mind, it is infallible in one instance—in the discernment of injustice and deceit. The bitter sense of personal injury resulting from unjustly enforced authority slowly turns to poison which permeates and blights the finest traits of childhood unless some marvelous grace of sweetness intervenes to check the deadly process.

Parents who complain of filial ingratitude, indifference, or neglect should examine all that went before the bitter change from early affection to adult coldness. What if they have lavished money and time and glitter on the child who turned from them in his final choice between home and the world's bright lure? All those things are as tinkling cymbals without the grace of sacrifice. Self-effacement, restraint, patience and the love that suffers annoyance and worry and endless trivial demands of childhood without complaint—these are the imperishable riches that parents lay up for themselves. Although maturity and outside influence may cause the indifferent child to honor his parents outwardly, the poison of his defrauded youth will never be quite obliterated. The children of unfaithful parents will not rise up and call them blessed—not though the world's benefits were showered upon them.

As we grow older and look deeply into the things of the soul, we realize more and more the unwavering justice of God's laws. How equally has been put within the reach of everyone, lowly and great, the power to attain true happiness by perfect obedience to the spiritual laws that have been revealed to us. Though I am poor and obscure, it is given me to bestow upon my children a kingly heritage which time and change and the world's dark blight can not mar. This treasure, which kings can not buy, must be paid for in the coin of sincerity, kindness, patience, and, above all, sacrifice—the sacrifice of my love of authority, indolent moods, sharp words, and selfish instincts. As we sow in love, so shall we reap even in the hearts of our children, and example is more potent than precept. "Fathers, provoke not your children to anger lest they be discouraged."—*The Circle.*

Questions on March Reading.

What care should parents use in giving commands to their children? Where was the need of training most plainly manifest in the two dispositions portrayed? How should the parent regard the plans of his child? What is your opinion of ridicule as employed by this father? While some things might appear to the child to be humiliating that were really best for him, should a parent ever seek to humiliate his child? Should scripture teaching ever be flung at a child in anger? How do you regard the reproof of the gardener? What do you see that is commendable in the action of the father? What was the effect upon the boy? How may a frank admission of a fault on the part of a parent affect the life of a child? Of what is a clash of wills between parent and child an indication? How should the will of the parent be exercised for the good of the child? Is "breaking a child's will" a thing to be desired? Why not? Why is "Provoke not your children to anger" a wise command? What is a great cause of estrangement between fathers and sons? How should authority be regarded? What may be said of a child's discernment of injustice? How should parents avoid giving to their children a sense of personal injury? How should parents examine themselves? Can temporal benefits bestowed on the child make up for the lack of sympathy and confidence? How may parents lay up for themselves imperishable riches in the training of their children? In this respect how do rich and poor share alike? To attain this what must be sacrificed? What will be the reaping to those who heed the command "Fathers, provoke not your children to anger?"

Special Request for Prayer.

Bro. J. R. Allen, of Roslyn, Washington, requests the prayers of the Prayer Union that his eyes may be healed and and his sight be preserved. Brother Allen also says that he will be glad to distribute any of our church papers or literature any of the Saints may be willing to send him.

Letter Department

FREMONT, NEBRASKA, February, 1911.

Dear Saints: I have been a Saint only a little more than a year. During the latter part of December, 1910, I visited relatives at London, Lancaster, and South Perry, Ohio, the latter place being my boyhood home. They had just closed a revival meeting at South Perry, held by the Methodist Church, of which one of my brothers and an uncle are leading members. There were eighty-five conversions. Their method was altar services where they kneel from night to night and call on the Lord to forgive their sins.

When I was about twenty years of age, after attending the altar at one of these meetings, I received what to me was an answer to prayer while plowing in the field. I had been praying for some time and one afternoon while at work I prayed earnestly for the Lord to forgive my sins, and asked that I might receive an evidence that they were forgiven before sunset. When the sun was yet about one half hour high, I felt an unnatural coolness come over my breast and felt something hit me in the breast. On looking to see what struck me, I was unable to see anything. I thought it was in answer to my prayer and immediately it was repeated twice, which I accepted beyond doubt as an answer to my prayer. But I soon turned again to the service of Satan and the pleasures of this world, and lived therein until it pleased the Lord to again call me from my sins, but in a very different manner, and to direct me by his Holy Spirit into the true church of Christ, where I can receive the spiritual blessings that it pleases the Lord to give those who comply with his law, and live in truth and righteousness before him.

My reason for writing at this time, is to get this matter before you, and to ask all who read this letter to pray earnestly that all who are living in the best light they have may be brought into the light that we are permitted to walk in. They are just as sincere in their service to God as we, and might be classed as Apollos, before Aquila and Priscilla expounded unto him the way of God more perfectly.

I left some tracts and two copies of the Book of Mormon Vindicated with my people. They promised to investigate the work and had commenced to read before I left them. When I first introduced it, some of them were very much amused, and some thought I had gone wrong entirely; but I had talked only a little while when they felt altogether different about it. I would be glad to have the missionary in charge of that district to visit them at South Perry, and enlighten them in the work.

Will be glad to have any of the missionaries or Saints that pass through Fremont, call on us, as we are alone here, there being no other Saints located at this place.

Yours in bonds,
OTIS GARDNER.

CLARKSON, ONTARIO, February 12, 1911.

Dear Editors: I feel, after perusing the good reading in HERALD and other church papers, that I am very unworthy of the name that I have taken upon me. I love the work of this church and realize it is the work of the Lord. I am young in faith. I was baptized in Hamilton Branch along

with my father and mother. I am the only member of the Saints' Church here; none nearer than Toronto. I feel lost with no church or meetings to go to, but have my Bible and church books to study. Pray for us all. My husband is not in the work as yet. Would be pleased to receive letters from any of the Saints. Ever praying for this good and beautiful gospel of Jesus Christ, I am,

Yours in the true gospel,
MRS. H. NORGROVE.

ADAMSON, OKLAHOMA, February 12, 1911.

Dear Herald: This is a place where there was once a branch of Saints. Elder Peter Adamson was founder of the town, by developing the coal mining industry here. Only a few faithful Saints remain now, and they have united with the Wilburton Branch. Elder Hull did some good work while he was here as foreman of one of the mines.

The work is pretty well understood here, but persecution has never ceased. Elder J. M. Simmons held a discussion here with the Baptist pastor last summer. The truth was well defended. The only way that some now fight the truth is to stay away from the services. Elder W. T. Peacock, of Wilburton, and the writer have been trying to hold the fort for the past two months, with the assistance of Elders Harder, Rudd, and Simmons. On last Sunday night the writer gave a lecture on the latter day apostasy to a crowded house; good interest was manifested.

The Baptists here are beginning to preach that there was an apostasy of the church, also the apostasy of individuals of the church. The writer heard the Reverend Hale of that church say recently that the church (Baptist) was suffering the greatest apostasy since the days of Christ, except the apostasy of Roman Catholicism, and that the members that were the children of God were apostatizing by going to other churches, or falling back into the world. According to this, they are laying aside the doctrine of "once in grace always in grace." He also made a statement corroborating the principle of present revelation. Thus we see our religious friends coming to a knowledge of the truth.

I see a complimentary notice in recent *HERALD* of the poems of Alexander Lawrence Posey. I have never seen his poems, but am personally acquainted with his mother, brothers, and sisters, and his wife and family. Have lived neighbor to them all, but only knew him through them. He was editor of a paper in Oklahoma, till his death, which occurred by drowning in the Canadian River in June, 1908. He was esteemed as a leader among the Indians and Gentiles. I was also acquainted with Crazy Snake, the subject of one of his poems. The band was not broken until the year 1909, and Crazy Snake was never captured, and is still at large, his whereabouts not known.

The writer introduced the gospel story to Posey's brothers and sisters. It was from his old home that I last wrote to the *HERALD*. Would be glad if some of the elders would make that point while going up and down the Katy railroad. There are many friends to the cause there.

As to temporal things, Oklahoma is having a famine for water. It has not rained since last June. Everything looks gloomy at present. Ever praying for the redemption of Zion, I ask your prayers that my efforts may not be in vain.

If any person of my name happens to read this, please write me, as I wish to correspond.

C. C. CHRISMAN.

AYLBURTON, LYDNEY, ENGLAND, February 1, 1911.

Editors Herald: I have recently been doing a little labor at Exeter and Plymouth, in the Master's cause. The Exeter Branch is in good condition and has the foundation for a larger

branch, if they use a little push now and then. This branch is officered by Elders H. Wilson, S. Ireland, and Priest Y. Nicholls, and all are men of integrity. Would that we had more like them. The brethren and sisters there know how to make the missionary feel at home.

At Plymouth we have a faithful few, out of about two dozen on record. I visited all of the members except two. We are hopeful of reestablishing the work there in the near future. Bro. Arthur Riddolls, now in Independence, is missed much by all. Your writer felt sort of lost without him on this occasion. Brn. William Newton and F. J. Pierce are still well spoken of in these regions.

The Saints at Plymouth did their best to make my sojourn pleasant. They, with myself, feel to deplore conditions that obtain there. Sisters Riddolls and Mitchell are our oldest Saints in that place. Sister Mitchell, I am sorry to say, is nearing the end—has suffered much in body, together with the fact that their daughter and only child has been at the mental hospital for over twelve years.

Brother Mitchell, the veteran marine, in imagination is still scaling the walls of the city of Canton and making any amount of bull's eyes. His sight is weak, although otherwise he is as nimble as a boy. Brn. J. W. Rushton, F. G. Pierce and others must smile when I say that the old brother told me, "If I had my sight I would run any man my age ten miles."

The Saints at Gloucester are opening a meeting place at Westgate street on February 5. Whilst at Lydney for some months we have had an empty church, conditions the details of which are unwise to state here have made it so. Unfaithfulness on the part of our men folks at Lydney is the underlying cause, but we are struggling to exist.

Yours in Christ,
THOMAS JONES.

BOURBON, MISSOURI, February 10, 1911.

Dear Saints and Friends: As I read the many letters and testimonies in the dear old *HERALD* and *Ensign* I have a longing to also give mine. I know this is the true work of God. I was isolated from church privileges and for eighteen years I did not hear a gospel sermon. I grew careless and indifferent and did many things I ought not to have done, but I now know God was watching over me. There came a time when I realized my carelessness and became uneasy, for I felt as if I were lost. God had withdrawn his Spirit, and if I had known how in olden times they used sackcloth and ashes, I surely would have used it then. I returned to God fasting and praying, and I wrestled in prayer until it was revealed to me that God had a work for me to do, and that he had a people in our neighborhood. How I did wonder who they were!

Three years ago Elder Henry Sparling wrote us he would come and hold meeting. We got the schoolhouse for him. He had good crowds and they all seemed interested. He baptized two of my family. In a short time Elder Jesse Paxton wrote to us, stating he would be here at a certain time. At that very date I had engaged to stay with one of our neighbors, a Mr. Barton, who needed help and a nurse. I did not know what to do. I wanted to do my duty to the church and I wanted to make my word good. I was almost bewildered, but finally, thinking it was God's work, the thought came forcibly to me to ask him about the matter. I did so, pleading with the One who knew my heart. On the following day, I was told three times, Go to Barton's. At last I started to go, and just before I reached their house these words crowded themselves in my mouth until I spoke them aloud, "Well, have you come; just at the very time you were needed and was not sent for!" To my surprise Mrs. Barton repeated every word that had thus been forced

into my mind before I came. I nursed my patient and returned home with money that I prayed for to help along God's work; for we are poor.

Later, when I had saved a little money for tithing, there came a call for money in the church papers, and I thought I would just send that, as it was such a small amount. Again I asked God what I should do; and again I heard that same voice saying that I had no right to give a freewill offering to him to whom I owed a debt.

I would like to say to my dear, isolated brothers and sisters, Do not idle your time away. There is a grand work for us all to do. If you are indifferent, wake up. "Call on the Lord in mighty prayer, that he will Zion's bondage break, and bring to naught the fowler's snare."

Brother Paxton came and preached two weeks and baptized twenty-one. He came later and baptized one, and Brother Sparling baptized two. Last fall Elders Paxton and Dowker came and preached about a week and baptized ten. So, dear Saints, you see I begin to see who the Lord's people are by this time. We have one elder, one priest, and one teacher, and there are young men in our branch who have been told if they live faithfully they will be called to the ministry. Once I was isolated; now I have church privileges, for which I humbly thank God. To him to whom it belongs we give all the glory and honor.

Your sister in the one grand cause,
C. T. WHITESIDE.

PLYMOUTH, MASSACHUSETTS, February 9, 1911.

Editors Herald: I firmly believe the work is divine. That knowledge came to me through the operation of the Holy Spirit, and I can truly say that I am ready to defend it, and do not intend that the truth shall lose anything through my carelessness. I believe that we ought to study to show ourselves approved of God, and I believe if we come to our divine Teacher and partake of the same Spirit that actuated him, we would become acquainted with his work, for his Spirit will disclose to our understanding the truth that the Master taught.

I have preached a few times to a people that believed that it is possible to know the day that Jesus will make his appearance. I had a great desire to rectify that mistake and came so much against their preconceived ideas that all the argument that they could make was: "We do not want any of Joseph Smith's doctrine or the Book of Mormon." The pastor wrote me a letter that he had consulted his congregation and this was their decision. In reply, I told him that he was not fighting Joseph Smith or the Book of Mormon, but he was fighting Jesus Christ and the Bible. I told him he was like the other in Bible times who could not find any fault in the message of John the Baptist but they must have an excuse: "He hath a devil." And when Jesus came they must have an excuse: "Behold a gluttonous man and a wine-bibber." I asked them, if I say the truth why will you not believe me? I told this minister that I wanted him to read the letter before his congregation. I was in hopes to hear from him soon, but have not heard anything yet.

I have no intention to boast, but I am in the aggressive spirit and can not help it. I have no desire to be harsh or vehement, but I am anxious to tell people that this work is of God. I enjoy the reading of the HERALD and the *Ensign*, and all of the church papers, and am in hopes to have my work so well done that I can feel the whispering of the Spirit, Well done. May our dear President be with us for many years if it can be so in harmony with the will of God. May the Lord direct the work through him, is my prayer.

Your brother in the one faith,
N. R. NICKERSON.

The Cosmopolitan, Anti-Mormon.

In the March number of the *Cosmopolitan*, under the caption of "Mormonism the viper on the hearth," by Alfred Henry Lewis, there begins a serial containing a bitter and indiscriminate attack on Mormonism. The effort is especially directed against the Utah or Brighamite Mormons and polygamy, but the name of Joseph Smith is freely associated with that of Brigham Young and polygamy. All illustrations are adorned with the likeness of huge serpents. Pictures of Joseph Smith, his mother Lucy Smith, the house in which the Book of Mormon was translated, and a page of the Book of Mormon manuscript are given, all embellished with the serpent settings.

Mr. Lewis in starting out manifests such a reckless disregard for facts that have been, and are still being prominently set forth in vindication of the name and honor of Joseph Smith that we can readily discern that there is still a determined effort being made to have the public believe that the status of Utah Mormonism is the status of Mormonism in its entirety.

In the Magazine Shop Talk department, Mr. Edwin Markham says: "The Book of Mormon was a successful literary steal and hoax," and then, of course, proceeds to revive the old Spalding Manuscript story. Why is it, we wonder, that men professing literary attainments, and who assume to enlighten the public on any question, will ignore facts, and accept fabrication instead?

If we are not heard in defense of the true side of Mormonism through the *Cosmopolitan*, it will be because we are denied. In the meantime we shall see how Mr. Lewis proceeds.
H. E. MOLER.

TOPEKA, KANSAS, February 15, 1911.

News From Missions

Southern Missouri.

Editors Herald: A few lines from the land of the big red apple. I have just come home from Brandsville, Missouri, where I acted as moderator for Bro. A. M. Baker in a twelve session debate with Elder Joe Blue, of Campbellite fame. Brother Baker won friends for the latter day work from the first, and did nicely in showing the harmony between the Reorganized Church of Jesus Christ of Latter Day Saints and the church of the New Testament.

Campbellism went down with a crash when the disputants reached Blue's proposition. Blue never came this side of Pentecost for anything. The people waited in vain for him to set up his church as "The Church of Christ of which I, Joe H. Blue, am a member." However, Brother Baker gave them a treat at last, showing them the Campbellite Church from a chart.

Brandsville is the place where a few years ago a Campbellite preacher got mad at the writer, and cursed him outright, threatened his life, and tried to get a gun to kill him. But this debate has killed Campbellism there, with that faithful gun of the true gospel preacher. There are many calls now to come there, and preach. So may the good work go on.

There are lots of nice homes in southern Missouri for those who have a little money to buy them. We are "in the regions round about," and would like to welcome any and all who are looking Zionward. I have been doing missionary work in these parts for ten years, and I think that I can safely say, there are fine chances for "homeseekers" in this country.

The gospel is onward in southern Missouri and honest souls are obeying the voice of the Good Shepherd. May the Lord hasten the time when from every hilltop and valley there may

come the sound of the songster of Zion, until the kingdoms of this world will become the kingdoms of our God and his Christ.

In gospel bonds,
J. T. DAVIS.

THAYER, MISSOURI, February 6, 1911.

Texas.

I have just returned home from the southwestern part of this State; visited Orelia and preached ten days. We have only three Saints there; one of them was baptized at this visit. Their godly lives have made the name of a Latter Day Saint honorable in their neighborhood. It is pleasant indeed to present the angel message where our people have held the high standard of morals to which all Latter Day Saints should subscribe.

I also visited Pearsall, where I sounded the angel message four years ago, for the first time it was ever heard in that neighborhood. My preaching did not sound just right to some, and a debate was soon called for, which was held by Elder S. S. Smith and a Mr. Simmons of the Christian Church. Our work was well cared for and ably defended and friends made for the cause. Since that time Elders John Harp and W. M. Aylor have assisted in those parts, and we have baptized to the present, twenty-one; many others are near the kingdom. On the first Sunday in October we organized a Sunday school at the above place, with Mr. Walter Wolf acting as superintendent. We are glad to say we find the school doing nicely.

Our district conference will convene to-night with the Second San Antonio Branch. Texas is a ripe field, and the laborers are few. Let us pray, Saints, that the Lord will send more reapers; but let us remember that he will not send more than we are willing to sustain. Let us pay our tithes and offerings, so that the gospel may reach the homes of others and bring the peace and consolation to them that it has brought to us. Do not forget that some one made a sacrifice that the gospel might reach you. I am glad, however, that the Texas District made a better showing this year than ever before in the history of the district. Ever praying for the redemption of Zion and the gathering of his people, I am,

Your brother,
D. S. PALMER.

SAN ANTONIO, TEXAS, February 11, 1911.

News From Branches.

Centropolis, Missouri.

For the last six years we have had at different times preaching here in the eastern part of Kansas City, at and near Centropolis and Sheffield, in the Blue Valley. About nine months ago the Saints living in this vicinity decided to petition the proper authorities that we might be organized into a branch. Our request was complied with, and on the 29th day of May we were thus organized with forty members, of whom three were elders, one priest, one teacher, and one deacon.

We held our meetings in private houses for a while, but it did not work well. With the good wishes of the general bishopric and the stake bishopric for our welfare, they gave us permission to move the little church from the northeast bottom, which was unoccupied, up here. We bought three lots on the corner of Thirteenth street and Bennington avenue, one of the best sites in all this neighborhood. We now have the building moved on our lot and have remodeled and finished it, so that it is inviting to all of us and our friends.

Our meetings have been fair to good. On the first Sunday in this year our prayer meeting was more than good. God

indeed was with us to bless, comfort, and encourage. The preaching has been by Elders E. L. Kelley, R. May, Arthur Gillen, B. J. Scott, H. L. Ashbaugh, M. Leeton, C. A. Selbe, W. S. Brown, F. C. Warnky, and our presiding elder, D. F. Winn.

I must not forget to mention that nearly all the labor was donated in repairing the building, also some material and fixtures in the house. The Cady-Olmstead Jewelry Company donated us a good clock, which is very much appreciated. Bro. and Sr. H. L. Ashbaugh volunteered to bring their piano in the church, to remain indefinitely. It seemed that everything needful was supplied, including the money to pay all the bills.

Now we are moving along all right with a flourishing Sunday school, with Sr. C. A. Selbe as superintendent, also a prosperous Religio with Bro. J. Cleveland in charge. The general condition of the branch is good and our future outlook is fine. We have arranged for a week's meetings beginning next Sunday, with Elder A. H. Parsons as speaker, to continue over two Sundays and longer if the interest demands.

When we organized, we called it the Centropolis Branch, but at our next business meeting we intend to ask our stake conference to change the name to Bennington Avenue Branch, because the present name is misleading. We are located nearly one mile west and two blocks north from Centropolis, on Bennington Heights. During the last month or more there has been a good deal of sickness with la grippe and bad colds.

F. C. WARNKY.

KANSAS CITY, MISSOURI, 6223 East Fifteenth street.

London, Canada.

Sunday, February 5, was a day long to be remembered by the Saints here. The first Sunday of each month, sacrament Sunday, we look forward to with a good deal of pleasure. The day was a beautiful one, and the Saints assembled quite early. By 9.30 the church was well filled. Meeting opened on time with Apostle F. A. Smith, Elder Fligg, Elder Burger, and Elder Henley on the stand. Elders Smith and Burger came over from Saint Thomas the night before to be on time for the morning meeting. Brother Smith had charge. The Saints took right hold; no time was lost. Nearly all present availed themselves of the privilege of renewing their covenant with the Master, and they rejoiced in the association of God's people.

Many testimonies were given and prayers offered, during which three stood up and asked for baptism. The week previous, four of our prominent young men were called to the ministry, and Elder Smith called them forward for ordination. Frank Gray, superintendent of Sunday school, and one who has been very active and energetic in church work, was ordained an elder; James Winegarden, a very active worker in Religio, was ordained a priest; T. B. Richardson, who has been an ardent worker in the Sunday school, was ordained a priest; and Ace! Bagnel, who has been actively engaged in church work for years, was ordained a deacon. Elders Smith, Fligg, Burger, and Henley officiated in the ordinations. It was indeed a scene not to be forgotten, to witness these promising young men who had been associated with us in church work for years now moving forward to the call of the Master to greater possibilities than ever before, thus demonstrating the thought, often expressed, that our branch is a schoolhouse. Many men of the church have gone from our branch to fill some of the highest positions in the church, and the end is not yet.

The infant children of Brn. George and Hervert Talbot were blessed. At the close of the Sunday school in the afternoon the three who asked for baptism in the morning were

baptized by Elder Smith. Before the evening service another who had been associated with the Saints for some time, was baptized by Priest Philippin. Thus ended a day that will long be cherished by the Saints. Wednesday, the 8th, Mrs. Blanchard and youngest son asked for baptism, making nine since Brother Smith started his work.

Elder F. A. Smith, who conducted special service here the past few weeks, has left for Saint Thomas. He won the hearts of the Saints, and his admonitions will be long remembered. We pray for his return to this mission again by General Conference.

The little son of Bro. and Sr. Harry Lott had a narrow escape from choking to death the other day. His father had to force his finger down the lad's throat to dislodge a piece of meat which had caught in his windpipe. Another moment and he would have been beyond all human aid. An epidemic of la grippe has been prevalent in the city the past month, and several of the Saints have fallen victims. Nothing serious, however.

Elder Arthur Allen, missionary from Michigan, one of the old-time members of our branch, occupied the stand yesterday morning and evening. He is making his way to Detroit.
W. A. HARDY.

Independence, Missouri.

On Sunday morning, January 1, about sixty were present at the early prayer meeting.

On the 15th, and for several days the streets and sidewalks were in such a condition that the general comment was that "the weather bureau must be given credit for smearing the cities over with a coating of the slipperiest ice seen in several years." But the Saints turned out when duty called, and a bump or two, to those who could skate, mattered not; but it was rather embarrassing to Brother DuBois, who fell with a baby in his arms, and to a few of the aged ones, like Brethren Foss and Reyner, who, we regret to say, were considerably injured.

The year's church services were begun by a stirring appeal, based on texts taken from Bible and the Doctrine and Covenants, by Bishop Richard Bullard, and the Saints here were, without fear or favor, admonished and exhorted in reference to their whole duty, spiritually and financially. His quotations were from Doctrine and Covenants 106 and 83, Joshua 13 and 14, Isaiah 58.

This effort of instruction to the Saints was followed by others, among them Mr. J. B. Ballman, of the Society for the Friendless who, in an interesting lecture, stated that during the last year five hundred ex-convicts had been helped and the general society had expended \$12,742.14 for the benefit of prisoners who had been pardoned, paroled, or discharged. The Saints did their part in the way of a donation. On the 9th, at a priesthood meeting open to all, Bishop E. L. Kelley lectured on the subject of "The appellate court," and on the 17th Prof. H. S. Jones gave an illustrated lecture on "Yellowstone Park." Both lectures were highly beneficial to the Saints.

The usual services of morning and evening, conducted by Brethren Harrington, J. P. Curtis, Luff, Hilliard, E. L. Kelley, Parsons, Dowker, John Kaler, and W. H. Garrett have all been well attended and full of encouragement.

The Sunday school also, with its zealous workers, has been prolific of great good and spiritual enjoyment to both old and young. On the 8th its annual report was read, showing an average attendance of 814, with a total offering of \$882.71; Christmas Offering was \$398.56. The year 1911 is ushered in, by the Sunday school work here, with renewed interest on the part of both officers and teachers, the greater part of whom have succeeded themselves in their important calling as promoters of great and lasting good, among the young

especially, and all newly elected ones have proved themselves efficient workers. Our beloved sister, Mrs. Tessie Smith, has been elected as superintendent of the first primary, a position to which she is signally fitted, and our faithful secretary, Sr. Zaide Rodger, has given up her arduous position, to be filled by Sr. Blanche Allen.

The annual meeting of the Ladies' Aid Society occurred on the 5th of January, at which after entertaining thirty-eight of its members with a sumptuous dinner, they elected their officers for the ensuing year. They are Mrs. H. O. Smith, Miss C. E. Briggs, Mrs. C. E. Guinand, and Mrs. Ella Whitehead.

The Daughters of Zion held their regular monthly meeting on that cold and unpropitious day, the 15th, and presented a most important feature of the latter day work—the social and domestic life. The subject discussed was "The fatherhood of to-day and the manhood of to-morrow," and it was a profitable hour, spent with Sr. B. C. Smith in the chair and Sr. Grace Krahl as secretary pro tem.

Beloved Saints, let us not forget the bereaved, the sick and afflicted ones, some of whom are at the Home and Sanitarium, and others in different places who have sent in requests for prayers.

"Let us clasp hands as we walk together,
And let us speak softly in low, sweet tones,
For no one knows on the morrow whether
We two pass on—or but one alone."

MONDAY, FEBRUARY 13.

The afternoon meeting yesterday at the Stone Church was somewhat depleted in attendance; many of the Saints having gathered at the Church of Christ on the Temple Lot on the occasion of the funeral obsequies of Pres. Richard Hill, who had peacefully passed away, having been actively engaged in his home church for forty years.

He lived to a ripe old age, being past his seventy-fourth year, and few men in Independence were better known or more loved and respected than "Uncle Hill." He was faithful and constant in his religious life, and though he did not live to see his fondest hopes realized, he has, like other aged pioneer men and women of this historic place, left behind the fragrant memory of praiseworthy deeds, and a virtuous and honorable life.

On Sunday, the 29th of January last, Mrs. George Frisby also was taken to her last resting place by a large number of her relatives and friends, having reached the seventy-second year of her age. She was the mother of twelve children and, like Richard Hill, a brother in her faith, she, at her obsequies received from their presiding elder, John R. Haldeman, the loving tribute due her life of devotion and faithfulness.

ABBIE A. HORTON.

Atchison, Kansas.

Items from various parts of the vineyard are interesting. Here the gospel banner has been afloat for many years. The writer has been acquainted with this branch since early in the nineties, and there are a number yet here who are stayers from way back of the nineties. We might mention the Burnses, Bostons, Sister Chue, Sr. Elmira Miller, Sister Robertson, and last, but not least, the Spragues. Sister Sprague has been quite sick the greater part of the winter, and is now but slowly recovering.

Two new families were added by letter recently; namely, Fred Cool from Nevada, Missouri, and Archie Armstrong from Columbus, Kansas. Since locating here the former was called, ordained, and chosen presiding elder; the latter to the office of presiding priest. These brethren will prove to be

valuable adjuncts to the branch, we believe, because they are pushers in all the departments.

Brother Armstrong had a narrow escape in an explosion that occurred a month ago in the building where he worked, but through administration he was immediately restored, for which we all rejoice in the loving-kindness of our Father.

We need hardly mention the name of our field worker, Sr. Flo McNichols. Her untiring efforts are certainly appreciated all over the State, and glorious will be her reward in the end, if faithful. The Saints feel that a new era has dawned for the work here, and it is contemplated ere long to purchase the Christian Science building, down town, for a more attractive and useful place to worship in. This will mean a big outlay, of course, but as the old saying goes, "Nothing venture, nothing have." So with a steady pull a wonderful work may yet be accomplished at Atchison. With the aid of kind friends here and elsewhere a glad surprise may be in store for the whole State of Kansas.

Bro. and Sr. Hiram Parker, from Netawaka, Kansas, are now welcome residents here. Also Sister Lentz and daughter Florence are enrolled from Des Moines, Iowa. Srs. Elmira Miller and Ethel Bays, after several months' absence, are back again like doves to the home nest. They will be given plenty to do, so that it can not be said of them:

"Oh, reapers of life's harvest,
Why stand with rusted blade
Until the night draws round you,
And day begins to fade?"

Why stand ye idle, waiting
For reapers more to come,
The golden morn is coming,
Why sit ye idle, dumb?"

FEBRUARY 10, 1911.

FRANK J. PIERCE.

Bay Minette, Alabama.

A few lines from here might be acceptable and strengthening to some of the Saints who were formerly members of this branch. We regret to say that on account of the Saints not doing their duty, this branch was for some time very nearly dead. But for the last year we are pleased to note a decided improvement, largely due to the labors of the worthy missionaries, J. W. Peterson and F. M. Slover.

Brother Peterson was with us for a while in November, baptizing five, among them the writer. Shortly after he was called home on account of the serious illness of his little girl, whom we recently learned is improving. We are hoping Brother Peterson will be sent here for another year.

We have been strengthened of late by some very able sermons by Bro. F. M. Slover. His efforts to advance the work seem untiring. Without detracting anything from the labors of the others, we feel safe in saying that he has accomplished more, and especially in this branch, than any who have been here heretofore. The Saints are trusting that when the missionaries' appointments are read, that Bro. F. M. Slover will be again assigned to the Southwestern Mission.

Bro. Jason Booker has lately been ordained to the office of teacher, and the writer to the office of priest. As there is much to do, we are working together, and trying to get the gospel before the people as much as possible. The Spirit is with us in our labors, and already we are glad to note some improvement. We now have regular prayer and testimony meetings, and the Spirit is with us on every occasion.

Last night the writer occupied, for the first time, before a small assembly of Saints and friends. Some are convinced and will no doubt accept ere long. We read with pleasure the success of Brethren Pitt and Griffiths in Palestine. For fear

Brother Kelley will call our letter the "dross" we close. Ever praying for the advancement of the angel's message and the welfare of Zion,
Your brother in the one faith,
FEBRUARY 11, 1911. ALBERT E. WARR.

Theodore, Alabama.

Your pages are precious because they bring us good spiritual food. When we scan them over we have to stop and ask ourselves the question, Why don't we see more from those who have labored in this part of the land. I guess they have too much to do. We often think of them, anyway, and remember the good counsel and advice they have given us.

The Theodore Branch was organized September 11, 1894, by Bro. M. M. Turpen, with about twenty members, and it has gradually grown until now we have a membership of nearly one hundred, with some still coming in. Our president, Bro. W. L. Booker, has been a faithful shepherd. He has always been at the post of duty doing everything he could for the betterment of those under his care. We feel sad when we think he is about to leave us for the State of Missouri. We will miss the good counsel and encouragement that he has always tried to give us. The thought comes to us that we can not be together always in this life, but if we are true and faithful the time will come that we will meet to part no more.

We feel encouraged in this great latter day work, because it has been a source of strength to us. Though I am the only one in my father's family that has accepted the gospel, I hope and trust the time will come that they will see their way clear to obey the truth.

We have had Brother Slover with us of late, and we certainly did enjoy the sermons he preached. We were sorry he could not stay longer. One was baptized on the 5th and there will be six or seven more next Sunday. That the gospel may spread and the honest ones be gathered into the church is my prayer.

FRANK STINER.

THEODORE, ALABAMA, February 7, 1911.

Miscellaneous Department

Conference Minutes.

SOUTHERN WISCONSIN.—District conference of the Southern Wisconsin District met with the Buckwheat Ridge Branch February 11 and 12, 1911, district president W. A. McDowell in charge. Branches reporting: Buckwheat Ridge, Flora Fountain, Madison, and Janesville. No reports from Wheatville, Excelsior, or East Delavan. Bishop's agent's report: Balance on hand last report, \$72.26; total receipts, \$420.41; disbursements, \$3.12; balance on hand to date, \$108.41. District treasurer's report: Total receipts, \$17.30; total disbursements, \$9.65; balance on hand, \$7.65. Financial report of reunion committee: Receipts, \$49.19; balance on hand, \$49.19. Sunday, February 12, 1911, the Buckwheat Ridge Branch church was dedicated. Sermon by W. A. McDowell. Preaching during conference was by W. A. McDowell and J. O. Dutton. Delegates chosen to represent the district at the General Conference: W. A. McDowell, J. O. Dutton, and thirteen others. B. C. Flint, district secretary.

IDAHO.—District conference met with the Boise Branch, at Boise, February 11 and 12, 1911, at 10.30. Organization was effected by choosing A. J. Layland, vice-president of the district, associated with E. Keeler to presid; Lula M. Jackson clerk, Hazel Fuller chorister, and E. A. Fletcher janitor. Elders reporting: S. D. Condit baptized 2, A. J. Layland baptized 4, R. Owens baptized 1, Adolphus Hendrickson, William Glauner. Priests: T. B. Jackson baptized 3, B. L. Hendrickson. Statistical reports were received as follows: Boise Branch, 70; Hagerman, 50; Teton, 25. A communication was read from Bro. Joseph H. Jonely, of Kemmer, Wyoming, requesting the church to drop his name from the record. By motion an elders' court, consisting of S. D. Condit and R.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter.

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

Owen was appointed to investigate the matter, and report to this conference. The court recommended his expulsion from membership for apostasy. By vote the report was unanimously adopted. Election of district officers resulted as follows: S. D. Condit, president; A. J. Layland, vice-president; Lula M. Jackson, clerk; E. A. Fletcher, treasurer. A. J. Layland, S. D. Condit, N. T. Chapman, William Glauner, R. Owen, W. A. Brooner were elected delegates to the General Conference. Adjourned to meet at the call of the presidency. Lula M. Jackson, clerk.

NAUVOO.—District conference convened with the Burlington Branch February 4 and 5, with the district officers in charge. Elder James McKiernan was associated with the president of the district in the presidency of the conference. Statistical reports were read from Keokuk, Montrose, Farmington, Ottumwa, and Rock Creek, (Burlington not reporting). Charles Fry, president of the district, and M. H. Siegfried, associate president, reported. Also Elders F. M. McDonald, James McKiernan, and George P. Lambert. The district treasurer reported a balance on hand of \$26.80; and the bishop reported for year ending December 31, 1910, showing balance on hand January 1, 1910, \$11.64; total receipts during the year \$1,646.75; total expenditures \$1,396.59; balance on hand December 31, 1910, \$261.80. The books and report were audited and found correct as herein reported. A bill of \$1.52 was allowed the secretary and historian. The delegates to General Conference were: George P. Lambert, M. H. Siegfried, and twenty-two others, with power to cast majority and minority vote. Preaching by George P. Lambert, James McKiernan, and F. M. McDonald. A good conference throughout. Adjourned to meet at Ottumwa the first Saturday and Sunday in June. M. H. Siegfried, secretary.

LAMONI STAKE.—Conference was held February 11 and 12, 1911, at Lamoni, Iowa, with the stake presidency in charge. After the organization was perfected the courtesy of the floor was extended to all visiting members. Statistical reports were received from the following branches: Centerville, Evergreen, Graceland, Greenville, Hiteman, Lamoni, Leon, Pleasanton, Allendale, Oland, Lucas, and Lone Rock. Reports were received from the stake Sunday school and Religio associations, stake library board, and stake bishopric. Ministerial reports were received from the following: John Smith, R. S. Salyards, J. F. Garver, G. W. Blair, Duncan Campbell, A. S. Cochran, F. B. Blair, H. A. Stebbins, Price McPeck, J. L. Richey, Moroni Traxler, Parley Batton, David Keown, H. H. Gold, James J. Johnson, L. B. Moore, G. M. Jamison, W. E. Shakespeare, Jacob Waltenbaugh, H. N. Snively, W. T. Shakespeare, A. L. Keen, Nephi Lovell, R. M. Elvin. Bro. E. D. Moore was ordained to the office of elder and Brn. Cyril E. Wight and Ernest Haskins were ordained to the office of priest. By motion and vote the Ellston Branch was disorganized and the organization of two new branches was provided for, one at Andover, Missouri, the other at Ward, Iowa. Bro. R. V. Hopkins (absent) was recommended for ordination to the office of elder. Bro. L. A. Gould was released as secretary and member of the stake high council. Sr. Lucy L. Resseguie was elected to succeed herself as member of the library board. It

was voted to hold the next conference at Hiteman, Iowa, at the call of the presidency. Elder R. M. Elvin was elected as member of the auditing committee. Preaching services were held as follows: February 11, 7.30 p. m., preaching by Elder Amos Berve. February 12, preaching by Bishop E. L. Kelley, and by E. A. Smith. One hundred and twelve members were selected as delegates to General Conference, the total membership in the stake being 2,819. Moved that in case of division those present be authorized and instructed to cast the majority and minority vote. Carried. H. H. Gold, secretary of Lamoni Stake.

Conference Notices.

The New York and Philadelphia District will meet in conference at Brooklyn, at the Saints' church, southeast corner of Park Place and Schenectady avenue, Saturday, February 25, 1911, at 7 p. m. John Potts, district secretary.

The annual conference of the Birmingham, England, District will meet in the Saints' chapel, Priestley Road, Birmingham, at Eastertide. Opening session will commence at 7 p. m., April 15, continuing until the 17th, inclusive. All elders are expected to report their labors. Intending visitors should notify Elder Charles Walton, 22 Lea Crescent, Edgbaston, Birmingham, at least seven days prior to time of conference. Hoping as many as possible can will endeavor to attend and make the occasion a blessing to all, W. Eccleston, president; Robert Tabbiner, secretary.

Far West district conference will meet in the Saints' chapel, corner Seventeenth and Farron streets, Saint Joseph, Missouri, on Saturday, March 4, 1911, at 10 a. m. At this conference delegates will be chosen to represent the district at the General Conference in Lamoni, Iowa, April 6. Please see that ministerial and branch reports, together with delegates' credentials, are forwarded to the district secretary one week prior to the meeting of the conference. We are expecting one of the missionaries in charge, either I. N. White or J. F. Curtis, to be with us. The Saints of Saint Joseph will welcome you, so come. T. Hinderks, president; Charles P. Paul, secretary.

Convention Notices.

The Independence Stake Sunday school association meets in convention on Friday morning, March 10, 1911, at Independence, Missouri. The proposed program includes the grading of the Sunday school, which will be discussed by efficient Sunday school workers. The officers for 1911 will be elected and delegates appointed to the coming General Convention. A. H. Parsons, stake superintendent, Mrs. J. A. Gardner, stake secretary.

The Kirtland district Sunday school convention will be held at the church, Cleveland, Ohio, February 24, 1911, at 10 a. m., standard time. T. U. Thomas, district superintendent.

The Eastern Colorado district Sunday school convention will be held at Colorado Springs, Friday, March 3, at 2 p. m., in the church, 513 North Prospect street. Joint programs of Religio and Sunday school will be held Thursday and Friday

nights, March 2 and 3. Mrs. M. E. Everett, district secretary, 129 South Logan street, Denver, Colorado.

The Ohio district Sunday school convention will meet at the G. A. R. Hall, North High and Hudson streets, Columbus, Ohio, March 10, 1911, at 2.30 p. m., one day preceding the district conference. To reach hall, take north bound High street car at union station and get off at Hudson street. Let all who can attend; and especially do we urge that every school in the district be represented, if possible. Send all reports and communications at once to the undersigned. Lora Countryman, district secretary, 212 Clinton street, Middletown, Ohio.

Reunion Notice.

The nineteenth annual northwestern Missouri reunion will be held on the old camp grounds at Stewartsville, Missouri, September 1 to 10, 1911. Watch for rates and further particulars later. B. J. Dice, president, T. H. Hinderks, secretary.

Notice.

To the Twelfth Quorum of Priests, of the Pittsburg and West Virginia Districts: A business meeting of the quorum will be held during the district conference to be held at Steubenville, Ohio, Saturday and Sunday, February 18 and 19, 1911. Make an effort to be present. J. A. Jaques, president.

Second Quorum of Seventy.

To the Second Seventy: I am sending blanks for reports to members of the quorum. Any failing to receive them, or if any have changed their address, please notify me. H. E. Moler, secretary, Box 396, Holden, Missouri.

Third Quorum of Seventy.

Will the following named brethren please forward their addresses as soon as possible: O. R. Miller, J. A. Davis, J. T. Davis, J. W. Davis, E. F. Robertson, James E. Kelley, G. J. Brookover, Jasper O. Dutton, Joseph W. Smith, Rees Jenkins, and W. E. Haden. R. W. FARRELL.

8 BARTLETT STREET, SOMERVILLE, MASSACHUSETTS.

Look Out for Them.

Two young men, claiming to be converts of Bro. C. C. Joehnk in Switzerland, applied to me for help. I gave them some, and referred them to Bro. F. W. Wilde, a good, generous-hearted German brother from whom they borrowed money, promising to pay, but failed to meet their promise. They otherwise misrepresented as to their rooming place. We can not find them. One gave his name as Edgar Waldon. They are cousins. One can not talk English. Don't let them starve, but be careful how you trust them.

J. M. TERRY.

OAKLAND, CALIFORNIA, February 10, 1911.

Missionary Release.

At his own request, made necessary because of physical disability, Elder Evert Reser has been released from missionary appointment for the remainder of the conference year.

F. M. SMITH,
For the First Presidency.

I. N. WHITE,
J. F. CURTIS,
Ministers in Charge.

INDEPENDENCE, MISSOURI, February 10, 1911.

"The really good man always is better than he knows."

Residence for Sale.

My residence at 324 South Grand avenue, Independence, Missouri, eight rooms, modern. Lot 50 by 150. Paved streets. No reasonable offer refused, for a quick sale. Reasons, sickness. No information given over the telephone.

C. G. LEWIS, Owner.

Deaths.

FIGUEREDO.—Manuel Figueredo was born November 2, 1843, at San Miguel, Portugal. Died January 26, 1911, at Honolulu, Territory of Hawaii, after a lingering illness. Bro. Figueredo was originally a Catholic but accepted the restored gospel July 31, 1910. He leaves a wife, three sons and a daughter, together with many friends, to mourn their loss. Services in charge of Elder M. A. McConley. Interment at Pearl City Cemetery.

SCHOFIELD.—Mary Catherine McLennan Schofield was born October 16, 1856, at Cape Britton, Nova Scotia; died February 6, 1911. Was married to James S. Schofield, May 10, 1879, Ripley, Ontario. Four daughters, with their father, remain to mourn. Was baptized January 10, 1899, in Buffalo, New York, and lived a constant Christian life. The funeral took place from the family residence in Buffalo, New York, February 9, under the conduct of Elder H. O. Smith, who also preached the sermon. The traveling ministry will remember Sister Schofield. The man who came with the message of peace was very welcome. She suffered for years, and especially the last year of her life.

REDFIELD.—Hendrick O. Redfield was born at Kelinworth, Connecticut, August 3, 1857. Died near Knobnoster, Missouri, January 31, 1911. Was married to Harriet L. Lambert, February 3, 1882. The family were all present at death. Baptized July 13, 1881. Leaves wife, nine children, one grandchild, two brothers and two sisters to mourn. Was a devoted Saint and kind husband and father. Funeral February 2, 1911, at Saints' church, Knobnoster, Elder J. E. Bozarth in charge. Sermon by Eli Hayer, of Lamoni, Iowa; text, 1 Corinthians 15: 21.

WASSON.—Virginia G. Wasson died at Burlington, Iowa, February 5, 1911, in her forty-seventh year. She was born in VanBuren County, Iowa, April 12, 1864, and at the age of eighteen was married to Mr. Frank Wasson. In 1906 she became a member of the Reorganized Church, being baptized by Bro. S. M. Reiste, and continued in the faith against opposition until the end. She left a husband, one son, and one daughter. Services were held at the home by Elder Charles Fry.

BERTRAND.—At Albion, Mendocino County, California, December 1, 1910, Lottie Belle Green Bertrand. Baptized at the age of 15 years by Thomas Daley, at Santa Rosa, California. She leaves husband, two children aged eight and four years respectively, and a loving mother. She was a lovable character, and a true Saint, who did her best as opportunity permitted.

Inventions and War.

It has been said that there is no invention which has ever been made, and none which could be made, which would not have some bearing on the art of war. A few recent examples are balloons, airships, aeroplanes, automobiles, motor bicycles, condensed foods, and wireless telegraphy. And the wireless telegraphy and telephony bids fair to be the most important modification of the nerves of the fighting brain ever made.—*St. Nicholas*, "The nerves of an army."

"Sarah Bernhardt, within her natural field, is a wonderful performer, even a genius. But that natural field, unhappily, is one of morbid eccentricity, and the better its most typical images are presented the less desirable they show themselves of being presented at all."

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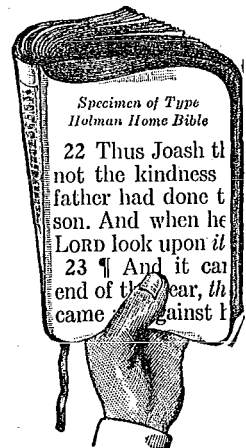
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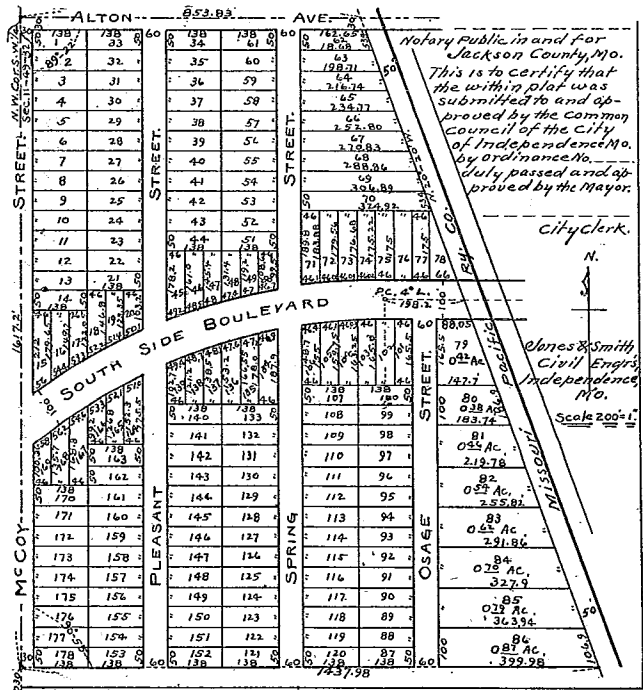
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CITY OF INDEPENDENCE, MISSOURI

The Order of Enoch is placing this beautiful addition on sale, not as a speculation, and whatever is made over the cost price of this land belongs to the Order for the benefit of the poor, and the carrying on the business of the Order. Persons at a distance wishing to purchase property in this addition, if dissatisfied with the purchase after seeing it, will have their money refunded.

Terms of Sale

We would prefer cash, but this does not hinder those of limited means. The Order will make it possible to assist any poor Saint to acquire a home on more reasonable and better terms than could be done in any other way. Elder B. J. Scott of the Independence Stake Bishopric has been placed in charge of the sales of this property, and will assist anyone wishing to see the property.

The Order has also provided a head quarters at 103 South River boulevard, one block from the church, where Saints visiting or contemplating moving to Independence will be made welcome, and will be made comfortably at home. Saints contemplating moving to Independence Stake should confer with the local or general bishopric, which will always be to their best advantage.

Price of Lots

- 1 to 14, \$5 per foot, street not graded.
21 to 33, \$6 per foot, street graded.
34 to 35, \$4.50 per foot, street graded.
36 to 40, \$5 per foot, street graded.
41 to 44, \$6 per foot, street graded.
15 to 20, \$7 per foot, street graded.
45 to 49, \$7 per foot, street graded.
71 to 77, \$7 per foot, street graded.
50 to 61, not on the market.
62 to 70, not on the market.

This includes all the lots north of the South Side boulevard. Acre property, 79 to 84, \$700 per acre; 85 to 86, \$600 per acre. Lots on the south side of the boulevard not ready for the market. Address all communications to

United Order of Enoch

P. O. Box 52

Independence, Mo.

THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, MARCH 1, 1911

NUMBER 9

Editorial

A STUDY OF THE MOSAIC LAW.

Some time ago the Honorable Henry Lewis delivered an address to the members of the Iowa legislature. He devoted himself to a study of the economic and social features of the Mosaic law. Believing that such a study would be of interest to our readers we produce a part of the address, as it was reported in the *Register and Leader*, January 23, 1911.

I shall discuss to-day but a small part of the Bible, the oldest part, the Pentateuch of the Five Books of Moses, and of them only the small part that deals with legislation. In this body of laws we have first, the moral code now universally accepted, and the proper application of which to existing conditions is the professed aim of all current legislation in every civilized country. It is a moral code which no one attempts to amend or interpret.

The first four commandments define our duty to God, the Supreme; the fifth, our duty to government as represented by parents, and properly too, in a patriarchal age; the last five, our duty to our fellow-men; the first three of which refer to acts, the fourth to words, and the last to thoughts. The first of the second table, or the sixth commandment, protects life, the second purity, the third property, the fourth reputation. The last forbids the desire that comes from without and the greed that comes from within to violate any of these commandments.

Next we have the application of the above fundamental principles to a nation of ex-slaves, newly emancipated freedmen, for the most part ignorant and illiterate, with deeply rooted evil habits and age long evil customs, where the object was to secure not the best system of government, but the best for them, as Moses distinctly announced in the book of Deuteronomy.

THE SQUARE DEAL.

The first thing that strikes us in this remarkable abridgment of civil law is the assumption of equal rights, and the constant effort to maintain equitable conditions between all citizens of the Jewish commonwealth. Roosevelt may have been the first to use the card table phrase, "a square deal," in a political sense, but the idea came in the first place from Moses. He regarded all men as created free and equal 3,000 years before the Declaration of Independence. (Read Exodus 21: 1; 23: 12.)

The second striking thing about this legislation is that Moses first protects the people who most need protection: the slaves and the poor. (Exodus 21: 1-11.) We seem rather to aim to protect the rich, trusting them to give a proper share to the poor, to the laboring man. Moses safeguarded the poor, the many. (Exodus 21: 14-16.)

From the protection of life he proceeds to the protection of the body from injury by man or beast, and provides for

compensation in all cases and punishment for the gravest offenses. (Exodus 21: 18, 20, 28, 32.) He required the man who was guilty of assault and battery to pay the man he injured for the loss of time and his doctor's bills until he was completely recovered. We pay a policeman to arrest him, a judge and a jury to try him; we fine him, and put him in jail to work out his fine at \$3 a day (more than he could probably ever earn), feed him and presumably take care of his wife and family who are deprived of his wages. We saddle all the expense of this on the dear people, among them the injured man!

In chapter 22 he takes up damages to property, especially providing against cattle stealing, for the protection of life; from breachy stock, and provides punishment for being careless in putting out fires, for the misuse of trust funds, provides for payment for things borrowed and then damaged. Some of the enactments, such as "an eye for an eye, a tooth for a tooth" seem rough; but he had to deal with a rough people, and this was the best way to educate them in a legal way to respect their neighbor's rights and property.

THE REFERENDUM.

These are but samples of the ancient method of securing justice. Note, however, that this preliminary code of laws, afterward modified and perfected, was not binding until a referendum was held and the code accepted by popular vote (Exodus 24: 3), and this transaction sealed by sacrifice and the covenant sprinkled with blood. Don't imagine for a moment that the idea and practice of the referendum is a thing of the twentieth century. It is as old as Moses.

Before this time the foundation of a representative government had been laid (Exodus 18: 21), by the choice of local judges or magistrates. From Deuteronomy 1: 13, we learn that these magistrates were chosen by the local community, or as we would say, town meeting, and sworn in by Moses. The qualifications of these magistrates are laid down: "Take your wise men (men of understanding), known among your tribes (men of reputation), and I will make them rulers over you." Appeal was made—for these officials exercised no legislative but only executive and judicial powers—at first to Moses (Exodus 18: 26). Afterwards it was made to the priests at the holy place, and from their decision there was no appeal (Deuteronomy 17: 8-13). In Deuteronomy 16: 18, we have the law laid down as to these local judges: "Thou shalt not wrest justice; thou shalt not respect persons; neither shalt thou take a bribe; for a bribe doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow."

All this was afterwards supplemented by the election of supreme judges or senators, seventy in number, who were at the first to be special assistants to Moses. The qualifications were that they were to be known to the elders, and that they had before that been selected for some public trust. (Numbers 11: 16.) There was also what corresponds to our circuit court established in the larger cities. This body was

twenty-three in number. This court and perhaps this system of courts seems to have gone out under the monarchy, but was reorganized under Jehoshaphat with the chief priest as supreme judge in religious matters and the ruler of the tribe of Judah supreme judge in civil matters. (2 Chronicles 19: 8-16.)

The health of the people of any nation depends mainly on two things—sound, healthy food and good sanitation. Moses led a multitude of nearly two million people through a desert country and, notwithstanding all the losses in battle and the greater losses in suppressing the various rebellions against his authority, without regard to the loss of life entailed, he brought to the banks of the Arnon, where he turned over the command to Joshua, practically the same number, and that after a period of forty years. The man who could do this should be worth hearing on questions of food and sanitation. Need we wonder that the Jew even of to-day is a healthier race than any other and best endures hardships? The sanitary regulations of Moses are simply marvelous.

THE INCOME TAX.

The people of Iowa are now deeply interested in the subject of taxation. Some of them are groaning over what they regard as an unjust system. It is claimed by some that the inequalities of taxation are a potent cause of lack of growth in rural population, and by others that it prevents wage earners from accumulating sufficient provision for sickness and old age. It may be interesting to note how Moses handled this decidedly difficult problem, which is taxing to its utmost the ability of legislators in all civilized countries.

Bearing in mind that in the Jewish commonwealth there was no distinction between church and state, it is interesting to note that Moses levied but two direct taxes, a poll tax and an income tax. A poll tax of half a shekel was collected from males twenty years old and over. The rich were forbidden to pay more and the poor less. This was for the support of the sanctuary when it should be established. (Exodus 30: 12-16.) The income tax was a tax on the increase for the year, to be paid in kind when convenient, and converted into cash when not. (Numbers 18: 21.) This was for the support of the priestly tribe of Levi, who had no share in the allotment of the land. (Numbers 18: 24.) One tenth of the tithe was for the support of the priests. Then there was a second tenth (a tithe of the remaining nine tenths) to be spent in religious festivals or for charitable purposes, two years at the sanctuary and every third year at home. (Deuteronomy 14: 22-29.)

These were the only direct taxes. From one point of view there was but one tax, the poll tax. Inasmuch as the land was regarded as Jehovah's and the first settlers had no investment to make, these two tithes were simply a ground rent of about one fifth of the produce either in kind or in cash, a rather cheap rent, we should say, including all taxes. We have adopted the poll tax, for which we are indebted to Moses. What is the matter with adopting the income tax, not in the Mosaic form, but the principle of it? Can there be a more just system devised? Where did Moses get all this?

In addition to these direct taxes there were indirect taxes, mainly for the benefit of the poor. For example, the farmer was not allowed to glean his fields or his vineyard, nor to go back for a sheaf if he forgot it. These were specifically dedicated to the poor. You could not convict a poor man for trespass, if he went into a neighbor's orchard or vineyard or wheat field and satisfied his hunger. Even the Pharisees in the time of Christ did not attempt to charge Jesus and his disciples with trespass, but had to content themselves with charging them with threshing and grinding on the Sabbath day. Again, the land must enjoy a Sabbath every seventh year, and the volunteer crops whether of fruit or grain were

the portion of the poor. In fact, the Mosaic law stands out alone in its measures for the relief of the poor, and is still more peculiar in its provisions for the avoidance of poverty. Moses plainly told them that if when they reached the Promised Land, his regulations were strictly carried out, there would be no poor in the land.

THE LAND LAWS OF MOSES.

The fundamental principle of these land laws is that the land is Jehovah's and they are tenants, the rent being paid in tithes, as above described. The division among the original settlers was made by lot, the allotments being according to the numbers of the various tribes, which differed very greatly, and the different portions of the territory being divided according to the tastes and occupations of the different tribes. The pasture land east of the Jordan was given largely to the tribe of Reuben, because they had the most cattle and could therefore make the best use of it.

The aim of the Mosaic legislation was not to build up great cities, but to develop agriculture. Inasmuch as some men were naturally better farmers and more thrifty than others (and therefore some would become rich and others poor), there was a wiping out of all debts the sabbatical or seventh year. The land could be sold, but only for the unexpired period up to the fiftieth year. If a man waxed poor and was obliged to sell his land, he could sell it for the number of years that remained up to the jubilee or fiftieth year, subject, of course, to the rent or tithes. If he was able to redeem it he could do so, or his near kinsfolks could redeem it; but the equitable provision was made that he should pay back the price for the unexpired years. If say in the tenth year he sold it for the forty remaining years and in the fiftieth [fifteenth] year redeemed it, he must compensate his purchaser for the remaining thirty-five years. The creation of great estates in the times of David and Solomon would seem to indicate that as wealth increased and power was more and more centered in the king, these laws were broken down.

PREVENT SWOLLEN FORTUNES.

It will thus be seen that the main object of this agrarian legislation was evidently to prevent the accumulation of great wealth in the form of landed estates in the hands of the few, with the necessarily corresponding poverty of the many. It was intended as a death blow to landlordism. It naturally put a quietus on land speculation. It wiped out the unearned increment. It made a nation of small farmers, an ideal condition when you want to grow men and women. Large farms make more money, because they can within certain limits be farmed more economically; but large farms mean a small population, and the greater wealth which results does not always mean the development of the noblest character. Great luxury usually accompanies great wealth, and noble character is usually in inverse proportion to the luxury in which the young grow to manhood and womanhood.

Where did Moses get all this? Certainly not from Egypt. Since the time of Joseph the lands of Egypt had belonged to the king and the priests. The only change that seems to have been made down to the times of the earliest Egyptian and Grecian history was that the use of part of the king's lands had been given to the military as a compensation for military services. The Egyptian farmer was therefore at the mercy of the landlords; hence practically peonage or slavery, of which the Israelites had a long and bitter experience. Did Moses by these land laws undertake to insure civil liberty to the common people by vesting the title in Jehovah, the king of all the earth, and making the tenure of the actual farmer absolutely secure to all generations by a provision that no sale or lease could run beyond the year of jubilee?

AN IFIST.

MORE FALLACIOUS REASONING FROM MOORE.

It will be remembered that in the *Christian Leader and the Way*, December 6, 1910, one of the editors of that periodical, Mr. Ira C. Moore, made an entirely unprovoked attack upon the Reorganized Church of Jesus Christ of Latter Day Saints. We gave a brief notice to his attack in the HERALD, January 4, 1911. He now comes back with a reply too voluminous to reproduce in full.

He feels aggrieved because we called the reasoning in his first article fallacious, yet proceeds to furnish much more of the same kind. The difference between his two articles is in quantity and not in kind. Like many of his associates in the "Disciple," "Christian," or "Campbellite" Church, he is an "ifist."

Grover Cleveland used to say that there were three kinds of people, optimists, pessimists, and ifists. To illustrate his meaning he told about going on a hunting trip with a companion who was an ifist. They became lost one night after a hard day's tramp and made camp without food or fire. Said the "ifist," "If we had some ham, and if we had a fire, we would have some ham and eggs,— if we had the eggs."

After the distinguished founders of the "Christian" Church had been preaching some time they came face to face with the problem of baptizing, and they very justly doubted their own authority to baptize. However, they tell us that they concluded, "If we had authority to preach we had authority to baptize."

Like Cleveland's friend, they were lost in the woods without ham or eggs or fire. They had neither authority to preach nor to baptize; but they bridged the gap with an "if," and gave "Disciple" logic a twist from which it has never recovered.

A CHANGE OF NAME.

In his reply Mr. Moore has considerable fun at the expense of the SAINTS' HERALD, because of the fact that it is edited by Smiths. He says it should be called the *Smiths' Herald*. But giving advice is a game at which two can play.

Joseph E. Cain is editor in chief of the *Christian Leader and the Way*, at least he is first named on the editorial page. Because of that appropriate coincidence, and in view of the evident spirit of that publication in its frequent attacks upon Latter Day Saints, Methodists, Presbyterians, and all differing denominations, we suggest that the *Christian Leader and the Way* hereafter and for ever be known as, "The Brand of Cain."

Appropriately, the publisher's name is Rowe; and the four editors are Caine, Harding, Moore, and Sewell,—how Cain got to the top of the list we do

not know, unless it is because his associates have been so assiduously raising him.

Mr. Moore professed to reproduce our article in full, but an omission is made from the closing paragraphs, completely destroying the sense and largely obscuring the argument. This probably was not intentional; it may have occurred in the mechanical department, or Cain may have murdered it.

THAT DILEMMA.

In his first article Mr. Moore stated that members of the Reorganized Church claim to have the Spirit and testify that they are right and that the Utah people are wrong; while conversely the Utah people claim to have the Spirit, and testify that they are right and the Reorganized Church wrong. So he concluded that the Reorganization was in a quandary, and called his article, which really was muddled, "The Mormon muddle."

Such an article could have been written by no one but an ifist. The entire force of his argument, if it had any force, was to this effect: "You people both claim to have the Holy Spirit, yet your testimony is squarely in conflict, therefore if the Utah people are wrong, as you say, you are wrong too, if you are wrong." It is a new idea in logic that where two people differ *both* must be wrong. If that was not Mr. Moore's position he had none.

WAS JOHN IN A QUANDARY.

But Mr. Moore makes it perfectly clear by saying: "My conclusion was not that 'no one receives the Holy Spirit to-day', but that those whose testimony is of the same kind and is against each other do not have the Holy Spirit. Now do you see?"

John said, "We know that *we* are of God, and *the whole world* lieth in wickedness."—1 John 5: 19.

At the same time others were saying, "These former day saints are wrong; we know that *we* have the light and that *John* and *his* followers are in the darkness."

Had Mr. Moore lived then he would have concluded that because John's opponents were wrong John was wrong, and of course could not have the Spirit, *because their testimony was of the same kind*. And he would have written an editorial on John's muddle."

THE SPIRIT AND THE HEART.

Elder Moore ridicules the idea that people may receive the Spirit and that it will create "certain kinds of peculiar feelings in their breast in the region of the physical heart." This seems to him absurd.

Paul said, "Who hath also sealed us, and given the earnest of the Spirit in our hearts.—2 Corinthians 1: 22.

He expressed the same thought differently, elsewhere: "For as many as are led by the Spirit of

God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God."—Romans 8: 14-16.

Why should not those who to-day do God's will, as Paul did it, receive the same assurance of the Holy Spirit in their hearts, or to their spirits, as you may choose to put it? In fact, in view of Paul's statement, those who do not receive such witness are not children of God at all. They may be very ingenious at inventing excuses and explanations, and in arguing that they have the same thing, only different.

Jesus told his disciples that the Holy Spirit would testify to them of him. After his resurrection he appeared to two of them, and at first they did not know him, but all the time the testimony was within them, and afterward they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"—Luke 24: 32.

How absurd that they should have "certain kinds of peculiar feelings in their breast in the region of the physical heart." Elder Moore never has such feelings. He can not sympathize with the former day saints whose "hearts burned within them," nor with Latter Day Saints who sing:

"A calm and gentle quiet reigns to-night,
There's not a cloud upon a single brow,
And every heart is swelling with delight,
And peace is brooding sweetly o'er us now.
And every bosom feels the thrilling touch
Of the Spirit, filling them with holy fire,
The precious boon for which we pray so much
In answer to that earnest heart's desire."

IF ANY MAN DO HIS WILL.

Jesus said, "If any man will do his will, he shall know of the doctrine."—John 7: 17.

Mr. Moore tries to evade the force of this by saying that the New Testament was not then written and the will referred to was the old law. This is pure assumption, unsupported by proof. Jesus had already quite fully explained the Father's will as it was afterward set forth in the New Testament. He had already preached faith and repentance and baptism, and had explained to Nicodemus the new birth of the water and the Spirit.

He did not say, "If a few men will obey the obsolete Mosaic law they shall know of the doctrine, and afterward everybody else must depend upon their testimony." He referred to the will that he was then and there preaching, the gospel, which was the power of God unto salvation; and he said, "If any man will do his [God's] will, he shall know of the doctrine."

That promise is still in force and can not be destroyed by those who profess to restore "primitive

Christianity," but in fact have not the primitive Christian church organization nor the primitive Christian doctrine nor the primitive Christian blessings,—those who "speak when the Bible is silent, and are silent when the Bible speaks."

OUR POSITION UNTOUCHED.

The promise of Jesus is that those who do the Father's will shall know of the doctrine. They may know it by the actual changes that it makes in their lives, and by the Holy Spirit that is promised to guide them into all truth. On the Day of Pentecost the gift of that Spirit was promised to all whom the Lord should call, on condition of repentance and baptism.

It is perfectly scriptural for those who have obeyed such call to claim that they have the testimony of the Holy Spirit. If they are contradicted by others who claim to have the same Spirit, there is no dilemma, nor is Spirit testimony discredited. It simply follows that recourse should be had to the standards of evidence; "to the law and to the testimony." The Holy Spirit never contradicts its past utterances as we have them recorded in the Scriptures.

Members of the Reorganized Church of Jesus Christ testify to having received the Holy Spirit. When an appeal is made to the law and the testimony, no one can find that there is one leading doctrine taught by that church as a principle of the gospel of Christ that is in conflict with the written word. Consequently, their claims should be accepted in preference to the claims of others who profess to have the Spirit but are teaching as fundamental principles of the gospel of Christ those things that are condemned by the law; and in preference to the testimony of others who fail to teach important principles that are contained in the law:

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."—John 3: 34.

E. A. S.

SPRING TERM AT GRACELAND.

March 7, Tuesday, will be the opening of the Spring Term, which will continue twelve weeks, closing May 31. The excellent review for teachers and prospective teachers of the public schools will continue. Some new classes will be organized as there may be demand for them. Some of the work in the regular courses could be taken up by those entering at this time. A class in manual training will be started for the ladies. Those intending to enter for this term should arrange to register at the college office, Monday, March 6. Tuition for the spring term, eleven dollars, and one dollar for registration; for the commercial courses fourteen dollars; music and oratory, seven dollars and twenty cents for one lesson a week, and twelve dollars for two lessons a week. Phone 71.

J. A. GUNSOLLEY, Acting President.

NOTES AND COMMENTS.

The March number of the *Cosmopolitan* contains an article on "Mormonism" which comes as an anticlimax to the many articles on that subject appearing of late. It is called "The viper on the hearth." Each page is festooned with repulsive, wriggling serpents, the whole effect being so offensive as to sicken the reader. No distinction is made between good and bad features that might be suggested by the term "Mormon." The *Salt Lake Tribune* has an editorial comment that is significant, coming as it does from the leading "Anti-Mormon" daily. We quote in part:

"It was perhaps inevitable that the grave and important discussions of the present situation in Utah and of the record in history of affairs here, as given by Mr. Burton J. Hendrick, in *McClure's Magazine*, and by ex-Senator Frank J. Cannon in *Everybody's*, should be followed by would-be sensational and striking matter, showing less knowledge but striving for more glittering effects. Accordingly, we find in the March *Cosmopolitan* an article by Alfred Henry Lewis, which it is announced will be followed by another in the succeeding number of that publication. Mr. Lewis entitles his article 'The viper on the hearth.' And this first article has for its specific caption, 'Mormonism: its plots, plans, and intrigues against American homes.' Mr. Lewis was one of the correspondents who accompanied President Taft in his tour through the West, and in his visit to this city. Mr. Lewis explains that he got his impression and data from which he expressed this article by a few days stay in this city, heading direct for Salt Lake and being here a day before the President's arrival. His article is written in his usual intensive style, and is a curious jumble of part truth, part wrong impression, and part fallacy, with uncertain deductions. The general effect of it, with its snaky illustrations, is repulsive, and one can hardly comprehend why a person with so little accurate knowledge of the situation should write so intensely about it, and with such a reckless contempt for the seriousness of the subject. Mr. Lewis strains for effect all through, instead of being careful of his facts, and allows his mind the wildest flights in place of exercising sober judgment on the facts as they exist."

The latest improvement in the typewriter by an English inventor, is a machine that prints syllables of two and three letters most commonly in use. When the syllable key is depressed, the carriage jumps a space equal to the length of the syllable.

The most fatal heresy here and hereafter is an unloving heart, and an unserving life."

Original Articles

LAMONI STAKE AS A GATHERING PLACE.

"My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his councilors."—Doctrine and Covenants 125: 10.

The Lamoni Stake, when completely officered, consists of a presidency composed of three members, a high council composed of twelve members, and a bishopric composed of three members. It has a total of eighteen officers, with a present membership within the stake of 2,819. Territorially it consists of eleven counties, eight in the State of Iowa and three in the State of Missouri.

Lamoni Stake, divinely appointed, organized according to instructions, with a corps of officers authoritatively called and set apart to build up and establish (in connection with the leading authorities of the church) the Lord's work within its borders, can be no less than one of the places which some of God's people are beholding when turning their faces Zionward. To you who have partaken of the spirit of the latter days—the spirit of gathering, and there has come to you that desire to change your present home and abide within this stake,—it is to you we address these lines in particular.

There are two ways of making this move; namely, move as the Lord moves, or move as the world moves. The choice is offered you.

Some have already come this way, others have sent ahead their savings and made purchase of properties, expecting some time to follow and be one of our number. Some of these Saints have awakened to the situation and feel that they have made a mistake. As the result discouragement has been felt, financial loss to themselves and the church sustained, faith shaken in the church work, and a loss of confidence in the brethren experienced. After the blunder has been made, appeal is frequently made to the stake authorities for relief from the situation. This, the authorities have no right nor disposition to turn down, but as true servants make the best out of conditions as they are, and furnish all possible assistance, though they may not have had one word with the Saint prior to this time.

It is to your interest to know, as well as to the best interest of the work that you do know, having your eyes wide open to conditions which should obtain in one of the stakes of Zion before a final decision is made on your part. Here are some things to be considered:

1. All Saints who are mentally or physically able should be *producers*. There is no room within our borders for the idler. The Lord says he is to be

cast out. Our children should be trained to habits of industry, honesty, and purity. We want no retired Saints, the true Saint does not become retired, he *continues faithful to the end*, and the promise is "The same shall be saved."

2. In all our labors we must needs be *unselfish*. We can not be laborers together with God for the work intrusted to us and at the same time be not concerned with the well-being of our brother.

3. As producers we have commercial relations with the world's people as well as with the Saints. In these dealings *honesty* is the true principle involved and will be a power for good in building up the Lord's work among our neighbors and friends.

4. *Speculation*, or the game of trying to get something for nothing, should be discountenanced and have no place among the Lord's people.

5. The *helpless poor* are among us. To them must be supplied the comforts of life, expecting returns in hearts thankful to our heavenly Father for provisions made through the gospel of his Son for the poor of his people.

6. The *helpful poor* are among us. They desire only that opportunity be placed within their reach whereby they may of themselves supply the necessities of life and not become a burden to others. It is the true spirit of the gospel to help others to help themselves.

7. The leading industries of the stake are agricultural, consisting of farming, stock raising, dairying, gardening, and fruit growing. Coal mining is being carried on quite extensively in some parts. Also manufacturing to a limited extent.

8. Among our membership are farmers, coal miners, store keepers, home keepers, laundrymen, teachers, students, ministers, carpenters, blacksmiths, masons, clerks, agents, lumbermen, bankers, plumbers, printers, jewelers, teamsters, gardeners, day laborers, etc. This is a partial list only, each one is listed in a complete list, all are expected to become one of the number.

With these facts before us, are you ready to come Zionward? If so, move as the Lord moves, not as the world moves, and in so doing the blessing is yours according to promise. "As I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof." The land of Zion (and this applies to all the stakes) is to become sanctified through the Saints keeping the law, and failure on the part of the Saints so to do results in the land not being a land of Zion unto them, neither shall they be found worthy to abide. See Doctrine and Covenants 106: 2.

The Lord reiterates his counsel and tells the Saint how to proceed: "Counsel has already been given

to those gathering into the regions round about to consult with the elders and bishops before removing into those regions, that such removal may be accomplished through the having of all things prepared before them who seek to remove and become resident in the regions round about."—Doctrine and Covenants 128: 4.

Again is explained, "Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of all their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you . . . and this shall be an ensample unto all the stakes of Zion."—Doctrine and Covenants 106: 2. The tithing of surplus properties is a principle that makes the gathering of Saints possible. The poor could never be gathered without this provision of the law. "That my covenant people may be gathered in one, in that day when I shall come to my temple," is the triumph of the Saints as stated in the law. (Doctrine and Covenants 42: 8, 9, 10.) This gives meaning to us in that portion of section 72: 3 and elsewhere, where is stated, "For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."

Inquiries come to the stake authorities from time to time signed by parties of whom we have no personal knowledge concerning their standing, financially or otherwise, desiring information concerning matters of locating, entering into some business, etc. It becomes necessary to communicate with these parties to ascertain, if possible, their standing and circumstances connected with their business affairs before intelligent advice may be given. Those whose duty it becomes under the law to direct the gathering into the stakes desire that all things be laid before the proper authorities, thereby enabling all to move along to the best good of all concerned. With a proper understanding of the needs of the Saints all may be aided to act with a better degree of wisdom, and avoid mistakes.

Now, dear Saint, you who are looking Zionward, what does this presentation mean to you? Does it leave you feeling contented and satisfied, or would you desire to ask if others who have gone on before you into the regions round about have done so as the Lord directs? Perhaps you may wish to make inquiry as to whether all the Saints living within the stake have fully complied with the requirements of the law. Failure on the part of others does not excuse us from living up to all the light that comes to us, neither can failure on the part of others hinder us from enjoying the blessings that are bound to follow the obedient.

Compulsory? No. Neither is baptism. All service should be performed willingly and intelligently. But one thing is quite certain, namely, this can not be a land of Zion unto the Saint who acts not as the

Lord counsels and directs. "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." The Saint is not molested who desires to move as the world moves; he has that choice, but such a course will never build up Zion. "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself."

JOSEPH ROBERTS,
Of Lamoni Stake Bishopric.

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THE SAINTS' HERALD DOCTRINAL SERIES.

IV. FAITH.

BY ELDER J. W. WIGHT.

[Latter Day Saints hold that faith is one of the active principles of the gospel of Jesus Christ (see Hebrews 6:1). This includes faith in God and in his Son Jesus Christ and in the message of salvation. The character of faith needed, its increase and retention, manner of inception, etc., are set forth in this article. The moment one begins to believe in God he begins to sense his own unworthiness, and his past errors rise up as a barrier before him. He is prepared for the next step in the gospel plan. The next subject to be taken up in this series is that of repentance, to be treated upon in an article written by Elder R. C. Russell.—EDITOR.]

POINTS FOR STUDY.

1. Faith in God. What and who is God the Creator of all?
2. That He, God, has a personality. (a) "Let us make man in our image."—Genesis 1:26. (b) Christ in image and form of God. (Hebrews 1:3; Philippians 2:5, 6.) (c) Has face, eyes, hands, fingers, and feet. (Exodus 33:11; 31:18; 24:9, 10; Proverbs 22:12; Isaiah 6:8.)
3. That he will reveal himself. (Daniel 2:22, 28; Amos 3:7; Matthew 16:17; Luke 17:30; 1 Peter 1:5; 2 Thessalonians 1:7.)
4. That it is rational to believe in God. (a) Created existence proclaims a Creator. (b) Law and its execution proclaim a Maker and an Executor. (c) Design manifests a Designer. (d) It has been clearly demonstrated that life is but the result of antecedent or preëxistent life.
5. That it is necessary to believe in God. One is certain to tend toward an ideal or standard. A perfect standard established and as we tend toward it so are we made better and better, unto a final accomplishment equal to the standard of conception in its establishment. From a lack of such standard, we are likely to wander aimlessly, with the possibility of finally becoming destroyed.

BASIS OF FAITH.

It is perhaps a waste of time to tell what faith is, as there is more of a demand to know as to its necessity. However, it may well be said that faith is as realistic to what may be termed the faculty of the mind as anything can possibly be. That faith has its basis—confidence—none can deny. From the fact of actual contact with it, in the sense of having placed my feet upon its soil, I do not know that there is such a place as England, but from the fact of the confidence I have in those who claim to have had such contact as well as to have seen, I believe or have faith there is such a country.

NECESSITY.

The necessity for existence of faith is to be seen in the opportunity one is thus afforded to satisfy the mind in its reaching out into a realm that would otherwise be as limitless as space. By the exercise of what may be properly called a divine right one is permitted to cross illimitable space and have the peep of satisfaction at the shores of future climes and picture the glories attainable by obedience or the trials and tribulations resulting because of disobedience. It stands then as a lighthouse to point out the dangers of the evil way, an insurance against danger; or as the beacon of hope pointing to the way of peace and the opportunities of the highest possible attainment. At first glance one can but see the necessity, if one value the peace of mind that is thus to be obtained in the midst of earth's vicissitudes.

However, the writer is not of that class that makes a distinction between faith and belief. All that one needs to do is to read the following, as well as other passages that might be produced, to discover that these terms are used interchangeably: Matthew 9:27-30; 17:14-21; Luke 8:48-50; Romans 4:20-22, and Hebrews 11:6. The latter is especially one of the strong passages against the theory. From a scriptural viewpoint one must feel the necessity of faith when reading the injunction, "Have faith in God," or the statement, "Without faith it is impossible to please him; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

KIND OF FAITH.

To the writer, this is one of the most important points of all. There are so many in the world who appear to accept as faith what may be called a blind credulity. One can have true faith or extreme credulity as he may list. *True* should be the watchword in all things; hence the necessity of trying to find the true faith as contrasted with the false. *True faith* should be such as has with it works: "Show me thy faith without thy works, and I will show thee my faith by my works."—James 2:18. Or one may

go to the 26th verse, "For as the body without the spirit is dead, so faith without works is dead also." Or the twenty-second verse tells us that "By works was faith made perfect." These are certainly strong and unanswerable statements in favor of faith being shown by works. Why add more?

True faith carries with it a belief in church organization, for Christ said, "I will build my church."—Matthew 16: 18. The building of that church resulted in an organized structure containing apostles, prophets, evangelists, pastors, priests, teachers, bishops, elders, deacons, with men called seventies. (See 1 Corinthians 12: 27, 28; Ephesians 4: 11-13; Luke 10: 1, 2; Acts 14: 23; Titus 1: 5; Acts 13: 1; Philippians 1: 1; 1 Timothy 3: 8-10, 13; 3: 1-4.)

One must also believe in present revelation, (Hebrews 11: 6; 5: 4). In fact, must not only believe that God is just as ready to reveal to the honest seeker now as at any period of the world's history, but with a faith that when such a revelation does come it will show an exact likeness, so far as a church organization is concerned, to the church established in Christ's time—not one iota of a change.

While on the mountain side in the vicinity of Capernaum the Christ said, "Seek ye first the kingdom of God." This was no idle statement to be accepted or rejected at the whim or fancy of the hearer, but one of those direct commandments that carried with it all the force of a world's Savior, one who came to teach God's law. A faith that does not give to that commandment at least par value is not and can not be accounted as a true faith. The faith that seeks for that kingdom and stops not short of the finding is a true faith; for it will manifest true belief in Christ's commandments. And when it has found such a kingdom it will not be satisfied to stand without; hence it will be an

OBEDIENT FAITH.

To have or to exercise an obedient faith there must be something to obey. Faith that may be called true will seek for that which is to be obeyed. It is a well known fact that a kingdom can not exist without a king, and all will accept Christ as that king; this he can not be without subjects over whom he can rule. These latter will need a law to govern them, for where there is no law, chaos reigns. Faith will accept as the law that which was laid down by Christ and his apostles: faith, repentance, baptisms, laying on of hands, a belief in the resurrection of the dead, both of the just and the unjust, as well as a belief in eternal judgment.

The Master said, "Why call ye me Lord, Lord, and do not the things which I say?" "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

These statements are so positive as to the necessity of obedience that we feel that a faith that does not provoke an obedience is not the faith of the gospel of the Son of God.

HOW OBTAINED.

Reverting to Paul's statement, one must conclude that faith comes by hearing. As noted in the out-start, however, there must be the basis of confidence, for where this does not exist the matter heard is not likely to have much effect. Confidence as the basis, "Then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard?"—Romans 10: 17, 18. The fourteenth verse says: "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" But even then it must be the hearing that is based upon confidence, for in the tenth and eleventh verses of this same chapter the apostle says, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Who-soever believeth on him shall not be ashamed."

One has it in his own power to determine as to whether he has true or false faith. If he in any way shall be "ashamed" there is something lacking. Of course one might have a sort of brazen effrontery that would cover up every opportunity for the exercise of shame, and under such conditions might "not be ashamed," and yet not be in the exercise of true faith.

HOW RETAINED.

Genuine faith would be retained by implicit confidence and obedience to that which is good. That is to say, that as long as one shall maintain true integrity and observe the rules that belong thereto he will most assuredly retain faith. One might have faith in the law that governs right, but failing to observe it would assuredly go wrong and be found doing that which is bad. But it would not be a true faith, else he would exercise it in harmony with right. One might have faith in the law of health and yet not pay any attention to its observance, hence could not be said to have true faith, neither a faith likely to be retained. Active, operative faith is the kind that is likely to be retained, for it really bears the kind of fruit that stimulates its retention.

A faith that believes not unto practice is not so likely to be retained but is manifested more in the saying than in the doing. A statement fully exemplifying this thought is to be found in Galatians 5: 1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." By so doing one will retain faith, and to such an extent the faith thus exercised will grow. In fact, this is one of the ways to

retain—to have in one's possession a *growing faith*. Faith is also retained by doing the will of the Father, for thereby such an one is made to "know of the doctrine," and knowledge helps to stimulate unto a retention that acts as an anchor to the soul in its upward and onward course. And this brings us to the thought of

INCREASE.

This can be done by taking hold of the promises in a way that will be productive of their fulfillment. One fulfillment after another of these promises but serves to increase one's faith in the fulfillment of all; hence, true increase will place one alongside of Abraham, of whom it is said: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness."—Romans 4: 20-22. Or, "That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself."—Hebrews 6: 12, 13.

Let one turn to Mark 16: 16-18; 6: 13, and James 5: 14, 15, and have faith in these promises unto their observance, and his obedience will bring such results that there will come to him an increase of faith as he realizes the fulfillment of the promises. One fulfillment after another will serve to increase his faith. But let the teacher come who instills into him the thought that these promises are not for us now, there could be no increase of faith in the mind of such an one.

Let one accept a belief in the Holy Spirit and all that is promised concerning it and there will come a desire to receive of Spirit baptism. This obtained and his faith is still the more increased unto a belief that the gifts of the Spirit are to be enjoyed. Seeing the manifestation of all the "gifts" in the church, such as knowledge, wisdom, faith, miracles, healings, prophecy, discernment, tongues and the interpretation of tongues, such an one will enter the realm of those who have "hope, when your faith is increased, that we shall be enlarged."—2 Corinthians 10: 15.

The apostles seemed to comprehend the necessity for increase when they said unto the Lord, "Increase our faith." His answer was typical of his teachings and will be profitable to all who peruse.

FORENSIC.

Turning from the realm of scriptural lore into the domain of the purely forensic, one is permitted to here pick up the threads of proof as to "necessity," as well as in the already partially explored realm. Labor is a necessity unto development, and toil a requirement as well as pleasurable. And in neither

can one have true success where faith is lacking.

I have heard it asserted that faith is the mainspring of action in all intelligent beings. In fact, rather than to believe as some have sought to teach, that it is but the manifestation of blind groveling, I am of the opinion that without the exercise of faith, in that we are anxious to perform, failure would be ever written across the effort not stimulated by faith.

The one who has the blues, who is eternally grumbling about existing conditions, who becomes a carpenter fault-finder, who has no faith in any beside himself—such an one is at least partially if not wholly lacking when it comes to the principle of faith. In fact, though he may feel he still has faith in himself, yet he becomes a miserable failure in this, that he does not enter into the exercise of even the faith that he has in himself but occupies the stool or perhaps goods box of "do-nothing," manifesting no faith in the development of muscular exercise outside of what muscle may be found to attach to his jaw bones. It is not faith but a lack of it that brings him to the position of a human parasite.

The farmer sows his seed, cultivates the soil, and finally garners his crop when the time of harvest arrives, as a result of faith. Show me a successful farmer and you will show me one who has faith—true, obedient faith. Show me the unsuccessful farmer and you show me one who is not endowed with an active, stimulating faith, if he has any at all. Blues produce melancholy, and both are active agents in opposition to faith. The woodman that spares not the tree, the mariner that sails the briny deep in both storm and calm; the soldier inured to blood, carnage and rapine; the merchant behind his desk or the bookkeeper busy at his accounts; the president in his chair; the king on his throne—all, all are stimulated by the principle of faith if they become successful in their various callings.

In fact, in the entire realm of labor, where the broad field of activity is stimulated into a successful accomplishment, there is found faith. Whether the participant occupies in the mental, the physical, or the spiritual field, that ever active principle, faith, is to be found urging him on to a more successful accomplishment.

The astronomer unveils the starry space and reveals to us Orion with his peculiar nebulae and double stars, the Pleiades, a great family of planets and satellites, as well as other solar systems besides our own. With the ease of one accomplished in all its intricacies, the mathematician revels in abstruse problems and in solutions from an array of figures which produce results that fairly appall the untrained mind. The archæologist delves into the earth and produces therefrom the evidence of prehistoric existence, reading the fossils as readily as

the ordinary mortal peruses the daily papers. The geologist delves into the bowels of earth and brings therefrom the evidence from which he calculates the age of our globe. And it matters not whether there is a unity of agreement or not, all the above mentioned and many others not named are dependent as to the success of their efforts upon *faith*.

But why amplify upon a subject so apparent to all who think? One needs but look upon created existence all around him to believe—have faith—that such handiwork manifests a Creator. And then as faith begins the operation of its potency, he can but declare with the Psalmist, "The heavens declare the glory of God, and the firmament showeth his handy work." So may it be!

Desiring to know true faith,
J. W. WIGHT.

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THE WHIMS OF FASHION.

Mrs. John A. Logan recently dealt a sledge hammer blow—if such a performance may be properly accredited to one of the gentler sex—to the whims of fashion. At any rate, Mrs. Logan made a forceful arraignment of the prevailing craze for dress. She catalogues the various fads as the "bunco games" of manufacturers and modists; she says that the fashionable woman meekly dresses herself like a "maniac or an idiot" at the orders of her commercial exploiters; that current modish dresses are an "outrage on decency," and so on.

Replying, a New York apologist for the dress insanity contends that the freakish dressing tendencies of the current woman are merely indications of the rapid evolution which the sex is just now undergoing. "Progress," he (or she) says, "goes by throbs and pulses. For long periods little gain will be apparent; then a sudden advance begins, and a great forward step is made within a few years. It is during these epochs of rapid advance that all sorts of oddities appear, to be tried and promptly thrown aside. The process occurs over and over again until the right thing or combination of things is finally attained and a new period of quiescence sets in."

At the risk of being ungallant, we say "Rats" to the New York apologist. And we report with pleasure that some English women—God bless them—have started a movement for the formation of a society to combat the increasing vanity of clothing. Among the propositions which the society is expected to support are the following: That the cost of clothes should be limited to a definite percentage of income; that a good and beautiful fashion be retained as long as possible; that all innovations that distort the figure be tabooed; that every costume should have a pocket; that gowns should be made so women can button them themselves; that women shall take pride in being seen often in the same costume as distinct from the vulgarity that seeks frequent change; that costumes should be judged not by cost but by beauty of form, coloring, and general appropriateness; that simplicity should be the highest merit, and that it be deemed an offense to look like a fashion plate.

The English women have undertaken a big job, but they may succeed. Anything may happen, you know. They wouldn't have much difficulty if those who are abundantly able to dress expensively and indulge in all sorts of whims would make a fad of simplicity and hold to the same style for a year or so at a time instead of changing with each phase

of the moon, as they do now. But perhaps this is too much to hope for.—*Saint Joseph News*.

We commend the above to a careful reading and conscientious consideration of the Saints. The wild craze to appear in something *new* and *different* as often as possible, needs to be checked in the church, as well as in the world. It is not only foolish, but sinful, for us to try to follow the world in its follies and wrongs. Jesus prayed for his disciples who were about him and "for them also which shall believe in me through their word," saying among other things: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."—John 17: 15.

And the same apostle who recorded these important words, is the author of the following significant and instructive message: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John 2: 15-17.

Dear Saints: Think of the many evils which result from an attempt to practice the follies indicated in the quoted article.

Your brother and friend,

J. R. LAMBERT.

Of General Interest

ADVANCED LEGISLATION IN AUSTRALIA.

The eyes of the world have been more or less directed to Australia and New Zealand, watching the progress of advanced ideas of government on social and economic questions. This observation has been all the more interesting because socialism is well represented among the voters, and that, too, in one of the most democratic countries on the globe. Socialism is on the ascendancy in Germany, and in others of the older countries; but makes headway slower than in Australia, because of conservatism, vested interests, and other features of the old-time regime that resist the new propaganda.

The Australia colonies started out with government ownership of railways, telegraph and telephone lines, parcels post, and savings bank. They regarded the land as an asset of the government which easily stood to the London financiers as security for loans floated for all public works mentioned above, which when finished enhanced the security.

When the colonies federated in 1900, there was a strong labor vote, and that means moderate socialism over there. They have the radicals, but they do not dominate legislation. The labor element has believed in the potency of the ballot, and has been

content to gradually educate the voters. They have quietly exercised their growing majorities in parliament to secure their measures, sometimes in modified form, one by one, until they have secured arbitration courts for capital and labor litigants, old age pensions, and other progressive features of enlightened government.

Labor is now in control in several parliaments of that country, including the Federal Parliament, as can be seen by the report of Mr. Ernest Bray, an Australian correspondent to *The Public*, written from Corowa, New South Wales, December 17, 1910: "The first session of the Federal Parliament ended late last month. The most important measures passed were:

"1. An act to substitute Commonwealth bank notes for the notes issued by private banks.

"2. An act imposing a tax of ten per cent on notes issued by private banks after December 1.

"3. A graduated tax on land values; maximum, sixpence in the pound, with an exemption of £5,000, and an extra tax of one penny, with no exemption, on land held by absentees.

"4. An act to establish, next year, penny postage throughout the Commonwealth.

"5. An act to give effect to part of the Kitchener recommendations for the military forces.

"6. An act intended to allow the constitutionality of federal acts to be tested by the High Court at once, without waiting until a case arises."

Among the rest are two bills for amending the constitution, to widen the legislative powers of the Federal Parliament and giving it authority to legislate for *taking over industries declared by Parliament to be monopolies*. These will be submitted to the people probably in April, 1911, to decide by referendum whether they shall be accepted.

* * * * *

THE REAL NORTH POLE.

The popular idea of the compass is that it is an instrument having a freely moving needle which points to the north pole. But the needle points to the north pole when the compass is situated on the meridian of longitude that runs through the north magnetic pole. The real (or geographic) north pole and the magnetic north pole are not in the same place.

The magnetic north pole, toward which the compass needle really points, is situated in the northern part of Canada, in northern latitude 70 degrees 5 minutes, and longitude 96 degrees 43 minutes west from Greenwich. It was first visited in 1831 by Sir James Ross. The southern magnetic pole is in a corresponding position in the Antarctic region. It was discovered by Sir Ernest Shackle-

ton's expedition to be latitude 72 degrees 25 minutes south and longitude 154 degrees east.

The magnetic poles are not stationary. The northern one is slowly moving westward along the seventieth parallel, and in the course of three or four hundred years will probably have encircled the geographic north pole and returned to about its present location. Of course the southern magnetic pole follows a corresponding course about the geographic south pole.

In such cities in the United States as Omaha, Sioux City, Topeka, Galveston, etc., the compass needle would point about in the direction of the North Star and the north pole that Commander Peary reached. This geographic pole is about 1500 miles north of the magnetic pole, toward which the needles of all compasses point.—From "Nature and Science" in February *St. Nicholas*.

* * * * *

The story of a "taxless town" is told by the *Omaha Daily News* in this way: "There is a little town in Sweden by the name of Orson. Orson. Remember that name. For Orson is one of the greatest towns in the world. Of course, Orson isn't as big as London, or New York, or Bagdad, or perhaps Oshkosh. But Orson has done something that none of the so-called 'great' cities of the world has ever done. Orson has dodged all local taxes—successfully and honestly. The Orson railway is free to every citizen of the town. The telephone service is free. Schools and libraries cost the citizens absolutely nothing. All because, a generation or two ago, the patriotic people of Orson planted trees. Orson has a municipal forest that has yielded the town \$5,000,000 in the past thirty years. And the \$5,000,000 has paid the running expenses of the town. Of course, there isn't anything to hinder any American town from doing the same thing. But we don't notice any American town doing it. To date Milwaukee seems to be the only American town that has even thought about it. But it's worth thinking about, isn't it? Also it might be worth while to consider at the same time the fact that while Orson was paying her municipal expenses for the past year from the proceeds of her well-kept forest the American nation, through neglect of her forests, was suffering a loss of \$200,000,000 and more than 100 lives."—*The Commoner*.

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Briefly stated, in the *March Century*, the new science of management is "the application of that scientific method which Darwin brought into the world, first, to the individual operations of men in industry, and, second, to their collective operations."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

The Children's Home.

"BATTLE LAKE, MINNESOTA, August 8.

"Dear Sister Frances: I pray for the Home Column, and I think it is doing a good work, and I would advise all young mothers to study the letters and profit by them. I have lived to raise a family and to see them all grown, and now while looking back over my past life I can see many times where such advice as we find in the Home Column would have been of much worth to me. I also bear my testimony to the truth of the latter day work. I have not received such bright testimonies as some, yet I have received enough to satisfy me, and have oftentimes been greatly blessed of the Lord, and have seen many blessings granted to the Saints, and also in my own family, for which I do thank my heavenly Father.

"And now I say to you, dear sisters, strive to aid the good work, and, above all, try to bring up your little ones in the nurture and admonition of the Lord. Oftentimes when my children were small did I plead with the Lord to spare me to raise them up, and ask him to help me to lead them to him, and although I feel that my prayers were feeble, yet when I see my children arise and speak of the goodness of God I feel that they have been answered and that I am more than repaid for the trials I have passed through. So I would say to you, careworn and discouraged mothers, cheer up and be determined to bring up your children right, and ask for help to do so, and in time you will feel amply repaid.

"I remain your sister in love,

"ELEANOR GOULD."

Mothers' Home Column: I am sending you the above letter, written by my mother in SAINTS' HERALD of September 17, 1887. At the time this was written all of my mother's family were in the church except myself. About two years after I had united with the church and my mother was laid away to rest, this HERALD was handed me by a sister. It seemed to me it was the voice of the dead appealing to my heart. It gave me a desire to study this column and learn what you were doing.

In December, 1904, I received a letter from the Advisory Board of the Daughters of Zion. The letter is before me as I write, and I will copy a part of it:

"We address this letter to you with a prayer in our hearts that it will find in your own a response to the appeal which it contains. . . . We need your help. . . . It is not the big things we are asking for, not the whole loaves, but simply the opportunity to gather up the fragments. . . . What can you do for us? . . . It is the homeless little ones who are holding out their hands to us asking for food and loving care. Christ has said feed them, and don't you believe he will help us if we earnestly try to do his bidding? When they are homeless and scattered it is hard to feed them the bread of life. Will not God be pleased to gather them in and while we feed and clothe them teach the gospel of Christ? We have no moneyed endowment, nor much of this world's goods, but our trust is in God, and our faith is, if we go to

work with our might, that he will bless our efforts, and if we do all we can he will go before us and prepare the way. We hope, by making a special effort in your own locality, either by giving a concert, a festival, an entertainment, or in any other way your judgment approves, that you will be able to send in a contribution to the general fund. . . . If our hearts are right, and our motives are pure, he will bless the little we have even as he blessed the loaves and fishes."

On April 14, 1906, when the word of the Lord came through our brother, the aged prophet, that there should be a home for children established, and the appeal of the Daughters of Zion should be approved and carried into completion as soon as is consistent with the necessary demands of the work of the church in other directions, I felt surely God had watched over them and approved of their efforts, and when I read in SAINTS' HERALD, February 1, 1911, the good news that a home and ground had been purchased, how my heart was made to rejoice. I felt like singing praises to a kind and heavenly Father, and more of a desire came to me to assist in that part of God's work.

Our little society, known here as the Willing Workers, have ready twelve quilts that were made for the home, sizes fifty-six inches wide by two and one half yards long, also a little money in the treasury, and shall watch the church papers to know who to send the quilts to at Lamoni. It is not much, but I am contented to help in the little things for this reason: when the truth of this work was made known to me my greatest desire was to go and tell the gospel story the world over; but when my life work was shown me I was shown that my work was in my own home and in the community where I lived; that it was the little things in life that God required at my hands, and if I did them with a willing heart and willing hands, I should gain the same reward as though I preached the gospel.

I have been blessed in this work at times with a portion of that sweet Spirit that has spoken peace to my soul, and I am made to feel to say to the Daughters of Zion, go on in your good work, and ages unborn will arise and call you blessed.

Your sister in the one faith,

CLITHERALL, MINNESOTA.

ELEANOR WHITING.

Letter Department

BERLIN, NORTH DAKOTA.

Editors Herald: I have been reading in the HERALD, of Bishop R. C. Evans' great work in Toronto. Oh! how I thank my God that he has honored me sufficiently to make me a child of his, a member of the one true and living church! Sweet indeed is the thought that while my weary feet were wandering in darkness the dear Lord was sweetly and gently calling, calling his wanderer home. Every day when I find myself alone I go to my room and have a long talk with him, and what comfort, what strength is received! I remember one evening not long since when alone I felt drawn to prayer. I shall never forget it. It seemed I almost talked face to face with God. My body seemed to be in the air and my hands and feet were touching nothing. I felt the presence of angels supporting me.

Dear Saints, I would like to write about the Lord's work here in Berlin, but fear I have already taken up too much space. I may write about that some other time. If Elder Wagner reads this, please take notice, the Saints here would like to have him come here before North Dakota conference, and right away if possible.

In gospel bonds,

LAURA FREIE.

TOPEKA, KANSAS, February 13, 1911.

Editors Herald: Our district conference closed here last night. A good feeling was present all the way through. The conference was a success. Everybody seems encouraged. Brother Swensen and I remain here a few days. I am waiting to get word from other points.

H. E. MOLER.

HAMBURG, IOWA, February 11, 1911.

Dear Herald: I was at Adel, Dallas County, Iowa, and at DeSoto. Had some private talks, sold one Book of Mormon, and distributed some epitome cards. I think if Elder J. F. Mintun, of Des Moines, could spare time to go up there he could do some good, as the people are anxious to hear. They ask, Is this a new doctrine? I will go there again in the spring if all is well. I hope a branch will be organized in Dallas County.

Yours in gospel bonds,

L. C. DONALDSON.

DETROIT, MICHIGAN, February 16, 1911.

Editors Herald: When last I wrote I was well over my stammering, having just left the Bassett school for stammerers at Provo, Utah. But, sorry to say, my former difficulty soon returned, which grieved me very much, even to the extent that I spent many restless days and nights in prayer to God that he would lessen my burden. I have had great sorrow and trials because of this thing. But I also realize that I have not been as diligent and steadfast in the things which God has commanded his Saints as I ought to have been. But continually asking God for forgiveness and mercy, I will try earnestly to do better in the future. I have a great love for the gospel of Christ. But knowing that God chastises everyone he loves, I will not complain to him, as I do not feel that I am worthy of all the goodness he has shown me from day to day.

I hope now that I will succeed in my speech, as I am at the Lewis school for stammerers here in Detroit; and I ask the prayers of all the Saints of God, far and near. I am able to speak quite well, having been here at the school for some time. If there are any Saints living in this neighborhood I wish they would kindly let me know where our church is in Detroit. I would greatly appreciate hearing from any of them.

Your brother in Christ,

35 ADELAIDE STREET.

OSCAR PETERSON.

BILOXI, MISSISSIPPI.

Dear Herald: After reading your dear pages there came to mind the question: How can I live such a life as a true Saint should live? which the Holy Spirit answered with a passage of scripture (2 Corinthians 10: 5). While meditating on the words, "bringing into captivity every thought to the obedience of Christ," I asked myself how I could perform other duties and keep all my thoughts on Christ; for, if they were not all in Christ how could my thoughts be in captivity to him, and that being the case, how could I distinguish the difference between the thoughts that are sin and the thoughts that are not sin, and the Holy Spirit answered, "He will reveal even this unto you."

I have been a Latter Day Saint for thirty-three years, but I sometimes shed tears over the time wasted that I could have spent in the work. I have been chastised into duty by many times suffering in body and spirit. I am feeling good in the work now. I preached fifty-three times last year, and did other work as my calling demands. I have been recommended to be ordained an elder. All I have got to say is: I will do what you want me to do, dear Lord. I am now standing on

the words of the Lord and not on feelings only. It is not always easy to keep my thoughts all on Christ. Sometimes I awake and find that every thought is not in captivity with Christ. Then comes the Holy Spirit and reveals to me that every legitimate or necessary thought for the performance of my duty is as much in captivity with Christ as the thought given to Christ himself.

We must feed on meat and not always on milk (1 Corinthians 3: 2) if we would grow into full manhood and womanhood in Christ. It is the storms that beat against the oak that makes it the giant that it is, so the Lord teaches us, by diminishing the joy, to stand on his word and not on feelings. We must make it a duty to refer everything to him and watch for his answer. If we do this, he will never fail to let us know what his will is for us.

I have missed but very few Sabbaths' preaching; some Sundays three times. I work hard all the week. I am not able to walk, but I have the advantage of the railroad and trolley cars to all the places I go. I go alone most of the time. Brother Entekin assists me in some of my meetings. Bro. F. M. Slover spent two weeks with us. His noble sermons strengthened us and gave new courage to the writer. We are striving to keep the work moving.

Let us come boldly to the throne of grace. Oh! for such a baptism of the Holy Spirit as will drive away all fear of the Evil One. The writer longs for that purity of spirit that is transparency itself. Pray that I may be healed of my afflictions and do more this year for the Master, and I ever pray for the grand angel's message to reach the hearts of all people.

Your brother in the one faith,

R. M. KING.

FRASER, IOWA, February 15, 1911.

Editors Herald: There are some pleasant remembrances in a minister's experience that cheer along the way, and gladden the hearts of those who are able to appreciate the kindness of others. Kind words and Christian actions are long remembered by those who are thus favored, even though little or nothing is said about them. And what is best of all, they are ever remembered by the Judge of all, who has promised to reward and bless those who have given a cup of cold water to one of his disciples, because he is a representative of the "Lord's Christ." Those who do all they can for the comfort and the assistance of the servant of Christ and those dependent upon him will evidently reap a rich reward. There are many of these worthy souls in the Des Moines District, as well as in other fields of labor. I remember the kindness of Bro. and Sr. W. C. Nirk, of Rhodes, Iowa, and other Saints of that town. At Clear Creek the kindness of Bro. and Sr. James Veach and family was enjoyed. Even "Old Dan" came in for his share. The kindness of Bro. Charles Nirk and family, and Bro. and Sr. Hampton was enjoyed and is appreciated, as well as the kindness of others in that vicinity. May their usefulness increase.

A fine Thanksgiving dinner was furnished the writer at the home of Bro. and Sr. Orman Salisbury, where I was furnished a fine resting place and the kindness of others in the city of Des Moines is remembered with gratitude, even though their names are not mentioned. I was called upon to preach in the city Thanksgiving evening and the evening following, and enjoyed the privilege very much.

Later I was royally entertained by Bro. Henry Casting and wife, Bro. John Park and family, Bro. James E. Laughlin and family, at Runnells, Iowa, where I labored in the town for two weeks, and enjoyed my work there, even if I did not succeed in "turning the world upside down."

At Perry I found a pleasant home with Bro. William Doss and family, and enjoyed the hospitality of Bro. and Sr.

Charles Martin and others. The zeal of Sister Martin is indeed commendable; and there are a number of other good workers in the same town, but they stand much in need of a good church building in this town.

At Colo, Iowa, I found a little band of noble, self-sacrificing Saints who are much interested in the good work of the church, and did what they could to make the meetings a success. When Bro. J. W. Peterson and the writer were holding meetings in the Center Schoolhouse, of Sherman Township, Story County, Iowa, four miles north and one mile east of Colo, a carriage load of these good Saints came out nearly every night to help us in our work, and their presence did us much good, and helped the good work along. This is a new opening, and the attendance of nonmembers was excellent. Brother Peterson remained with me at this place for about six days, and then returned to Des Moines to assist in meetings there, and I continued the meetings there and at Colo some fifteen days longer.

I next took up work at Boone in connection with Bro. Clement Malcor, who seems to be in charge of the work there. For a while I made my stopping place with this brother and family, and could but admire the kindness of his excellent wife to her aged invalid parents, Bro. and Sr. Evans. Surely she is laying up treasures in heaven for herself, by her loyalty and goodness to her parents. May the Lord remember, reward, and bless.

The last few days of my stay at Boone were at the home of Bro. and Sr. William McBirnie, who made my stay with them very pleasant indeed; and I enjoyed the hospitality of Bro. Henry Pratt and family, and Bro. Charles Bacus and family, where I had the pleasure of uniting in marriage Mr. A. A. Miller and Sr. Maybel Bacus.

I am now laboring at Fraser, Iowa, and making my home with Bro. and Sr. James Wallace Deal, who are now members in the church, having been baptized into Christ since the reunion that was held here last August.

Perhaps I should have stated in the proper place, that while laboring north of Colo, Bro. J. W. Peterson and the writer made our home with Bro. and Sr. H. H. Matingly, who made our stay with them pleasant, and did what they could to assist in the work.

It is pleasant indeed when the children of God are agreed, and can labor together unitedly for their own development, the salvation of souls, for the spread of the truth, and to the honor and glory of God. Why should little matters interfere with that true fellowship that should characterize the children of the covenant, when the Lord has spoken so encouragingly to his people about such matters, as follows: "And now I say unto mine elders, apostles and high priests of my church, continue ye in the ministry unto which you have been called; and if ye can not fully agree on all the points of my law, be patient and not contentious; so far as you can agree work together without heat, confusion, or malice. Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me. Yea, verily, thus saith the Lord, unto the elders of the church; continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end."—Doctrine and Covenants 122: 16, 17.

The letters of Brn. Gomer T. Griffiths and F. G. Pitt have been very interesting, so far as I have been permitted to read them. Sometimes I am where they do not take the church papers. While those elders are at Jerusalem, it might be interesting to many to have a writeup about the various pools that we read about in the Bible, that are located in Jerusalem

and vicinity, if they have not done so already. Ever since I have been doing ministerial work I have met with an objection against the three thousand who were added on the Day of Pentecost having been immersed, because, as it is stated, there was no place suitable for such purpose. The fact that our missionaries in the Holy Land spend two days in order to go to the River Jordan to baptize a few who desire to unite with our church, seems to give strength to the objection. If they have already written on this point, and that fact has escaped my notice, they will please excuse the writer for thus referring to this subject.

I am interested in the Lord's work, feeling sure that it brings light and hope, peace and joy, and much good to those who believe and obey the gospel, both in this life, and in that higher and grander condition of life that is promised to every true disciple of Christ when his work in this sphere is finished. But love is unselfish, and inspires those who have been warned to warn their neighbors. Those who have been rescued can not be at ease unless they are making a reasonable effort to save others, according to the provisions of the law of Christ. Obedience and faith, humility and goodness, brings to those who thus do the will of God his Holy Spirit. The Spirit is the greatest educator in the world, and should be earnestly sought by every child of God.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3: 2, 3.

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

Jots by the Wayside.

Through mud and rain, over wooded hills and marshy vales, transported on mountain stage, on horseback and rail, we have just returned from a five-week trip and a partial circle around the Southwestern Oregon District. We have not yet ascertained where the boundary lines are, or how many counties comprise the district, nor do we know whether or not it is ascertainable. We are sure, however, that a large portion of the district has been sadly neglected by our elders, who have followed only a few cowpaths between the old branches near the coast.

In our travels, seeking the "lost sheep," we have journeyed in Coos, Curry, Josephine, Douglass, and Jackson counties, preaching in new places and encouraging the scattered ones. Two old-time Saints are worthy of mention, T. T. Allen formerly of western Iowa, located now at Bandon, who with his amiable wife are spending their declining years on the ocean's shore, within hearing of the mystic music of the mighty waves. Brother Allen was a schoolboy with ye "Jots Man," our first school near "Hilly Garners." Many of your western Iowa readers will remember Brother Allen and doubtless will be glad to know he is sound in the faith of the Reorganized Church. The other is Sr. Mary Griffiths, of Gold Hill, Jackson County, Oregon, who in the early fifties followed the enticing, illusive rainbow hues of the Brighamite fraud, tramping nearly all the way from the Missouri River to Salt Lake City, only to be sorely disappointed and nearly heart-broken, from which her husband never fully recovered, dying many years ago, poisoned and embittered against all religions, bringing more or less a withering blight upon his numerous family. If there is no hell, there should be a good sized one made for those who knowingly, wittingly, and willfully lead innocent souls into such delusive oblivion. Yet with faltering steps and tear-dimmed eyes they were still more blinded by the poetic musings of Clayton, Phelps, and Eliza R. in such

as "Redeemer of Israel," "Come, come, ye Saints," and "I have a mother in heaven." All such revamped Brighamized hymns should be stricken from our books. [The last named is not in our collection.—EDITORS.]

Our aged Sister Griffiths is strong in the faith of the Reorganization, and pays her tithes every year, to the last penny. May the Lord bless her for the integrity of her soul, and bring some of her lovable children into the fold ere she passes. There are many other old-time Saints in the district, the products of the labors of Elders J. C. Clapp, Chase, Holt, Griffiths, Harris, Luff, Condit, Crumley, and others. The Brethren Giles, Kinnecut, Daggert, and Conover, of Myrtle Point; Culver, of Camas Valley; Boyd, Corson, Hunt, and Tucker of Bandon; Buell, of Roseburg; Smith, Mast, Minard, May of Gravelford, are among the pioneer Saints of the district.

At Ashland, in the Rogue River Valley, we find Sister Shaver, formerly of Wisconsin, mother-in-law to Peter Muceus, missionary to far off Norway, and Ben Longsdorff, of Cameron, Missouri. Her husband is an old-time enemy to the church, yet he received us gladly and kindly and seemed to be "tickled" to see anything that had been in Wisconsin. Sister Shaver is the only Saint in Ashland. Many of those isolated ones are almost overjoyed to see an elder. It is the oasis in the desert to them. At Phoenix we find Bro. C. A. Walruff, who is manfully battling against odds and adversity, yet firm in the faith and willing to assist. We baptized his two oldest sons. We left others interested. Our Brother Walruff will continue the lessons and will look after their baptism in due time.

From here we drop down to Medford, the queen city of the valley, and much the best part of Oregon that we have seen. Jackson County lies largely in this valley, which has an area of three thousand square miles, as large as the States of Delaware and Rhode Island combined. The average altitude is fifteen hundred feet. The south boundary is the California line, bordered on the east and south by the Siskiyou Mountains, on the west and north by the Cascade range. The snow-capped sentinels that overlook the sun-kissed valley, the beautiful range with its multi-colored, forest clad hills are in striking contrast indeed. Through a notch in the mountain range, apparently sawed by a Master hand, the wild, turbulent, foaming waters go plunging through to the sea.

Medford is the metropolis of the valley, a new, bustling, thriving city of nearly ten thousand souls. Here we met Bro. E. C. Aylor, brother in the flesh to our irrepressible William M. Aylor, the Texas missionary. We baptized Sister Aylor and ordained E. C., by direction of the Spirit to the office of priest, and feel assured that if faithful he will be favorably heard from in years to come.

In Camas Valley we preached the funeral of Peter Martindale, a relative of our Brother Culver. A large concourse of people gathered to pay due respect to their departed neighbor. We had fine liberty in presenting the hopes of the resurrection to Saint and sinner. Aunt Nancy Martindale, the mother of the deceased, was a Fitzhugh, and her mother was the first white child born in Independence, Missouri, and was a grandchild to the Dickeys. The Fitzhughs figured largely in the Mormon war of 1833 to 1838. And so it is the children are saying, "Surely our fathers inherited lies."

And now after a trip of over five hundred miles, we are back to Myrtle Point awaiting the meeting of our conference, which will be on the 11th of February. Our year's work has not been satisfactory to us, and may not have been to any others. We have baptized only nine during the year, opened up several new places, and otherwise assisted as best we could under the circumstances. Doubtless others who may follow will profit from our labors. It is said, "Grief can take care of

itself, but to get full value of a joy, one must divide it with others." We are willing to divide. If water hath any virtue in the gospel economy we feel assured we are fully absolved, and we wish some others we know of to take the field. Would be happy if I could select.

However, as a whole we like this mission. Many warm-hearted Saints and a few who are not so warm. But we shall not lay a straw in their way to get warmer. The one all important subject in this western world is money getting. It is the theme of every crowd where the bridle is off, the biggest thing in the country, and the man that does not enter in is in a hopeless minority. The moneyed tenderfoot is watched with the tenderest care. We should be grateful for fools; without them many could not exist.

We shall soon turn our steps toward the Zion land, the home of the blessed and good. We hope to live right, and be so good that even our undertaker will feel sorry when we die.

Jots.

Extracts from Letters.

Sr. Fannie M. Hendrickson, of Badger, Idaho, writes: "I live in the Teton Branch, near the great Teton peaks, surrounded by Brighamites. Bro. A. J. Layland, during the month of January, held some very good meetings. Sorry they don't come oftener. I ask the Prayer Union and Saints to pray for my dear daughter, who has been sick for seven years and has not been able to do any work. I had asthma for sixteen years, but through the blessings of our Father and his Son Jesus Christ I am now well, and I am thankful."

Bro. Andre M. Fisher, of Loyd, Wisconsin, writes: "I am getting lonesome. When I lived in a branch I thought it would not be hard to live a Christian life out in the world, but I found out differently when I got out in it. We moved here over a year ago, and I have not been to our church in all the time. Brothers and sisters, I miss you! I am only a young man, but I need your prayers. The Devil is trying hard to lead me astray, but I hope that in the near future I can get away from here and back to some branch. Back through the fiery trial to the true and living gospel; so that when the end comes our Master will say, Well done, thou good and faithful servant, enter into the joys of my kingdom, is my prayer."

News From Missions

Clinton, Missouri.

This is a large district and the laborers are few. While we have not turned the world upside down, we are making some progress.

On the 11th and 12th, at Eldorado Springs, we held another one of our peaceful, spiritual conferences. Brn. Hale W. Smith and R. O. Self did the preaching. Sunday afternoon in testimony meeting we had the gift of tongues and interpretation, in which were words of warning and encouragement, with the declaration that God's wrath would soon be visited upon the nations of the earth, and that the times of the Gentiles were about full.

I have labored mostly among the branches, trying to urge the Saints to a pure, consecrated life to the service of the Master, and I believe that a goodly number are moving up higher. Some others are indifferent, and others need correction.

Elder W. S. Macrae, in the early part of the fall held a successful meeting at Lewis, a new opening. Two were baptized. Recently he held a series of meetings near Butler. A number of years ago there was a branch in that locality, but it was disorganized before I came to this field, ten years

ago. Five were baptized there, and others are believing. Brother Macrae is now engaged in an effort at Rich Hill, and I hear he is having quite an interesting meeting.

I recently visited Fort Scott and Mapleton, Kansas, where Bro. Lee Quick and family reside. The lives of this family in that locality have favorably impressed their neighbors with the angel's message. Nine or ten have been baptized in the past year; others will obey ere long; and the prospect is favorable for the organization of a branch in the near future.

While I was at Mapleton three or four elders of the Brighamite church put in an appearance at Fort Scott. They came to the Saints' hall two or three times. They had some talk with our elders and they were told when Brother Moler would be there and were kindly invited to attend our meeting. Said they would do so if they could. When I came our people waited on the elders and informed them that I was there, but they did not come. I sent them a special invitation to come, and that they were welcome to the use of our hall, and that we were anxious to have them come and tell the people what they believe and why they believe it, then we would set forth our claims. They replied, "We don't want to debate." We told them that we were not asking them to debate, nor challenging them; but, as many of the people of Fort Scott claimed that we were the same, we desired them to set forth their claims. They did not come. I suppose, Ephraim-like, they are "joined to their idols."

We wish we could have more laborers in this field who would push out into new fields. There are some counties in this district which have never had the gospel preached at all, or at most but a very few times. There might be some sheep there.

May the good old HERALD speed on with the message of life and peace. My hope and my all is in this the gathering dispensation. The Lord has been good to me and the gospel has made me all that I am. The angel's message came to me twenty-nine years ago, and it filled my soul with gladness. Ever hoping and working for the triumph of the gospel, I think I am safe in saying that I am in the faith, trusting and waiting.

JAMES MOLER.

Home address: Holden, Missouri, lock box 435.

Washington.

I left home June 6 for my field and arrived at Spokane in time for district conference, at which time the church at that place was dedicated by T. W. Chatburn. The good Spirit was enjoyed by all.

After conference, the writer, in company with Patriarch E. Keeler, left for Hood River, Oregon. On our way we stopped at Frecwater, Oregon, and baptized a brother. Arrived at Hood River in time for conference, and I must say this was one of the best I ever attended.

After conference was over, Bro. M. H. Cook and the writer remained and conducted tent meetings for two or three weeks. The results were, ten were baptized. From there we moved the tent to Vancouver, Washington, and labored for about three weeks. One young man was baptized by Brother Cook. We moved the tent from there to Lebanon, Oregon, but we were handicapped there by a union meeting of the popular churches. However, one was baptized at that point, and I believe good can be accomplished there yet. Our worthy Bro. M. H. Cook's home is there.

From there we moved the tent to Estacada, Oregon, where eleven honest souls came into the kingdom. Twenty-four in all came into the church during tent season, which closed at Estacada. We felt we had done some good.

After that, the writer held a week's meetings in Portland, and baptized three young people. Since leaving home, June 6,

he has led fifteen into the water. Left Portland some time in November for Centralia, Washington, and held a week's meetings. I found some lively Saints there, and I must say I enjoyed myself, the good Spirit being present throughout our services. Brethren Johnson, Thorburn, and others have done some excellent work there, and I believe there is a fine prospect.

After leaving Centralia I labored in and near Ellensburg, Washington, in what is known as the Kittitas Valley. Had a hard time to get a hearing in these parts on account of prejudice. But there is a good, faithful little branch of the church in Ellensburg. With the help of the brethren I am confident we have done lots of good. One of the best openings we ever made was in a little town by the name of Kittitas, three years old.

A Baptist minister made a big fight against us, to get the people to stay away. We had secured the use of the church and had spoken a few nights to a good audience, but one day in Ellensburg the preacher beckoned me to come over where he and one of his good sisters were in conversation about my meetings. He asked me if I preached that baptism was a saving ordinance and I told him I did. "Well," said he, "I don't believe that." I told him Jesus Christ taught it. "Well, I don't believe it," said he. I told him I was not preaching Baptist doctrine but the doctrine of Christ. He told me if I was, he would run me out. I left his church and went to the schoolhouse because he refused to preach there any longer if they let me continue. We removed much prejudice and made many friends to the cause. I believe baptisms would result if the work were followed up. I hope the brethren who are sent to this field will not forget this opening. It is a good place for a gospel tent next summer, the early part of the season, say about June.

I expect to return home soon. I have been wonderfully blessed in my efforts this conference year.

Your brother in Christ,

N. V. SHELDON.

CAMERON, MISSOURI, 513 West Third Street.

Northeastern Missouri.

We closed a very profitable conference here February 12, one of the edifying kind. Bro. J. F. Curtis, of the Twelve, was present; also Bro. E. L. Henson, our minister in charge. After conference Brethren Curtis, Henson, and Richards went to Lagonda to organize a branch with twenty-six members. I am to remain at Bevier and conduct a series of meetings, and am having a large attendance.

Lagonda is the place the writer, in company with Bro. E. L. Henson, visited last December and held a three weeks' meeting. We had a large attendance in the new Menifee Schoolhouse. Some had recently been baptized by Brethren Henson and Richards, causing quite a stir among our Campbellite friends. When a lady asked us for baptism, and it was announced for the next Sunday, the phones got busy from New Cambria all over the country. What a dilemma they were in; not a man among them was thought able to meet the emergency, so they sent and bought a lot of books, the product of a certain Rev. Samuel W. Traum, of Richmond, Indiana. Its title was, Mormonism Against Itself. These were circulated in the neighborhood, causing some comment. A copy came into our hands, so we gave it a look over, and placed a notice on the blackboard that we would give a review of Mr. Traum's book on the following Thursday evening. Our attendance increased nightly. Brother Henson and myself enjoyed good liberty telling the gospel of the angel's message. When Thursday came the house was crowded. Extra seats were provided, a large crowd stand-

ing. Bro. E. L. Henson had charge of the services and the writer made the review. Two Campbellite preachers came into the stand, Reverends Ramsey and Yocum; another, Reverend Shoemaker, sitting in front seat; also a Reverend Green being present. Under these auspices the review began.

This book, in my opinion, is the silliest production I ever saw. He quotes the testimony of the three witnesses to the Book of Mormon, and leaves out eleven words, adds eight, changes others, and then calls them hypocrites and deceivers. In the testimony of the eight witnesses he loses six words and then gets very merry at the man of straw he erects. In his mad zeal to cast a reflection on the Book of Mormon, he proves to his satisfaction that there was a nation of people here on the American continent, over four thousand years before Christ. We remarked that this places them here before Adam was created. Also he quotes from Doctrine and Covenants 9: 3, leaves out six words and then tries to be sarcastic. He simply mutilates Tullidge's book in quoting from it.

At the close of the review, we stated that Joseph Smith in 1830 announced to the world that Jesus Christ would come again to the earth in person just as he went away. All the leading churches at that time cried out unitedly that this was a heresy. Also, he announced to the world that hell was a pit or prison; or, if you please, a condition. Then all the leading churches cried out, That is a damnable heresy. We asked, Was it not passing strange that all those churches are now teaching as true doctrine what they then branded as damnable heresies. At that Brother Green arose and asked if he would be disturbing religious services by making a statement. He was told to proceed. He then demanded an apology of me from the fact that the church he represented did not now nor at any other time ever teach that old doctrine that hell was a literal fire, and requested me to retract my statements about all the churches so teaching. I told him I had no reference whatever to the church he was representing, for I had said "all the leading churches," and I had no reference to that to which he belonged; that was liable to teach anything, so he need not get worried. He became embarrassed, but his wife could not persuade him to sit down. Then he said, "Will you explain to this people the forty-sixth verse of the eighteenth chapter of Matthew, in harmony with Joe Smith and his doctrine." I told him I would gladly do so, but that there was only thirty-five verses in that chapter. The audience applauded. After we had called them to order an old gentleman arose and said, "Brother Green, you may preach all right over in your neck of the woods, but you had better let that feller alone."

He was not satisfied, so he asked me if I would explain the twenty-fifth chapter of Matthew, about the sheep and goats. I told him I would. I quoted the statement and set up a book to represent the "sheep," another book to represent the "goats," and another to represent the "brethren." Called the attention of all to the fact that Jesus does not commend the sheep because they believed in God or had faith in Christ, or had obeyed the gospel, but rather because they had done good works. They had fed the hungry, clothed the naked, visited the sick, etc. These same things the goats had failed to do, and were punished. There were at least three classes in this judgment scene. This seemed to satisfy the people.

In a moment the Reverend Ramsey asked the privilege of a question. It was granted. He asked: "Do you believe, sir, that Peter laid hands on the household of Cornelius?"

I answered, "Yes, sir; I presume he did."

"You presume so?"

"Yes, sir; don't you think so?"

"No, sir; I don't."

"Very well, then, I will explain why I presume so. From the fact that when Peter went to Samaria (Acts 8) he laid

his hands on the people there and they received the Holy Spirit. He came over to the house of Cornelius and they received the Holy Ghost just like the people of Samaria, and I presume he taught and practiced the same in both places. Now, sir; will you please arise and tell the people why you don't presume that Peter laid his hands on the household of Cornelius?"

"No, sir; I don't want to discuss any question."

Then Reverend Yocum said he would like to ask a question: "Do you believe Joseph Smith to be a prophet of God, sir?" We answered that we did.

He then asked, "Will you defend him as such?"

"Yes, sir; providing you will deny."

"No, sir; but I will get a man to do so."

We advised him to wait until the other man came. He might not like the question or the answer. It was not a good idea for one man to take in theological washing for others. Thus we closed the evening effort.

After a short while, I received a letter written by Mr. S. W. Traum, the author of the book, asking for the facts in the matter of the review. So I sent him a short sketch of the line followed by me. He wrote me again and admitted that most of my criticisms were just and asked me to take the book, chapter by chapter, and review it for him, hinting at a prospective debate some time in the future. I replied that I was not interested enough neither had I the time and disposition to provide him with a cheap review from my standpoint, and that I was reminded of one of old who said, "Oh, that mine enemy had written a book."

There is and has been considerable sickness in this field during the fall and winter, and the writer has not escaped. Now that the rains have begun to fall and refresh everything we hope it will all pass by. We trust that the coming conference year will be a successful one. We feel like doing all we can for this work, which we all love so much.

W. H. KELLEY, of Independence.

BEVIER, MISSOURI, February 16, 1911.

[We have in hand an exhaustive review of Mr. Traum's book, *Mormonism Against Itself*, by Elder S. W. L. Scott, which we will present our readers at an early date.—EDITORS.]

Ohio.

Having been appointed to the Ohio District I began my labors in Middletown in May. Continued my services there until the reunion at New Philadelphia in August. No doubt you have already learned through the papers what a grand time was had. Many spiritual manifestations. A time of education to all.

I was transferred from the Ohio District to the Kirtland District for a while, laboring in the city of Cleveland, speaking in park, in cottage, on street, and in the church. Was handicapped a part of the time; for city work is very difficult, at times. I did some tract distributing and house to house visiting during the year, which of course is very necessary. I found Saints in both Middletown and Cleveland who were proficient and willing workers. I also found some sound asleep, or dead; difficult to discern which. Would that some Saints could be more united, knowing what we have to meet from without.

I was transferred back to the Ohio District and the first of the year I began some meetings at Wellston. I spoke a number of evenings in a cottage; some interest shown there. While in Wellston I attended a Sunday morning preaching service at the United Brethren church. The pastor treated me royally. He invited me upon the platform with him, and by his request I offered the opening prayer. Well, I believe

a few people here and there by close inspection are learning that we are not armed with horns.

I soon heard of some few Saints residing at Glenroy, so I went over for a call. They informed me that there was a Baptist church building there, they would try to procure. They succeeded in doing so, although our people had always failed before. The Methodists were holding forth in the same town, but we gained a full house in a few evenings. Prejudice removed, interest gained. The pastor's appointment was sandwiched in our meetings. He was loyal, on the spot. I was not recognized by him till he took his text. It was not a new one, however. It read as follows: "When the sons of God came together Satan came also." Here is one of his comments: "I'll tell you, brethren, Satan sometimes appears behind the pulpit. He is at your threshold now. He is bold and hard to get rid of. You can only do it by falling upon your knees in humble prayer," etc. One of his prominent members told me she was satisfied he was mad when he preached that sermon. Of course I was accused of being a stirrer up of strife by setting forth a new doctrine.

From Glenroy I went to Davisville and occupied a church of our own. I spoke one evening but had contracted a cold which settled on my lungs and I saw unless God came to my rescue in some way I should not be able to continue. Bro. O. B. Thomas, who was on his way to an appointment, stopped off the same day. I was glad to see him, as I had never met him, and because I desired to be administered to and wanted him to fill my appointment a few evenings. He remained and spoke three evenings, after which he went on to his appointment and I continued the meetings.

As soon as our meetings were well advertised, the house did not hold the people. 6.30 p. m. would find the seats filled and the last few evenings the aisle was crowded till I had to push my way through to the pulpit; many were turned away, I learned.

Never in my life was I blessed as well in delivering the angel's message as I was at this place. One evening I spoke one hour and forty-five minutes with the best of order and attention I ever had. Only one left the house and he was a preacher. When I began to speak he began to nod assent; but soon he reversed the lever and his head took a different movement, from a nod to a shake. My usual time is about fifty minutes, but this was a special subject, and I had a special blessing in delivering it. I think any speaker with one eye can surely see when his auditors are becoming restless and wearied, and ought to know enough to quit before he wearies them out completely.

I baptized seven, all adults, and five of them were heads of families. Many more seemed deeply interested. The people seem to be starving for the gospel. Oh, that some Saints would arise from lethargy and comply with the financial law, so that many more laborers might be sent out, for the fields are surely white, ready to harvest.

Hopefully,

O. R. MILLER.

KNOBNOSTER, MISSOURI, after March 1.

From Cuba has come the suggestion that a translation of Edison: His Life and Inventions would reach in a beneficial way the Spanish-reading youth. The suggestion was made to the Harpers by a citizen of Havana who says that already American educational and scientific books are becoming known, through translations, to the present school-going generation. He adds that these books are eagerly read and suggests that the wonderful rise and achievements of Edison would fire the young Cuban mind with ambition.

News From Branches.

Coalville, Iowa.

It is with pleasure I once more inform you of our procedure in central Iowa. I feel with many others to rejoice in this glorious gospel, for it is certainly a grand work to be in. We are trying to hold up the cause of Christ in this part as best we can; and, I presume, like all other branches, we find opposition in and out of the church. We are not discouraged, but hope to continue to the end.

We have a fine Sunday school. Bro. Samuel Dixon is president and is the right man for the place. He is alive in the work. Without life in Sunday school, branch, or any kind of work, little good is done. A good many outside people attend our school and manifest more interest than some of our members; in fact, they know more about the church and can make a better defense against opposition to the truth. We hope the time is not far away when they will be one with us. I believe they will be good Saints. We have the Religio here, but not as much interest as we would like to see, but in the future we hope to see attention given to this great auxiliary. It is a fine place to build up the local talent and to prepare them for great usefulness in the church. We are glad to note that the local preachers are developing and responding to the wants of the people and helping to educate them to the gospel. May the Lord bless us all and help us to see eye to eye.

JOHN JORDISON.

Independence, Missouri.

The preachers who have occupied the stand since January 1, are Bishop R. Bullard, J. A. Dowker, W. H. Garrett, M. H. Bond, E. L. Kelley, A. H. Parsons, R. May, John Kaler, G. E. Harrington, and J. F. Curtis. Six little darlings have been blessed, and three adults baptized.

Several of the brethren and sisters have lately been called away by the oft-welcomed reaper,—Ella E. Smith and Elbert E. Willis, who were well along in years; Eldon G. Moore, a promising youth of sixteen; Joseph L. Esslin, a member of Mount Zion Sunday school; and Georgia A. Post,—all in the faith of the restored gospel. There have been two ordinations: Bro. Lester Brackenbury, teacher, was ordained a priest, and G. C. Connelly an elder.

The prayer and preaching meetings, also those of the Sunday school and Religio, not excepting those of the helpful societies and clubs have been well attended, until quite recently. First a rainy, and then a very cold, snowy season set in, keeping at home many of the children and aged ones.

February 1 was a beautiful day, and our beloved Brother Joseph, accompanied by Brother Dexter, made a call or two on Saints and friends at the west end of town, making the very best of a short interim of comparative freedom from pain and intense suffering.

On the first Sunday morning of February, after the usual organ offertory and opening hymn and prayer by Brother Bond, Elder Joseph Luff began the preaching service by stating the exact time of day, 11.26. Then the doctor read his favorite text, Ecclesiastes 10:1 (the one in reference to the "apothecary's ointment"), and, of course, filled a good long hour, discoursing on the necessity of leading a pure life, shunning all its follies, and putting the whole soul's affections on an untiring career in the service of God, consecrated life.

On February 12, a large congregation, including Brother Joseph, enjoyed a grand organ offertory by our gifted brother, R. G. Smith, accompanied by Brother Hoxie, jr., of Boston, on the violin, and also an excellent discourse delivered by Elder L. E. Hills on the subject of the "two priesthoods." The ser-

mon showed deep research, and at the close the speaker's testimony concerning the divinity of the work was grand and inspiring.

At the evening service Bro. M. H. Bond introduced Bro. Clarence G. Clark very cordially, as one with whom he had labored in Chicago. This young preacher, modest, unassuming, with speech unemphasized by needless gestures, and with subdued voice, pursued his theme, "The Savior's conversation with Nicodemus," as recorded in John, third chapter. As we listened, we could but think how widely different was the Savior's mild instruction, "Verily, verily, I say unto thee, except a man be born again he can not see the kingdom of God," from the dramatic pleadings and the noisy scene we had witnessed lately at a revival where "two hundred and seventy-five had been converted." As the poet pertinently inquires, so we say:

"Have you ever thought, my friend,
As daily you toil and plod
In the noisy paths of man,
How still are the ways of God."

FEBRUARY 22, 1911.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

NORTHEASTERN ILLINOIS.—District conference met at First Chicago Branch, January 21, 1911. Elders F. M. Cooper and J. A. Tanner were chosen to preside over conference. Statistical reports were read from the following branches: West Pullman, last report 30, present number 27; First Chicago, last report 164, present number 163; Dekalb, last report 56, present number 54; Mission, last report 121, present number 119; Sandwich, last report 81, present number 83; Wilmington, last report 66, present number 70; Central Chicago, last report 138, present number 139; Unity, last report 29, present 28; Plano, last 162, present 167. Bishop's agent reported: Balance and receipts \$1,629.10; expenses \$879.95; balance due church \$749.15. Auditing committee reported account correct. District treasurer reported: Balance on hand last report \$2.66; paid for postage, 38 cents; balance on hand \$2.28. Bro. J. Midgorden tendered his resignation as assistant district president and Bishop's agent. By motion they were accepted. A vote of thanks was given Brother Midgorden for the efficient manner in which he has performed his work, both as assistant district president and Bishop's agent. Bro. James F. Kier was recommended to Bishop Kelley as his agent for this district. Brother Cooper made a plea for a better system for branch officials to report. Elders J. A. Tanner, L. O. Wildermuth, and C. H. Burr were appointed to investigate this matter, with a view to the preparation of such blanks as may meet the demands of the work. Elder L. O. Wildermuth was elected vice-president of the district. Bro. J. A. Tanner, Bro. and Sr. F. M. Cooper, and thirty-five others were appointed delegates to General Conference. Adjourned to meet with the Mission Branch, June 10 and 11, 1911. W. E. Williamson, secretary.

DES MOINES.—District conference met at Runnells, Iowa, February 4 and 5, 1911. Bro. O. Salisbury, district president, presiding. Branch statistical reports were read as follows: Des Moines 371, gain 25; Des Moines Valley 119, no change; Fraser 31, gain 3; Rhodes 65, gain 2. Ministerial reports were read from the following: Elders Joseph Knox, O. Salisbury, C. B. Brown, Fred Wells, J. F. Laughlin, E. O. Clark, Henry Pratt; Patriarch C. E. Butterworth; High Priest W. C. Nirk; Seventy: J. F. Mintun, W. Christy, J. W. Peterson; Priests Henry Castings, W. T. Maitland, Frank Walters, F. D. Robertson; Teacher J. Daugherty. Bishop's agent reported the following for the year 1910: On hand last report, \$66.08; receipts, \$1,312.76; total, \$1,378.84. Disbursements, \$1,068.27; balance on hand, \$310.57. The following resolution was passed: "Whereas, the Lord has given a command to the 'men of God who bear the vessels of the Lord' to 'avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example,' and in agreement with that re-

quired by this command, be it hereby Resolved, That we, as a district, will not consent to the ordination of any man to any office in the church who is addicted to the use of tobacco, or strong drink in any form; and, be it further Resolved, That the attention of those who have been ordained and continue the use of tobacco or strong drink in any form be called to the command above referred to (see Doctrine and Covenants 119: 3,) and to General Conference resolution No. 217, which reads: 'that this body declare that the use of tobacco is expensive, injurious and filthy, and that it should be discouraged by the ministry.'" E. O. Clark, district secretary, 2500 Logan avenue, Des Moines, Iowa.

LITTLE SIOUX.—District conference met at Moorhead, Iowa, February 4 and 5. Sessions in charge of district president, Sidney Pitt, sr., and his assistant, Joseph W. Lane. They were assisted by missionaries J. W. Wight and W. A. Smith. President Pitt reported an upward trend all over the district. The majority of the branches were not only able to help themselves, but able and willing to supply ministers to occupy in the surrounding places. Found local labor by branch officers insufficient in all the branches, and urged compliance with the law in this respect. Reports of the spiritual conditions in all the branches corroborated the statements of the district president. Statistical reports from the twelve branches of the district gave the following summary: Number belonging at last report 1,917; present number 1,940, a gain of 19 by baptism, and 11 by letter, and a loss of 1 by letter and 6 by death; a net gain of 23. Membership included 1 patriarch, 1 high counselor, 4 high priests, 3 seventy, 41 elders, 33 priests, 32 teachers, and 20 deacons. Ministerial reports were received from 33 of the local priesthood, showing much labor in a general way, not specifically mentioned, as well as 433 sermons preached, 436 times presided, 10 priesthood meetings attended, 48 official visits made, 1,103 other services attended, 22 baptisms, 12 confirmations, 16 children blessed, 2 marriages solemnized, and 245 sick administered to. A. M. Fyrando, Bishop's agent, reported: On hand October 1, 1910, \$110.43. Received from tithes and offerings from Oct. 1 to Feb. 1, \$1,492.82. Total cash \$1,603.25. Paid elders' families and aid to poor, \$478.30; remitted to Bishop Kelley, \$1,000; total \$1,478.30; balance on hand, \$124.95. He also made annual report showing: Amount due church December 31, 1909, \$103.01; received from tithes and offerings to December 31, 1910, \$3,581.55; total cash, \$3,684.56; paid to elders' families and the poor, \$1,269.50; remitted to Bishop Kelley, \$2,375; total \$3,644.50; leaving a balance due church December 31, 1910, \$40.06. This report and the books of the Bishop's agent were examined and found in harmony. J. R. Fry reported a lot in Missouri Valley had been purchased on which to build a church building. The lot cost \$850. Of this amount \$109 remained to be paid, for which a six month's note had been given. Outside aid had been received to amount of \$69 since last conference. Moorhead had contributed \$21, Mondamin \$8, Little Sioux \$5, and the balance collected in various other branches by the committee at large. The district clerk had furnished a list of the priesthood membership of the church to the general church authorities, as ordered by the conference, with a view to having them organized into quorums. Woodbine invited the next conference to meet there, and Sioux City also asked for it. The vote resulted: Sioux City 47 votes, Woodbine 19 votes. The date was fixed for June 3 and 4. Delegates to number of 77 were elected to represent the district at the General Conference. Instructed in case of division to cast majority and minority vote. The local ministry were instructed to make their reports to the president of their respective branches, who in turn would report to the district president, instead of reporting direct to the district conference as heretofore. It was moved by J. W. Wight, and seconded by W. W. Baker: "Resolved, That as a district we look with favor upon the project of uniting western Iowa and eastern Nebraska in holding an annual reunion, centrally located in the above described territory." On motion of J. C. Crabb, seconded by R. O. Mann, action on this resolution was deferred until next district conference by a vote of 64 in favor to 5 against. The speakers of the conference were J. C. Crabb, J. W. Wight, and W. A. Smith. James D. Stuart, clerk.

MASSACHUSETTS.—District conference met with the Boston Branch at Somerville, Massachusetts, February 4 and 5, 1911, under the guiding hand of missionary in charge, U. W. Greene, and district president, M. C. Fisher. The credential committee reported certificates in from eight branches, entitled to delegates, 143; number appointed, 123. Ministerial reports

were read from C. H. Coombs, C. H. Rich, G. H. A. Gates, J. E. Rogerson, J. C. Hoxie, I. B. Ames, John Gilbert, A. N. Hoxie, sr., N. R. Nickerson, W. A. Sinclair, William Bradbury, F. W. Roberts, G. W. Robley. Summary of labors performed by the ministry as reported: Sermons 119; number services attended 435; meetings presided over 102; baptisms 6; confirmations 6; ordinations 3; children blessed 4; administrations 148; families visited 14; courts attended 1; five serve as presidents of branches; one, superintendent of Sunday school; one, Religio president. Statistical reports: Attleboro 57, loss 1; Brockton 34, gain 2; Boston 200, loss 1; Dennisport 65; Fall River 153; Haverhill 31; New Bedford 38; Plymouth 40; Providence 260; no report from Cranston 33; Little Compton 19; disorganized branches: Douglas 13; Pawtucket 6; Plainville 58; scattered 1; total membership for district 1,008. Nineteenth Quorum of Teachers report: Meetings attended 830, meetings presided over 28, assisted 24, sermons 11, official visits 82, literature distributed, 162 pieces, number of teachers in quorum 16; number reporting 18. Recommendations received: Brockton Branch, John C. Hoxie for ordination to office of elder; Boston Branch, Cecil Knowlton teacher; Herbert Eaton, deacon. These were referred to a committee of all the elders of conference. John C. Hoxie's ordination was referred to the mission and district presidency. Cecil Knowlton was ordained a teacher under the hands of C. H. Rich and M. C. Fisher. Herbert Eaton was ordained a deacon by M. C. Fisher and C. H. Rich. Herbert Ingersoll was ordained a priest by U. W. Greene and M. C. Fisher. Treasurer reported: Balance on hand last report, \$65.77; income with balance, \$90.67; expenditures, \$28.85; balance on hand, \$61.82. A committee of three, G. H. A. Gates, R. W. Farrell, and A. B. Phillips, were appointed by the chair to draft suitable resolutions on the death of Elder R. B. Howlett, a copy to be sent to the church papers and the family of deceased brother: "Whereas death has again entered the ranks of the priesthood and taken from our midst a beloved brother and faithful servant, Elder Richard B. Howlett, who departed this life December 31, 1910, we desire to pay some fitting tribute to his memory. Be it therefore Resolved, We recognize that by his unselfish devotion to the work of the church, and by his cheerful and obliging manner he endeared himself to the Saints of the district among whom he labored faithfully previous to his decease. We extend our heartfelt sympathy to the bereaved members of his family; but with our sense of loss comes the assurance of his eternal gain in that bright world where the loving Father rewards his own. The motion prevailed that all holding priesthood in the district be ex officio members of our district conferences. Delegates to General Conference: U. W. Greene, M. C. Fisher, Daniel Macgregor, Maggie Macgregor, A. B. Phillips, R. W. Farrell, H. A. Koehler, E. H. Fisher, Sarah M. Fisher, Lucie Sears, S. F. Cushman, Mary O. Lewis, Florence E. Fisher, H. J. Davison, Ora V. Holmes, Albert N. Hoxie, jr., Edward Fox, Eva Glover, Laura Fraser. Motion prevailed that the delegates present cast the full vote of the district, and in case of division that they cast their proportionate part. Bishop's report: On hand last report, \$1,962.51; income with balance, \$5,777.97; expenditures, \$4,670.91; balance on hand, \$1,107.06. The auditors reported: "We have audited the bishop's books and report as follows: Mary R. Chase should be credited with \$10 which did not appear on her account; Mary A. Flagg should be credited with \$3 instead of \$5; N. R. Nickerson was credited with \$5, which should read \$4; Arthur Nickerson was credited with \$14, which should read \$15; and cash that we could not account for \$40.78; A. L. Sanford; Mary O. Lewis." The bishop stated that if any person had paid money whose name had not been called, and they could produce their receipt, he would be pleased to credit them with the amount on his book, that the \$40.78 was for some one to claim. Election of officers resulted as follows: District president, Calvin H. Rich; counselors, Horatio W. Howlett, George H. A. Gates; secretaries W. A. Sinclair, S. E. Sinclair; auditing committee, Harry Kozman, Clara Johnson; treasurer, Fred W. Roberts; historian, W. A. Sinclair; member of library board, H. W. Howlett. Law regarding reporting: Resolved, That it be made obligatory that all officers reporting to the district conference do so on blanks provided by the district, and that the report be itemized, and any report being sent not in accordance with these instructions be not read, though they may be accepted by the conference. There were two baptized and confirmed and one baby blessed. The speakers were U. W. Greene and A. B. Phillips. The conference adjourned to meet at Fall River, October 7 and 8, 1911. W. A. Sinclair, M. D., clerk.

NORTHERN WISCONSIN.—Conference of Northern Wisconsin District met February 4 and 5 with the Frankfort Branch. President W. A. McDowell in chair, Leroy Colbert secretary pro tem. W. A. McDowell gave a synopsis of work accomplished in the past seven months, which was quite encouraging. Reports of secretary, treasurer, and Bishop's agent read and disposed of in usual way. Branch reports as follows: Reed, last report 83, present 89; Frankfort, last report 111, present 111; Fox River, last report 38, present 39; Evergreen, last report 95, present 103. All visiting members were given the right to vote on all questions. Election of officers was as follows: Leroy Colbert, district secretary; O. D. Gano, district treasurer. James Mair and Mrs. Isabelle Richardson were appointed a standing committee to audit the Bishop's agent's books at Chetek, and forward reports to conferences at the proper time. J. O. Dutton, W. P. Robinson, W. A. McDowell, and six others were appointed delegates to General Conference, the number present to cast the full vote and in case of a division, a majority and minority vote. Adjourned to meet at Chetek the last Saturday and Sunday of the reunion of 1911. All meetings were very well attended and J. O. Dutton and W. A. McDowell were the preachers of the angel's message, which was heard by some who never heard the truth in its fullness before. Leroy Colbert, district secretary.

EASTERN OKLAHOMA.—Conference was opened by district president H. R. Harder, February 11, 1911, at 10 a. m. By motion H. R. Harder and Lee Quick were chosen to preside. Branches reporting: Jacksonville for 12 months, number last report 64, present 66; Wilburton 222, present 242; Haileyville last report 51, present 54; Grannis. Elders reporting: H. R. Harder, Lee Quick, E. A. Erwin, A. Z. Rudd, W. W. Peacock, C. E. Goss, P. B. Bussell, V. L. Lum, J. S. White, S. W. Simmons, Everet Reser. Priests: W. O. Brannon, S. M. Plum, J. A. Burdick. Teacher W. T. Peacock. Deacon J. H. Sills. Report of Bishop's agent, A. Z. Rudd: Received \$132; paid out \$132. Doctor Dalby, Everet Reser, Lee Quick, and twenty-eight others were elected delegates to General Conference. In case of division, the delegates present are authorized to cast a majority and minority vote. A reunion was voted for August 4 to 13, 1911. The committee: C. E. Goss, John S. White, V. L. Lum, H. R. Harder, Doctor Dalby, J. H. Butler, A. L. Wooten. Next conference was voted to Fanshawe on June 3 to 5, 1911. Among the ministry who preached for us were E. A. Erwin, S. W. Simmons, and Lee Quick. Elders Quick and Simmons held services over till Thursday night following. D. O. Harder, secretary.

OREGON.—Conference met at Myrtle Point, Oregon, February 11, 1911, T. W. Chatburn and A. A. Baker presiding, Sr. Maude McCracken secretary, D. W. Carpenter chorister. Morning session devoted to short talks, the good Spirit prevailing. At 2 p. m. auditing committee reported Bishop's agent's report correct, with a balance on hand of \$121.06. Election of officers resulted in the selection of T. W. Chatburn, president; William Smith, vice-president; Maude McCracken, secretary; A. Corson, treasurer. The matter of G. A. Hanson referred to the committee reported; they recommended that he be expelled from the church and advertised in church papers. The recommendations were adopted. Reunion committee selected Camas Valley for the next reunion. Approved by conference. Delegates to General Conference, T. W. Chatburn, H. J. Hunt, William Smith, A. A. Baker, Daisy Short, D. W. Carpenter, and F. J. Chatburn. Delegates to cast majority and minority vote. Committee was appointed with power to purchase a tent for the district. Adjourned to meet at the call of district president. Maude McCracken, secretary.

NORTHERN NEBRASKA.—Conference of the Northern Nebraska District met at Omaha, January 21, 1911, at 9 a. m., for prayer meeting, with H. L. Kinningag and J. N. Mann in charge. At 10 a. m. for business; the president of the district was chosen to preside, and he associated J. W. Wight in presiding. The secretary of the district was chosen as secretary of the conference. The Bishop's agent, H. S. Lytle, reported for the year: On hand \$117.95; received \$1,451.87; total \$1,569.82; balance on hand \$188.90. J. W. Wight called attention of the conference to the necessity of organizing territory for the purpose of organizing quorums of the priesthood, and the uniting of reunions, and suggested as such territory the Gallands Grove, Little Sioux, Pottawattamie, and Fremont districts in Iowa, and the Northern and Central districts in Nebraska. The conference passed a resolution looking with favor upon such a move, and a committee was appointed to

work with other committees if such should be appointed by other districts, to effect such organization. The presidency and secretary of the district compose the committee. The following were elected as the officers for the coming year: J. M. Baker, president; M. A. Wetterson, associate president; Anna Hicks, secretary, who was also elected treasurer for the district. Her address is 3019 Pinkney street, Omaha. Walter T. Lowe, J. M. Baker, and nineteen others were elected delegates to General Conference. Place for holding the next conference, Blair, Nebraska. The time was left to the presidency, who selected June 10 and 11, 1911, with prayer meeting at 9 a. m., business at 10 a. m. Conference passed off pleasantly and with good feeling. The preaching was done by J. W. Smith and J. W. Wight. Brother Wight continued meetings with good interest the following week. J. M. Baker, per request of the secretary.

CLINTON.—District conference met with the Eldorado Springs Branch, February 11 and 12, 1911. First session was opened by district president, James Moler, at 9 a. m., a good spiritual prayer and testimony meeting. At 10 a. m. Bro. James Moler, district president, and R. O. Self were chosen to preside; John W. Noyes secretary, and Amos T. Higdon assistant secretary. Hale W. Smith was chosen as chorister, Sr. Mabel Reynolds organist; Roy Budd, John Wood, and Sr. Golda Conkey were appointed credential committee. Awaiting report on credentials, we had some instructive talks by James Moler, R. O. Self, Hale W. Smith, and C. J. Peters. Branch reports were read as follows: Coal Hill, present number 63, gain 1; Walker, present number 18, gain 1; Eldorado Springs, present number 148, loss 1; Veve, present number 92, loss 2; Fort Scott, present number 103, gain 1; Nevada, 103, gain 1; Rich Hill, present number 163, gain 6; Taberville, present number 56, loss 2; Wheatland, present number 79, loss 3; one branch failed to report. District officers reporting were James Moler, president; John W. Noyes, secretary and treasurer; Lucy Silvers, historian and recorder. Recorder's report shows a membership of 952; absent from branches 411. Ministry reporting: Elders Abner Lloyd, S. C. Williams, W. E. Reynolds, J. B. Goldsmith, C. J. Peters, C. H. Athey, R. O. Self, G. W. Beebe, W. H. Lowe, T. R. White, W. S. Macrae. Priests reporting: J. W. Strader, Amos T. Higdon, John W. Noyes, Warren McElwain, E. E. Moorman. Teachers: T. L. McCormick, Joshua Sandage. Deacon: Pleas Budd. Auditing committee on Bishop's agent's books reported. On hand October 8, 1910, \$3.75; received since \$372.65; paid out \$375.15; balance on hand February 1, 1911, \$1.23. Twenty-one delegates were chosen to represent the district at General Conference. Fort Scott was selected as the place for next conference, May 27 and 28, 1911. Preaching at 7.30 p. m., by Elder Hale W. Smith. February 12, at 9.30 a. m., Sunday school in charge of district officers. At 11 a. m. preaching by Elder R. O. Self. At 2.30 p. m. a prayer and testimony meeting in charge of James Moler and A. Lloyd, the Saints enjoying a spiritual feast, the gifts of the gospel being manifested. At 7.30 p. m. Elder Hale W. Smith preached. John W. Noyes, secretary.

FLORIDA.—District met at Coldwater Schoolhouse, near Botts, Florida, February 11, 1911. W. A. West and P. M. Slover presiding, E. N. McCall secretary, and W. M. Hawkins chorister. Branches reporting: Calhoun 73, Santa Rosa 86. Ministry reporting: Elders W. M. Hawkins preached 7 times; W. A. West preached 4 times, baptized 2. Provision was made for a branch to be organized near Pensacola, Florida, in the neighborhood of Bro. James Cooper's home. Bro. James Cooper was ordained a priest by Elders F. M. Slover and L. P. West. Brethren Slover and W. A. West were authorized to investigate the advisability of uniting the Pleasant View and Calhoun branches and to unite them if practicable. Bishop's agent reported: Received \$132.32; paid out \$92; balance due church \$40. Delegates to General Conference were as follows: F. M. Slover, J. W. Peterson, W. E. Peak, W. A. West, A. Vanleave, Sr. W. A. West. They are to cast the majority and minority vote in case of division. Pleasant View Branch was selected as place for holding next conference, on Saturday before the full moon in June, 1911, at 10 a. m. The preaching was by Elder Slover. E. N. McCall, secretary.

Convention Minutes.

NORTHERN WISCONSIN.—The annual Sunday school convention of the Northern Wisconsin District was held at Porcupine, February 6, 1911, Bro. Leroy Colbert, district superintendent, in the chair. Sr. Leah Lampman appointed sec-

retary pro tem, in the absence of district secretary. Reports from district secretary, treasurer, and home department superintendent read and approved. Officers were elected for ensuing year as follows: Leroy Colbert, district superintendent; J. W. Hooker, assistant superintendent; Archie Hook, secretary and treasurer; Sister Moore, home class superintendent; Sr. P. L. Richardson, district librarian. By motion the Searles Prairie school was disorganized. Moved that the district officers take steps to procure a field worker on behalf of the Sunday school and Religio for next reunion. Leroy Colbert, J. O. Dutton, and ten others were chosen delegates to the General Convention. Convention adjourned to meet at call of district superintendent, Archie Hook, secretary, Nekeosa, Wisconsin.

IDAHO.—District Sunday school association convened at Boise, February 10, 1911, at 4.30 p. m. Sr. T. B. Jackson, assistant superintendent, chosen to preside; S. D. Condit clerk. Reports were received from all the schools of the district before final adjournment, showing enrollment as follows: Boise 39, including 9 in home class; Hagerman 61; Teton 39; Swan Lake 9; Weiser 25; Middle Fork 27; total 200. Average attendance of all about 156. Officers elected for ensuing year were Srs. T. B. Jackson, superintendent; Lottie Condit, assistant superintendent; Millie Gilmore, secretary; Bro. H. B. Gilmore, treasurer, and Bro. W. T. Ferguson, librarian. Delegates to General Convention were S. D. Condit, A. J. Layland, N. T. Chapman, W. A. Brooner, Robert Owen, and Winford Condit. Adjourned to meet at place of, and day previous to next district conference. S. D. Condit, acting clerk.

DES MOINES.—The Z. R.-L. S. of the Des Moines District met in convention at Runnells, Iowa, February 3, 1911. The 8.30 a. m. meeting was joint service with Sunday school. Afternoon session devoted to business, old officers being sustained for the coming year. Evening session consisted of literary program by home talent. Sarah M. Rodgers, district secretary.

EASTERN OKLAHOMA.—The second convention of the Eastern Oklahoma district Sunday school association met at Wilburton, Oklahoma, Friday, February 10, 1911, at 10 a. m., District Superintendent A. Z. Rudd in charge; W. W. Peacock secretary pro tem. Reports were read from Grannis, Arkansas; Fanshawe, Wilburton, and Haileyville, Oklahoma schools. Encouraging reports were read from the district officers. The treasurer's report showed a small balance. The superintendent reported finding a live class in normal work at Haileyville. The following officers were elected for the coming year. P. B. Bussell, superintendent; A. Z. Rudd, assistant superintendent and secretary; J. H. Silks, treasurer; Ross Moore, member of library board. Dr. H. L. Dalby, Dora Dalby, V. L. Lum, P. B. Bussell, and twenty-two others were chosen as delegates to the next General Convention. In case of division the delegates were authorized to cast majority and minority votes. Adjourned to meet June 2, 1911, at Fanshawe, Oklahoma, at 10 a. m. A. Z. Rudd, secretary, Wilburton, Oklahoma.

Conference Notices.

The conference of the Eastern Colorado District will meet March 4 and 5 in Colorado Springs in the Saints' church at 513 North Prospect street. We expect to have Apostle Rush-ton with us. Get on Institute car, get off at Saint Vrain street, go one block west and one half block north. J. D. Curtis, district president, Falcon, Colorado.

Convention Notices.

The Religio convention of the Eastern Colorado District will convene in joint session with the Sunday school at Colorado Springs, Colorado, Thursday evening, March 2, continuing over Friday. Good and instructive programs will be given and the annual election of officers will take place. E. W. Fishburn, secretary.

Notice.

To Quorum of High Priests, Greeting: On or before you read this notice, you should receive blank for your annual report to the quorum, and should it fail to reach you, please write me for another. The blanks are sent to your last address furnished me.

Quorum dues may be sent with report. During the con-

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THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

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

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

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

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Entered at post-office, Lamoni, Iowa, as second-class mail matter
Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

ference year beginning April 1, 1909, and ending March 31, 1910, of the 143 members, 53 contributed to the financial support of the quorum. Question: Were you of the *minority*, or of the *majority*?

Please send in your annual report promptly, that our report to the General Conference may be prepared and ready to present at the first business session of that body.

One thing more: Do not fail to report to the secretary any change of your post-office address.

Your fellow-servant,

ROBT. M. ELVIN, *Secretary.*

LAMONI, IOWA, February 23, 1911.

Notice to First Seventy.

To My Collaborers: To-day I mail blanks on which to report to the quorum, which should be returned to me by March 10. Anyone failing to receive theirs please notify me by card immediately, with your present address. For the information of those not present at the quorum session last year, be it known that the dues to be paid annually were increased to twenty-five cents, which you can remit to my address with the report, or bring with you if coming to the conference. Notice will be given of the time of the first session of the quorum for the year 1911, with the substance of the program later.

Respectfully,

J. F. MINTUN,

Secretary of First Seventy.

DES MOINES, IOWA, 1205 Filmore Street, Feb. 18, 1911.

Notice to Third Quorum of Elders.

We would like to see as many as can attend General Conference at Lamoni, Iowa, April 6, 1911. If you can not attend, be sure and send in your report of all labor done during the year to the secretary, Charles P. Faul, Stewartsville, Missouri.

H. J. THURMAN, *President.*

Notice to General Conference Visitors.

The undersigned have been appointed to act as a reception committee to assist in locating visitors at the coming General Conference. The Saints of the Lamoni Branch will entertain all visitors in their homes as best they can, and by vote have fixed the price of board and lodging at \$4 per week.

In making applications for accommodations address all communications to the secretary of the committee. Let us know,

1. When do you expect to arrive?
2. How long do you expect to remain?
3. Do not ask for place for "myself and friend," but say who the friend is and save possible disappointment.
4. If husband and wife, and you expect to stay together, say so, or we may have to separate you if we do not know until you arrive.

Not many special accommodations are to be had, and we

can not promise anything in this line, but if it is necessary that you have anything out of the ordinary, state your needs plainly and we will do the best we can for you.

It would be unwise for you to come if you are sick or feeble, or to bring children unless you have relatives or friends where you know you will be cared for.

You will be notified of your assignment as soon as possible after your application is received; so don't put it off, but write at once if you are coming and need the assistance of the committee.

We will meet all trains and show you to your places if you are not acquainted.

J. R. SALYARDS, *Chairman.*

C. I. CARPENTER, *Secretary.*

F. M. WELD.

G. W. BLAIR.

C. E. WIGHT.

J. F. GARVER.

C. F. GOODE.

R. C. BANDY.

R. A. WIGHT.

I. D. M. STUBBART.

A Remarkable Vegetable Poison.

Under this head, the *Scientific American* of February 18, 1911, prints an instructive article showing that the seeds of the well known castor oil plant (*ricinus*) contains a poison that surpasses all other plants in its death-dealing power. It has long been known that these seeds proved fatal to animals that feed upon them or to children who swallowed them by accident, but until lately it was not known that *ricinus* contains a poison more active than strychnine or cyanine of potassium. One gramme of it is sufficient to kill one and one half million guinea pigs. As to its "poison stability" qualities, and its similarity to bacteria in its action upon the blood as a serum under certain conditions that are valuable to know, we must refer our readers to the *Scientific American*.

The castor oil plant is being used by many around their gardens, as a guard against moles, which are said to avoid the ground in which this plant grows. It might be safer to pluck the seeds as soon as they begin development, so that children or animals might not get hold of them.

Address Wanted.

If this meets the eye of Elder George Hampshire, and if he will send to Elder S. W. Tomlinson, missionary in Alberta, the name and address of his daughter in that province, he will be glad to make her a pastoral call. Address Brother Tomlinson at Bon Accord, Alberta.

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The Iowa State Dairy Association

is running a special

Educational Dairy Train

Over the Burlington Route in charge of Prof. Hugh G. Van Pelt, State Dairy Expert. The train will be at

Lamoni 1:35 p. m. to 2:30 p. m., Friday, Mar. 3.

and will carry some of the most improved champion dairy-bred animals which will be used to demonstrate the essential points to be observed in selecting and breeding great economical and profitable milk and butter producing cows; baggage car loaded with miniature silos, cow testing machines and dairy literature. Lectures will be given by representatives from the Iowa State Dairymen's Association, the State Dairy Commissioner's Office, The Iowa State College and others.



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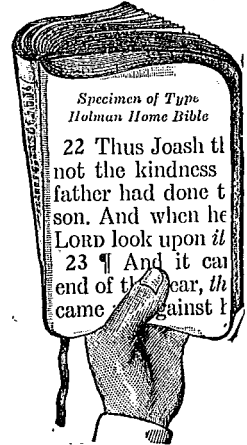
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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 58

LAMONI, IOWA, MARCH 8, 1911

NUMBER 10

Editorial

PRACTICAL APPLICATION OF THE WORDS OF JESUS TO PRESENT HUMAN NEEDS.

I. THE TROUBLED MIND.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

Jesus spoke dogmatically, but not presumptuously so. His declarations were positive, affirmative. He did not need to reason, or point to precedent, or submit evidence unless he chose to do so. He was God manifest in the flesh and spoke the words of God. He stated facts, declared principles. His words came with conviction and power. The people noticed this characteristic and it is said:

And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.—Mark 1:22.

It is this very quality of dogmatic, unhesitating declaration, backed by power and truth, that makes the words of Jesus a godsend to the troubled and distracted heart. He promises peace and he is able to give peace.

Jesus came as the Great Physician, to heal the afflictions of his people. His words and teaching contain the very comfort that is needed by the troubled mind to-day, in the twentieth century. His mission is still as it was when he taught in the synagogue on that Sabbath day and declared:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.—Luke 4:18.

The twentieth century, like its immediate predecessor, puts a tremendous strain upon humanity. Business competition in the commercial world sets a pace that wrecks and kills. In the factories, men and women and children are a part of the raw material that is ground up and worked into the finished product. A man can stand in front of a modern furnace only a certain limited number of years and then he is thrown aside and a new man takes his place. The bones and muscles of a man are fused into a steel rail; a yard of calico is richly tinted with the blood of children who stood at the looms; sales

girls wrap living nerves around the bundles that they hand over the counter; and a great business is built up and goes on full of the vitality that it has sapped from a wrecked, prematurely old, poor rich man.

Added to this is the fact that this is an age of "spiritual unrest," as it has been termed. Old beliefs are abandoned. Old institutions are challenged. Many are crying, Lo here, or Lo there.

Nor is there any abating of the ancient troubles that have vexed man since the beginning. Death and sorrow still invade the home. Friends and companions prove untrue. Family circles are broken up by misfortune, accident, or sin. Age cripples and appalls.

As a result of all this, nervous prostration, insanity, and suicide are increasing. There are many troubled hearts; many who know not where to turn; many who are too unhappy to live and yet afraid to die, or too honorable to die while human obligations still rest upon them. Where shall they turn for relief?

There is only one adequate source of strength and comfort. Let them turn to the one who says, "Peace I leave with you, my peace I give unto you . . . let not your heart be troubled, neither let it be afraid."

There is healing and comfort in those words. Let the exhausted and troubled man who lies down at night perplexed and torn in mind and heart repeat those words over and over again. Let him relax the tired muscles and strained nerves and sense the fact that Jesus says those words to him: "Peace I give unto you." If he is trying to live his life right he will surely get peace. For the man who is not living right there is no peace.

All around us are great reservoirs of peace and power. Just over the turbulent city bends the great calm dome of heaven. The planets and stars shine on untroubled, moving unhurried in their appointed courses. Friction, confusion, cataclasm, are unusual; most of the normal processes of nature proceed quietly and in order. The God of such a universe can quiet the abnormal throbbings of one anguished human heart.

Men can not entirely escape from the strife and

unjust competition of the world until a redeemed people learn the processes of cooperation. But the tumult and strife should be external and not internal. The fiercer the battle the more calm and self-possessed the soldier should be. Men and women must reserve times and places for withdrawal to commune with the One who promised that though his followers should have trouble in the world they might find peace in him. He still urges those who sorrow and mourn, those who labor and are heavy laden to come to him and find rest to their souls.

The whole great gospel is one of peace. The angels sang of peace on earth when Christ was born. This peace may come to those who are in the world but not of the world. Of such Isaiah said, "Thou wilt keep him *in perfect peace*, whose mind is stayed on thee; because he trusteth in thee."—Isaiah 26: 3.

Let the troubled heart ponder this fact as stated by Paul: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 Timothy 1: 7.

It is possible to make practical use of the words of Jesus and secure immediate benefit from them today. The troubled and distressed will find this to be a fact if they will but permit the promise to sink deep into their souls:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

ELBERT A. SMITH.

CORRESPONDENCE WITH PRESIDENT SMITH.

Herewith we reproduce a letter received by President Smith, and his reply thereto. The statement circulated by certain individuals, casually mentioned in the second letter, to the effect that President Smith was dead, was accompanied by the solemn declaration that on his deathbed he confessed that he was not his father's successor, and that the confession had been published in the *Deseret News*:

WICHITA, KANSAS, February 21, 1911.

PRES. JOSEPH SMITH,
INDEPENDENCE, MISSOURI.

Dear Brother: I am a grandson of John E. Page, an elder laboring in southern Kansas. Some Utah elders are laboring in this town and have attended our services. They have told me some stories that have come to them from their men at Independence, and also Salt Lake City. I am writing this so I can convince them they have heard falsehoods.

They say that they were told that last August you received a revelation that the time had arrived to build the temple; that you called a conference, and it was voted down. The other was that you had applied to Joseph F. Smith and asked him upon what grounds could the two churches compromise and that Joseph F. told you, upon the grounds that we repent and be baptized.

I see by the HERALD that this same story has been told

somewhere in Nebraska. Would you kindly answer these stories either by personal letter or through the HERALD.

We expect to organize a branch here at Wichita soon.

Your brother in Christ,

JAS. C. PAGE.

514 SOUTH MAIN STREET.

INDEPENDENCE, MISSOURI, February 23, 1911.

ELDER JAMES C. PAGE, Wichita, Kansas.

Dear Brother: Replying to your letter of the 21st inst., brand those stories as *lies*, unqualifiedly so. I received no revelation last August stating that the time had come to build the temple, I did not call any conference at all since last General Conference, and furthermore I have not written Joseph F. Smith for the last year, to say nothing of writing compromisingly to him. I never at any time asked him on what terms he would receive us in. I have not seen him to speak to him since 1876. Do not be discouraged, Brother Page, one of those fellows from Utah had me dead the other day, and one of their members wrote down to me to see if it was so, stating that he did not believe it; hence he wrote to find out.

Trusting that this will answer your questions, I am,

Your brother in bonds,

JOSEPH SMITH.

A CORRECTION DESIRED.

Under the above caption, in the *Evening and Morning Star* for February, 1911, appears an article, the contents of which calls for a correction on the part of the editor of the *Evening and Morning Star*. Like the editor of the *Star*, "We are quite willing to believe that he would not knowingly consent to be a party to an untrue statement," but nevertheless it is difficult for us to see how he overlooked the facts and made an untrue statement the basis of his argument, in asking that President Joseph Smith make a correction of a statement, for the veracity of which he was in no way responsible.

The *Evening and Morning Star* states: "We are quite ready to believe that he would not knowingly consent to be a party to an untrue statement, and yet President Joseph Smith, of the Reorganized Church, permitted the printing of a statement, while editor of the SAINTS' HERALD, which is at variance with the truth." In another place the statement is made: "President Smith makes another mistake in the fourth paragraph of his article where he said," which carries the idea that President Smith was the author of the article.

Nothing could be farther from the truth than the statements of the *Star* relative to the editorship of the HERALD at the time to which the editor refers, and the authorship of the article, entitled, "Mistakes in the Book of Commandments," which appeared in the SAINTS' HERALD for August, 1864.

The facts are these. Isaac Sheen was editor of the HERALD at the time, and the article appeared as an editorial. Pres. Joseph Smith was not editor of the HERALD, and all the connection he had with it was; that doctrinal communications were, by order of

conference, referred to him before publication. President Joseph Smith was then residing at Nauvoo and the HERALD was published at Plano. As the article was not doctrinal, but simply purported to be a statement of facts, President Smith did not have anything to do with the article whatever.

"HE THAT BELIEVETH NOT SHALL BE DAMNED."

Every man believes something. That is his creed. The mere having of a creed is not objectionable; it is what the creed contains, and what it incites a man to do.

We notice in the Des Moines, Iowa, *Register and Leader* the following "Unitarian Welcome":

The Unitarian Church welcomes to its fellowship all who sincerely desire to know the true and to do the good. It has no test of creed or compulsion of belief. It gives and guarantees everyone within its circle the full privilege of making and expressing his own opinion in religion. It accepts him for what he is, or for what he wants to be, and not for what he believes. It insists upon the right of every man to think his own thought, to make his own choice, and to follow the guidance of his own reason and conscience. There is no suggestion of conformity or restraint in the Unitarian Church.

While we agree there should be no "compulsion of belief" in religion, we certainly think there can be no question that a man's belief affects his life. The good Book says, "As he thinketh in his heart, so is he." If men could be induced to believe by some kind of argument that the moon is made of India rubber, they would soon be thinking of some way to get a slice of it. Men's activities are always in harmony with their belief, religiously, or otherwise.

We grant that there is much in religious creeds that is barren of action, producing dead churches. But that shows either that their faith is not in vital truth, or that they really do not believe it in the heart.

We would have no live wires in any department of human activity, if they did not believe in live issues, in principles, in truth.

To call together a circle, give each one his own right to say what true religion is, means a circle without a standard. It would naturally divide into groups representing some shade of belief.

The word *religion* includes God, if it means anything, and we know of none of his works existing without organization and law to preserve them. If men choose to teach it some other way, then let them not call it religion.

The laws of nature are arbitrary; they are not dependent on what man thinks. Gravitation facts are independent of man's belief. He is not forced to obey them, but if he fails, he suffers. Can man have any opinion about the axiom: "Things equal to the same thing are equal to each other"? Two plus

two equals four; can a man say he will not believe that, without insulting the intelligence that God gave him? These and others of God's facts are for man's good, if he will work in harmony with them. If he refuses, no one will exercise "restraint," but the penalty that follows will teach him what is safe conduct. It is the same with the truths of heaven. There is no restraint, but they are so plain, so necessary that "he that believeth not shall be damned" (condemned).

For similar reasons, "The fool hath said in his heart, There is no God." Is it difficult to say what his character will be as a result of ignoring God's facts?

It has been said that man is a religious animal, and the greatest thing that this animal is thinking about is religion. "As he thinketh in his heart, so is he." The more perfect, the more consistent, the more enlightened—in a word, the more divine is the system that he holds as religion, the better he is; the whiter will be his skin; the larger will be his brain pan; the higher in the scale of civilization will he be.

We are not ready to affirm that man is able to chalk out his own course in life. Individuals and nations that have tried it have failed.

Character is the best product that religion can give. The best character results only from the best religious system. The best religion is that which recognizes system, order, organization, principle, and reveres a divine standard for human life and conduct. It is free; there is no coercion. "Let him that is athirst come; and whosoever will, let him take the water of life freely."

The true worship of the one true God knows no haphazard work; its congregation will not be a mere social crowd holding to a mass of heterogeneous opinions. Jesus in teaching the woman at the well, names the true worshippers:

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. For unto such God hath promised his Spirit. And they who worship him, must worship in spirit and in truth.—John 4: 25, 26, Inspired Translation.

NOTES AND COMMENTS.

CORRECTION.—In Elder Columbus Scott's article, "Unity, Cooperation, Equality," there appears an error in HERALD of February 15, page 153, second column, lower half: "He offers to each, not enemies," should read, "He offers to each, not luxuries, not all we might want, but what each needs." Please note this on the margin.

On Sunday morning, March 5, there passed from the Lamoni ranks of prominent church workers and

citizens one who has been connected with the church from early childhood, Bro. William Anderson, bishop of the Lamoni Stake. Paralysis was the cause of death. His long service is marked by integrity and devotion to the truth as he understood it. Particulars will appear later.

The HERALD goes to press on Monday of each week. All correspondence, notices, etc., must be on the editor's desk not later than the Friday before.

We have received a neat card announcement of the Mission services to be conducted at the Central Latter Day Saints' church, Ninth street and Lydia avenue, Kansas City, Missouri, by Elder Thomas W. Williams, of Los Angeles, California. The following is the list of subjects.

- March 12. "Tyranny of the dead." (Morning.)
- March 12. "Evolution of religion." (Evening.)
- March 13. "Eternal verities."
- March 14. "The deterrent philosophy."
- March 15. "Obedience better than sacrifice."
- March 16. "Environment."
- March 17. "Christ and economics."
- March 19. "I see through a glass darkly." (Morning.)
- March 19. "Incentive." (Evening.)
- March 20. "The volition of faith."
- March 21. "Prayer: Its function and limitations."
- March 22. "Divine healing."
- March 23. "What must I do to be saved?"
- March 24. "I will build my church."
- March 26. "Regeneration." (Morning.)
- March 26. "Life: Its purpose and possibilities." (Evening.)

These sermons will be in the form of a continued story.

Brother Williams is advertised as "the man with a message." Everyone of our missionaries ought to feel that he is that sort of a man.

Our thanks are due to some one for sending us the *Toronto Sunday World*, containing the sermons of Bishop Evans. In the issue for February 26, we notice in the illustrated section a large, clear reproduction of a baptismal scene with this explanation: "BAPTIZING IN THE JORDAN.—One of the arguments of the anti-immersionists is that the River Jordan has not sufficient water and that the banks are too steep for immersion. Bishop Evans furnished the *Sunday World* with this picture of a baptism in the Jordan. The younger man being an elder of the Bishop's church." The administrator is Elder F. G. Pitt.

A smaller reproduction of the same photo appears

in the *Canadian Mirror*, with an interesting letter from Elder Pitt, who remarks: "One great trouble is, so few can understand our language. If we could only speak German we would have many more out to hear us. One needs to be able to speak several languages to accomplish much in this land. . . . There are many very devout Jews in this country, and I believe if we could reach them with the gospel, many of them would accept it. But very few can understand the English language."

For many years, Lamoni has realized the need for a commodious town hall, the only building available by the public for large gatherings being the Saints' church. Many have felt that this was not the place to hold the various secular meetings, concerts, etc., and have allowed them in the church only through kindly consideration of the fact just mentioned. A mass meeting was held recently in the church and a fund started to build either a coliseum or auditorium for the town. It is hoped that this will be successful so that the house of God may be used only for the purpose for which it was dedicated.

In response to a pressing need for a medium by which information concerning the church in Independence, Missouri, might be given to its members, the officers of the several departments of church work met recently and decided to start a small four page weekly paper, the first issue of which, *The Tidings*, has just reached our desk. It is to be the means of making all necessary announcements, thus saving the time heretofore taken up at the Sunday preaching services. Nearly all large congregations find some such bulletin a necessity in their work, and it is not expensive if properly managed.

Bro. C. F. Baker of West Virginia, sends us the following under the caption, "Ptolemy coin found in Kentucky," taken from the Danville, Kentucky, *Advocate*. The emphasis is ours:

"Col. George F. Anderson on Saturday received from the National Museum of Washington City, the old coin that was found on his farm some months ago, twenty feet under the earth.

"Some workmen were excavating a well, and at a depth of twenty feet the coin was struck. The experts in charge of the National Museum state that the coin was made two hundred years before Christ, during the reign of King Ptolemy. The coin is over twenty-one hundred years old, and *the mystery is how it reached a point twenty feet beneath the earth.* The indications are that this country was *visited by people from the old country long before the days of Christopher Columbus.* Mr. Anderson was told that the coin is worth \$1,000."

Original Articles

WITHOUT LOVE OUR WORK IS A FAILURE.

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.—1 John 3: 16.

What is love might be asked, and we will therefore consult Webster and try to find a definition of the word. In part it is defined as follows:

Affection of the heart excited by that which delights or commands admiration; preeminent kindness or devotion to another; affection, as a mother's love. Moral good-will; benevolence; kindness; charity.

In the mind of the writer there is nothing short of divine love that will ever save mankind from the thralldom of sin and fit him for an abode in the kingdom of God, and therefore it suggests the care with which we should labor in presenting the truth to mankind. The apostle has said "by love serve one another." (Galatians 5: 13.) And since we become the servants of the people in becoming servants of Christ we should use every precaution in our dealing with the erring lest by any means we offend them and turn them out of the way. If we have learned of Christ, we will be like him in disposition, and therefore will employ the means that he employed, viz, love. It has been wisely said that "love worketh no ill to his neighbor," therefore, if we are possessed of that love which emanates from God, we will have no other motive in view than the good of our fellow-men, and will employ such means as shall tend to draw them to Christ. And it has been said that love will melt the heart of stone, and it will win those who are out of the way. Hear what the Lord saith:

I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.—Jeremiah 31: 3.

He came to destroy evil with good, to overcome sin with righteousness, and to save man by kindness and love. He did not hesitate to give his life that we might be benefited thereby. He had no fear of what might befall him; he did not shrink from duty because the world despised his humility. He declared, "My Father gave me a commandment what I should say and what I should speak." With the love that is due a loving father from a loving son, he moved forward in discharge of the duty imposed upon him. With assurance of a final triumph, he faced the foe manfully and with perfect love sought to liberate the captives, and set their feet in the way of peace.

Now the question that confronts us is this, Can I truly say that I love God, if I fail to exhibit that love in behalf of my fellow-men? John says,

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this

commandment have we from him, That he who loveth God love his brother also.—1 John 4: 20, 21.

Unless we can make the teaching of Christ effectual by living the Christ life, I fear we will come quite short of the mark. The best way I know of reflecting his light is to let his love abound in our lives, for we read:

Beloved, if God so loved us, we ought also to love one another. . . . If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect . . . because as he is, so are we in this world.—1 John 4: 11-17.

It is certain, therefore, that our life must partake of the divine if we expect to be factors for good in the world. We must learn that we can not do good to anyone and think ill of him at the same time. We can not labor for the uplifting of our brother unless we have love for him, and it is absolutely impossible for us to love our brother and either think or speak ill of him. We can not consistently give our time, talent, and means for a cause for which we have no love. Without love our work would be a complete failure. In the rise of this latter day work it was declared that: "Faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work."

J. E. VANDERWOOD.

♦ ♦ ♦ ♦

DANCING.

A few days ago I saw the following paragraph in a local newspaper:

There is nothing more disgusting than to see drunken hoodlums participating in a mask ball—dancing among young ladies and girls—as was noticed at last Friday night's ball. Not only this, but some of the fellows under the influence of liquor acted in a manner very insulting to ladies who were masked. The ball committee should not allow such things to occur and no man under the influence of liquor should be permitted on the dance floor, no matter who he is. Last Friday night's doings should not be permitted to occur again.

This article emphasizes one evil of dancing:—at a public dance one can not always choose his associates. All are practically, if not truly, on an equality. Also that drinking is almost invariably associated with the public dance.

Thankful indeed am I when considering how near the whirlpool of this deeply fascinating indulgence my young life was thrown, and that too, at the period of adolescence, when least likely to resist its influence; thankful for the guardianship of God and the prayers of a devoted mother, who knew from before I was a year old, through prophecy given by an elder who administered to me when at the point of death, that sometime she should hear me preach the gospel,—a fact not known to me until after I was ordained.

It is indeed disgusting, doubly so, for a man to go

to a ball room *drunk!* But what is *drunk?* Just where shall we draw the line between a man who can walk straight on his feet but whose breath smells like a beer barrel, though he is not so "far gone" as to insult ladies by indecent language, and a *drunken man?* And how much alcohol must a man have in his blood before the ladies are *repulsed?* Really, should not any lady refuse, *absolutely refuse,* the company of any man who is in the least intoxicated? Now, if this were done, I dare say, in the little city to which this has reference, there would be no public dances. For how many single, as well as married men, after drinking all they think they can stand and not be insulting to the ladies, smoke and then use breath perfumes to hide the lurking demon lying beneath to fire the passions. See the danger to which any lady subjects herself when she allows a man thus fired and thus disguised to take her into his arms and whirl her over the ballroom floor, *masked,* further disguising his identity.

I have heard from the lips of those most popular at a certain village dance hall of the indelicacies of the ballroom,—those not usually told, and such as should not be written—the actions of men toward women and vice versa. Can a young lady safely trust herself to be escorted *anywhere* by a man thus disguised and fired? Verily no.

Some years ago I had a conversation with a cousin, neither of us married and neither belonging to the church, about dancing and the inability of those who respect themselves to keep absolutely from the company and intimate association of those they did not care to mingle with, at the public dance. She said she had seen so many young men come there and behave unbecomingly that she had decided never to go again. So far as I know, she kept her resolve the few years she lived. I said to her, "M——, does not the power to reform those young men, or to destroy the dance and with it the evil of which you complain, lie within the power of the young ladies of the community?" She thought perhaps it did, but that the *only* way, under existing circumstances, was to stop the dance. We agreed, for I had thought I saw the danger and never began. I never attended a public dance, though I danced two or three times at private dances. I know it is fascinating and feel sure that it would have kept me from the church; and if it would keep me from the church, surely, had I been a member and indulged in it, it would have retarded my progress.

Perhaps the men on the ball committee referred to in the article quoted, though not *drunk* in the sense referred to in the article, had used the demon only a few hours before, likely in their homes and perhaps wife or mother indulging with them. Were not they, to a degree, under the influence of liquor, even if it did not predominate?

Now what of the dance? "Can music and motion make that thing right which is otherwise wrong?" In other words, has a man the moral right to take another man's wife or a young girl into his arms and in a manner that would at any other time or place be scandal to both, whirl her over the dance hall, simply because there is music? Fathers and mothers, carry it into your own parlors! Would you be willing to have your daughter sit or stand in the same position while listening to the music of your household piano? Would you like to risk your boy in such a position in the parlor of his fiancée?

I believe that *drink, lust,* and the *dance* are associates. That conclusion is reached because I have never seen them separated. Please do not interpret that to mean that lust is in the hearts of all who attend dances. Not so. But it is in the hearts of some. And all, more or less, are subjected to the influence of those individuals. "The company a man keeps is the visible index of his soul." In the hour of temptation the weak one falls! Take the safe side—let it alone.

A delegate to a dancing convention is quoted as saying: "Dancing to-day is the most degraded thing on earth! It is demoralizing our young people. If it is allowed to go on, it will bring the country to ruin. To-day the man who conducts the dance hall is no better than a saloon keeper."

Statisticians tell us that a great deal of the immorality (some go so far as to say sixty to seventy-five per cent) is traceable to the dance hall. Be that exaggerated or true, the sad story comes to us by the events around us that many innocent persons, led on in their efforts to find pleasure, suddenly strike upon the rock and sink disgraced beneath the Herculean wave.

TRADE-MARK.

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STEWARDSHIP; ITS RESPONSIBILITY.

It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine, and it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my Saints; that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—Doctrine and Covenants, 101:2.

It seems to me, that it is needful that we under-

stand our duty and privilege as members in the kingdom of God as it was for us to see and understand the necessity of becoming members. "Now, ye are the body of Christ and members in particular." We become members by the strict observance of law; therefore, the necessity of the observance of the law of the kingdom to reach the end designed.

We are plainly told in the foregoing that we should "be stewards over earthly blessings." A steward acts for another. It is God's plan to have us so act, placing the responsibility on us as his agents. "This is my law, now, act it out, if you consider what shall accrue to you worth while." This is what God wants; and remember, "it must be done in mine own way." Why? Because he knows how it ought to be done. I do not see how anything can be plainer.

If you want the blessing there is *no other way*. Ye are no longer strangers and foreigners, but fellow-citizens with the Saints, therefore you must be governed by the law that governs Saints, not the world; "And there is no respect of persons with God."—Romans 2: 11.

All have the privilege of coming out of the world; all have the privilege of being Saints perfected. The point is, there is only one way, the way the Lord has provided. Paul in speaking to the Saints said: "Let us go on to perfection." We must remember that the statement "Straight is the gate and narrow is the way," does not apply to the world, only. The way is straight to get in and straight to continue. We are to act out our stewardship and give an account of it in time as well as in eternity.

But what is stewardship? Why, to be agents over earthly blessings. What are earthly blessings? Ask yourself. To me, they are all the blessings the Lord has bestowed, temporal as well as spiritual. I must be guided wisely in all of them, not waste them. I am to love my brother as myself. But I am to be governed by law. "And they who are not sanctified through the law which I have given you, even the law of Christ, must inherit another kingdom."—Doctrine and Covenants 85: 5.

Now acting as an agent for yourself, do you want to remain in the kingdom of Christ, or go somewhere else? If you remain, there is only one way. Do you want to escape the burning? Why? Because, "behold, now it is called to-day (until the coming of the Son of Man) and verily it is a day of sacrifice, and a day for the tithing of my people; [are you one of them?] for he that is tithed shall not be burned." What about those who are indifferent? Think of it.

"Oh, well," a man said to me, "I'll not be here then."

"How do you know?" I said. "Do you think you can get where God can not reach you?"

Are those the sentiments of obedience? And will you not lose the blessings designed in obedience?

This is not written to frighten anyone into paying his tithing, but to call attention to what the Lord has revealed. Read Doctrine and Covenants 51: 2; and 56: 4, 5, 6. Whatever of obedience the Lord has ever required of any, applies to us. There is no respect of persons with him; don't forget that. It applies both ways, in receiving for well-doing and in condemnation for not doing. He also says, "If ye believe me ye will do what I say." Is there anything plainer than that.

God told the Israelites: "Ye have robbed me, even this whole nation." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith."

"Oh, but," said one, "it says, 'now,' that was then, for them."

Is it not true that he is no respecter of persons? Well, let us look a little farther down the stream of time to one who came from God (indeed he was God manifest in the flesh) to be a witness to the people. (Isaiah 55: 4; also John 8: 29.) "I do always those things that please him." And "blessed are they that hear the word of God and keep it."—Luke 11: 28. And verse 42, "But woe unto you, Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not leave the other undone." Just think who said this.

The Master realized the necessity of complying with the divine plan and in every way enforcing his teaching in plainness so there could be no mistake as to the need of obedience thereto, and to simplify so as to give it all possible plainness and weight.

He gives us an illustration in Luke 16. He said there was a certain rich man who had a steward. This rich man represented God. Now the steward was unfaithful, so he was to be deposed from his stewardship. The steward realized that he would be in a "bad fix" when he was thrown out, so he devised a plan to make friends of his Lord's creditors so they would receive him into their houses. He said: "I can not dig; to beg I am ashamed," but he was not ashamed to misuse his Master's goods over which he was a steward. You find some who are just like that now. The Lord commended him for being wise, [shrewd] not for doing wrong in wasting his Lord's goods.

Now the lesson is: for us to so use the "temporal blessings" that when we fail (die) God and Christ will receive us into everlasting habitations. Who but God and Christ can receive us into everlasting habitations? They will not say that we have done well when we have not. Christ says: "This is the way," as revealed in the law. Some other way will not do any more than some other way will do in baptism.

Again the Lord says: "When ye do what I say, then

am I bound, otherwise [when you do not what he says] ye have no promise." Let us be wise stewards. Do not let us say, when we get over on the other side, "I wish that I *had*," let it be, "I am glad that I *did*."

We are not in the dark. We are in the light, and let us walk in the light, then "the blood of Jesus Christ will cleanse us from all sin." I hope I will not be deemed presumptive in this, for I can assure you it is no mythical dream, but to me the words of inspiration, and I wish to do a part in honoring the calling placed in my hands as a steward for God to use my agency in the way directed in the law.

CHARLES A. PARKIN,
Bishop Northern California.

Of General Interest

THE CHAUTAUQUA SALUTE DANGEROUS.

Last November every seat in Tremont Temple was filled with men attending a rally. Ex-Governor Bates, of Massachusetts, one of the most popular men of the State, was introduced. As he came forward to speak, an enthusiastic man on the platform pulled his handkerchief from his pocket and waved it in the air, motioning the crowd to do the same.

In an instant two thousand handkerchiefs were waving in the air, scattering germs from two thousand different noses through the already heated and impure atmosphere of the hall.

In May, President Taft accepted an invitation to speak before the World's Sunday School Convention at Washington. The great hall was packed with more than six thousand people. He also was given the same salute—not by any means so dangerous in a hot southern city as in Boston in November, but very unhygienic, nevertheless.

If good sense did not prevent the recurrence of this form of salute it ought to be prohibited by law. The Women's Christian Temperance Union has set its influence against the Chautauqua salute.

Editor Merriam, of the *Watchman*, says that he never sees an audience starting to shake its handkerchiefs with their millions of dry microbes in the air without a wild desire to run and shout to all who value life and health to run, and escape with their lives.—*Iowa Health Bulletin*.

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FAILURE OF "LIBERAL" THEOLOGY.

That "liberal" theology has made an almost utter failure in Germany, is asserted by one of its leading spokesmen in a liberal religious organ. It consists too much of mere negation, he thinks, and has no strong faith in anything. The masses have rejected it, and the educated have accepted it only in small numbers. Practically it is a failure, and he demands a reconstruction along new lines, with new ideals

and new methods. This courageous liberal is Rev. Dr. Rittlemeyer, of Nuremberg, and he writes in the *Christliche Welt* (Tubingen). Here are the main points of his argument:

Let us ask honestly what practical results modern theology has attained. As far as the great masses of workingmen are concerned, practically nothing has been gained. They either do not understand it or they distrust it. All the public discussions and popularization of modern critical views have not found any echo or sympathy among the ranks of the laboring people.

And how about the educated classes? It has long since been the boast and hobby of advanced theology that it and it alone will satisfy the religious longings of the educated man who has broken with the traditional dogma and doctrines of orthodox Christianity. But what are the actual facts in the case? It is a fact that there are a considerable number among the educated who thankfully confess that they can accept Christianity only in the form in which it is taught by the advanced theologian. But how exceedingly small this number is? A periodical like the *Christliche Welt*, the only paper of its kind, has not been able to secure more than five thousand subscribers, although its contributors are the most brilliant in the land of scholars and thinkers; while periodicals that are exponents of the older views are read by tens and even hundreds of thousands. There are whole classes of society among the educated who are antagonistic to liberal tendencies in religion. Among these are the officers in the army and the navy, practitioners of the technical arts and of engineering, and almost to a man the whole world of business. It is foolish to close our eyes to these facts.

What is the matter? asks this writer. What is the weakness of liberal and advanced theological thought? These are some of the answers:

"One trouble is that modern theology has entirely grown out of criticism. Its weakness is intellectualism; it is a negative movement. We can understand the cry of the orthodox, that advanced theology is eliminating one thing after the other from our religious thought, and then asks, What is left? True, we answer, God is left. But is it not the case that the modern God-Father faith is generally a very weak and attenuated faith in a Providence and nothing more? And on this subject too we quarrel among ourselves, whether a God-Father troubles himself about little things only or about great things too, such as the forgiveness of sins. We do the same thing with Jesus. We speak of him as of a unique personality, as the highest revelation of the Father, and the like, but always connected with a certain skeptical undercurrent of thought; but we do not appreciate him in his deepest soul and in the great motives of his life. He is not for modern theology

what he is for orthodoxy, the Savior of the world and the Redeemer of mankind."—*Literary Digest*, February 25, 1911.



GOLD FOUND IN INCA TOMBS.

NEW YORK, January 26.—Dr. Marshall H. Saville, professor of archaeology at Columbia University, has just returned from the wild regions of Ecuador, after many exciting experiences while heading an expedition to collect relics of Ecuador's lost tribes. Two of the party were arrested as spies and detained until Professor Saville appealed personally to the president of Ecuador.

A gold rush in the heart of Ecuador enabled Professor Saville to obtain his antiques without even the trouble of excavating for them in century-old tombs.

The gold rush took place in the neighborhood of Angel, in the province of Carchi, many miles inland. In digging an irrigation trench laborers hit upon an ancient tomb containing many gold and silver ornaments.

The discoverers figured that the gold and silver made into ornaments were extracted from ore bodies thereabouts and the hillsides near Angel were soon lined with excavators. Before the excitement subsided at least three thousand tombs had been opened and several hundred thousand dollars in gold, silver and precious stones had been marketed. Other relics found in the tombs were not of a marketable value and thousands of them were gathered up by the Saville party.

The collections probably will go to the American Museum of Natural History. The district explored by the party evidently was densely populated by highly civilized people before 1400 A. D. The natives showed great skill in plating copper with silver and gold. The explorers came across the remains of stone forts commanding the summits of some of the passes probably erected by the Incas to resist the Spanish invasion five hundred years ago.—*Kansas City Star for January 26, 1911.*



REPRESENTATIVE GOVERNMENT.

It is interesting to note the agility with which plutocrats and their parasites try to make it appear that the initiative, referendum and recall are hostile to representative government and would abolish it. Not only would this reform not abolish representative government, but it could not. You can no more abolish representatives in government than in business. A self-governing people have to have agents. The most that would be abolished by the initiative, referendum and recall would be delegated government. They would not even do that; for so long as the people's delegates did what the majority of the

people wanted there would be no interference through the initiative, referendum and recall. This reform is in aid of representative government; it makes it representative instead of misrepresentative, by treating the delegates as representatives instead of bosses. The difference between representative government with and without the initiative, referendum and recall is analogous to the difference between transactions by power of attorney and those by power of attorney irrevocable. The former belong in the category of agency, the latter in that of ownership.—*The Public.*



A NATION WITHOUT A COUNTRY.

There are in the United States at present a little more than two million Jews, more than half of which reside in New York City, the largest Jewish center in the world.

There is a large section of Hebrews who are opposed to the hopes and aspirations of the Zionists, who take as one premise, that the Jews, having preserved their nationality in spite of centuries of persecution, are entitled to a land of their own, with a distinctive government and flag.

The Council of the Union of American Hebrew Congregations, which recently held its annual meeting in New York City, has for one of its objects, the settlement of their downtrodden brethren of foreign countries in America, preventing them from huddling together in the great cities—which seems a difficult task. The Jew seems not to take to the land in this country, where he emphasizes the ghetto trait mostly.

It seems a hard task to interest him in the Zionist idea—Palestine for the Jews. America, his adopted country, is so much better than the oppressive land from which he has fled, that it is good enough for him. He falls in readily with the motto of the American Hebrew Council: "*America is our Zion.*"

The Zionist cause does not go forward because the people who ought to be interested are divided, very similarly as is Christendom; and also because the very ones who could render financial help in this country are apathetic.

It was stated at the recent meeting of the council that over a million Jews in the United States have drifted away from their religion. Jewish missionaries are being sent among them to arouse and reclaim them by the American council, which represents a kind of reformation in Jewish ranks, a sort of Protestant element. They affirm that Judaism is not a ritual or a distinctive doctrine, but a *life*, voiced in what they call a "Messianic mission to bring mankind to a knowledge of the one true God" as held so many centuries by orthodox Jewry.

Those who imagine that the Jews are one and the

divided in their religious hopes and plans, are mistaken. Divisions have been the one bar to their rehabilitation in Palestine.

The following from the Des Moines, Iowa, *Register and Leader* regarding Zionism as preached in the United States, will be interesting:

"The Jew is without a country, without a flag, and without a united nation."

It was with no feeling of racial prejudice for past wrongs to her people that Miss Mary Kamp, of Los Angeles, California, made this statement last evening at the home of Mrs. M. C. Cohen, 1351 Eighth street.

To provide a country, a nation's flag and an organized government for the Hebrew people of the world has been the purpose of this young girl who has been at the forefront of the Zion movement for the past eight years. Although young in years, quiet of manner, Miss Kamp has a prophetic vision for her people—she would lead them out of the land of persecution into peace and plenty in a land of true heritage. She would have Palestine rehabilitated by the Hebrew people, governed by the Hebrew people and for the Hebrew people.

NOT SENTIMENTAL MOVE.

"The Zion movement is not a religious sentimental movement," continued Miss Kamp, whose dark eyes glowed with the fervor of the cause as the conversation progressed. "It is distinctly a patriotic movement.

"Just stop to think about it. The Hebrew people are a scattered people. *The Hebrew is instinctively patriotic although he has no country which he may call his own.* We people talk about our own peculiarities and customs and poke fun at some of them among ourselves, but let an outsider make fun of them and the Jew is ready to fight. That is his patriotism. It is not always evident, but it is a hopeful sign. The Irish people have Ireland and other people have their countries, *why should not the Hebrew people have their Palestine?* It makes no difference about the religion of the people inhabiting the country. *For patriotic reasons alone the Hebrew should have his own country.* There is no religious sentiment back of it."

"What is the Zion movement?" Miss Kamp was asked.

"In short," she hastened to explain, "it is a movement which now has seven million dollars back of it to purchase Jerusalem for the Hebrew people and allow all those who wish to do so to inhabit the place and organize a government. Of course that is a dream to the outsider. We do not just know how this all can be brought about but I believe the day will come when it will be.

CATHOLICS OBSTRUCT WAY.

"The one difficulty and the greatest we have to meet to secure Palestine for the Hebrew people is the Catholic Church. The sultan of Turkey offered to give the Zion people a part of the land but this offer was refused. The people who are behind the movement will not stop until they secure all of it. I do not believe the Christian or Protestant people will so seriously object.

"The movement does not mean that all of the Hebrew people are to return to Jerusalem and make that place their home. I would not do it. I think the United States is the finest country on the globe and would never leave it. There are hundreds who would be glad to go.

"People of other lands live in America, but they have their own nation. The Hebrew people would have a place in the world as a nation. *There are hundreds of Hebrew people who would be better off in Jerusalem than in America and far happier. The land is fertile and uncultivated.* Just

imagine what could be done with it by cultivation. Instead of having the immigrant Jews from Russia and other countries where they are persecuted come to America, *I would urge that they be sent to Palestine, where they would be among their own people and in a land of their own and governed by laws best adapted to the Hebrew people.* The Hebrew is different from men of other nationalities. His religion makes him care for his body. When there are scourges of disease he alone is free, for he keeps his blood pure by eating only certain prescribed foods."—G. R. W.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Notice.

All locals of Daughters of Zion Society, and others who have donations for the aid of general work of Daughters of Zion, also those contemplating sending money to the society for children's home fund, please do so by March 25.

MRS. M. E. HULMES,
General Treasurer.

909 W. MAPLE AVENUE, INDEPENDENCE, MISSOURI. 10-3t

A Voice from Jerusalem.

Spring is on her way. As we write we are reminded that it is the second day of March. March the second, and on April the sixth, no Providence preventing, the annual conference of our church will open here in Lamoni.

To every Latter Day Saint the convening of this body means much, so much, in fact, that few, if any of us, can think of it without the unspoken longing entering the soul to be there—to be one among those who shall mingle with their fellow-workers, join in the songs of Zion, and let their voices be raised in prayers and testimonies of thankfulness to the "God we love and serve."

But, dear sisters, with this thought there comes to us another, and we pass it on to you for your careful consideration, hoping and praying that it may meet with your approval, and springing up in your hearts may bear much fruit. It is for those of us who remain at home as well as those who will attend the conference, but as such attendance usually calls for some extra consideration of our wardrobes, we mention those attending in particular.

Is there one of us whose heart has not been stirred by the recent news from Palestine? One who has not read the letter of Bro. F. G. Pitt in the HERALD of February 22, and having read it has not longed to help in sustaining this mission in Jerusalem? Did you notice this?

"But there is one thing that is somewhat distressing, and that is our poverty. We are all so poor here, and the poor in this land are desperately poor. It seems to us that it would have been such an advantage if the Lord had called in some people with means. But it was much the same when Jesus himself was here. The poor had the gospel preached to them. 'The common people heard him gladly,' but others rejected him. His ministry were very poor, so that Jesus had to perform a miracle at one time to raise the money to pay

taxes. So we should not complain, and we will try not to, but we feel sure that there are men and women of means in our own land, who, if they could only realize the poverty in this land and the needs of the work, would come to our assistance."

Now why should not all of us have a share in the privilege of helping? Jesus did not condemn the poor widow who cast in her entire living, but his words instead were words of commendation. To-day he has again opened the door of opportunity, not alone to those who have abundant means, but to you and I who have so little of this world's goods. And to-day the voice which comes across the mighty ocean from the far land in which Jesus labored, from the city over which he wept, is saying to you and to me: "My daughter, stop and think! You have heard the call. Have you no desire to answer?" Surely we must have, and even if it be at the sacrifice of some long cherished desire, you and I will listen and obey.

Let us consider what can be done without in any way demanding a sacrifice of that which is really needful, and if it should demand a sacrifice of pride upon our part, will it not be far better for us spiritually that the sacrifice be made?

We thought we *must* have a new suit this spring, especially if we went to conference. But must we really have it? And the new hat upon which our heart was set? Is it absolutely necessary that we have either? Is it not possible that by a little remodeling, or by just a careful cleaning and pressing the old suit would answer every purpose and have us more than one dollar to send in support of the mission at Jerusalem? And why must we have the new hat when the old is really more becoming and altogether prettier in size and shape? Then there are gloves. We thought surely it was not possible to get along with out at least one new pair! But let us try it and see if it is not possible by cleaning to make our old pair answer.

Is it possible that this mission at Jerusalem must fail through lack of means to support it, while we who claim to be followers of him who had not where to lay his head, him who gave his life to purchase salvation for us, still robe these perishing bodies in costly array and spread our tables with costly luxuries? God forbid. Let us rather pray that he help us to remember these words of the poet:

"Unworthy thy life of many wants and fine,
He who with Christ would dine
Shall find no table sumptuously spread,
But fish and barley bread."

And disregard it as we may, he has said: "Let all your garments be plain." Let us not think it is enough if we pay tithing and even have obeyed the law of consecration, but let us rather gladly respond, just as far and as cordially as we possibly can, to every opportunity offered us to become laborers together with him in the redeeming of the world.

Request for Prayer.

Sr. Nelson Rushton, of Springhill, ———, asks the prayers of the Saints that she might have health to rear her five small children, and whose life has not had much sunshine. She is isolated, the nearest Saints being at Williamsdale, fifteen miles distant.

Last year's death roll from aerial shipwrecks includes many of the most skillful among the air men. The *Scientific American* remarks that this fact seems to suggest "that we have not advanced so far as was supposed in our understanding of the conditions that govern the flight of heavier-than-air-machines."

Letter Department

TROCHEE VALLEY, ALBERTA, February 17, 1911.

Dear Herald: We are isolated from church privileges, papa, mamma, and myself being the only Saints around here. My brother does not belong, but we have been teaching him the Bible and its principles, and he is ready to be baptized as soon as an elder comes our way.

I would like to hear from some of the Saints in Edmonton or British Columbia, as I intend going to Edmonton, and I would like to stop with the Saints.

Alberta is still as cold as ever, sometimes sixty-four below zero. I would like to hear from some of the dear Saints in the Wilson Branch, Michigan, as I belong there.

Would some of the elders call and see us as they are traveling through? There is a good work to be done here, as several are investigating and we are sending tracts and church papers around to the people. Any elders coming here take train for Calgary, then on to Olds. Inquire at Olds for us at Moore's drug store and they will tell you where we live. We live five miles southwest of Trochee, so I think you will find us without any trouble and we will take care of you while you are here. We will be looking for an elder to come soon. If there are any Saints in Calgary please write to me. Give your address and I will call and see you while in Calgary. Your sister in the one faith,

VIOLET THORPE.

JOHNNIE, NEVADA, February 23, 1911.

Dear Herald: I am still endeavoring to keep God's law as revealed in the Bible, Book of Mormon, and Doctrine and Covenants. Myself and family, brother Walter and his family, are the only Saints in this part of the State. We have been here about three years, and have not had the privilege to hear a sermon of any kind, only what we read in the church papers, and the soul inspiring sermons of Bishop Evans in the *Sunday World*.

We are on the desert of Nevada, but hope in time to be where we can enjoy the association of God's children. Wife and I were baptized by Elder William Davis at Five Lakes, Michigan, nearly seven years ago; and can say we have never regretted the step, but instead have rejoiced in the angel's message.

I would like to say to the Saints of eastern Michigan with whom we have been associated, that we shall never forget our meeting with you. We need your faith and prayers in our isolated condition. Yours in the one faith,

A. J. JONES.

FULTON, IOWA, February 14, 1911.

Editors Herald: The story in *Autumn Leaves* for February of "An old desk" at housecleaning time, brought to mind a letter written by Elder J. S. Roth when he was missionary to the Eastern Iowa District, which is as follows:

"MONDAMIN, IOWA, October 18, 1888.

"*Beloved Saints of the Fulton Branch:* No doubt some of you want to know something about the reunion. In the first place, will say it is a grand success, for up to this time fifty have been baptized and many more are almost ready. There are about two hundred and twenty tents on the ground, containing about one thousand and six or eight hundred people. Just think of it: fifteen to eighteen hundred people at every meeting. The tents cover about ten acres, and the teams and wagons about eight acres more; so you can see what an aspect this cotton city is. The Saints are here from Michigan, Minnesota, Dakota, Nebraska, Kansas, Missouri, and Illinois.

"I would that all you, my dear brothers and sisters, could be here and partake of the heavenly feast. Not less than two or three tongues every day, and prophecies, and revelations. God is truly with us to comfort us with his Holy Spirit, for he truly gives us the same kind of feast as they had on the day of Pentecost.

"How thankful we ought to be to our heavenly Father that we are privileged to live in the day and age when we can have the blessings which Peter and all the holy worthies of old had.

"The Spirit of God stood by us in preaching his word. I have been one of the committee to administer to the sick, and thank God, he was with us. Some miraculous healing was done through us by him. One sister was healed of asthma, and others of other diseases. One sister was burning with fever and in thirty minutes went to the meeting. Many outsiders confessed that God was with us.

"And now, dear Saints, I admonish you in the name of Christ, by the Spirit which constrains me to write, to be faithful. Don't, oh, don't neglect any of your duties. Pray often, pray much, pray fervently, and God will bless you.

"Yea, thus saith your God, oh, my Saints of the Fulton Branch: I have watched over you. I have preserved you. I have suffered the adversary of souls to persecute you, so as to bring you closer to me. Inasmuch as you will draw close to me I will draw close to you. Yea, I will lead you; as a Father leadeth his child so will I lead you if you will keep my commandments. Yea, cleanse yourselves from all uncleanness. Yea, my children, some of you have grieved me in times past, for some of you have made promises which you have not kept. Yea, my children it is my desire that you meet together to worship me, for thereby you will gain strength in me, for by so doing I will bless you. But even in this some of you have grieved the Spirit so that I did not bless you as I would have done, had you done otherwise. For it is not pleasing to me when you come together to worship me to have so much lightness of speech, and unnecessary levity before and after your meeting. For thereby you grieve my Spirit. I desire my people to be cheerful with each other with pleasant countenance and a light heart, but unnecessary lightness of words is unseemly for my Saints. For thereby you hurt my cause, when those of the world meet with you. Yea, some of my children have felt by my Spirit that it was not right. Therefore, my children lift up your heads and rejoice with a holy joy in your God; that he hath redeemed you, and will save you if you are faithful and keep my commandments, even thus saith the Spirit. Amen."

About twenty-two years have gone since then. Many of those exhorted have passed away. Others that were then young have grown old, but the same president still presides over the branch. From those who were then young have risen stanch defenders of the gospel: one high priest, one seventy, and elders. The membership has increased to about seventy-six. Only three in all that time have been expelled. Now we are on the verge and others will take hold of the work.

Last October, when preaching the dedicatory sermon here, Elder James McKierman also exhorted the ministers, when in church, not to have too much laughter. And the Saints were urged to deport themselves as becometh Saints in the house of God.

You may rest assured that this branch has had its trials, both within and without: many heartaches, hours of anxiety, pain, and sorrow. But by the help of God we mean to stand until the end. I believe I am safe in saying that each of us desires to come up higher; to put on Christ and learn of him; be partakers of the divine nature, so that when he comes we may enter into the haven of rest.

I wish to say that many of the Saints do not appreciate the noble literature that is published for the young and old by the church.

JOHN HEIDE.

WINFIELD, IOWA, February, 1911.

Dear Herald: We feel indebted to you for the many encouraging thoughts we receive through your pages.

On December 9, our daughter Gladys was taken suddenly ill with typhoid pneumonia. Two doctors said it was a very critical case. Her fever was 105½ and her pulse was 140. She was delirious most of the time. I was impressed that unless we had an elder that she could not last much longer. We telephoned Elder Charles Fry at Burlington. He administered to her that evening, and the next morning. She rested better that night than any time since she was taken sick, and continued to improve, and has been going to school for several weeks. When the doctors came on Thursday morning they were greatly surprised at her improvement, and said from appearances it was going to be a mild case. Quite different from their statement of the day before.

We have built a brick photograph gallery on Main street and if any of the elders come this way we can fit it up for meetings. We built it with that intention, if we can't get any other place.

Ever praying for the welfare of Zion, we remain,

MR. AND MRS. I. M. LANE.

COLDWATER, MICHIGAN, February 4, 1911.

Dear Herald: We are cheered by your weekly visits, bringing good news from our Father's family. As some of the children, we contribute our mite.

It seems a long time since we first heard of this great latter day work. Looking back, it seems more like a dream; for I was only a young woman, twenty-eight years old, and now I have passed my seventy-fifth birthday. But the same kind Father that cared for us then is still watching over us. Oh, how he has remembered us this winter; for my husband has been sick since last October, and at times it seemed he would die; but he is better and walks around the house, but not outside. The dear Lord has given me strength to take care of him. While we feel many times that our journey is nearly ended, we want to be sure that we have "kept the faith."

On our birthday we were reminded that we were not forgotten. For when the postman brought so many of those beautiful little tokens (173 cards and some letters) from relatives, friends, and Saints that we have been associated with so many years, we could not keep the tears back. We felt they were our people indeed and their "God is our God." May the rich blessing of heaven rest upon all as profusely as were the cards showered upon us. Love to all the Saints,

MRS. BRADFORD CORLESS.

ASHTON UNDER LYNE, ENGLAND.

Editors Herald: We have moved from Bulwell to the above address with a view to be able to send my six youngest children to Sunday school, where they may be taught in the principles of our Lord.

It is getting quite common to hear men of the world entertaining ideas almost identical with Christ's teaching, and upon further expounding to them this teaching they admit it to be a grand object to aim at; but say it is one which will never exist. Now, dear editors, truly do we realize that the world is waiting for the demonstration of Christ's principles by the sons and daughters of God, which can only be demonstrated by *living it*. The Saints ought to realize that to live is to progress to perfection; or, as Paul put it

(Weymouth Translation) in his epistle, Hebrews 6:1-3 inclusive:

"Therefore leaving elementary instructions about the Christ, let us advance to mature manhood and not be continually relaying a foundation of repentance from lifeless works and of faith in God, or of teaching about ceremonial washings, the laying on of hands, the resurrection of the dead, and the last judgment: And advance we will, if God permit us to." And as also in Doctrine and Covenants 129:8 the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and the temporal divisions of the work.

Although not in Missouri, yet we can live the gospel law better than ever we have done before. There are many ways we could become like unto one family; live better, yet more economically than under present conditions, and our lives spiritually and temporally cause the world to say, "Surely the Latter Day Saints are living better lives than we. Let us repent and believe the gospel." The world says it can not be brought about. I tell them that like every other society, it must have its small beginnings. Nature shows us that from small seeds spring up small plants, and under proper conditions they grow into great trees.

Hoping all Saints will realize the necessity of beginning with small things, love and duty, and ever striving to be faithful in the restored gospel.

Your brother,
GEORGE GAYDON.

CASTANA, IOWA, February 17, 1911.

Dear Herald: Will you please publish the inclosed interpretation to the dream I sent you, which was published in the HERALD. This contains a revelation concerning the lady which the brother could not know except by the Holy Spirit. More anon.

Your sister,
SADIE BURCH.

"MERRILL, MICHIGAN, February 10, 1911.

"Dear Sister: Having read your letter in the SAINTS' HERALD of February 8, 1911, I take particular notice of a dream and request for an interpretation. I hasten to respond.

"This lady is of high culture and popular standing and has many relatives and friends of popular circles and walks in life, who are opposed to the Latter Day Saints and Book of Mormon. Those pictures of sad faces set in the book like pictures in an album, represent her friends and relatives who are opposed to her reading the Book of Mormon or investigating the true doctrine of Jesus Christ. Thereby their faces are made to appear sad. The turning over of a leaf represents a farther investigation of the Book of Mormon. The dry leaves represent the brass plates brought from Palestine by Nephi, and the plates from Hill Cumorah from which the Book of Mormon was translated. The dryness of the leaves represents the saving power of God in preserving the plates. When leaves are dry they will last many ages. So with the plates. They were under the saving power of God while they were lying in the earth, to come forth in God's own appointed time, containing the beautiful gospel of Jesus Christ in its ancient purity, as restored in these latter days. The pressed flowers represent Jesus coming from Palestine to the land of America, preaching this beautiful gospel to the Nephites on this land of America. The sweet smell of the leaves and flowers represents the lives of all true Latter Day Saints after they become citizens of the kingdom of God, by obedience to the law and ordinances of the gospel of God's dear Son. The turning over of another leaf represents a still further investigation. The dropping out of the black leaf into her hand, on which a dim face came to view, repre-

sents the dark trials that all the people of God, after obeying the gospel, have to pass through. The dim face that appeared on the black leaf is the face of the Devil, who will appear to us in times of our dark trials, causing the strain or trying of our faith, represented by the straining of the eyes in the dream.

"The sudden awakening represents the dawning of the light of God on our minds, bringing us to a full and complete knowledge of God and the gospel of Jesus Christ and its saving power, aiding to secure a full and complete victory over Satan, and making our lives sweet in Jesus as represented by the sweet smell of the leaves and flowers.

"P. F. JUBB."

LOWER LAKE, CALIFORNIA, February 12, 1911.

Editors Herald: During these rainy days, and long winter evenings we have been rereading the old HERALDS and *Autumn Leaves*. We have just finished reading the autobiography of Elder J. C. Clapp, and we were more interested than we were at the first reading, because we did not have to wait for each monthly installment.

The object which prompts this letter is to offer a suggestion (which I believe will meet with the approval of all the Saints, without exception), that Brother Clapp's autobiography should be gotten out in book form. Should it be regarded unfavorably, owing to its brevity, Brother Clapp might add much of interest that would really be worth while, for I know of many little incidents that he made no mention of. Since he is no longer bound by ministerial labors he could profitably inform us of many things that he has withheld. And since he is so well and favorably known by all of the Saints I feel sure everyone would like to be the possessor of a copy of his life work for the cause of the Master. All those who will "second my motion" might drop a card to the good elder in Santa Ana, California, 1415 Third street.

Your brother in the one faith,
EDWARD F. ADAMSON.

SAULT STE. MARIE, February 19, 1911.

Dear Herald: I am pleased to say that the Saints here are taking more interest in the church publications, which will be of great spiritual help to them. I would that our people spend more time in studying the grand principles and thoughts which have been presented by the different writers in the HERALD of late. The work is moving slowly here, but we can see light ahead and hope to reap ere long. Some have given their names for baptism, but on account of us not having a font in our church and the very cold weather in this part of the country, they are waiting till spring. Bro. D. D. Smith, of Whitmore, Michigan, has been with us this winter. We find him a very pleasant and energetic laborer in the vineyard of the Master and hope he will be returned to us again for the coming summer. We are going to hold a reunion here in June. Not decided on the exact date; will notify through HERALD.

Your brother in Christ,
JOHN R. TOMLINSON.

SPRINGFIELD, SOUTH DAKOTA, February 20, 1911.

Editors Herald: The burning of Sr. Hilda Crosley on January 21, 1911, of which I wrote you, finally resulted in her death on the 16th inst. The burns were too deep in her limbs for nature to restore new flesh. She bore her suffering patiently. One of the nurses expressed it that she was the most patient patient that she ever had under her care.

The Saints of Sioux City, Iowa, while she was in the hospital there, did all that could be done for the comfort of mother and child. Being numbered among the isolated ones, this was their first opportunity to be among the Saints, and

their kindness was greatly appreciated. The flowers that the young people took her were a source of great pleasure. Many kind messages were received on postals and in letters, all of which were duly appreciated.

The service was conducted in the Congregationist church, Springfield, and the pastor and a choir of young girls rendered agreeable and cheerful service. The writer spoke words of hope and tried to point out the wise and loving provisions that our heavenly Father has made for his children in the resurrection of the dead.

An old adage that "troubles never come singly" seemed to be verified in this instance. Brother Crosley and his daughter Florence went to the hospital to see Hilda and the latter was taken sick and could not return to attend the funeral of her sister. Happily it was not of a serious nature and she can return in a few days.

Your brother in Christ,

EDWARD RANNIE.

Little Flock Debate.

Little Flock is the name of a schoolhouse, eight or ten miles off the railroad from New Baden. This debate came about by us receiving a written challenge from "members of the Church of Christ at Little Flock." I was advised by minister in charge Elder W. M. Aylor to accept the challenge, arrange for the discussion, and do the debating. This I did as well as I could and the result is with God and the people. However, I can now see where improvement could have been made.

Church propositions were discussed, six sessions for each church. During the first proposition the contention centered on Joseph Smith being or not being a polygamist. Our opponent labored hard not only to prove the Prophet Joseph a polygamist, but to belittle and darken the character of the early Saints. He read from that notorious book called "Metropolitan Life," the author not having sufficient respect for it to sign his name. But the reading did not benefit Mr. Chism, nor harm the cause I represented. The people were not only disgusted but angry that a man calling himself a Christian would read such language before an audience.

If Joseph Smith did teach and practice polygamy it is strange they can not find some direct testimony or evidence to that effect. If he taught it by word of mouth, it is strange indeed that he did not write just one little line to support it, for he wrote much. Every other doctrine actually believed by him is mentioned repeatedly in his authentic writings. If he did teach it, it would require no more courage to write about it to some of his trusted friends than to teach it by word of mouth. If he practiced it he would have had the courage to advocate it in his writings. There is not the scratch of a pen from him in support of that doctrine.

The only thing accredited to him by anyone is the so-called revelation on polygamy, and when that document came to light it was in the handwriting of Brigham Young. Testimony is very conflicting concerning that document. There is no law to compel anyone to accept one line of testimony and reject another. Everyone is permitted to accept the testimony which seems most reasonable and true. It is easily understood, no doubt by all, why the Utah Brighamites prefer to accept the specious argument and so-called testimony which says Joseph the Prophet taught polygamy. It is natural that anyone condemned or in jeopardy will welcome testimony in their favor and shrink from that which tends to condemn.

If Joseph Smith was guilty of teaching or practicing that doctrine, we should have testimony coming from others than those who afterwards engaged in its practice to justify themselves. The very fact that our opponents are wholly depend-

ent upon those who after the death of their leader did practice it, for testimony that Joseph Smith taught it, is good reason for all candid thinking people to question the validity of that testimony.

The opinion expressed by Isaac Sheen, William Marks, David Whitmer and others, is based wholly upon testimony furnished by Brigham Young and his compeers. The truth of this or any other matter can not be determined by one-sided testimony. The fact still remains that no document over the signature of Joseph Smith, nor any of his writings to friends, brethren, or church publications, contain one sentence in favor of it. Fortunately, he did have much to say against it; and all that testimony has been before the court and critically and judicially examined. The court decided that the preponderance of evidence proved that Joseph Smith did not teach it. Unless one be interested in the practice of that doctrine, it would be more natural and reasonable to respect the findings of the court. Yet in the fields of religious controversy men resort to some most unnatural and unreasonable methods to overcome the claims of an opponent. By force of circumstances and to follow in the path to capture his ground, we are compelled at times to wade through brush, briars and slush.

Hence we are compelled to suggest; that Mr. Chism could not resort to straight Bible doctrine or argument to disprove our claims, so he sought refuge in slander and abuse, supposing the people would readily accept that against "Old Joe Smith." But fortunately, since the birth of liberty in this age, the infusion of the "American spirit" into the sons and daughters of the Republic; and since the dark shades of superstition, ignorance, and priesthood have been driven back by the beacon light of truth, men and women everywhere are appreciating more the words of the Master when he said: "Let the dead bury their dead; come thou and follow me."

We have not forgotten our purpose, to tell about the debate. I desired to give my view of the validity of testimony, and Mr. Chism's manner of attack. Much could be written in reference to this Texas debater of Campbellite fame. We did not have the contention over the question of being baptized "in the name" or "into the name" as we did at Manchester. He passed it by with brief reference and he permitted me to have my way about it.

In the very beginning, he began trimming or remodeling the New Testament church doctrine and organization so that when he was ready to introduce his church by Scott and Campbell he could show some resemblance.

Some of the prominent points he introduced were: Anyone has the right to baptize himself. No need of a divinely appointed administrator. Jesus was not made Lord and Christ until after the resurrection. No church before Pentecost. The "more excellent way" was when all direct operation of the Holy Spirit ceased; therefore, no more spiritual gifts, as referred to in chapters 12, 13, and 14 of 1 Corinthians. No divine healing as promised by James 5: 14, 15. No more apostles in the church; they were only a constitutional committee, and as such they have no successors. The "perfect" way arrived when the apostles were all killed. Holy Spirit and angel's gone, spiritual gifts ceased, and when each congregation or church had received an epistle from Paul or other ministers then the time had come, referred to by Paul: "When that which is perfect is come, then that which is in part shall be done away." The above is Chismism, nothing else. It bears no more resemblance to the true teachings of the New Testament than a wheelbarrow does to a passenger train.

I have been permitted to read a book written by this famous Texas debater, the title of which is: Campbellism—What Is It? by J. W. Chism. That question is not so hard to answer.

But when you transfer the words and make it read as follows, I doubt if anyone would be able to define it: "Chiasmism—what is it? according to Campbellism?"

Paul's reference to the last days is applicable to this cult called Campbellism or Chiasmism: a form of godliness but denying the power thereof." It is cunningly devised, and contains much of the art of sophistry. Mr. Chism is well up in his work, he is a scholarly artist in dodging, very handy at ridicule, and a master in trying to browbeat, belittle, and abuse his opponent. This is really his fort. Were he compelled to observe strictly the rules of honorable controversy, as provided in Hedge's Rules of Logic, he would either explode or quit the debate. There is but one consideration that induces me to meet such a stamp of humanity in a public debate, and that is my interest in the salvation of the people, the vindication of the truth, and the love I have for the angel's message.

During this debate, at no time were my feelings ruffled. I was happy in the conflict, because I was conscious that God was with me. The Saints all freely expressed their joy and satisfaction at the results. We made friends for ourselves and for the work.

Whether referring to the Little Flock debate or any other, I wish to say that I am firm in the faith and the gospel as restored by the angel. It all harmonizes with the word of God. Direct revelation from God to man is just as much a reality to-day as it ever was in the past. Simply because the great race of humanity wandered from God into sin, wickedness, and crime, forfeited the light of God's Holy Spirit, and from generation to generation foolishly concluded that the day of revelation had passed,—that is no reason why I should not believe that God is true and will bless his children to-day as in times past, if we are only as worthy as they. The fault is with humanity and not with the Lord.

From my own experience I have positive evidence that God does bless his children to-day by the influence of his Spirit. God's method of revealing himself to man is not affected, changed, obliterated by what man may think about it. In the sacred record we find the number seven made use of in so many ways that we are inclined to surmise that there must be some wonderful significance in it. If anyone can improve the following arrangement, I shall be glad to hear from him.

GOD'S METHOD OF REVEALING HIMSELF TO MAN.

1. By his own voice (Genesis 3: 8-10; 5: 22, 24). Surely while he "walked with God," Enoch would hear his voice. (Genesis 17: 1-3; Exodus 19: 3-5; Exodus 20: 18-22; Matthew 3: 17; Matthew 17: 5.)

2. By his Son, Jesus Christ.

3. By the Holy Spirit.

4. By visitation of angels.

5. By his prophets and apostles—his servants all along the line.

6. By his written word, the Scriptures.

7. By his "handiwork," the work of nature. (Psalm 19.)

Here are seven means that God has employed to make himself known to man. Thomas Payne in his Age of Reason refers to the nineteenth Psalm as the most beautiful reading in the Bible. In commenting upon this method of "language" or means of communication, he gives it as his opinion that we know God only through nature.

Upon the hypothesis that the Godhead is constituted by three persons combined in one: God the Father, his Son, and the Holy Spirit (I would not contend that the Holy Spirit is a person), it follows that the Holy Ghost being a part of that Godhead and the most prominent means employed of God to reveal himself to man in the past, it is safe to conclude that the same method will continue. But this famous debater, Mr. J. W. Chism, says that God will not give

the Holy Spirit now—not since the New Testament was written. That the New Testament takes the place of the Holy Spirit as a guide to us. If that be true, I feel forced to the conclusion that the Bible becomes a member of the Godhead instead of the Holy Spirit.

The idea of direct communication from God is that which has staggered the world's people in all ages when they have refused to believe it. Thomas Payne says God speaks only through the works of nature. Mr. Chism says God speaks only through the Bible.

As a matter of fact, it requires faith on our part to please God; the same kind exemplified in the lives of God's servants in former days. To argue a different faith is dangerous. We need the help of God to-day. That help comes through the direct operation of his Spirit, providing we want it, ask for it, live for it, and make our tabernacles fit temples for its indwelling. May God help us to be more worthy.

HEARNE, TEXAS, February 9, 1911. R. M. MALONEY.

Extracts from Letters.

O. E. Thompson, writing from Alexander, Kansas, says: "I was young when I took upon myself the name of my Savior and did not realize the responsibility resting upon me. Many times I found myself walking in by and forbidden paths. But I thank my heavenly Father for making space in my heart for the indwelling of his Holy Spirit. And I now want to so conduct my life before my associates that they can see I am not ashamed of my Savior's words."

Bro. and Sr. Amos Guy, of Shabbona, Michigan, write: "Our branch is in a good spiritual condition under the leadership of our presiding priest, and assistant, the teacher, who has recently put his shoulder to the wheel with fresh courage. He will be a helpmate to our president, who has stood long and faithfully to his post. Let us prove true to the covenant that we made at the water's edge. We do want to be faithful to enjoy that thousand years with all the noble Saints who have gone to their reward. We feel like saying, We have been in the army so long and have not got weary yet. We would not think of bringing disgrace upon the cause that took the best blood of the eighteenth century to build. Elder Gregory, from Canada, has given us meat in due season; we also had a sermon from Brother Sheffer, of Lang, Michigan. Any elders passing through Nebraska, Sheridan County, would find a hearty welcome at the home of Bro. W. R. Winters, who has taken a homestead."

News From Missions

Idaho.

I came to Lookout, Idaho, about the first of last November to visit relatives, and preach the gospel if opportunity presented itself. Through correspondence with my relatives, M. S. Kelley, and his sister, Mrs. Mary L. Skeleton, some of the people had been apprised of my intended visit, and a few of them, including the postmaster, who is a liberal and fair minded man, were curious to hear me preach. They had never heard a Mormon.

Without difficulty I secured the Baptist church (the only one in town), and spoke three evenings to fair sized audiences, some of whom appreciated the gospel story. About a fortnight later I returned, and Mr. T. G. Nelson, the postmaster and merchant of the town, again procured the church. I spoke eight times, with an increasing number of friends to the work as a result. This series of meetings closed on Friday evening, November 18, I think. In the afternoon of the same day the Rev. M. Bramblet, of the Baptist Church,

who had formerly resided here, but had been trying new pastures for some months, arrived and resumed his residence in Lookout, and "thereby hangs a tale." He thought a wrong had been done in letting me use the house; howbeit, it was built by all classes with the understanding that all parties should use it when not in use by the Baptists.

The next morning he told the postmaster he would like to debate with me and show the people the weakness of the Mormon faith, if I would meet him. I sent him word by the same party that I was not out hunting debates, but if he wanted to debate to write out the propositions he wished to discuss, and if he was fair, we would have the debate.

The next news I had from him, he was to deliver a lecture against us on December 4. He promised the people he would, in forty-minutes' time, down the Book of Mormon and show that Joseph Smith was a fraud, etc.

His lecture lasted about forty-five minutes, and at the close I asked permission to reply. It was refused on the grounds that he had "promised not to keep the people long." I then asked, "If the people will remain may I have the house?" This was reluctantly granted.

I replied in thirty-five minutes, and as he said nothing further about debate, I supposed the fight was over, and left the next day. In a few days I received a challenge to discuss the following propositions:

1. The New Testament completes the written revelations of God to man.
2. The revelations of Joseph Smith, including the Book of Mormon, are revelations from God to man.

I could not get him to discuss church propositions, nor would he affirm "Baptist succession" or consent to any change of wording. After telling him that his refusal to affirm his church is in harmony with the Bible, was a virtual confession that harmony was lacking, and that it would be so used in the debate, I signed up his propositions, and asked him to set the day.

He then refused to open the church for the debate. The schoolhouse was offered. He refused that, but went to Gifford, three miles to the north, and secured the Christian Church there, setting the time of commencement as February 8, but Mr. Lome and Bro. W. W. Fordham acted as timekeepers.

The time arrived, and the fight was on. Mr. Bramblet seemed very confident of success but was counting on the weakness of his opponent's position rather than the strength of his own. He expected me to reject the Bible and put the Book of Mormon in its stead. His argument was prepared to offset that idea. When he found I accepted more of the Bible than he did, of course he could not use his "ready mixed" arguments very well.

Practically all the people acknowledged his defeat on his own proposition. I was reliably informed that the Christian minister in Gifford was waited upon by a delegation, and urged to take Mr. Bramblet's place and defend our Bible. He declined, saying he could not see that I was attacking the Bible.

Most of his arguments against the Book of Mormon were read from Bays. He made two, however, that were brand new to me. He read from the tenth chapter of Alma that Melchisedec "reigned under his father." This was a positive contradiction of the Bible, for that book expressly says, (Hebrews 7: 3) that Melchisedec was "without father or mother," etc. This objection was easily explained, and he referred to it no more.

Isaiah eleventh chapter was fulfilled when the Jews returned from Babylon, 536 B. C. Judah and Israel are not now gathering, and never will gather, for the Lord gathered them the "second time" when they returned from Babylon, and he had never promised to gather them the "third" time,

hence there would never be any more gathering of the Jews, or Israelites. Such was Mr. Bramblet's argument on this chapter. He further said they were to be gathered from "Cush," that there is now no such country as Cush; "it has been blotted out." They can not therefore be gathered from Cush now but must have been while there was a Cush in existence.

It was easy to show that Cush was not "blotted out," but now goes under another name, and further that the history in Ezra, chapter 2, shows that those who came back in 536 B. C. from Babylon, were of the house of Judah, and they came from Babylon only, whereas the prophecy shows they were to come from "Assyria," Egypt, Pathros, Cush, Elam, Shinar, Hamoth, and the islands of the sea. The only place from which they came, as mentioned by Ezra, was Babylon, and this place is not mentioned in Isaiah 11: 11 unless Shinar may be included, it being a contiguous point. Hence they were gathered from one place not mentioned, but were not gathered from the several places that are mentioned, according to Mr. Bramblet's position; therefore, Isaiah was a false prophet.

The debate closed on Saturday, the 11th, and on the next afternoon I baptized four persons in Cottonwood Creek. Two of them are of middle age, men of families, the other two young men. All have prospects of accomplishing a good work if faithful. May God help them so to do in my prayer.

Brother Fordham is doing a good work in his special line, (Bishop's agent), having good understanding of his work, and the confidence of the people. He is a genial companion in mission work, and the future holds bright prospects of usefulness for him. Ever desiring the prosperity of Zion, and her people.

In gospel bonds,

T. C. KELLEY.

FEBRUARY 13, 1911.

Texas.

Another conference year has about gone. As we view our year's work, we rejoice over the victories that have been won for the cause; but feel sad over the mistakes we may have made, and where we have come short in not doing more. The good reports in HERALD from different parts of the world inspire us to try in the future to render better service.

When we read the variety of experiences our brethren have in different parts of the world, we often contrast them with our own, and wonder who has the best field for work, and we have concluded there is no place but what they have their trials and difficulties to overcome. There are no "soft snaps" in preaching this gospel to the world in its present condition. We will have tribulations and persecutions to follow us wherever we go with this message, until the end. "He that endureth to the end the same shall be saved," shows that we have something to endure all along. News comes from the north, south, east, west, foreign countries, and islands of the sea. All show interest, but with difficulties, and persecutions to overcome. The man that is looking for a soft snap, and can not endure hardships, will not last long as a missionary in this work.

My field has been Texas for the last three years. Have acted as missionary in charge. There has been a good growth in numbers, and in right living this year. Although we have been short of help, the most of them have done well. Some of the local brethren have done extra well, keeping up regular appointments in their locality. This is as they should do. When they do this they are doing a good work.

The use of tobacco is the worst thing we have to contend against in the South, as I view it; especially the cigarette, and snuff dipping. The most of the Saints have quit it, but there are some who still hold on to it, which keeps them

from being useful. It injures them physically, spiritually, and affects the unborn generation. Most of the preachers of other denominations use tobacco in the South, setting a bad example before the people. I have debated with some of them, while the tobacco filth would be so thick around the table of our opponent that a person felt like rolling up his pants and walking on his heels to go near them. I am glad to say people never saw that kind of a spectacle around the table of one of our ministers; glad we have a church that would not send out that kind of a man to represent it.

Texas is infested with a good supply of the Nonprogressive Campbellites who draw their inspiration principle from R. B. Neal of Kentucky, their chief editor. We have had four debates with them this year. Could have had more, but we accept only those where we think it is necessary, for the good of the work. They do not believe in direct communication from God by angels, or by the Holy Spirit. I have often thought they are of the lineage of the Sadducees come to life again. See Acts 23: 8. Also read verses 12 and 13, where you will read of similar work done by them against Paul and the gospel, as they are doing under the title of Anti-Mormon League against the church to-day.

Our work has not suffered any on account of conflicts with them. But it is no pleasant job, for the reason they have no regard for rules, no respect for people. But they generally overdo it and disgust the people, by which they suffer loss, and we make gain. The one that can abuse the most is the big man among them. R. B. Neal's stuff has not hurt our cause anywhere I have been. The person that relishes such literature as he gives out is not worthy of the gospel; he is too low grade for this work. He might make good material for the modern Sadducees.

We as the ministry and the members have worked together very satisfactorily. Very little trouble among us. This is the way all the Saints should live: all try to keep down trouble, and encourage each other on in the struggle for the great prize at the end of the race.

We have ordained several young men this year, and we expect good returns for them in the future.

Those to be appointed to this field next year will find plenty to do in missionary work as well as among the Saints. I think they will not find any bad records made by any of the ministry either missionary or local. As far as I know all are free from any immoral conduct, and you need not be afraid to follow them.

W. M. AYLER.

INDEPENDENCE, MISSOURI, February 24, 1911.

News From Branches.

Saint Louis, Missouri.

During the past month we are pleased to report we have had eight precious souls added to the kingdom. Four were baptized by Brother Sawley, from Troy, Illinois, one from the mission in which Brethren Beaird and Davis have been laboring, and three from the Saint Louis Branch. A promising young man of another faith is very much interested and intends giving the work a thorough investigation. We trust the truth will sink so deeply into his heart that he will accept the fullness of the gospel.

We were privileged to listen to two good sermons from Bishop Hilliard this month; also Brethren T. J. Elliott, George Reeves, S. A. Burgess, and R. Archibald gave some instructive discourses.

Elder Paxton has been diligently attending to the Master's cause. During the time the tent was out in the district, Brother Paxton had charge, being assisted by Brother

Dowker. He has been the means of bringing quite a number into the fold the past year; and many have heard the gospel through him.

The district Sunday school and Religio had a rally day February 19. Although a very heavy snowstorm raged all day a fair attendance was on hand and all services were instructive as well as entertaining. On the evening of the 18th, the district officers were elected for the ensuing term.

Our aged Sr. Emma Roberts passed from this earth life on the afternoon of the 19th at the age of ninety years and five months. She leaves two sons and two daughters. Sr. Roberts was a faithful and sincere Latter Day Saint all of the many years she has been connected with the work.

E. M. PATTERSON.

2739 DEJONG STREET.

Independence, Missouri.

On Sunday, February 19, there was a heavy blanket of snow covering streets and sidewalks, and still more coming: however, 446 of both old and young attended Sunday school, and preaching services were well attended and there was a fair representation at all the meetings.

Brother Hilliard discoursed on the temporal law in the morning, and Brother Aylor on the restored gospel in the evening. At the close of the afternoon prayer meeting the Daughters of Zion with an excellent attendance, evinced the usual keen interest in their work by the rendering of a good program; and the discussion, subject, "A father's rights," was a very interesting one.

On Monday evening, the 20th, the Ladies' Aid gave a delectable supper, the menu consisting of oyster stew, tomato soup, etc., with ice cream and cake, the proceeds amounting to over thirty dollars, a goodly sum considering the unfavorable state of the weather and limited number out. On the following night the L. A. C. was to hold its weekly physical culture class, and on Thursday evening a "bout" was advertised to come off between the Independence Athletic Club and Battery B. Teams, in the hall.

They teach us nowadays that the bookworm is not the ideal academic student, and that the ideal student is one who keeps one eye on athletic and social activities; and so, with the savants on their side, the L. A. C. and the I. A. C. are "all right."

By reference to *The Tidings*, a little Independence Branch weekly newspaper, the first issue of which was on circulation last Sunday, one may read that on next Friday evening there will be given at the Religio, beside the usual lesson, a program of vocal and instrumental music, also readings and a class chorus. *The Tidings* is a complete, comprehensive, useful little periodical: and not only Independence, but also every other branch will hail it with delight when it shall come to hand.

Last Sunday, the 26th, was a pleasant day, although the walks continued snowy and very slushy; but at the sunrise meeting there were about sixty present, and at Sunday school 679. Bro. E. L. Kelley preached in the morning and Bro. John Kaler in the evening.

At 1.30 p. m. three Sunday school lads were baptized, and in the afternoon Elders F. M. Smith and I. N. White confirmed them. The meeting was fully occupied in the service of praise, prayer, and testimony. Five names were mentioned for prayer and there were given twelve testimonies, including a very interesting account of the work begun at Sugar Creek given by Sr. Carrie Ballenger. Her husband, our Brother Wesley, is postmaster there.

All the sermons preached from week to week fall on appreciative ears, and the Saints are being instructed and built up in the work. Bishop Kelley stated many things with

plainness; he referred to the kind of work the Saints should be engaged in; they ought not, he said, to "come here in order to enjoy a peaceable time, but to build up Zion, and to redeem the land."

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

SOUTHWESTERN TEXAS.—Pursuant to appointment, the conference met with the Second San Antonio Branch at Saints' chapel, February 10, 1911, W. C. Carl in charge. D. S. Palmer preached. Business began at 2.30 p. m. Saturday, February 11, 1911, with the district presidency in the chair. Branch reports: First and Second San Antonio and Bandera referred back for correction. Report of Bishop's agent was approved. Ministry reports: Elders W. C. Carl, D. S. Palmer, Morgan, Wight, Johnson, Jett, W. H. Davenport. Priests: Glaude Kuykendall, Walter Buck, A. R. Wheeler, J. R. Wheeler, and C. F. Wheeler. District officers elected: W. C. Carl, district president; D. S. Palmer, district vice-president; Glaude Kuykendall, treasurer; O. L. Adams, assistant secretary, and C. F. Wheeler, secretary. As a means of raising a district fund for prosecuting missionary work it was decided that the presidents of branches should once a month take up a collection, and that the district presidency should communicate with members not in branches. It was decided that next conference be held with the reunion next summer, that the Jett Crossing on the Medina River be recommended to the missionary in charge and district presidency as the most suitable place for holding reunion, and that a committee of five to include the district presidency, together with J. P. Neal, T. J. Jett, and J. R. Wheeler look after the grounds and make necessary preparations. Under the instructions of the conference, the district presidency drafted a petition to the Twelve and Bishop requesting that T. J. Jett be given a mission to the Mexicans in the district. This was unanimously ratified. A district Sunday school association was organized with C. F. Wheeler superintendent, Glaude Kuykendall as assistant superintendent and treasurer, and Sr. Hulda Hant secretary. D. S. Palmer, J. P. Neal, W. M. Aylor, John Harp, H. O. Smith, W. S. McRay, S. S. Smith, and others were chosen delegates to General Conference. In our report of the last conference and reunion we stated that we believed that to be the awakening of the Saints to a realization of their duties and responsibilities, and now we are glad to say we believe such is really true. The district has received the compliments of the Bishop on having done far better in that line than ever before. There seems to be that feeling of unity among all the members which is so essential to success. The Sunday afternoon prayer and sacrament meeting continued three hours and fifteen minutes, and was a spiritual refreshing. The sermon by Brother Morgan at the closing service Sunday night on the gathering, was a great inspiration. Carl F. Wheeler, secretary, Sayers, Texas.

NORTHEASTERN KANSAS.—District met 10.30 a. m., February 11, 1911, at Topeka, Kansas. Samuel Twombly and H. E. Moler presiding. Branches reporting: Atchison 90, Fanning 106, Blue Rapids 116, Centralia 34, Topeka 58, Scranton 93, Idylwild 69. Ministers reporting: Elders H. E. Moler, Swen Swenson, Oscar W. Okerlind, Samuel Twombly, W. H. Murphy, Mahlon Smith, Frank G. Hedrick, V. F. Rogers; priests W. H. Bivens. Bishop's agent John Cairns reported receipts \$705.35 expenditures \$633, balance on hands \$72.35. Report referred to an auditing committee and found correct. Resolution passed that the presidents of the several branches of the district be instructed to raise funds for a district tent. Samuel Twombly, H. E. Moler and twenty-two others were appointed delegates to General Conference. Officers elected: district president; Samuel Twombly; vice-president Frank G. Hedrick; secretary and treasurer Frank G. Hedrick. Adjourned to meet at Scranton, June 10, 1911. Frank G. Hedrick, secretary.

GALLANDS GROVE.—Conference of the district was held at Deloit, February 11, 12, 1911, with J. W. Wight, missionary in charge, presiding, assisted by C. J. Hunt, district president; Sr. Nellie Hall, secretary pro tem. Branches reporting: Mallard, Gallands Grove, Dow City, Deloit, Coalville, Harlan, Salem, Cherokee, and Lanesboro. Elders reports were read. Assistant district president J. G. Myers, having moved from

the district, tendered his resignation; accepted. Privilege was given the district president to choose another; Bro. F. R. Schafer was chosen. Report of committee on revising resolutions of Gallands Grove District record, reported having examined the resolutions from 1864, the year the district was organized, to the present time, covering a period of forty-seven years. The ordination of Bro. Robert Fish to the office of elder was referred to the district president. Delegates to the number of thirty-four were chosen to General Conference. Resolution in regard to the union of territory for holding reunions was taken up. Moved that we as a district look with favor upon the project of uniting western Iowa and eastern Nebraska in holding an annual reunion centrally located in the above prescribed territory. A committee consisting of C. J. Hunt, C. W. Winey, and A. C. Rudd was appointed to meet with the general committee with regard to the above. Also, in accordance with the resolution of last district conference, C. J. Hunt and A. H. Rudd were appointed a committee to confer with the Little Sioux district committee to appoint the time and location of reunion of 1912. Bishop C. J. Hunt reported for 1910: Received from tithes and offerings \$4,655.49; on hand January 1, 1910, \$192.93; total \$4,848.42; paid out \$4,609; balance on hand January 1, 1911, \$239.35; received since October 8 report, \$1,378.41; expended \$1,179.31; on hand February 11, 1911, \$199.10; tent and expense fund, on hand \$6.54. The next district conference will be held at Dow City, Iowa, June 10, 11, 1911. Preaching by Elders J. W. Wight and W. A. Smith. Edith Dobson, secretary.

POTTAWATTAMIE DISTRICT.—Conference met at Underwood, Iowa, 10.30 o'clock February 25, 1911. Called to order by President E. Harding, Apostle J. W. Wight having been invited to preside over the conference. Elder Harding was associated with him. After reading of minutes and report of the district secretary on credentials of delegates was read and adopted, the district secretary was sustained as secretary of conference, with J. A. Hansen assistant; chorister, organist, and ushers having been provided for. The courtesy of the floor was accorded to visiting members. All branches reported: Boomer 61, gain 1; Curson 34, no change; Council Bluffs 33, loss 5; Crescent 154, loss 3; Fontanelle 33, loss 2; Hazel Dell 61, no change; North Star 137, gain 1; Wheeler 46, no change. Ministerial reports: Joshua Carlile, J. P. Carlisle, J. C. Hapworth, D. Parish, baptized 1, C. B. Bardsley, J. A. Hansen, S. Harding, R. McKenzie, G. R. Wells. Priests: J. P. Christensen, Elmer Blair, C. C. Larson. Teachers: Peter Olsen, H. M. Liles. District secretary reported total enrollment, including scattered members, 939, including 1 patriarch, 2 high priests, 2 seventies, 16 elders, 20 priests, 12 teachers, 5 deacons, 1 baptism, 3 removals, 6 deaths; net loss 9. Out of 38 blanks sent the ministry, 14 were returned, reporting 366 services, 132 sermons, 1 baptism, 1 confirmation, 1 marriage, 8 children blessed, 101 sick administrations, 42 official visits, 6 patriarchal blessings. The secretary presented claim for \$2.85 office expense, and reported the need of blanks, which he was authorized to secure. The auditing committee report failing to agree with previous reports of the Bishop's agent, and the conference records. The agent's report was read, when the matter was referred to a committee: J. Charles Jensen, R. McKenzie, and S. Jacobson, to trace the error. J. A. Hansen, Bishop's agent, reported: balance on hand, October 1, 1910, \$397.24, received since, \$580.68; total \$977.92; paid out to Bishop E. L. Kelley \$200; to ministers' families \$300; to ministry \$62; to Saints \$20; error last report \$105; total paid out \$687; balance due church, \$290.92. J. A. Hansen, district treasurer, reported on hand January 1, 1911, \$17.09; paid to district secretary \$5.30; balance on hand, \$11.79. Bill of district secretary was allowed and ordered paid. On balloting for district president for the next year, Elder J. A. Hansen received the majority, J. Charles Jensen unanimous choice by acclamation for secretary; J. A. Hansen, treasurer, Sr. Sarah L. Dempsey member of library board. Nineteen delegates were elected, instructed to cast majority and minority vote. Collection was ordered on Sunday morning for the missions in Jerusalem and Scandinavia; result about thirty-five dollars. "Resolved, That as a district we look with favor upon the project of uniting western Iowa and eastern Nebraska in holding an annual reunion, centrally located in the above described territory. Joshua Carlile, D. Parish, and S. Harding were appointed a committee to act in conjunction with committees from other districts. President elect Hansen nominating S. Harding and C. B. Bardsley as his associates, the choice was ratified by the conference. By authority of conference the presidency appointed as speakers for Satur-

day morning J. W. Wight and M. F. Elswich, Sunday at 11 a. m. J. W. Wight, and C. B. Bardsley; 2 p. m. J. W. Wight assisted by J. P. Carlile. Social service at 9:30 a. m., in charge of Joshua Carlile and H. A. Pierce. Conference adjourned to meet at 10:30 a. m., Saturday, May 27, 1911, at Hazel Dell, Iowa. J. Chas. Jensen, secretary.

NORTHEASTERN MISSOURI.—District conference met at Bevier, Missouri, February 11, 1911, J. F. Curtis presiding, assisted by F. T. Mussell, William C. Chapman and William B. Richards secretaries. Branches reporting: Bevier, Higbee. Elders reporting: E. L. Henson, F. T. Mussell, W. B. Richards, Ed. E. Thomas, R. R. Jones, William Kelso, W. C. Chapman, F. A. Evans, F. O. Delong, F. Lofty. Priest: George Essig. Teacher: Charles Edmunds. Bishop's agent W. B. Richards reported: On hand last report \$15.48; receipts \$505.61; expenditures \$511; balance due church \$10.09. District treasurer reported: On hand last report \$12.72; receipts \$5.22; expenditures \$10.55; balance due district \$7.39. These reports were audited and found correct. Bro. Ivor Surridge was recommended for ordination to the office of priest and Bro. Ben S. Tanner to the office of teacher. Recommendations were approved and the brethren were ordained February 12, by Elders J. F. Curtis and E. L. Henson. Twenty delegates to General Conference were elected with power to cast majority and minority vote. Those present to cast full vote of the district. The question of holding a reunion and the time and place of holding next conference were left in the hands of the district officers and missionaries. Preaching by Brn. J. F. Curtis and E. L. Henson. Adjourned to call of district president. W. C. Chapman, secretary.

Convention Minutes.

CLINTON.—District Sunday school association met at Eldorado, Springs, Missouri, February 10, 1911, at 10 a. m., W. E. Reynolds presiding. The following district officers were elected for the year: Superintendent, W. E. Reynolds; assistant superintendent, John W. Noyes; secretary, Zora Lowe; treasurer, Mabel Reynolds; library commissioner, Pleas Budd; home department superintendent, Roy S. Budd. Delegates to the General Convention were: Lucy Silvers, C. J. Peters, F. C. Keck, James Moler, R. O. Self, R. T. Walters, A. C. Silvers, W. S. Macrae, E. E. Moorman, Carry Nafers. One Sunday school was declared disorganized and two were admitted into the district. The Religio association assembled at 2:30 p. m., with John W. Noyes, vice-president, in charge. Reports from the local societies were read. R. A. Taggart was appointed as superintendent of the gospel literature bureau. Zora Lowe, secretary.

GALLANDS GROVE.—District Sunday school association met at Deloit, Iowa, February 10, 1911, with Mrs. C. J. Hunt in the chair. Nellie Hall secretary pro tem. Officers elected for ensuing year were as follows: Superintendent, Raymond Butterworth; assistant superintendent, C. J. Hunt; secretary, Floy Holcomb; treasurer, Etta Hunt; member of library board, J. L. Butterworth; home class superintendent, Nellie Hall. Delegates were appointed to represent the district at General Convention, with authority to cast the full vote, and in case of division, a majority and minority vote. All schools in the district reported. Home department superintendent reported sixty-five home class members on record.

On same date, at 2:30, Religio association met and installed as its officers: President, A. H. Rudd; vice-president, Etta Hunt; secretary, Floy Holcomb; treasurer, Fred F. Jackson; member of library board, Floy Holcomb; superintendent home department, Grace Baughman; good literature superintendent, Vinnie Rudd. Delegates were appointed to General Convention. All locals reported. At 7:30 interesting and instructive papers and talks were given; also a solo was beautifully rendered by Master Clifford Brown, of the Deloit local. Adjourned to meet at the call of executive committee. Secretary.

LAMONI.—Stake Sunday school and Religio associations met at Lamoni, Iowa, February 9 and 10, 1911. Two evening sessions were held, which consisted of programs along different lines of work. Reports of the work being done were read from the various officers, and at the forenoon session of Friday, the 10th, the following officers were elected for the next year. For the Sunday school: Superintendent, A. L. Keen; assistant superintendent, W. E. Shakespeare; secretary, C. B. Woodstock; treasurer, Joseph Roberts; member of library board, John Garver; superintendent of home department, Vina McHarness. For the Religio: President, C. I.

Carpenter; vice-president, Hessel Vanderflute; secretary, Martha Martin; treasurer, John Amos; member of library board, Sarah Bass; superintendent of home department work, Vina McHarness; and the executive committee chose A. L. Keen for superintendent of gospel literature department. One hundred and thirty-one delegates were chosen from the Sunday school association to represent them at the General Convention, and seventy-eight were chosen from the Religio association. Mary Banta, secretary for the Sunday school; Martha Martin, for the Religio.

CHATHAM DISTRICT.—The Sunday school association and Zion's Religio-Literary Society of Chatham District, Ontario, held their convention at Wabash, in the Saints' church, on Saturday and Sunday, February 11 and 12, according to previous notice. Meeting called to order at 1:30 p. m. Saturday afternoon was spent principally in receiving reports and the election of officers. According to reports most all Sunday schools and Religio locals of the district were in a healthy condition. The home class department of the Sunday school reports excellent progress. The various officers were reelected for another year. Saturday evening a splendid entertainment was given and listened to by a full house. Elder D. Snobelen, district president of the church, was chairman. He ably handled the program, consisting of speeches, solos, duets, instrumental, recitations, readings, etc. Sunday morning a large crowd gathered to prayer, testimony, and sacrament meeting. The good Spirit of the Master was present to cheer and comfort. The Lord, through Elder Davis, spoke in tongues and gave the interpretation: said he was pleased with the sacrifice his people made in assembling, and warned them to be faithful, that they might be protected in the hours of trials which would be more pronounced in the near future; said he was pleased with Elder John Badder, district superintendent of the Sunday school association, for his wise counsel, etc., and also spoke to Sr. Nellie Taylor, district home class superintendent, encouraging her in her labors; pleased with the work she was accomplishing, and the sacrifices she made in her labors. Elder Joseph Blackmore was also spoken to, saying, it was the will of the Lord that he should again raise his voice in proclaiming the gospel to the world. Sr. Nellie Taylor requested that the time from 1 to 2 o'clock p. m. be given to her and Sr. Annie Bacon, home class superintendent of the Religio society, that they might meet with all local home class superintendents and all others who wished to be present. Request granted. From 2:15 to 3:15 was set apart for Sunday school and Religio talks, time being well occupied. From 3:30 till nearly 5 o'clock a round table was conducted, in charge of Bro. A. Hewitt, field worker for the district. There was no dearth of questions pertaining to Sunday school, Religio and literary work. Answers were intelligently given by field workers, assisted by Bro. W. Ross, district president of the Religio association, and Bro. J. Badder, superintendent of Sunday school association. Sunday evening Elder Davis, missionary for this district, preached, assisted by Elder Snobelen. The sermon was listened to attentively by a packed house. A vote of thanks was tendered the Wabash Saints for their generous treatment. Thus was brought to a close a very successful convention. Sessions throughout were attended by a calm, peaceful, and harmonious influence. Attendance was large and we believe all the Saints were encouraged. Many of those not of the faith were impressed for good with what they saw and heard. We hope and pray the seed thus sown will bear fruit to the honor and glory of our heavenly Father. John C. Dent, John H. Munroe, press committee.

NORTHEASTERN MISSOURI.—District Sunday school convention met at Bevier, Missouri, February 10, 1911. Superintendent W. B. Richards in charge, Sr. Christina Edmunds secretary. Reports read from Bevier, Higbee, and Menefee schools. The district treasurer reported: On hand last report \$30.62; receipts \$1.51; total \$32.13. Officers for the coming year: W. B. Richards, superintendent; D. W. Tryon, assistant superintendent; Willie May Chapman, secretary; Ethel Harris, treasurer; B. S. Tanner, librarian; C. W. Miller, superintendent home department. Delegates to General Convention: W. B. Richards, F. T. Mussell, Ellen Davis, Bertha Rogers, and Lizzie W. Morgan. The holding of next convention was left in the hands of district officers.

SEATTLE AND BRITISH COLUMBIA.—District Religio convention met at 10 a. m. February 10, 1911, in Seattle, with president Holman in chair. Convention advertised for September 16, 1910, was not held. Reports showed a gain of one member for the year ending December 31, 1910, with a total

enrollment of 105. Seattle local lost 3, Central local gained 4. Total Religio sessions held in 1910 are 104. Books of Mormon in libraries, 14. Treasurer's report: Balance last report \$2.73; collection \$1.67; expense 36 cents; on hand \$4.04. Officers elected: F. W. Holman, president, 4106 Sixth ave. N. W., Seattle, Washington; Hattie Ward, vice-president, 1280 Lewis street, Chehalis, Washington; Leonard S. Rhodes, secretary, box 871, Centralia, Washington; Hattie Ward, member of library board; Mrs. H. A. Briggs, home department superintendent; George Thorburn, Bert McKim, and William Johnson were chosen delegates to the General Convention, with authority to cast majority and minority vote in case of division; delegates present are to cast full delegate vote. Adjourned to meet at the same place and day prior to next conference. Sunday evening, the 12th, a profitable and entertaining Religio session was held, at which a resolution was passed, authorizing the president to select a committee from the district Sunday school association to prepare entertainment for the convention. Leonard S. Rhodes, secretary.

POTTAWATTAMIE.—The district Sunday school association convened at Underwood, Iowa, February 24, 1911. District officers elected: Stella Harding, superintendent; Edna M. Elswick, assistant superintendent; Floy M. Wind, secretary; J. A. Lapworth, treasurer; J. N. Campbell, home class superintendent; and Mrs. J. O. Christensen, member of library board. Eighteen delegates were elected to General Convention, with instructions to cast minority and majority vote in case of division. Convention adjourned to meet at the call of superintendent. The time of next convention is to be devoted mostly to institute work. Floy M. Wind, secretary.

The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

To the Saints and Friends of the Nodaway District: Please take notice that at the February conference of said district, Bro. J. T. Ford, address R. F. D. 1, Box 20, Ravenwood, Missouri, was duly recommended for appointment as bishop's agent in and for said territory, and after communication with former agent, Bro. R. K. Ross, of Mound City, Missouri, and also with said Bro. J. T. Ford, the latter has been duly appointed bishop's agent for the Nodaway, Missouri, District of the Reorganized Church, in place of Bro. R. K. Ross, resigned.

Bro. R. K. Ross for the past number of years has faithfully and earnestly filled the office of agent of said district, for which the Bishopric take pleasure at this time in extending him special thanks, and trust that he may be blessed and prospered in the Master's work in whatever line he may engage in.

The Bishopric also take pleasure in recommending Bro. J. T. Ford to the Saints and friends of the Nodaway District as agent and ask that each one may feel interested in helping along the work and assisting the agent in his duties.

It is also hoped that the Saints will not fail to appreciate the difficulty of carrying on the work of an agent, so many things to look after and oftentimes of a perplexing nature that it is very good place to "show forth the faith and patience of the Saints," as referred to in the Lord's instructions.

The Bishop's books at the close of the year should contain the name of each member in the district as having shown a disposition to fulfill the law of Christ in financial matters. Can we not have a report from the agent of this commendable attitude on the part of all Saints by close of present year, so that special blessings, not only of a temporal, but spiritual nature may come to all the household of faith within the said lines. Trust that the Lord may remember and bless each one and that there may be unity and peace and harmony on the part of each, to move forward the Master's work in and for said territory. I am, in behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, February 23, 1911.

Church Secretary.

BOUNDARY LINES OF DISTRICTS.

The following named districts are requested to forward to the undersigned a report of their present district boundary lines, that the same may be checked up with the records in this department. Early action is urged, that the record may be compared and inaccuracies corrected, should any be found. District presidents and secretaries are requested to give the

matter referred to their immediate attention: New South Wales, Victoria, Australia; Birmingham, London, Manchester, Sheffield, England; Eastern, Western, Wales; Chatham, Nova Scotia, Canada; Alabama, Mobile, Alabama; Eastern, Colorado; Kewanee, Illinois; Kentucky and Tennessee; Massachusetts; Eastern, Michigan; Montana; Ohio District, Ohio; Central, Northeastern and Choctaw, Southwestern, Texas; Utah; West Virginia.

Would be pleased to have reports from all of said districts before the convening of General Conference, if practicable,

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, March 1, 1911.

ENROLLMENT IN AND REORGANIZATION OF QUORUMS.

By action of General Conference the work of reorganizing the quorums of elders, priests, teachers, and deacons was assigned to a committee of which Pres. F. M. Smith is chairman. The reorganization of said quorums contemplates the grouping of such officers in branches, districts, stakes, or missions, according to territorial location. The work has been delayed because of lack of sufficient clerical help in the office of the chairman, but will now be provided for and completed as soon as practicable. All desiring enrollment should address Pres. F. M. Smith, 630 South Chrysler street, Independence, Missouri.

RAILROAD RATES TO GENERAL CONFERENCE.

Railroad rates to General Conference and Conventions, Lamoni, Iowa, April 2-21, or thereabouts, are expected to include the state of Missouri. Announcement of particulars will be given as soon as lines interested are ready to report action of their February meeting.

Something may also be reported from the Trans-Continental lines—operating territory from Eastern Colorado state line to the coast.

Because of prevailing two-cent per mile rate in Western, Central, and other territory it is not possible to secure any reduction therein until we can guarantee an attendance of one thousand or more.

CREDENTIALS OF DELEGATES.

But few districts have forwarded their delegate credentials to the undersigned, as required to make up report of delegates for early organization of conference. Presidents and secretaries are requested to forward same without delay, by mail. Credentials should not be held to send by delegates.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, February 28, 1911.

The Order of Enoch.

All correspondence intended for the United Order of Enoch should not be addressed to any individual but to "The United Order of Enoch, Lock Box 52, Independence, Missouri."

F. M. SMITH, *Secretary.*

Eighth Quorum of Elders.

EIGHTH QUORUM OF ELDERS.

Report blanks and circular letter were mailed on date set below to each member of the Eighth Quorum of Elders. If you have not received your letter, when you read this, please send the undersigned a card. Also if you know any change in address of any member for the past year. Report should be sent in as soon as possible after March 1.

S. A. BURGESS.

LAMONI, IOWA, February 21, 1911.

Notices.

The officers of the Bedison Branch desire to hear from the following members: Albert Cochran, Dennis Dire Hutchings, May Martin, R. L. Martin, Frederick L. Martin, Adolph F. Kluth, John A. Kluth, Dora W. Kluth, Rosa S. Kluth and Minnie L. Kluth. Anyone knowing their whereabouts please communicate with the undersigned.

RASMUS LORENSEN, *President.*

CLYDE, MISSOURI.

To local librarians of Northern California district: As the district librarians must report to the secretary of the commission I would suggest that in the future all reports be sent in by December 15, as the district librarian requested to send his report as soon as possible after December 31.

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THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
 Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

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

Mr. Burbank has perfected a new type of strawberry to be called "Patagonia." Weighs one ounce, is almost seedless, and of a fine scarlet color.

Up to the present time I have only three reports, viz, San Jose, Stockton, and Sacramento. I suppose that some were not aware that they must report to the district librarian. When you fail to report promptly I am not able to send a correct report on time to the commission.

E. F. ADAMSON, *District Librarian.*

LOWER LAKE, CALIFORNIA.

To the *Second Quorum of Elders*: I am sending out report blanks to all the members of the quorum whose addresses I know. Those who do not receive one please send me their report and present address at once, as we wish to have our report ready before conference. No dues from anyone.

COLEMAN SNIDER, *Secretary.*

HAMILTON, MISSOURI.

Kirtland Joint Reunion.

The Kirtland, Pittsburg, Ohio and West Virginia districts will hold a reunion at Kirtland August 17 to 27, 1911. We believe this gathering will be of interest to the Saints in general. The services will be held in the Temple. Accommodations can be secured for either rooms or tents, and we shall be prepared to take care of as many as may desire to go. The rooms may be limited. Announcements will appear later on regarding accommodations, rates, etc. To those who desire to have an estimate as to probable cost of attending, think the rates may be similar to those of former reunions, namely: Tent and one cot, \$3.50 for the eleven days; meals 55 cents per day. Will announce full details after General Conference. The committee expect to make this reunion a memorable one.

C. EDWARD MILLER, *Secretary.*

INDEPENDENCE, MISSOURI, 202 PENDLETON AVENUE.

Notice to First Seventy.

PROGRAM.

"Where is the Hill Cumorah?" by A. B. Phillips.
 "Should the district president be chosen to preside over

conferences, or should we choose the minister in charge?" by James McKiernan.

"Archæology; its importance to establish correct history, and its present support of the claims made for Ancient civilizations by the Book of Mormon," by R. Etzenhouser.

"How, as a quorum, are we to get a transgressor before the High Council, and that court only?" by Hubert Case.

"What jurisdiction has a quorum over its own members?" by J. F. Mintun.

"Parallel duties of seventies, high priests, and elders," by David Smith.

"Some of the symbols and prophecies of Daniel and of Revelations," by L. E. Hills.

First session of the Quorum will be held on April 3, at 7.30 p. m., at a place to be announced on bulletin board in church.

Respectfully,

JAMES MCKIERNAN, *President First Seventy.*
 J. F. MINTUN, *Secretary of First Seventy.*

Deaths.

DOTSON.—W. B. Dotson was born August 17, 1835; died December 15, 1910. Was married to Sallie Wall, February, 1879; to them were born six girls and one boy, who with their mother are left to mourn. He was baptized by Elder W. T. Bozarth, July 8, 1884, near Hearne, Texas, and was a faithful member of the church until death. Bro. S. R. Hay conducted the funeral service, which was attended by a large concourse of sorrowing friends. He was a kind husband and a loving father; an honest, upright man, loved by all who knew him.

CROSLY.—Hilda Crosley, died February 16, 1911, at Saint Joseph's Hospital, Sioux City, Iowa, the result of being burned at Springfield, South Dakota, January 21, 1911, aged 12 years, 5 months, and 3 days. Was baptized in her tenth year. She is a daughter of Bro. and Sr. Ross W. and Anna Crosley. Funeral service in the Congregational church, at Springfield, South Dakota, in charge of Elder Edward Rannie, assisted by the pastor, Reverend Warren, music by a choir of girls of about her own age.

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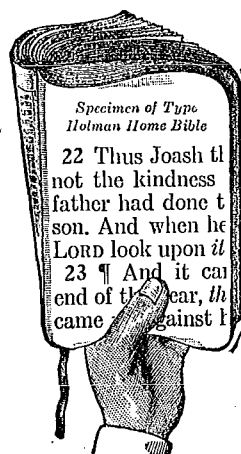
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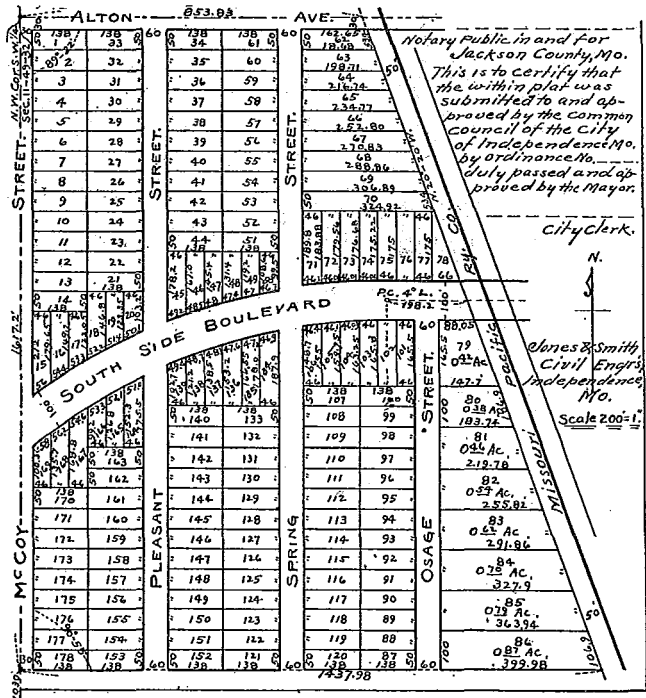
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The Order of Enoch is placing this beautiful addition on sale, not as a speculation, and whatever is made over the cost price of this land belongs to the Order for the benefit of the poor, and the carrying on the business of the Order. Persons at a distance wishing to purchase property in this addition, if dissatisfied with the purchase after seeing it, will have their money refunded.

Terms of Sale

We would prefer cash, but this does not hinder those of limited means. The Order will make it possible to assist any poor Saint to acquire a home on more reasonable and better terms than could be done in any other way. Elder B. J. Scott of the Independence Stake Bishopric has been placed in charge of the sales of this property, and will assist anyone wishing to see the property.

The Order has also provided a head quarters at 103 South River boulevard, one block from the church, where Saints visiting or contemplating moving to Independence will be made welcome, and will be made comfortably at home. Saints contemplating moving to Independence Stake should confer with the local or general bishopric, which will always be to their best advantage.

Price of Lots

- 1 to 14, \$5 per foot, street not graded.
- 21 to 33, \$6 per foot, street graded.
- 34 to 35, \$4.50 per foot, street graded.
- 36 to 40, \$5 per foot, street graded.
- 41 to 44, \$6 per foot, street graded.
- 15 to 20, \$7 per foot, street graded.
- 45 to 49, \$7 per foot, street graded.
- 71 to 77, \$7 per foot, street graded.
- 50 to 61, not on the market.
- 62 to 70, not on the market.

This includes all the lots north of the South Side boulevard. Acre property, 79 to 84, \$700 per acre; 85 to 86, \$600 per acre. Lots on the south side of the boulevard not ready for the market. Address all communications to

United Order of Enoch

P. O. Box 52

Independence, Mo.

THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 58

LAMONI, IOWA, MARCH 15, 1911

NUMBER 11

Editorial

PRACTICAL APPLICATION OF THE WORDS OF JESUS TO PRESENT HUMAN NEEDS.

II.—THE MAN WHO IS TEMPTED.

Blessed are the pure in heart: for they shall see God.—Matthew 5:8.

Jesus does not come to the tempted man with condemnation, abuse, or ridicule. He comes affirming the blessedness of purity. He would have men and women understand the value of integrity and virtue.

Jesus knew the force of temptation. He met the Devil face to face, at the beginning of his ministry. We are told that in all things he was tempted like as we are. He knew by *observation* as well as by intuition and divine knowledge the evil of sin. He knew by *experience* as well as by divine knowledge and intuition the blessedness of purity. He "loved righteousness and hated iniquity," therefore God "anointed him with the oil of gladness above his fellows." He became the exponent of the way of purity and obedience, which is the way of life, also the way of peace and happiness.

Blessed are the pure in heart: for they shall see God. The wicked can not see God or come into his presence to dwell because he can not tolerate sin. But more than that, they could not look at him or be at ease in his presence, even if they were permitted to approach him.

We may carry this a little further, and say that only the pure in heart shall see man. The vile man dare not look his neighbor in the eye, much less his God. The man who is conscious of guilt can not look his fellow-man in the face, unless it be by an act of will, at which his appearance becomes brazen rather than fearless.

The consciousness of inner purity that enables a man to meet men as a man is beyond price. It is second only to the ability to meet God. Blessed are the pure in heart.

Many are the corrupting influences in the world to-day. The number of people crowding into cities is out of proportion to the total population. And the cities pander to all the vices, passions, and evil appetites of human nature. Lust, greed, and appetite are unchecked, and bear their fruits of prostitution,

dishonesty, murder, drunkenness, and debauchery. Billy Sunday has truly said that midnight in Chicago or London or Paris or Cairo is "midday in hell." The great white way is running full blast; wide open to man, woman, or child who has a dollar or a million dollars to fling away and a soul to mortgage to the Devil.

A man must fortify himself against temptation in this age. There is the greatest need to repeat the prayer that the Lord taught his disciples, "Suffer us not to be led into temptation." The best protection against temptation is a pure and disciplined heart; not a purity that is the result of ignorance, but that which is the result of intelligent choice.

The wise man said, "Keep thy heart with all diligence; for out of it are the issues of life." Temptation can not appeal to a man who has his heart fortified. With God's help such a man can pass the open saloon door and feel no desire to enter; he can tread the streets of the red light district at night, if duty calls him there, and feel nothing but pity for the wretched denizens, and disgust for the sordid appeal made to low, brute passions; he can handle trust funds with no desire to misappropriate them to his own enrichment. He is fortified. He is safe. He is saved now. Blessed are the pure in heart.

There is no place to-day where a man can hide himself and escape temptation if he is not right himself. He can not escape from himself. There is no place where one can go to educate his children where they can entirely avoid temptation. Individual preparation is the only safe defense. Jesus is the savior of the individual. He can save men from themselves and from the snares and pitfalls of the Devil. The pure heart is his ally in that fight. Blessed are the pure in heart.

If men would stop to think, these words must appeal to all that is best in them. His appeal can not fail to arouse them to self-preservation. It is folly to suppose that Christ does not understand modern life, or that his words do not apply now. He understood the primal passions of man. He knew the good in man that rallies to an appeal to manhood or womanhood. His words are of practical worth now. He is the only individual who can promise help and keep his promise under all circumstances.

FLORA SCOTT

Let the tempted man make Jesus the man of his counsel. Let him repeat the thought, "Blessed are the pure in heart. I will preserve my integrity at all cost. I will be a man among men. I will keep myself clean. I will so live that I can walk upright in the daylight. I will continue able to look every man in the face and fear not to meet my God in the day of judgment."

Such a man will be able to see God, not alone in the great hereafter; but he will discern God now, and see his hand moving in all things for the accomplishment of his immutable purposes.

ELBERT A. SMITH.

(To be concluded.)

BISHOP WILLIAM ANDERSON.

Last week the SAINTS' HERALD contained an announcement of the death of Bishop William Anderson, Presiding Bishop of the Lamoni Stake. His death occurred March 5, 1911, as the result of paralysis.



BISHOP WILLIAM ANDERSON.

Brother Anderson was born in Glasgow, Scotland, February 1, 1840. His parents were members of the Latter Day Saints' Church, and in 1855 emigrated to Utah. Becoming dissatisfied with conditions in Utah they moved to Saint Louis, Missouri,

in 1856. Here September 11, 1864, William was baptized into the Reorganized Church by Elder Charles Derry. One month later he was ordained a teacher and his active work in the church began. He faithfully occupied in many positions of trust and responsibility; being in turn ordained teacher, priest, elder, high priest, and bishop. He also became a member of the High Council at its organization, which place he held at death. He has acted as Presiding Bishop of the Lamoni Stake ever since its organization.

The funeral services were from his home, Tuesday afternoon, March 7, Elder John Smith in charge, at which time Elder Heman C. Smith delivered a short address. A memorial sermon was delivered at the church Sunday forenoon, March 12, by Elder Elbert A. Smith. We give below a synopsis of the address by Elder Heman C. Smith, as reported by Estella Wight, omitting the historical items:

"I WILL COME AND HEAL HIM."

There may be different ideas in regard to faith and doctrine, but all Christians instinctively turn in time of sorrow and bereavement to the one source—to the Man of Galilee; and I presume that there is not one here to-day but what has thought of him in their assembling upon this solemn occasion, and probably many of his words have been presented to the minds of those who are present.

That which seems to impress itself upon my mind more than anything else is a statement he made in time of trouble. When some came to him and told him of their trouble and that one whom they loved was sick, he answered, "I will go and heal him." If they believed that statement it must have been fraught with a great deal of comfort, and I have been thinking to-day that though the person referred to still lived in this mortal life, and the work that he did for him was simply to prolong that life, the language is just as applicable to those in whom life has become extinct. Sicknes is but an incident in the mortal life of man, and when we look at life in its broadest sense, death is but an incident. In the mind of the Master it is no more than the other, and doubtless these words would apply when we speak of one who has gone as much as to one who is sick,—*"I will come and heal him."*

And the promise is just as true in the one case as in the other. The sadness of one excels the sadness of the other with us, because of the bereavement, because of the loss of society, because we henceforth walk without those whom we love till we come down into the shadows of death. But with the Master, it occurs to me, that is just as easy, his power will extend just as readily if we were to apply these words to those who are departed, and say in the language of the Master, "I will go and heal him." Whatever is wrong, whatever is out of the normal condition of living will be removed, whether that thing has destroyed life, or whether he arrests it before life has become extinct; it is just as true that he will come and heal him in one condition as in the other. I think we all believe that to-day, and it is comforting to us, no doubt, when we think that we are in his hands while living, and that there is no sorrow so great that he is not both willing and ready to assuage. That nothing can come to us, whether it be life or death, in which we have not succor and support in him; whether it is those who have departed, or those who remain, whether on this side of the veil or upon the other side, we are in his hands, and that he doeth all

things well; that in the end, whatever may be the sorrow that lieth between the here and there, all will be well. And methinks we will all rejoice in the final culmination that things have been just as they have. We will know then, realize then what we can not know or realize now; things that brought us the most sorrow, the most distress, the most trouble, were ordained for the best, all things considered.

We are here to-day for the purpose of paying this tribute of respect to one who believed while living that in the activities of life only can be found success. That no man can succeed in any undertaking without he is actively engaged in the accomplishment of his purpose. He applied this principle to all things in which he was interested, whether it pertained to the things of this life or to the things of the future life; whether it concerned his business affairs or whether it concerned his religion and his preparation for the after life. Nor was he interested alone in himself and in making the activities of life contribute to his own good; but many were the activities he engaged in, especially in a religious sense in which he had the good will or the good desire to accomplish something for somebody else. And in all that he undertook to do, especially in his religious service, he did it in an unselfish manner in the sense that he asked no remuneration, expected no remuneration, so far as the riches of this world are concerned. And oftentimes he sacrificed what might have been gain to him, not solely for the purpose of enhancing his own interests, either here or hereafter, but partially, at least, for enhancing the interests of his fellowmen, and to make their condition better and their prospect brighter, to establish in the minds of the people the truth that he embraced in his early years. But in speaking of him as a public man we can not express the all nor the half of what he was.

I do not know whether all of you have observed it or not, but one of the chief characteristics of the life of William Anderson, that I have noticed, was his tenderness, his love, and his consideration in the home circle; to make it a place of peace, of happiness, of comfort, of joy. So far as I knew him he did not carry into his home the vexations and troubles of his business life, whatever they may have been, any further than it was necessary for him to do so; but laying these aside as he crossed the threshold of his home, he sought to make life pleasant there. To me this is one of the chief characteristics of his life, one of the most praiseworthy things that the mind can dwell upon in connection with him and his memory. . . . I feel to say to-day in the language of the Master which we have quoted at the beginning of our remarks, that as we stand around this bier to-day and lay away this silent form that has been so active in life, we can hear the echo of these words just as literally, just as truly as did the friends of the afflicted one in the years that are past, "I will come and heal him."

That is our faith, that is our confidence, that he will come and heal those who have met the afflictions and trials and pains and sorrows of life, and who have gone down, as it seems to us, in the conflict. "I will come and heal him." And sometime, we feel assured, that the same voice that spoke to the silent dead, as the Master looked down into the open tomb at Bethany, and said, "Lazarus, come forth," will be heard again at the tomb of those we love, and when the tomb of William Anderson shall be opened, that voice will be heard to speak again and say, "Come forth," and the dead will hear that voice. Their ears can not be penetrated by our words, they can not feel in this mortal body the sympathy for those who mourn that they once felt; but those ears that have been dead to every sound will hear that voice, and the body that shall rise from that tomb will rise no more to be tormented, no more to be afflicted, no more to feel the pangs of pain, no more to be

wasted away by the power of disease; it will rise to immortality and life.

I do not know what I can say to these sorrowing ones more than to point to the Lamb of God. Their faith is already, I believe all or most of them, centered in Jesus Christ, the anointed one. In this sad hour of trouble, in this hour of affliction, it may be that a temporary cloud will pass over your mind. There may be shadows of doubt come to you. Maybe there will be moments when you will feel that God has not heard you, that the heavens are black over your heads, but it is not true. There is, as you will find in this sad hour of distress and darkness, in the gospel of Jesus Christ, a balm for every wound, a solace for every sorrow, and in that name in which you have put your trust, you will find sweet relief. In that name you will find a compensation for all your grief, and life will be made pleasant, though a little sadder, perhaps, because of this hour of darkness that has come; but this life will be made glad in the supreme confidence that will be born in your souls that God lives, and in the sweet words uttered so long ago, "I will come and heal him."

May the benediction of God's peace rest upon all, and especially upon these mourning ones, and may they walk the remainder of their life in confidence. Oh, how sweet is that confidence! How dark this world would be without it! But in it you will find all that will make this life peaceful, and in the final hour when he comes again, to heal the broken-hearted, to take away disease and pain, you too will hear that voice, whether you live, or die before that time, whether in the flesh or in the spirit, you too will hear the blessed accents of that voice that broke the stillness of the air so long ago, and Jesus Christ will speak and you and your loved one will live.

May God, in his infinite love, move upon you by his Spirit, and comfort you in your distress and sorrow, and may all find that comfort in the hope of the gospel that was intended when the Son of the great God came into this world to bind up the broken-hearted and give liberty to the captive, is my prayer.

NOTES AND COMMENTS.

The Rev. Dr. C. F. Aked has left Fifth Avenue Church, New York City, (the John D. Rockefeller church,) and accepted a call to California because he was disappointed at the failure of his congregation to take hold of some of the great reforms, and advanced schemes of church work that he had hoped to be given the opportunity of carrying through for them. To their admonitions that he should have patience for the execution of the great things, Doctor Aked replied that such an attitude calls for the "highest type of enthusiasm, the enthusiasm which illumines detail and makes drudgery divine. Does such a spirit exist in our church?" he asked. "It is for you to say, not me."

This reminds us of a query quoted in the *Gospel Standard*, "What kind of a church would our church be, if every member were just like me?"

"What are you going to do, my brother-men, for this higher side of human life? What contribution are you going to make of your strength, your in-

fluence, your money, your self, to make a cleaner, fuller, happier, larger, nobler life possible for some of your fellow-men?"—Henry Van Dyke.

"Time does not preserve that which it takes no time to create."

Our "News From Branches" department is not intended for weekly reports only. In fact, it is better to ignore the week limit and write only when you have something of general interest. The editors prefer it that way. Some write monthly or as often as they have something worth while. One of our best contributors for branches writes: "We meet with many criticisms that those not connected with this line of work are not aware of. For instance, some do not want mention made of their work, others are slighted if mention does not appear. Still others think our items should contain accounts of social events, saying 'They are too dry with only church news.' Friends away from home anxiously scan the branch items to see what we are doing, so you see, we have to work carefully to satisfy both the branch and the requirements of the HERALD."

It would take a larger paper than the HERALD to print the social news and personal mention connected with the daily life of a membership of over 62,000. The church organ can not afford to give space to such news only as it might apply to a worker well known to the church and the world and even then it has its limits. Time and space are too valuable to give to personalities and social chat. Our gospel message to the world, its progress, the nature of the opposition to it, must have first place, and we feel sure our correspondents will consider this. The HERALD goes to all parts of the earth. It ought there to be a reflector of the great latter day message of a restored gospel. That would appeal to the hungry soul; while social news and personalities would be more "dry" to the thousands of readers in foreign lands than does purely church news to a certain few in the home land. The HERALD belongs to the church, and the church is a world wide institution. We must consider the needs of the whole, and we ask our correspondents of all departments to keep this thought ever before them when writing. If in doubt, pass the matter on and we will try to exercise our best judgment.

District secretaries are requested to get their credentials of delegates into the hands of the Church Secretary as soon as possible. The credentials report must be made up promptly to facilitate the work of the General Conference.

We insert below excerpt from letter received by Bishop E. L. Kelley, which indicates that some of the Saints are alive to the advanced step taken by the church in the establishment of the Order of Enoch and desire to do their part in the work of the Lord:

Dear Brother Kelley: About Christmas time you issued a call for help on the newly established work of the Order of Enoch. We have had a poor year, no rain here since last spring, which has cut our trade down half, and consequently are behind in a way—but we love the work of the Lord—we love to be helpers, and while the amount we are able to send is not as much as we would like, we want to help some. It takes just a little sacrifice to send this now, but we are *glad to do it* and when we can do more, we will not hesitate. Inclosed find two checks for twenty-five dollars each."

If you were me and I were you,
What wonder working things we'd do—
We'd see the good in everyone,
We'd do our work like it were fun—
We'd gossip never, nor be blue,
If you were me and I were you.

If you were me and I were you,
We'd both be better through and through—
I'd see your virtues, you'd see mine,
The effect would be like some old wine—
No word of censure e'er would brew,
If you were me and I were you.

So let's change places and just do
As you'd have me and I'd have you—
You work and laugh and love and sing,
And I will do the self-same thing—
We'll paint this world a "rosy" hue,
When you are me and I am you.

—W. E. Fitch.

We might add that if you were me and I were you, and we both had the law of truth written in our hearts, neither of us would, through mere sympathy, encourage in the other an error or an unsafe course in life. We would be candid each with the other, never thinking that "feelings" would be hurt by meekly pointing out our brother's mistake. Criticism would mean commendation of good points as well as discovery of weak ones. It would be constructive; and destructive of nothing but the Devil and his works.

Elder W. J. Haworth delegate from Australia, is en route to General Conference. He left New Zealand on the 11th instant, and will be at Papeete, Tahiti, on the 18th, where he hopes to have a day's visit with Brn. May and Savage. His boat will land him in San Francisco on the 31st, when he will lose no time getting to Lamoni for the Conventions.

Original Articles

CUMORAH HILL.

Because there now seems to be quite an inquiry as to the original hill Cumorah and its location, and more and more the students of the Book of Mormon are coming up to the idea that the original hill could not have been in New York State, but must have been in Central America, I write of the understanding that I have had during the past eleven years.

Up to December, 1899, I took it for granted, as did everyone else, that the hill where Moroni hid the "abridgment" made by his father, Mormon, (which is known in our time as the Book of Mormon) was the same hill where the Prophet Mormon hid the original records, the mass of plates from which the Book of Mormon was compiled, as related on page 492 of the old small edition, or in verse two, chapter two of that portion of the book called the "Book of Mormon."

For many years I did not realize that the "abridgment" spoken of in "Words of Mormon" 1:2 and "Book of Mormon" 2:5, was such a small thing when compared with the bulk of the plates that existed before it, though it alone must have weighed seventy-five to one hundred pounds, according to the weight of sheets of metal of their size and thickness. Nor did I comprehend that there is no statement anywhere that the mass of plates was ever committed into the keeping of Moroni.

Probably many students and ministers have not realized the greatness of the original records, as to the number, or size, or weight. Therefore we here give a list of them.

1. The two sets made by Nephi, one of which must have been of great thickness and weight. In making his "few plates" from the "plates of Nephi" Mormon said (page 139) that he could not write "the hundredth part." For idea of the size of Nephi's two histories see First Book of Nephi 2:28 and 5:46, 47; also 2 Nephi 4:6; Jacob 1:1; Jarom 1:6, and Words of Mormon 1:1, 2. These are the most important references. Those plates must have been of great bulk and weight.

2. The brass plates taken from Laban. Nephi said that this record contained not only "the five books of Moses" but also a history of the creation of the world, (probably not a mere fragment as in the King James translation,) and a record of the Hebrews and also the prophets from the beginning. And those plates contained a genealogical account of Lehi's ancestors too.

3. The gold plates of Ether, of which Moroni in the Book of Ether only made a brief synopsis. He said, "And the hundredth part I have not written." See chapter six, last verses.

4. By command of God, the brother of Jared

wrote of great things that were shown to him and which he was to seal up "that no one can interpret them," until such time as the Lord shall decide for them to come forth. These writings of the brother of Jared should not be supposed as contained in what Ether was commanded to write sixteen hundred years later, and from which we have the synopsis called the Book of Ether. It is evident that Ether could not have read those writings six hundred years before Christ, for Moroni said (Ether 1:11) that "they were forbidden to come unto the children of men" until after Christ's crucifixion. Therefore we have no reason to suppose that the marvelous things revealed to the brother of Jared can be found upon the gold plates of the Jaredites. Moroni says that Benjamin (should be Mosiah) "kept them that they should not come unto the world."

5. Lehi also wrote a history upon metal plates, as stated in 1 Nephi 1:3; 2:1.

6. Mosiah the First had a record made of the Zarahemlaite history, as related in Omni 1:8.

7. Mosiah 5:9 shows that a record was kept by the colony of Zeniff during the period they were absent from Zarahemla. Mormon simply gives a sketch, which he calls "an account" of their experiences, which we have in Mosiah, chapters six to eleven, verse eight, when they arrived again in Zarahemla.

8. The record made by Mormon and finished by Moroni, which we call the "Book of Mormon." In Words of Mormon 1:2 it is called "an abridgment," in Book of Nephi 2:11 Mormon calls it "a small record," and in Book of Mormon 2:5 he speaks of it as "a small abridgment" to be hid up to come forth in God's due time to "the remnant of the house of Jacob." Compared with the other records it was indeed small.

One of the early writers has said that the size of the plates was about seven by eight inches and their thickness six inches. That would be three hundred and thirty-six cubic inches, and that much of solid gold would weigh over two hundred pounds. As leaves of gold this weight would depend upon how compact they were.

As to the size of the stone box found in the hill near Manchester, New York, and the contents of the box, we find a description in the "Letters of Oliver Cowdery," letter 8, page 32. He gives an idea of the size, and he says also that on the three pillars rested "the record of the children of Joseph, and of a people who left the tower, or a sketch of each." Therefore there is no ground to claim that the great bulk of the plates, probably five to eight hundred pounds in weight, were secreted in that place. Brother Cowdery speaks of the "the abridgment" as being "a sketch" of the histories of the two peoples, such as Mormon and Moroni had compiled.

Now we go to Words of Mormon 1: 1 and we read, "I, Mormon, being about to deliver up the record which I have been making into the hands of my son Moroni." He did not say that he would give him any other records. And to make it still more plain that he *did not* do so we find his more definite words in Book of Mormon 3: 2 (page 492), where he states (in the year 384 after Christ) that he "hid up in the hill Cumorah all the records which had been intrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni."

Then Moroni took this "small abridgment" that was made by his father, and in the year 400 A. D. he stated that his people were destroyed and he was going away. He said, "Whither I go it mattereth not," but that he would write more and would "hide up the records in the earth." He did not say that he would put them in hill Cumorah, nor in the land where hill Cumorah was situated.

In Moroni 10: 1 he wrote that "more than four hundred and twenty years" had passed and that he would add something and then "seal up these records"; that is, the ones he had. By that time he had wandered thirty-six years and was in the region where the Lord designed them to be buried preparatory to their being revealed to Joseph Smith fourteen hundred years later. Of this there can be no doubt in the mind of any believer in the Book of Mormon as a sacred record. The name Cumorah was given to this hill, or it was spoken of as "hill Cumorah," because the abridged record said that some records were hidden in a hill known to the ancients as Cumorah, and it was taken for granted that *this was the hill*.

We go now to Moroni's statement on page 531 (Ether 6: 5), that the "hill Ramah" of the Jaredites "was the same hill where my father Mormon did hide up the records unto the Lord," that is, "hill Cumorah." Nowhere does Moroni claim that those other records were given into his charge or that he at any time hid anything in Cumorah, or was commanded to do so, or intended to do so.

The book very plainly shows that the last great and destructive battles of the Jaredites were fought in the region of the hill Ramah, also Moroni wrote that the Nephites and Lamanites fought their final battles in the region of Cumorah. As the history shows that the Jaredite armies were contending for the throne and the seat of their empire there can be no doubt in the mind of the careful reader that all this was done in Central America, where the center of their kingdom was situated, no matter how much certain colonies may have settled in what is now the United States, where they built mounds, worked the mines, and cleared the forests, at least during the last half of the Jaredite dwelling in America.

In Ether 4: 1 Moroni states that in the war be-

tween King Omer and the forces of Akish, the latter "did overthrow the kingdom." Then "The Lord warned Omer" and he took his family "and traveled many days and came over and passed by the hill of Shim and by the place where the Nephites were destroyed," and thence to "Ablom by the seashore." But this language does not convey the idea that they traveled over four thousand miles from "hill Shim" to reach the seashore, as they must have done if they went from the seat of war and from the hill Shim in Central America (as given on the published map) into far New York and then on to the Massachusetts coast, to Boston where the map has Ablom located.

Now it is six hundred miles from the gulf point of Yucatan across to the Pacific coast, and Omer and family could have traveled hard for "many days" and made only a few hundred or, at most, a thousand miles, right in Central America or Mexico. It is plain that Omer was not far from the capital, for the history relates that when Nimrah left king Akish "he came over and dwelt with Omer." Also soon after that Akish and his sons warred about the throne with the result that "Omer was restored to the land of his inheritance," evidently meaning to the inheritance from aforetime, to the seat and authority of the kingdom of the Jaredites.

But, in order to make out that Cumorah and the place of final battles by the Nephites was in New York, there is created an impossibility in the matter of Omer and family, the map showing Shim in Chiapas, Mexico, and Ablom where Boston now is. If we could possibly allow such a long journey by this family in going to Boston, Omer's friends in Yucatan would have needed to send a telegram for him to return home and occupy the throne once more. The map will have to be revised, as also our students will need to correct their ideas about the hills, and lands, and waters, as many of them are already doing, according to recent advices.

All Book of Mormon students understand that the colony led by Melek, the youngest son of King Zedekiah, (whose migration was prophesied of in Ezekiel 17: 22, 23,) that his colony landed in Central America, and then, as stated in Omer 1: 1 they found the surviving Jaredite warrior, Coriantumr. But he was so nearly dead that even with their tender care he only lived nine months. Now, as he and Shiz fought their duel unto death in the region of Ramah-Cumorah until Shiz died and Coriantumr fainted from the loss of blood and "became as if he had no life" (page 532), therefore it was clearly impossible for him to have traveled alone over four thousand miles from the latter day Cumorah, across wide rivers, through deep forests, and over plains and mountains to Central America, where he was immediately discovered by the Zarahemlites, who saved him from death for a few months.

Evidently he was found close to where he fell as one dead after the battle between those revengeful and ambitious leaders who had fought so persistently for possession of the kingdom and the throne of empire. Hence I am compelled, by what seems to me to be overwhelming evidence, to believe that the original hill Ramah-Cumorah, where Mormon hid the great majority of the records, the mass of valuable history and prophecy is somewhere in that southland; also that, in God's own due time and by whom he will, those things will be brought to light and be read by the people who shall then be prepared and worthy to receive and be profited by them. Those records will disclose great things of the past from the creation of the world to the times when they closed their history.

Another proof for the Central America location is that when Limhi's forty-three men (Mosiah 5:9) went from Lehi-Nephi land to seek for Zarahemla and finally found the Jaredite record in a land that had been inhabited by "a people who were as numerous as the hosts of Israel," it is plain that in seeking for Zarahemla they *could* not have gone so far as the State of New York. It is about fifteen hundred miles from the border of South America up through Panama and Central America to the Yucatan line. For wandering explorers hunting their way it would be more than that, therefore the absurdity of the idea that they traveled four thousand miles farther and back again, about eight thousand miles, or altogether eleven or twelve thousand miles on foot through unknown forests, over broad rivers, and across plains and desert wastes.

No, they did not go there. They found the plates, and the ruined cities and "the land among many waters," all right in Central America. There, after the final contest in which Shiz was killed and Coriantumr fainted from the loss of blood and "became as if he had no life,"—right there Ether came from hiding, viewed the desolation and hid the records as the book says, "in a manner that the people of Limhi did find them," in Central America, not in a hill thousands of miles distant, near lakes Ontario and Erie, mapped as being *the* land of "many waters."

That Central America is "a land among many waters" is easily proven. One meaning of the word *among* is *between*, and the World Atlas shows Central America as situated between mighty waters, even the Pacific Ocean, the Caribbean Sea, and the Gulf of Mexico.

Also encyclopedias and maps clearly show that Central America has many lakes, rivers, and fountains besides the ocean, the sea, the gulf, and the bays. Authorities give the names of one hundred and seventy rivers and over thirty lakes situated in the five republics and in British Honduras. In southern Mexico are forty other rivers, and at least

that portion of Mexico was in the Jaredite kingdom. For modern discovery gives evidence that in Yucatan was the seat of power, both of the Jaredites and the Nephites. It contains the most and the greatest of the ruined cities of all that region. Very likely the capital was what explorers call the city of Palenque, although Charnay holds that Palenque was only the religious center, a city of shrines and temples. Calderon counted eighteen of what he called palaces and twenty other large buildings.

Yes, that whole country can be aptly designated as "a land among many waters." When the Nephites fled before the Lamanites sixty-seven years B. C. (Alma 22:4, 5), they went up through "the narrow pass into the land northward" and the record says that they found it "covered with large bodies of water." No doubt *surrounded by* is the meaning. And such description would agree with "a land among [between] many waters." In eight instances the Bible word *many* means not numerous, but great in volume, or powerful. And thus should we take the meaning here in the Book of Mormon, among, between, great or abundant waters.

In Helaman 2:1 it is better expressed by the words, "They came to large bodies of water and many rivers." These three statements about large waters and numerous streams all refer to the same country, and I have already shown that they all fit in correctly about Central America, Yucatan, and southern Mexico. There the Nephites went and lived, also built upon the ruins of the Jaredites cities. See Alma 22:5; Helaman 2:1-3; Nephi 3:2; pages 158, 340, and 384, old small edition.

About the declaration in Helaman 2:2 (page 384), that the Nephites covered the land "from the sea south to the sea north, and from the sea west to the sea east" we can all see that this is the only proper description one can give of Central America. For the general direction of that land is from southeast to northwest and the Pacific is both west and south and the waters on the other side are both east and north. The history can not mean that they filled the land from the Gulf to the Arctic Ocean and from the Pacific to the Atlantic. This is another strong point in the claim that the land described was not away north but was the ancient possession itself. M. Charnay, the French explorer, claims that "the population was so dense as to cause the soil to be cultivated to the highest mountains" from ocean to ocean.—*Ancient Cities of the New World*, p. 98.

To return especially to the location of the original hill Cumorah: We find no word by angels or by the voice of the Lord that the hill where Joseph found the plates was the historic hill. No revelation in the Book of Doctrine and Covenants so designates it, and *nowhere in his history did Joseph Smith write of it as Cumorah*. In *Times and Seasons*, volume 3, page

771, he says "stands a hill," and "this hill," and the angel told him to come to "that place" each year. At the final time he says that he went to "the place where the plates were deposited."

I know that in Doctrine and Covenants 10:20 it reads, "glad tidings of Cumorah," but it is in a letter from Joseph Smith, evidently after the idea had become fixed that because records were hidden in Cumorah therefore the one in New York must have been the same hill.

In his "Letters," pages 29, 33, Oliver Cowdery calls it Cumorah, evidently from the same idea, not from any divine or angelic statement that it was Cumorah. Certainly the idea did not originate with any careful student of the Book of Mormon. There may not have been any real study of the book at that time. The book appears to have been largely taken on trust by the old Saints, without great examination or study.

I am aware that Moroni wrote that he made his synopsis of the Jaredite history "from the twenty and four plates," but at what time he did this I do not know. It may have been done before his father's death, to be in preparation for the Lord's purpose that such "account" of the Jaredites should be known in our time. At least Oliver Cowdery's statement of the contents of the box, namely, that it contained "a sketch" of the two peoples seems to make it plain that Moroni did not place the original Jaredite record in the New York hill. I have no objection to that hill being also called Cumorah, with the understanding that the ancient hill Cumorah is still undiscovered, and that sometime its secrets will be revealed and come to the knowledge of God's people.

The church used to have a little song, "O stop and tell me, red man," and in it the Indian was made to say, "I once was pleasant Ephraim." But long ago that idea was given up, and it is now held that those who accept the book, those into whose hands it has come, that they are Ephraim. Thus errors are imbibed and liable to be, but when realized they need be held no longer. For thirty-five years I held the error about Cumorah, until Bro. Earle Corthell, of Independence, took the blinds off, and then study made all plain to me. But there have been so many controversies that I have hesitated for years about writing on this matter for publication, although urged to do so. But now, because many are dissatisfied with the old theory, I present this article in the interest of truth, that error be removed and the truth be made plain.

That I believe fully that both Jaredites and Nephites colonized in North America and worked the copper mines and cut the forests, etc., all know who have read my "Book of Mormon Lectures" and other writings, therefore I need say no more on that point.

But that the main bodies of both nations remained south until their destruction came is evident from the book itself.

H. A. STEBBINS.

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A CONVERSATION REGARDING THE OFFICE OF PATRIARCH.

Elder: Pardon me for the expression, but really, I am at sea.

Patriarch: Why, what is the trouble?

E: I had a private conversation with Mr. Smith (minister) on church organization. I reminded him that in the church that Jesus organized there were apostles, seventies, prophets, evangelists, pastors, teachers, elders, bishops, and deacons, and wherever he found that church (organization), he would find the various officers named. I suggested that he compare his church with it. He answered that though they did not have living apostles and prophets in their church, they were believers in the teachings of the apostles, and asked me by what authority we called and ordained patriarchs. I said that the Lord had authorized their ordination. He asked for chapter and verse that provided for such office, but I could not give it. He also reminded me that in a public discussion one of our leading representatives stated that there was no conflict between our church and that of the New Testament. That has always been my understanding, but I can not maintain that now; hence, I am at sea.

P: You could with consistency have asked Mr. Smith to name any part of the Scriptures with which the patriarch and his line of work are in conflict.

E: I could not give him any Bible reference in support of that office.

P: There are such references, however. But admitting that the Scriptures were silent, you would not be justified in rejecting that officer.

E: I beg to differ with you, for we read, " whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it."—Ecclesiastes 3:14. As I understand it, we can not take from the church organization nor add to it. We censure Christendom because their church organizations are not in accord with the church of the New Testament, and justify ourselves while adding that which the Bible does not authorize. I believe in the idea of speaking when the Bible speaks, and remaining silent when it is silent.

P. Again I say that there are scriptural quotations in support of the office of patriarch, and shall give the reference later. But I maintain if there were none, we are not justified in rejecting that office. I do not understand that we have authority to ordain men to certain positions or offices simply because we find such mentioned in the Scriptures, unless the Lord directs the ordination. Jesus said, "I will build my church," and in the building of that

church he did not call and ordain all of the officers the same day, month, or year. He first chose and ordained the twelve apostles; later the quorum of seventy. (Mark 3:14; Luke 10:1.) He called into the vineyard as the needs would demand.

E: Yes, that is as I understand it. But Jesus completed the building (church) before his ascension. The pattern is in the New Testament and the church of to-day should be in accord with it.

P: Yes, the church organization and doctrine should harmonize with the apostolic church. We would not have the authority to take from that any part. All the material (officers) placed in the building by Christ or those whom he authorized to do so, are to remain until the work he intended for them to do has been finished. I do not agree with you that Jesus completed the building before his ascension; for we read of seven men chosen and ordained in the year 33 A. D. by the apostles, to care for temporalities. Some called them deacons, others bishops. Whatever office they occupied, it is quite evident that prior to their ordination the apostles attended to that line of work. We read in Acts 6:2-5, "It is not reason that we [apostles] should leave the word of God, and serve tables, wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude." The seven men were chosen and ordained, and we learn that elders were ordained in the year 45 A. D. (Acts 14:23.) Had you or Mr. Smith been present when the seven men and elders were chosen, it would have been just as consistent for you to object to those officers then, as you do to the patriarch now. You could have objected upon the ground that when Jesus was upon earth he did not ordain other than apostles and seventies, that we have any record of.

E: Do you not believe that the Savior had informed the apostles when with them that the time would come when elders, bishops, and deacons would be necessary to care for the work, and that the ordination of these was done on the strength of the instructions of the Master?

P: Yes, the Savior may have given them to understand that in the future other officers would be needed. But, if he did not, he had promised to be with them by the Holy Spirit, directing in the affairs of the church. We learn in Acts 1:12 after he was taken up to heaven, that through the Holy Spirit he had given commandments unto the apostles, whom he had chosen. We also read in Acts 13:1, 3 that in the church at Antioch the Holy Spirit called men to the ministry through the prophets. To be consistent, you and Mr. Smith should be willing for the Lord to direct in the affairs of his church in this age by

his Holy Spirit, as in the days of his apostles. If he called men to occupy in certain offices, or, in other words, created the office, and by his Holy Spirit called men to occupy positions that were not mentioned in former revelations or scripture, then why not believe that he can do so to-day?

E: I understand that he can. But there should be no conflict.

P: True. No conflict in the sense that the revelations of this age should undo that which was authorized in a former age. In other words, if God called apostles, seventies, and prophets for the work of the ministry, the revelations of this age should not do away with them. Still, if the Lord wished to call elders, bishops, evangelists, (patriarchs) in one age, and did not in a former, we would not be justified in rejecting them simply because they did not exist or appear in former ages, any more than we would those called in the life of the apostles, of which no mention is made prior to their day. The Lord has a right to add to his building such material as he deems advisable; but, it is not godlike to take from his building any material until the object designed has been accomplished. I would not say that the Lord could not add to his church material to help carry on his work in one age, that did not exist in a former age. The sabbatical law was not given to Adam, Enoch, Noah, Abraham, Isaac, and Jacob. At least we have no account of it being taught by them. It was given to the children of Israel in Moses' day. Two thousand five hundred years had come and gone before it was taught (Deuteronomy 5:1-3; Nehemiah 9:13, 14; Ezekiel 20:10-12.) I shall now give you scriptural references in support of the office of patriarch. We have but little light on the duties of the various officers mentioned in the Scriptures outside of the Book of Doctrine and Covenants; but, before introducing it, we shall first present what we find in the Bible: God gave apostles, prophets, and evangelists (Ephesians 4:11). I understand that a patriarch is an evangelist. Philip was an evangelist. (Acts 21:8.)

E: Was he not one of the seven referred to in Acts 6:6, and also the one that went to Samaria, Acts 8:5?

P: Yes. In verse 8 of the twenty-first chapter we are informed that he was one of the seven, which was in the year 33 A. D., and in 34 or 35 A. D. he went to Samaria. But when Paul's company met Philip the evangelist it was twenty-seven years later; 60 A. D. Timothy was an evangelist. Paul told him to do the work of an evangelist, make full proof of his ministry (2 Timothy 4:5). Again in 2 Timothy 1:6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." In 1 Timothy

4: 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." In verse 12, "Let no man despise thy youth." In 1 Timothy 5: 21, 22, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man."

E: I see nothing in those references that supports the idea that Timothy was a patriarch. Your statement that a patriarch is an evangelist does not make it so. My understanding of an evangelist is a traveling minister, preacher of the gospel of Christ, and a publisher of glad tidings.

P: All that you have said relative to the duties of an evangelist is true of the patriarch. Webster says that an evangelist is a minister of Christ; one not in charge of a congregation. The language found in section 125 Book of Doctrine and Covenants is in accord with Webster, for it says: "He is not to be put in charge of either branch or district." "He is not to meddle with branch affairs." He is to be free to wait upon his line of work; is to confer blessings by the laying on of hands, and if so led, is to point out their lineage." The admonition of Paul to Timothy: "Lay hands suddenly on no man," applies in my judgment to the patriarch, more than to any other officer.

E: I can not agree with your last statement. I believe that the admonition applies to all the ministers of Christ, for great care should be exercised in ordaining men. With propriety we can say to all, "Lay hands suddenly on no man."

P: Yes, I can agree that all the ministers could profit by the admonition. But I repeat that it applies more particularly to the patriarch than to others; for why should others hesitate to lay on hands, when called upon. When the Lord calls men to the ministry and the church accepts and indorses the same, and the authorities call upon the elders to ordain them, there is no necessity for delay; or if called upon to confirm those who have been baptized, who have been properly instructed, we should not hesitate; or when called to officiate in the blessing of children or administration to the sick. Some of the reasons why the admonition, "Lay hands suddenly on no man" applies to the patriarch more than to other ministers, are: First, he is called to officiate in the ordinance of laying on of hands more than the elders. Second, it is very essential that those requesting their patriarchal blessing have proper faith in its divinity and understand its object. Upon several occasions prior to giving the blessings, I have explained the object of and motive that should attach to the sacred ordinance, and have been blessed in so doing. Under such conditions, I

see the wisdom of the admonition to "Lay hands suddenly on no man." Third, it is possible that when application is made for conferring of blessing, the patriarch is not in proper frame of mind to officiate. He may have indulged in unprofitable conversation, or taken part in a heated discussion. I remember taking part in a business session when strong positions were taken, and some harsh words spoken on both sides. While I do not plead guilty to the charge of using cutting words, I confess that to a certain degree I partook of the spirit of the meeting, which was not, to say the least, calculated to assist me to officiate in my line of work. So I postponed one of the appointments until I could get in proper frame of mind. And what is true of the patriarch is true of the individual seeking for the blessing. Both should be in the spirit of the gospel, then good will be sure to follow. Fourth, Paul was talking to Timothy, telling him to do the work of an evangelist (patriarch). "A patriarch is an evangelical minister," (Doctrine and Covenants 125,) and an evangelical minister is an "evangelist." I do not understand that all evangelists are patriarchs, any more than all elders are apostles, still an apostle is an elder (1 Peter 5: 1).

E: I do not understand what benefit there is in that part of the work of the patriarch in the conferring of blessings. Is not a member in good standing entitled to all church privileges and to the visitation of the Holy Spirit. If so, what more can he receive through the patriarchal channel?

P: In Doctrine and Covenants 107: 29 we are informed of the authority the patriarch has, and in paragraph 38, same section, we have the following: "First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you." From this I learn that it is a sealing ordinance.

E: I can not see why I should receive greater light and strength after I have had the patriarchal blessing than before. Again I maintain that if I continue faithfully, I shall receive all I am worthy of. I do not believe that because the patriarch has laid his hands on my head and prayed over me, I shall be blessed any more than if he had not done so.

P: No, I do not believe that if a dozen patriarchs would place their hands on your head that you would be benefited in your present frame of mind any more than the unbeliever who was sick and failed to receive a blessing. Before man can receive benefit through any of the ordinances of God's house, he must have faith in God and his ordinances. We say to the world that if they believe and comply with the gospel ordinances, their sins shall be remitted and

they shall receive the Holy Spirit. I never have seen it fail when the person comes in the proper attitude to God. There is no virtue in the water or the imposition of hands alone, but it is faith in God and obedience to his holy ordinances, and love for his truth, that bring the blessings.

E: I agree with your statement relative to the gospel promise, to all outside of Christ; for I am a witness of the truthfulness of that promise; but after one becomes a member of the church and receives the Holy Spirit, I do not see that there is a necessity for the patriarchal work, so far as the conferring of blessings is concerned.

P: Little children are subjects of the kingdom of heaven, and the Lord has commanded that the parents take them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name (Doctrine and Covenants 17: 19). According to your idea there is no necessity to have them blessed, for they are subjects of the kingdom. They are no more so after being blessed. I learn from good authority that a greater percentage of children blessed come into the church than those that have not been blessed. What is true of the children that are blessed, is true in similar ways of those that have faith in the patriarchal work and have sought God for additional strength through that channel.

E: Then you believe that all who receive the blessings will not fall in the hour of temptation?

P: Yes; and no. The person that is anxious to overcome his besetting sins and continue faithful and seek for light and strength through this sacred ordinance, surely he shall receive; for that is the promise, that in the hour of temptation they may not fall. It requires faith and works. If you are worldly-minded, faithless, or indifferent, and fail to watch and pray, a blessing would not keep you from falling.

E: If I have a desire to overcome my weakness and continue faithful in the service of God, will I not be successful in my Christian warfare without receiving patriarchal blessings?

P: James 5: 14, 15 says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; [if not appointed unto death,] and if he have committed sins, they shall be forgiven him." Would the sick get well without the administration?

E: If the sickness was not unto death they would.

P: But if it was unto death, then what?

E: Why, they would die.

P: Then of what benefit is it to call the elders? Is it not a fact that some have been restored to health speedily who were near death's door, through

the administration; and others that had no faith in the ordinance, but trusted to medical aid, were in time fully restored to health? The difference in the two cases is that the one who had faith and sought for divine help, was not only blessed physically and restored speedily to health, but was blessed spiritually and enjoyed peace of mind and was comforted because he felt the presence of the Holy Spirit in his healing virtue. The Lord through this ordinance helped nature, and rebuked the disease, and shortly the one that was so seriously afflicted was able to attend to necessary duties; while the other one, that had no faith in the divine ordinance, made very slow progress; it was weeks and months before he could be at his post of duty, and did not enjoy the peace of mind that the one of faith did. Faith in the ordinances of God and obedience to the same has brought to the faithful in all ages valuable blessings and marvelous manifestations. It is just as consistent to maintain that a man could enter into the kingdom of God without baptism as it would be to expect spiritual blessings and ignore the ordinance of the laying on of hands. Both are of divine origin. The latter is presented under four heads. First, blessings of children (Mark 10: 16) and adults (Genesis 47: 8-25). Second, confirmation: bestowal of the Holy Spirit (Acts 8: 17; 19: 6). Third, healing the sick (Mark 16: 18; James 5: 14). Fourth, for ordination (Acts 6: 6; 13: 3). In Genesis 48, notice the respect, and faith of the aged patriarch Jacob and his son Joseph. Not only did they believe that a blessing was conferred by the laying on of hands, but that the one upon whom the right hand should be placed would receive the greater blessing. Joseph takes his sons, Manasseh and Ephraim (one twenty-two and the other twenty years of age), and places them before his father: Manasseh towards Jacob's right hand, and Ephraim towards his left. In the blessing Jacob crosses his arms; places his right hand upon Ephraim, the younger, and the left upon Manasseh. Then Joseph said, "Not so, my father; for this is the firstborn; put thy right hand upon his head," but his father refused, and said, "I know it my son; I know it." How did father Jacob know which was the firstborn? for we read that his eyes were dim for age, so that he could not see (Genesis 48: 10). He knew by the spirit of revelation; for in giving the patriarchal blessing the Spirit of the Lord indicted the words. History demonstrates the truthfulness of that which was spoken. Notice the language, "He [Manasseh] also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed [Ephraim's] shall become a multitude of nations." Moses' statement is in harmony with this, "They are the tens of thousands of Ephraim, and they are the thousands of Manasseh." (Deuteronomy 33: 17.)

In Smith's Bible Dictionary, Ephraim is called the great tribe.

E: I have received light and shall try to profit by it. I would like to have you relate some of your experiences in patriarchal work.

P: I shall with pleasure give you some of my experience at some future time. I hope I have impressed upon your mind the necessity of having implicit faith in all of the Lord's appointments, and honor and respect for his ordinances. Then it will be well with you. It is displeasing to God when man questions the wisdom and necessity of his ordinances. The sad condition of the religious world to-day, with its hundreds of conflicting creeds, is the result of unbelief and disobedience, and if we were to fall into the same error, we would be barren and unfruitful, spiritually. Jesus said, "To him that believeth, all things are possible."

WM. LEWIS.

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THE PATRIARCHATE.

DOCTRINAL PROOF; PROVIDED FOR IN CHURCH ORGANIZATION.

BY JOSEPH R. LAMBERT.

[The following article forms a part of the little pamphlet gotten out by the Order of Evangelists, and entitled, "The Patriarchate." It may be read with profit in connection with the article by Elder William Lewis, in this issue. The pamphlet may be obtained from the Herald Publishing House for ten cents.—EDITORS.]

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. —1 Corinthians 12: 27, 28.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephesians 4: 11-16.

In the above scripture, the apostle sets forth the order of God, in the organization of the church of Christ, in a clear and forcible manner. The language shows the necessity for, and the beauty, importance, and immutability of the divine plan.

God has placed in his church the offices and gifts referred to, that men might occupy in the offices, and men and women exercise the gifts—all to be

done according to his will—"till" (an adverb of time) we become full grown and perfect men and women in Christ Jesus our Lord. All this was, and is, for the harmonious development of all the members of the church of God, that the true Christ character might be the result of their obedience to the truth. Without this character, there is no such thing as salvation.

It is claimed by a large class, without, and a small class, within, that no such office as that of patriarch is mentioned in the New Testament, and, therefore, that the introduction of such a class of ministers, under this title, is an innovation.

The conclusion is hasty and not well founded. In the above scriptures, we evidently have specific and general titles, used to denote the different offices provided for in the organization of the church. That general as well as specific titles are used, is evident from the fact that seventies, bishops, deacons, etc., are not named, while every New Testament believer must admit that God placed these in the church.

Before our objectors prove that there is no place for patriarchs, in harmony with New Testament teaching, let them prove just what officers are referred to under the titles of "teachers," "helps and governments," "evangelists," "pastors." We refer, of course, to those who believe that there can be no revelation to us, from God, outside of the Bible.

The plain truth is, however, that the New Testament, as well as the Old, teaches the doctrine of present or continuous revelation. That is, the channel of communication between God and man is always open, in every age and every clime, unless closed by transgression or unbelief upon the part of those who should be the people of God. New, or additional, revelation is not necessarily false. It is plain that if God's people had always believed that additional revelation is false, we would now have but a very small portion of what is contained in the Bible. All that is not found in the first revelation of God to man, as recorded in the book of Genesis, is additional; and while man is strictly forbidden to add to God's word, (see Deuteronomy 4: 2; Proverbs 30: 5, 6; Revelation 22: 18,) yet he has the right, and it has been his practice, to add to his own word, whenever and wherever he pleased. According to Bible history, this was God's practice for more than four thousand years; and the good book does not contain even an intimation that God would ever change his policy.

It is a very foolish thing, and in no sense our privilege, to attempt to limit God. It is not for us to say when God shall speak, nor when he shall keep silent; nor is it our privilege to dictate to him what he shall say when he does speak. Finite man is not permitted to dictate to the infinite God! Where God has placed limitations on his own acts, or informed

us what he will not and can not do, we should accept it in good faith; but for puny, weak, finite man, to say to the Infinite One, "Thus far shalt thou come, and no farther," is altogether a different thing.

The truth is, we are not only asked to limit God, where he has not limited himself, but we are asked to believe, and make it an important part of our faith (?), that he will not do the very thing which he says he will do. (See Matthew 11: 27; 7: 7-11; James 1: 5; John 14: 21-24, 26; 15: 26; 16: 13-15; 1 Corinthians 12: 3; Acts 17: 26, 27.)

It is proper to say in this connection, that while the Bible is of great importance as a guide to truth and an expositor of error; and while it contains a record of the truth which makes us free (that is, saves us), yet it must be admitted that the record, both in history and doctrine, is brief and incomplete. Some fifteen or twenty books, which were written, have been lost. Speaking of the biography of Christ, John says:

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.—John 21: 25.

Now, the pertinent question is not whether the specific name, patriarch, is known to the New Testament, but, rather, are the office, calling, and work of the patriarch in harmony with God's character, ways, and word, as revealed in the Bible? We claim that they are; and if these claims are correct, then it is both safe and profitable to receive them.

In New Testament times, the same office was sometimes known by different titles. John was one of the twelve apostles, but he always called himself "the elder." (2 John 1: 1; 3 John 1: 1.) Peter was an apostle, but he sometimes called himself an "elder." (1 Peter 5: 1.) It is not strange, therefore, that we should read in Doctrine and Covenants 17: 8, "An apostle is an elder," etc.

A number of the titles mentioned in 1 Corinthians 12: 28, and Ephesians 4: 11, may have also been known by other titles. If the same office was known by different titles, in the same age, then to the same extent, at least, and probably to a greater extent, would the same office be designated by different titles in different ages of the world. This would not impair the authority of a minister of Jesus Christ, or vitiate his work in the least. The authority of the minister, and the character of the work he is called to do, are what we need to look after more than the mere name by which he is called.

At this juncture, and in order to throw light on the use of different titles as applied to ministers in the Christian church, we call attention to the titles of *deacon* and *bishop*. The Greek word from which

we get *deacon* is *diakonos*, and literally means "ministerant," or a "runner," i. e., "servant." From the use that is made of this title in primitive church history, there are good grounds for the belief, we think, that the title of *deacon* was applied to several of the lower officers in the church, perhaps to what are now known by us as priests, teachers, and deacons.

The same is doubtless true of the word *bishop*, except that it applies to higher officers of the church. Bishop comes from the Greek *episkopos*, which literally means "overseer, superintendent." The title was doubtless applied to men who held different offices in the Christian church, but who were all invested with the right to preside. This will account for many things said of deacons and bishops, in primitive church history, which otherwise conflict, to some extent, with the duties of these ministers as defined under the restored gospel.

But we are told by the small class who reject the work of patriarchs, and yet claim to be believers in the latter day work, that they are justified in rejecting them because they are not even mentioned in the Book of Mormon, which is said to contain "the fullness of the gospel."

If on this ground we may properly reject the calling and work of patriarchs, why not, on the same ground, reject the calling and work of bishops, seventies, and deacons, as set forth in the Bible and Book of Doctrine and Covenants? The Book of Mormon fails to specifically state that any such office as that of bishop, seventy, or deacon, was established in the primitive Christian church on this continent.

It must be admitted, that while the Book of Mormon is plainer and much more complete, on some important matters of history and doctrine, than the Bible, on other matters, including church organization, it is very incomplete. Mormon, who abridged the record, so far as it was abridged, says: "And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people."—3 Nephi 12: 1.

Is it wise and safe to reject the provision made in later revelations for the office and work of patriarchs, because they are not mentioned in the record which does not contain a hundredth part of what Jesus taught the people? We think not, provided this provision is in harmony with the word of God.

That phrase, "fullness of the gospel," has been almost as badly used, or abused, by some Latter Day Saints, as Revelation 22: 18 has been by those who reject all present revelation. The Doctrine and Covenants teaches that "the fullness of the gospel" is contained in the Bible and Book of Mormon. (Doctrine and Covenants 42: 5.) It also states that the

Book of Mormon, by itself, contains "the fullness of the gospel," (17: 2; 26: 2.) It must be admitted then that the Bible, when properly translated, contains the "fullness of the gospel," as well as the Book of Mormon; and inasmuch as each book contains important matter which the other does not, and the usual interpretation is that the phrase denotes that the Book of Mormon contains all gospel truth, then, upon this ground, are we not driven to the conclusion that each book contains more than "the fullness of the gospel," or each one contains *less* than the "fullness"?

What, then, are we to understand by the much abused phrase, "fullness of the gospel"? We are to understand this, and this only: In the Book of Mormon, also the Inspired Version of the Bible, is contained the gospel as it was given of God to those ancient worthies, who wrote and spoke as they were moved by the Holy Ghost, without garbling or loss of "plain and precious parts."

The statement of the Book of Doctrine and Covenants is, "The Book of Mormon, containing the fullness of my everlasting gospel."—Doctrine and Covenants 26: 2.

There is a difference between "the fullness," and *all* "the fullness." Let the Doctrine and Covenants explain itself on the use and meaning of this phrase. In the vision seen by Joseph Smith and Sidney Rigdon (see section 76: 3), speaking of Christ, we read: "Of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision."

Their testimony is a presentation of the truth, as it is with God, concerning Jesus Christ and his gospel; nevertheless, there is much valuable information concerning Christ, the ordinances of the gospel, and the work of the ministry, which is not found in the vision.

A witness, when in court, is sworn to tell "the truth, the whole truth, and nothing but the truth"; that is, he is to tell the truth in its fullness; and yet, all the truth he knows, at the most, is a very small fragment of what exists in the universe of God.

Recently there died in Edinburgh a man who had long been in the iron business, and for some time had been collecting horseshoes from all countries and all ages. He had a complete series of horseshoes of the various types from Roman times to the present—the work of smiths for seventeen centuries. The *Christian Herald* remarks that if good fortune goes with the horseshoe, Mr. Edward Young must have been a very fortunate man, at least in finding horseshoes.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Ressegue, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Notice.

All locals of Daughters of Zion Society, and others who have donations for the aid of general work of Daughters of Zion, also those contemplating sending money to the society for children's home fund, please do so by March 25.

MRS. M. E. HULMES,

General Treasurer.

909 W. MAPLE AVENUE, INDEPENDENCE, MISSOURI. 10-3t

Children's Home Purchased.

It will doubtless be pleasing to the Saints to know, after several years of waiting, that a purchase has now been made of what is known as the Banta place in Lamoni for the children's home.

About seven years ago it was conceived in the minds of a few of the sisters that it would be in line with the work of the Daughters of Zion to gather funds for a children's home. Accordingly consultation was had with Bishop E. L. Kelley as to whether he would indorse such a movement. He having given his unqualified indorsement, efforts were made to raise means to this end, and when the results of the first year's work formed a nucleus for this fund the matter was formally presented to the General Convention of the Daughters of Zion in 1905, whereupon it became the legalized action of that body.

The movement received further indorsement in the revelation to the church through President Joseph Smith in General Conference, 1906. From this date contributions came in freely from all parts of the country until it was thought we had sufficient for starting the home, and on the advice of Bishop Kelley we relaxed our efforts in order that the funds might more readily obtain for the Sanitarium which was then in process of erection.

The Banta property is situated in the southwestern part of Lamoni, on one of the most beautiful sites of the town. It consists of a residence and twenty acres of ground with good outbuildings, beautiful shade and lawn and plenty of fruit. Good walks to church and school. Possession of the building will be given March 1, and work upon the needed improvements will begin soon after.

It is contemplated to erect in the future a modern building on this site when actual experience shall have demonstrated what will best meet the requirements of such a home.

Since the home is about to be opened and it has been understood that the Daughters of Zion will work for its support, we now request all locals and interested persons to send in such moneys as they can for this purpose.

We trust we shall receive a hearty response to this call, such as is worthy the purpose for which these funds are to be used.

Moneys should be sent to Mrs. M. E. Hulmes, treasurer, No. 909, West Maple Avenue, Independence, Missouri.

ADVISORY BOARD OF DAUGHTERS OF ZION.

Request for Prayers.

Sr. Luetta McWillis desires the prayers of God's people that she may be healed of an affliction.

Letter Department

CALGARY, ALTA., CANADA, February 27, 1911.

Saints' Herald: Bro. George T. McLeod, of Calgary, requests the prayers of the Saints in his behalf on account of his failing health during the last two years. He asks that March 19 be chosen by any who wish to especially remember him. He desires to be restored to health if it is the Father's will.

Yours in the faith,

MRS. GEORGE T. MCLEOD.

1408 ELEVENTH AVENUE.

SAINT JOSEPH, MISSOURI, March 3, 1911.

Editors Herald: I was driven home a few weeks ago from my field of labor by the terrible ice storm. It was impossible for either man or beast to move around outdoors without great danger of falling and breaking bones. Our dear old Bro. J. C. Elvert, of Cameron, was called to minister to a sick one, and as he was leaving the place to go home again, he slipped and fell so hard on the back of his head that he could not be taken home for several days, though he was only a few blocks away. It was the worst time for accidents of that kind I ever saw, and it lasted about a week, but now it is fine and warm. We can have the doors open during a good part of the day.

I have been blessed during the last year in my ministerial work. I have baptized twenty-two and preached one hundred and fifty sermons. How is that for an old, superannuated, childish missionary, almost sixty-nine years old?

I went to Lamoni on business with the Herald Office last fall. About five miles southeast of Lamoni there is a mission church built by the Saints and friends, and there I found some of my dear old friends from eastern Iowa and the Des Moines District, who wanted me to preach a few sermons, at least, in the Andover church. I was glad to have the opportunity to preach to them again. I began with thirty-five Saints and outsiders, but when I was there three or four nights their fine, large, new church was well filled, and at the end of the week the seats were all full and about ten or fifteen had to be seated on the pulpit around my feet. Then they voted that I should continue another week, and at the end of that week they had to procure more chairs, and still there was not room enough, and the pulpit had to accommodate about ten or fifteen. There is a fine class of Saints there, and many warm friends to the work who helped liberally to build the church, and they all used me royally. I dare not begin to give names or I shall have to give them all, and that would take too much space in your valuable paper. God bless them all for their kindness and liberality to me and others.

I see by the papers that Professor Hopkins has been in the East in the interest of Graceland College. Well, I hope he has had a generous response from all the Saints and friends, for Graceland is a grand institution. I was in Lamoni at the opening of the fall term and by invitation of the worthy president, J. A. Gunsolley, I attended the reception of the new scholars, and I must say that a pleasanter and more sociable time could hardly have been planned by Brother Gunsolley and his good helpers. I could not help but think of the contrast of the heathenish—no, it is not heathenish, but brutish—practice of hazing; and the nice reception given by the faculty and students to the newcomers; instead of almost killing some, as I have seen it done, tying some to

trees, ducking others into cold water, or cutting with knives; I say, instead of all that brutal practice, the faculty and old and new students met in the college chapel with each other to get acquainted, and to welcome the newcomers, and make them feel that they are ALL one now for the good of each other. I do hope that those in charge of Graceland, whosoever they may be, will never allow hazing to take place in our college. It is an honor to Graceland that they can open a term without trying to kill some one of their number. I could cite instances where the new students were so used up, by hazing, that they had to return home till they got over their abuse. We have as fine a staff of teachers at Graceland as I ever met. I had the honor of baptizing our congenial, good natured president, J. A. Gunsolley. Without an exception all the teachers, both ladies and gentlemen, are an excellent class, an honor to the institution and to the church. I can say to all the Saints everywhere, you do not need to be afraid to send your sons and fair daughters to Graceland. Morally, spiritually, and intellectually they will be under the best of influences. Some have raised false reports about Graceland. I know two boys who went there, and because they could not do as they wanted to, and bring reproach upon the institution, they left and tried their best, by lying, to bring reproach on the school, but they miserably failed, and their own shame rests on their heads. Of course, if a boy or a girl is inclined to be untruthful, immoral, and would rather associate with characters like themselves, our college would not be a very congenial place for them, for that kind of work would not be tolerated for a moment, which was proven in the two boys mentioned. My advice to all such would be, Reform before you go there; or, Stay away. If any go there with intention of bringing the school down to their level, they will miss their mark. I have a grandson going there now, and I am proud of the progress he is making. There are a number of my acquaintances here who all speak in the highest terms of praise of Graceland. Everyone who wants to do what is right will do well there. Send your children and give them a chance of getting an education in one of the best colleges on the Continent. If you have no children to send, then help Graceland some other way. If you hear anyone trying to injure the reputation of Graceland by false reports, be on your guard.

I expect to begin a series of meetings here next Sunday night, and continue over a week. Then I go to Marshalltown, Iowa, where I will marry Sister Lois McCoy, a good Latter Day Saint, an accomplished musician, and a graduate of Marshalltown high school and business college, to the very best young man in town. You know that each one gets the best one every time, but the trouble is, so many do not stay the best.

From Marshalltown I go to Colo, where I expect to baptize one, then to Nevada and Boone, then to Perry, where I hope to baptize some more noble folks, then to Lamoni to conference, then to Montgomery County, Missouri, where some old Iowa friends now live. They want me to come down there and help them warn their neighbors, as the gospel has never been preached in their part of the country.

Home Address, Weatherby, Missouri.

In bonds,

J. S. ROTH.

RIDSTONE, ALBERTA, March 1, 1911.

Dear Herald: I have a desire to write unto thee, thou bringer of "Glad tidings of good things." I thank the editors for the grand educative information they furnish the readers. It is now three years since I was baptized into the church at Toronto. Life since then has been full of the joy of living. Before, I was filled with the "wanderlust" and led a wild life in many lands. I never belonged to any church. Chris-

tianity, as I saw it, was a mockery of what Christ gave his life for. Socialism was to my understanding the nearest approach to practical Christianity. I read one of Leo Tolstoy's works. It brought home to me, as no other book did, the conviction that to be a Christian, to help my struggling fellow-men, I must needs start with myself and purge out that which was wrong within me, and seek to come up higher day by day until my eyes would close in death.

While pondering over these matters, I was informed that one R. C. Evans lectured every Sunday evening in the Majestic Theater. The person who informed me did not know what he lectured about, and I was equally ignorant. I went to hear him out of curiosity, and lo! it was Christianity that was being preached with the genuine hall mark. It was what my hungry soul had been yearning for—the true doctrine of Christ, true brotherhood, something that would cause my heart and mind to sing in unison, "God is love." I attended every available meeting in church and theater and after about three months I was baptized, with six others.

Shortly after I came west and eventually by God's guidance, came here and homesteaded a quarter section. Knowing very little about farming I am handicapped but I am happy as I never was before. Inasmuch as I am striving to obey God's commands he is blessing me spiritually and temporally. We have a nice branch of close on fifty members and all seem desirous to live worthy of the name they bear. We are blessed with an able president, Elder J. R. Beckley, who week after week never fails to speak stirring sermons about the old Jerusalem gospel.

Scientists may theorize, learned divines may dogmatize, and socialists may particularize, but I am persuaded that only by full obedience to that gospel can pure brotherly love prevail on this earth. May God bless all the noble hearted men and women, whether in this church or not, who are seeking to better the condition of their fellow-men and women. May we as Saints be liberal with our means and obey God's financial law, so that God's authorized ministers may be enabled to preach to every nation, kindred, tongue and people the glorious news of the restored gospel. Let us, the children of the everlasting covenant, keep the ensign flying and serve our Master with the talents which he has so kindly given us.

Your brother in Christ,

WM. OSLER.

BAKERSFIELD, CALIFORNIA, February 28, 1911.

Dear Saints: As I have no other way expressing my thoughts for this great latter day work, I will write a few lines to the Saints through the HERALD. I love this work. I never have regretted the step I have taken. I pray and trust God will help me to live a godly life and raise my children right. The Evil One has many snares and traps set to catch God's children, but we may all live to overcome them. I love to read the church papers, and that is the only way I hear of God's sayings and doings to his people in these last days. There has been no preaching done here by the Latter Day Saints. Dear Saints, pray for my husband, that he may embrace this gospel.

Your sister in Christ,

Mrs. D. E. ROBINSON.

LOS ANGELES, CALIFORNIA, March 1, 1911.

Dear Herald: In reading the HERALD and other books and papers of the faith of the restored gospel, I can not help but discern what a glorious work this is, and how thankful we should be for it, and how much it takes to prepare us for the coming of our Savior.

In reading of the riches of the gospel, the Bible tells us, if ye would be rich, be holy; and this little passage should teach us that riches do not consist in what we possess, but

what we do with that which we possess. The mere possession of money is no evidence that a man is a success, or that he is holy. If he is low, greedy, grasping, robs others of opportunity (it matters not in what way he does it) he is a failure and unholy. Therefore he loses his riches as far as God is concerned. As far as the world goes he is rich, but it does not bring him that peace and happiness that comes to the one who has the true riches of the soul's communion with the Father. Those who read this may answer for themselves.

I am young in the faith and have much to learn, but I want to learn well although it may be slow. I desire to be a true follower of the lowly Nazarene. It may take years, I can not say, but God grant it may not be after it is too late. My heart is touched by all that is pure, but I realize I am but a weak worm of the dust. I want to reach that blessed Zion, but not until I am fully prepared to enter, for I do not want to have it said to me, "You are not ready," and be sent away. I would rather not see that celestial city until I can go to stay there with my Savior. I feel the presence of the Holy Spirit as I write and it brings peace to my soul.

Mrs. O. L. ROCKHOLD.

DENNISPORT, MASSACHUSETTS, March 2, 1911.

Editors Herald: I am down by the sounding sea, taking a vacation in the wilds of Rhode Island for a week or more. The district conference at Boston, held February 5, 6, was a splendid conference and very spiritual. By consent of the missionary in charge I went to Warehary where I was kindly entertained by Mrs. Nettie and Bessie Sears. Two services were held there in Sr. Bessie's home. An invitation from a gentleman was tendered to hold services some three miles distant, which I hope will result in good when we can attend to it.

I have been preaching in Dennisport for nearly three weeks. The weather has been bad until within a few days. I am to remain here over Sunday and then expect to go to Warehary for a few days and from there home to work for the bread that we have to eat to live. The calls for preaching are many. There are openings on every hand and laborers enough, but no money to send them. Last Sunday I led one into the water and hope others will follow soon. I am entertained here by Mr. Edgar Wixon, not a member of the church at this writing, but a fine fellow, with a good wife who is a member of the church to help him. Sr. Wixon is an energetic member of the Sunday school, and superintendent of the home department. She does not confine her work to members of the church only, but has out of an enrollment of thirty students, nineteen who do not belong to the church. I wish that there were more like her.

Well, the old story is as bright and cheering and helpful as ever. Bro. I. B. Ames, who is the presiding officer here, has been faithful in helping in every way he could. Much sickness keeps the elders busy administering, and as it was anciently, some are healed and some are not. The prayer of faith saves the sick now as then.

Yours as ever,

GEORGE W. ROBLEY.

TRINIDAD, COLORADO, February 27, 1911.

We had a visit recently from Elders Bullard and Rushton, which was very cheering: as we have been here alone for near five months, it is a relief to hear some one else beside oneself. We are still in the fight, and while there is much to discourage, there is also much to encourage.

We have quite a number of interested listeners at our meetings, and have sold one Presidency and Priesthood, one Book of Mormon, and two Holy Scriptures, all to nonmembers.

We feel if the effort that has been begun can be continued there will be an ingathering soon. We visited Segundo, a short time ago, and took one subscription for *Ensign* of a nonmember. What the harvest will be we are not able to foretell, but trust that God will work his own will for the good of mankind, and his own glory.

We may have to return home for a season, but trust arrangements can be made to continue the services here as it would be a loss to allow them to cease now.

Elder John W. Kent, who has been connected with the work in these parts for a number of years, has passed on to his reward. He was sick for over six months, and while he suffered little, yet there seemed no hope for him from the first. He was administered to while Brethren Bullard and Rushton were here, and it seemed to prepare him for the end, and we feel he was resigned to God's will.

E. F. SHUPE.

Extracts from Letters.

Bro. E. J. Hyatt, New Harmony, Indiana, writes: "On February 23, Brn. John Harp and Halb rapped at my door, and in answer to my call, Who's there? inquired if I had any ripe watermelons. I was glad to see them, even if I was disturbed in my sleep. We are always glad to open the door to those who can tell the glad story of the angel's message. They did justice to the Master's cause while here and removed prejudice. Some of the hardest fighters against the work are now convinced of the truth of the latter day gospel. I believe the Lord is going to do a work here. We want the brethren sent back to this part of Indiana. We have some noble Saints at Griffin and New Harmony. We are comforted and built up through the visit of the night visitors. Come again, brethren. May God bless the dear HERALD and all his Saints."

News From Branches.

Chicago, Illinois.

Friday evening, March 3, no Religio on account of the decorators working in the church. We are all delighted with the beautiful appearance of the interior, and many thanks are due Brn. W. I. Cochran, J. J. Oliver, and Herbert Strange for their labor of love during the past week.

Sunday, March 5. Forty names on the blackboard of those who were on time at Sunday school; the largest number of any, and we think our scheme is working quite well. We are glad to note that the interest of the Sunday school seems to be on the increase. A fair attendance at sacrament service and a good, spiritual meeting. Elder Pement occupied in the evening, discoursing on true honesty and uprightness in all our dealings, whether we are losers financially or not.

Quarterly business meeting of the branch Monday evening, a small attendance but an interesting session.

We are pleased to note that Sr. Fred Johnson (known as "Dick Johnson") is slowly recovering from a serious illness.

At Wednesday evening prayer meeting a number of the West Side Saints were present. After the service Miss Isabelle McMasters was baptized by Elder J. A. Tanner. This lady was a member of the Dowie faith, but after thoroughly investigating our work became convinced of the truthfulness of the gospel.

"Create in me a clean heart, oh God, and renew a right spirit within me."

"Commit thy ways unto the Lord and he will direct thy paths."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE, Phone Wentworth 8731.

Independence, Missouri.

With hearts throbbing with grief on account of having just recently been called to part with so many of our loved ones, and with many a tear welling up because of our sympathy for the bereaved friends and relatives in our midst, we are now called to bear to our readers the sad record of these events.

The choir singers have brought to these obsequies their sweet offerings of tenderest farewells to the departed loved ones. The choice and fragrant flowers of beauty and perfection have contributed their charming, heavenly influence in the lonely hours of these trying ordeals: Following is our record:

Sr. Catharine Hobart was born December 15, 1857, and she died February 22, 1911, being in her fifty-fourth year. The funeral sermon was by Elder J. F. Curtis from the words, "Blessed are the dead who die in the Lord." Three sons and three daughters survive. Our sister's new home was just completed at the time of her death.

Bro. William H. Bradford died in the seventy-fourth year of his age at his home four miles southwest of Blue Springs. And this reminds us of the item given in regard to Pres. Richard Hill's age, lately deceased: He was in his eighty-fourth year. Brother Bradford's funeral services were at the Stone Church on the morning of March 3, and were in charge of Elder G. E. Harrington, who discoursed from 2 Corinthians 5: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." A wife and children survive.

Stricken with appendicitis as he sang in the choir Sunday morning, February 26, Bro. Charles Craig died twenty-four hours later at the Sanitarium, having undergone an operation, between 12 and 1 a. m.; our brother being in his fifty-third year. The funeral sermon was preached by Pres. E. A. Smith from text in Job 14: "If a man die, shall he live again?" Also Job 19: "I know that my redeemer liveth." He left a wife, two sons and a daughter.

On Sunday, March 5, was held the funeral obsequies of Sr. W. T. Sterrett who, after a year's illness, died at the age of fifty-two years on the 28th of February, and leaves her companion and six children. The sermon was preached by Elder W. H. Garrett from the text in Romans 14: 8: "For whether we live, we live unto the Lord, and whether we die, we die unto the Lord."

Sr. Sarah L. McVey, the oldest sister of Apostle I. N. White, being seventy-five years old, died on the night of March 2. She had been nearly forty years in the church and was the mother of several children. The obsequies were held at the church Saturday, March 4, Elder W. H. Garrett preaching an impressive sermon from the text in Numbers 23:10: "Let me die the death of the righteous, and let my last end be like his." There were forty at least, of the relatives present.

Sr. Mary Thatcher Limb, mother of Bro. Albert Thatcher, our former janitor, died at her son's home, March 5, aged seventy-nine years. The funeral service took place at C. D. Carson's rooms on Tuesday, March 9. The sermon was by Elder M. H. Bond, based on selections from Paul's writings, also from Revelation. She had been a member of the church forty-two years.

How great would be our joy could we rehearse all the comforting words of hope and cheer that have been spoken to the Saints and bereaved ones, and of the promises like those written in the sacred word, that "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

ABBIE A. HORTON.

Kewanee, Illinois.

Your columns are made more and more precious to the hungering soul, both far and near, conveying as they do the spiritual food that strengthens the intellectual parts of the child of God. Also giving life, force, and energy to struggle on with the perplexing problems of the ever changing present life. In these parts of the Lord's vineyard there has been much sickness this winter amongst the Saints, but by the intervention of God's power to make whole and save to the uttermost nearly all are recovered.

On January 9 we were called to Joy to preach the funeral of Bro. Melvin B. Holmes, a man of sterling qualities who will be greatly missed in that section of country. Bro. Wesley W. Richards, one of our promising young men, was called to the office of priest; he was duly ordained on the 18th of January, and is now showing evidences of his calling by his efforts to magnify his office. His first sermon was preached two weeks ago Sunday morning, which, while short, was edifying to all. The Lord for many years now has been inviting the young men of this place as well as others to enter into his service, and it makes us rejoice to see a few take hold of the work. We hope others will enlist their energies in the direction that will be the means of blessing the human race, and the household of faith. Four more precious souls have been added to the kingdom, making in all, this conference year, twenty baptisms in this and other places.

At the request of the minister in charge and the Saints of Davenport, Iowa, I held a profitable series of meetings at that place, with good crowds and interest. The Saints there, as in so many places, are struggling to build for themselves a church, eliminating that unpleasant feature of meeting in halls, which sometimes are not a clean place to invite strangers into, to say nothing of the blessed Spirit of the Master. By faithful efforts on the part of a few, they have completed the basement sufficiently to hold meetings in for the present. Much credit is due Bro. Amos Berve for the assistance he rendered while in that city. I am called back to Davenport to officiate in the ceremony that makes "two, one," about the middle of March.

Washington's birthday was celebrated in our church by an entertainment and supper on Tuesday, February 21, given by the young ladies' fancy work club, which was much appreciated and enjoyed by all.

As the conference year closes we are wondering, like so many of the ministry do about this time of the year, as to where we shall go next. We are pleased to report that we have been blessed in our weak efforts to do good, and while all has not been accomplished that might have been, we are willing to leave the results with Him who doeth all things right.

May the Lord hasten the time when the knowledge of God shall cover the earth as the waters do the mighty deep. Ever praying for the redemption of Zion and the gathering of all his people,
Your colaborer,

JOSEPH ARBER.

802 NORTH MAIN STREET, March 1, 1911.

San Jose, California.

We have just returned from the conference of the Northern California District, held at Sacramento. The conference passed off peacefully, and brotherly love and unity prevailed. The delegates were royally entertained by the local Saints, and their friends. This is as it should be; it shows that the love that Jesus spoke of is actuating the Saints of God.

We are doing all we can to feed the flock in San Jose, as pastor. We are hampered to a considerable degree, as we have to labor for the bread that perisheth. As San Jose is

a city of near fifty thousand, including its suburbs, we could find ample opportunities to occupy all of our time, working for the Master, if circumstances would permit. We are trying to shape things to that end.

Our branch here is in very fair condition. Unity and peace prevail in our midst: and although the adversary has tried hard to disturb our unity and peace, yet by the aid of the Spirit we have been able to meet him at every turn, and his purposes have been thwarted. We have learned by experience that what the church needs now, as much as anything else, is good pastors, those that have had experience, that have passed through the trials, sufferings, and disappointments in life, and have profited by the things which they have suffered, have gained wisdom, and like the Master, are able to sympathize with, and succor those who are tempted, tried, and afflicted. He must be able to get close to his flock, and win their love and respect: and so live that they can discern that he has the Spirit of God.

The auxiliaries of the branch, both Sunday school and Religio, are doing well. They are certainly a great help to the young in preparing them for the duties of life that lie before them.

We are much pleased to learn that the work is being opened up in Jerusalem; and earnestly pray that the Lord will prosper it. Apostle F. M. Sheehy has been with us of late, encouraging us, and we have profited by his visits. Yours in the conflict.

C. W. HAWKINS.

615 SPENCER AVENUE.

Miscellaneous Department

Conference Minutes.

SOUTHERN CALIFORNIA.—District conference met at San Bernardino February 18, 19, and 20, transacting all regular business and approving all the developments to date in the new, permanent reunion grounds; also unanimously passed a resolution enthusiastically inviting the General Conference to meet here in 1915, the year of the Panama-Pacific Exposition in San Francisco. F. M. Sheehy, T. W. Williams, Charles Crumley, A. E. Jones, Daniel and Sister Hougas were elected delegates to the General Conference. Harmony and good will prevailed throughout. The Sunday school and Religio convention also passed off pleasantly to the good of the society. R. T. Cooper, secretary.

UTAH.—District conference convened at Salt Lake City, February 25, 1911, at 10.30 a. m., district president H. N. Hansen in the chair. By motion Elders J. W. Rushton and H. N. Hansen were chosen to preside. District treasurer's report showed balance on hand \$11.10. Building fund committee on hand \$59.82. Bishop's agent's report: on hand at last report \$28.19. Receipts since September 1, 1910, \$173.35. Disbursements \$260.83. Balance due agent \$59.29. Found correct by auditing committee. Branches reporting four. Ministerial reports received from J. W. Rushton, A. M. Chase, J. D. Stead, Charles S. Chase, H. N. Hansen, John Davis, and F. M. Gowell. By motion the Elkhorn and Pleasant Grove branches were declared disorganized and authority given the district president and district secretary to grant letters of removal. The following officers were elected for the coming year: H. N. Hansen, president; F. M. Gowell and John Hall, associate presidents; G. J. S. Abels, district secretary, who was also sustained as district treasurer and bishop's agent. Delegates were elected to General Conference and empowered to cast the entire vote of the delegation and in case of division a majority and minority vote. District secretary reported his inability to obtain the branch records of the Beaver branch from a Mr. Hutchins of Beaver, Utah, and by motion the chair appointed Hugh J. Barton and F. M. Gowell, a committee to wait upon Mr. Hutchins and request of him the surrender of the Beaver branch records. By motion it was provided that all branches should take up a collection for use of the district every three months. The reunion committee was given power to arrange for a reunion preferably in the Provo Canyon to meet in mid-summer.

Salt Lake City was selected as place for holding the next conference, on October 7, 1911. The preaching was by J. W. Rushton and T. W. Chatburn. During the week previous to conference a series of interesting meetings were held by J. W. Rushton assisted by A. M. Chase and family. The attendance at conference was very encouraging, there being a good representation present from the southern part of the State. All meetings were very spiritual, especially the Sunday afternoon sacrament service. Good singing and music prepared by A. M. Chase and family and Allan and Pearl Wardle did much toward the success of the conference. On the Wednesday following a Salt Lake contingent went to Ogden and conducted a largely attended meeting at which Elder J. W. Rushton was the speaker. Gerard J. S. Abels, secretary.

NODAWAY.—Conference met with the Bedison Branch February 11, 1911. E. S. Fannon and Elder A. C. Silvers were made presidents of conference; W. B. Torrance, secretary; Sr. Tena Ivie, organist; Sr. May Jensen, chorister; Inez Anderson and Albert Nelson ushers. Ministry reporting; A. C. Silvers of the Seventy. Elders: R. Lorensen, E. S. Fannon, C. C. Nelson, Joseph W. Powell, John T. Ford. Priests: J. D. Showers, Alec Jensen, W. B. Torrance. Statistical reports of branches: Bedison, 73; Sweet Home, 54; Guilford 89, gain 6 by letter; a letter of "Remarks, communications and suggestions" from Elder E. S. Fannon, president of district for a continuous term of thirteen years (except two years) was read, thanking the Saints for kindly support and confidence. Could not serve as president longer for reasons best known to himself alone. Suggested the holding of a reunion in the district each year. Bro. J. D. Showers reported on tent work for summer of 1910. Received \$3.50; expenses \$7.40; balance due Brother Showers \$3.90. District treasurer, W. B. Torrance, reported a balance of \$1.42 on hand. The treasurer was ordered to draw from the old reunion fund in the hands of Bishop's agent the following: \$3.90 to pay Bro. J. D. Showers, balance due; six dollars due Bro. E. S. Fannon for tent expenses; for a new suit of clothes for Bro. A. C. Silvers, and such other clothes as our missionaries may need from time to time, until the account is exhausted. Next conference to be held with Sweet Home Branch, September 2, 3, 1911. T. A. Ivie elected district president for the ensuing year; W. B. Torrance secretary and treasurer, and member of the district library board. Report from auditing committee: "We your committee are here to audit the Bishop's agent's books. The books are not here, neither has the agent given any reason why they are not forthcoming. We your committee recommend that this conference, if it deem it wise, recommend some one to the presiding Bishop to be approved by him to fill the office of Bishop's agent. J. T. Ford, A. Jensen, C. C. Nelson. Committee." Adopted. Bro. J. T. Ford was recommended to the presiding Bishop for his approval as Bishop's agent of Nodaway District. District historian E. S. Fannon was sustained. Resolved, That we place ourselves in harmony with General Conference resolution regarding a district treasurer, and that when he has disbursed the money now on hand as ordered by the conference, his office expire. Carried. The president of the district was ordered to appoint some one in each to provide for tent fund to defray tent expenses next summer. Delegates to General Conference were elected. Those present are instructed to cast majority and minority vote. Preaching by Elders A. C. Silvers, J. D. Showers, and T. A. Ivie. W. B. Torrance, district secretary.

FREMONT DISTRICT.—Conference assembled at Shenandoah, Iowa, on Saturday, February 18, 1911, at 10.30 a. m., with Pres. T. A. Hougas in chair. The secretary being absent, Lorena Leeka was elected secretary pro tem. T. A. Hougas and J. W. Wight were elected to preside. J. W. Wight made a short address. Branches reporting were: Henderson 88; Bartlett 40; Shenandoah 127; Riverton 52; Hamburg 66; Thurman 207; Tabor 58. Ministerial reports from Elders: Edward Rammie, Frank Becksted, J. C. Moore, E. S. Wilcox, James Comstock, N. L. Mortimore, C. M. Roberts. Priests: F. B. Knight, L. C. Donaldson, J. R. Wight, C. W. Forney. Teacher: R. E. Pratt. Deacon: S. S. Clark. Bishop's agent's report read. Moved to refer report to auditing committee; carried. J. F. Redfield, James Comstock, and Roy Dunsdon appointed. Report of auditing committee read: "We as a committee appointed to audit Bishop's agent's books have looked them over and found them correct." Financial report of secretary read. District tent fund, on hands \$18.08. Motion that bill be allowed and order drawn on treasury carried. Motion that a collection be taken to cover the amount due secretary, carried. Collection taken amounted to

\$2.40. Motion to continue the district tent fund carried. Twenty-seven delegates to General Conference were appointed with power to cast a majority and a minority vote. Petition from Henderson Branch for next conference was read. Motion to accept petition of Henderson Branch and meet with that branch for next conference carried. Motion that the time for district conference be left with the district presidency, and that they give notice in both *HERALD* and *Ensign* at least two weeks before time. Carried. J. W. Wight moved the following resolution: "Resolved, That as a district we look with favor upon the project of uniting western Iowa and eastern Nebraska, in holding an annual reunion, centrally located in the above described territory. Motion to defer action until next district conference, prevailed. At 8 p. m. J. W. Wight was speaker, assisted by N. L. Mortimore. At 9.45 Sunday school in charge of local superintendent, Mary E. Pace; preaching at 11 by T. A. Hougas, with M. W. Gaylord assisting; social service at 2.30 in charge of T. A. Hougas and R. E. Pratt; preaching at 8 o'clock by J. W. Wight, assisted by E. S. Wilcox. Adjourned to meet at Henderson. Lorena Leeka, secretary pro tem.

Convention Minutes.

KIRTLAND.—District association of Zion's Religio-Literary Society held their fifth meeting on Friday, February 24, 1911, at Cleveland, Ohio. After listening to some very interesting reports of the work of the past year, officers for the ensuing year were elected. Bro. John W. Topping was re-elected president; Sr. Melzine Russell was elected vice-president and re-elected home department superintendent; C. B. Keck was re-elected secretary-treasurer. One interesting feature was the written reports of our delegates to the 1910 General Convention; and those which were appointed at this meeting have been instructed to report in writing at our next meeting. The delegates have been instructed to support whatever is done at the General Convention toward providing for the systematic study of archæology. All district officers filed written reports of work done, which is an improvement over former years, and should be encouraged by all live districts. C. B. Keck, secretary.

NODAWAY.—The Nodaway district Sunday school association met in convention with the Bedison school on Saturday, December 17, 1910. District superintendent W. B. Torrance presided; Alma Nelson, secretary; W. T. Ross, chorister; Sr. May Jensen, organist. The following officers reported: W. B. Torrance, superintendent; Alex Jensen, assistant superintendent; T. A. Ivie, member of library board; A. C. Silvers, field worker; J. T. Ford, superintendent of Sweet Home school; T. A. Ivie, superintendent of Guilford school; W. T. Ross, superintendent of Ross Grove school; Harry Jensen, superintendent of Bedison school. Officers elected for the ensuing year: Alec Jensen, superintendent; W. B. Torrance, assistant superintendent; Alma Nelson, secretary; Harry Jensen, treasurer; T. A. Ivie, member of library board. Delegates to General Convention were elected. Next convention to meet at Guilford, May 13, 14. By motion the executive committee was made program committee for next convention. Entertainment at 7.30 consisting of songs, recitation, solos, dialogues, papers, etc. Sunday, December 18, at 10 a. m. Sunday school in charge of local officers; 11 a. m., normal work in charge of Elder A. C. Silvers, field worker; 2 p. m., literary and institute work. During the convention the following papers were read with interest: "Music in our Sunday school," by Sr. Verna Ross; "Primary work in Sunday school," by Sr. Tena Ivie; "The benefit of organization," by W. B. Torrance; "The relation between pupil and teacher," by E. S. Fannon. Address: "The Library work," by T. A. Ivie. Alma Nelson, district secretary.

Conference Notices.

Southern Missouri district conference will meet with the Springfield Branch, Saturday, March 25, 1911, at 10 a. m. All branches should endeavor to be represented, as election of officers and delegates to General Conference will take place. Ministry and branch reports should be sent to Benjamin Pearson, district secretary, Tigris, Missouri.

The Bishopric.

To the Saints, and particularly of the Lamoni Stake: It is with regret and sorrow that we are called upon to chronicle the decease of Bishop William Anderson, of the Lamoni

Stake, who finished his labors in this present warfare and was called to the other side on Sunday morning, March 5, 1911. The death of Bishop Anderson leaves vacant the office of bishop of the Lamoni Stake of the Reorganized Church of Jesus Christ of Latter Day Saints; but his counselors, Brn. Richard J. Lambert and Joseph Roberts, both of whom have been active and faithful in their duties in this office, have the financial work of the stake well in hand, and will give particular attention to the business and perform the work of the office in place of Bishop Anderson until the session of the General Conference in April, when the vacancy will be fully placed at the disposition of the body.

We bespeak for these brethren the help, confidence, and trust of the Saints. All funds of the stake may be safely entrusted to them and they are authorized to administer the law of Christ in their special work. Let every member of the stake feel that he may help the cause of Christ by sending his tithes and offerings to these brethren, or either of them, or simply address the Stake Bishop, Lamoni, Iowa, and at the earliest possible time. May the Lord specially bless the workmen.

In behalf of the Bishopric,
E. L. KELLEY, *Presiding Bishop*.

LAMONI, IOWA, March 9, 1911.

Church Secretary.

RATES TO GENERAL CONFERENCE.

Under date of March 7 the Burlington Route advises as follows:

"For the General Conference and Conventions of the Reorganized Church . . . at Lamoni, Iowa, April, 1911, we will make a round trip rate from points in Missouri to Lamoni and return of two cents per mile in each direction, tickets to be sold April 2 to 6 inclusive, with final return limit April 21.

"Our regular one-way rates in Illinois, Iowa, Nebraska and Kansas are now two cents per mile, so that with this reduced rate in Missouri it will be possible for delegates to purchase tickets for this meeting on the two cent basis from the territory described.

"A passenger passing through Kansas City from a point in the west where the through rate is on a higher basis than two and one half cents, could purchase a one-way local ticket to Kansas City and there repurchase an excursion ticket. Or if coming from the east through St. Louis, he could follow a similar plan, rebuying at that gateway."

The suggestion concerning repurchase of tickets probably would apply to other gateways. Passengers should make full inquiries of local agents that they may avail themselves of the reduction.

An effort is being made to secure same reduction from other lines in the State of Missouri. Due notice will be given as early as possible.

R. S. SALYARDS, *Church Secretary*.

LAMONI, IOWA, March 9, 1911.

Notices.

To the Presidents of Seventies: Your action at the last meeting of 1910 was, that we adjourn to meet at Lamoni, Iowa, March 29, 1911, at 10 a. m., for entering upon our labors of conference.

COLUMBUS SCOTT, *President*.

Pastoral.

To the Saints of Pottawattamie District: Having been appointed to preside over the district for the coming year I desire the cooperation of all that we may by a united effort attain unto a higher condition. The work is dependent upon all. The labors of one are as necessary as those of another. In unity there is strength. The one without the other can not bring about the desired condition but by pulling together our work will become effectual.

Brethren of the priesthood: Bear in mind the sacredness of your calling. Office has been conferred upon us for the sake of rendering service unto the Lord, therefore let us be active in that service. Those who are not engaged on Sundays with branch work, please try to do something for the Master by finding a place where you can tell the gospel story. That message which has gladdened our hearts, let us try to take unto others.

The presidency of the district intend to visit among the branches and help to build up the work wherever possible.

Trusting we shall all be diligent and thus be permitted to enjoy the approval of God, I am,

Yours in gospel bonds,

J. A. HANSEN.

Married.

HOOK—HAWKINS.—At the Saints' church in Sacramento, California, at twelve o'clock noon, February 26, 1911, Bro. Henry George Hook, of Roseville, California, to Sr. Grace Corinda Hawkins, of San Jose, California. The groom is a great-grandson of elder Hervey Green, one of California's early missionaries, and the bride is a niece of Elder J. C. Clapp. May they live in harmony with the covenant they have made, that they may have the blessings of the Master with them, through a long and happy journey of a wedded life. Ceremony by Elder C. W. Hawkins, father of the bride.

Deaths.

CRABB.—At Little Sioux, Iowa, February 17, 1911, of heart failure, Ella R., wife of Bro. Charles Crabb, aged 42 years, 1 month and 16 days. She was born in Fremont, Nebraska, December 31, 1868. Married to Brother Crabb, March 2, 1888. Her aged parents, husband, five children, besides a host of friends and other relatives mourn her loss. Funeral sermon by Elder Sidney Pitt, Elder Joseph Lane in charge. She was loved by all who knew her, and a large congregation attended her funeral. May the loving Savior comfort the sorrowing ones, and may they find peace in his gospel.

DODSON.—Rebecca Jane Dodson was born May 11, 1846, in Hancock County, Illinois. Was married to William Dodson September 16, 1860, at Beaver City, Utah. Died January 4, 1911, aged 65 years, 7 months, 23 days, at Leroy, Logan county, Colorado. She leaves husband, three sons, and one daughter. She was baptized October 7, 1865, Council Bluffs, Iowa. Sermon by Elder G. W. Johnson of Eustis, Nebraska. She was a Saint indeed. All who knew her spoke in the highest terms of her, both members and nonmembers.

DOZE.—Peter Doze was born June 10, 1824, at Lutzohn, France. Came to America when about two years old. Was married to Elizabeth Mott, April 16, 1842. To this union were born thirteen children, nine of whom survive him. His wife died in 1893. He was a member of the Christian Church. During his last years he made his home with his daughter, Sr. J. W. Mather, of Lamoni, Iowa, at whose home he died January 14, 1911. The sermon was preached at the home of his daughter, January 16, 1911, by Elder Heman C. Smith.

SCOTT.—Bro. James Scott died at the home of his sister in Valley Center, Michigan, February 7, 1911. He was 67 years, 6 months and 28 days old. Was born in Osgood, Ontario, Canada, July 10, 1843. Baptized by Elder O. J. Hawn, at Valley Center, November 7, 1910. Was very firm in the gospel during the time he was permitted to enjoy it. Funeral sermon preached by Elder J. A. Grant, in Saints' church here. The dear old brother left very strong testimony to the truthfulness of the gospel while on his deathbed. Died very happy.

KELLEY.—Eunice Kelley was born February 8, 1826, baptized April 9, 1873, died December 22, 1910. She was the mother of twelve children, six of whom with her husband preceded her in death. Six are living to mourn the loss of a faithful mother. She had a variety of experiences; many times called to mourn, also many seasons of rejoicing. She met with the Saints, and a short time before her departure bore testimony of her faith in the gospel and said that it might be the last time, which proved true. Funeral sermon at her home was by S. F. Cushman.

DOYLE.—Lillian B. Doyle was born October 26, 1866, baptized May 6, 1888, died February 2, 1911. She leaves a husband, one sister, three brothers, and other relatives. For several years she was failing in health, and her last sickness was one of agony; but she tried to be patient, and received relief many times through administration, and prayers of the Saints. Her faith in the gospel was unshaken. She was a woman of talent; well informed in church doctrine; given to hospitality, and toward the needy ever reached an open hand. Funeral at her home; sermon by Elder S. F. Cushman.

LAMPHERE.—Norman Lamphere was born May 20, 1852, at Kilburn, Michigan. Was married to Elizabeth Byers September 17, 1881. To them were born eight children, five sons and

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ESTABLISHED 1860.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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three daughters. He united with the church January 5, 1908. He had suffered from a stroke of paralysis for some time; death came February 2, 1911. His faith in the work was strong to the last. Funeral sermon by Elder D. W. Davis.

GOBLE.—Sr. Lucy C. Goble, at the home of her daughter, Sr. Sarah A. Scott, of Leedey, Oklahoma, of pneumonia, January 27, 1911. Was born August 7, 1830, at Bath, New York. The mother of seven children, five survive her, also twenty-four grandchildren and twelve great-grandchildren. Came here from Washington six weeks before death. Baptized in 1870 and has since been a consistent member. Her husband preceded her in death October 7, 1909. Before the end she told the family she was ready to go and urged them to prepare themselves that they might join her in the better land.

SILSBY.—February 11, 1911, of peritonitis, Sr. Vivian Bernice, daughter of C. A. and Amy J. Slsby, of Little Sioux, Iowa, aged 15 years, 10 months, and 12 days. Funeral services at the Latter Day Saints' church at Little Sioux, in charge of Elder Joseph Lane. Sermon by Elder Sidney Pitt. Sister Vivian was a very bright girl, beloved by all who knew her. A large audience was in attendance at the funeral and many cheeks were wet with tears of sorrow at the demise of this dear young sister and friend.

DENIO.—David R., son of Sr. Eva Denio, died at Lamoni, Iowa, February 16, 1911, aged 34 years, 5 months, and 10 days. He was baptized when eleven years of age by Elder John Shippy. Services at the home of his mother, February 17, in charge of Elder John Garver; sermon by Elder John Smith. Burial at Rose Hill Cemetery.

KENT.—At Trinidad, Colorado, February 9, 1911, Elder John W. Kent, aged 68 years, 9 months, and 11 days. He was born May 28, 1842, baptized May 23, 1875, and ordained May 28, 1883. At one time he was active in the missionary work in Texas and other parts of the Southwest, and baptized a number of persons. He was a member of the Twenty-fifth Ohio Regiment, and served his country for over five years in the war of the rebellion. There was a large attendance at the funeral, which was in charge of Elder E. F. Shupe. Interment in the soldiers' plat of cemetery at Trinidad.

TANNER.—Amy A. Cochran-Tanner was born April 3, 1848, at Aurora, Portage County, Ohio. She was married to Charles W. Bullis, July 2, 1871, and to James E. Tanner, October 2, 1890. She was baptized at Lamoni, Iowa, February 18, 1883, by her brother, A. S. Cochran. She died February 23, 1911, at Wayland, Allegan County, Michigan. Funeral services were conducted at the home by Elder E. K. Evans of Grand Rapids, Michigan. She endured faithful to the end.

PEW.—At Low Banks, Ontario, Canada, February 22, 1911, Mary A. Pew, born January 15, 1836, in the township of Sherbrooke, county of Haldimand, Ontario. Baptized February 16, 1894. It truly can be said of her life as a Saint, "She hath done what she could." Hers was the first funeral sermon preached in the Saints' new church building at Low Banks. Sermon by Elder Shields to a very large gathering. Her husband preceded her in death eleven years ago. She is survived by five children.

CRAIG.—Charles N. Craig was born at Mettamorah, Wood-

ford County, Illinois, May 18, 1858. He was baptized March 31, 1877. Married to Miss Margaret E. Johnson, November 24, 1880. He died after a sudden and short but severe illness, in Independence, Missouri, February 28, 1911. He was an honorable man and a true Latter Day Saint. His loss is deeply felt, especially by the Independence Saints. His widow and two sons, Charles and Paul, and one daughter, Sr. Madge Siegfried, are left to mourn. The funeral was held from the church March 3; the stake presidents were in charge, the sermon by Elder Elbert A. Smith.

HOFFMAN.—At his home in Lazerville, West Virginia, January 1, 1911. Born June 23, 1834, Morgantown, West Virginia. Baptized October 11, 1887, at Sennett's Mills, West Virginia. Ordained teacher September, 1891, and elder August, 1896, at Goose Creek, West Virginia. Obeded gospel amid storms of persecution and was faithful till death, being a "living epistle." His remains were taken to Ritchie County for interment. Funeral service was held at the home by the officers of Steubenville, Ohio, Branch, of which he was a member. Sermon by Elder Adolphus H. D. Edwards.

STROH.—Mary E. Stroh was born October 20, 1844, in Ashland County, Ohio. Passed away near Angola, Indiana, February 11, 1911, at the age of 66 years, past. Came to Indiana in 1864. Was married in 1870 to Charles L. Crandall. To them was born one son. She was an exceptionally kind wife and mother. She was a member of the Christian Church. She leaves the husband, one son, and an adopted daughter. She was related to Elder Samuel Stroh, of Coldwater, Michigan. Her father and many other relatives belong to the Latter Day Saints. Funeral February 13, in Methodist church, at Angola, Indiana. Elder G. A. Smith officiated assisted by the Methodist pastor.

GALLAND.—Benjamin F. Galland was born in Daniels County, Indiana, January 31, 1821. Came to Iowa with parents in 1831. Later, they settled the historic Gallands Grove, in Shelby County, which bears their family name. Married on March 18, 1850, to Maria L. Allen. Five children survive him. He was a Latter Day Saint for over a half century. On February 14, 1911, at his home in Deloit, Iowa, he passed peacefully to the other side, aged 90 years and 13 days. Funeral sermon at Saints' church, Deloit, by C. J. Hunt.

BALLANTYNE.—Robert Ballantyne was born in Roxburyshire, Scotland, October 12, 1828. Died at his home near Charter Oak, Iowa, February 19, 1911, aged 82 years past. He united with the church in Scotland, in 1840. Spent seventy years of his eventful life a faithful Saint. Emigrated to America in 1841, and was one of the witnesses to the baptism of Pres. Joseph Smith by Joseph Smith the Seer. Married Miss Marinda Minear January, 1860. Seven children were born, six survive. Funeral sermon by C. J. Hunt; burial in Willow Township cemetery.

Says the *Scientific American*, "We are inclined to think that the combined use of the dihedral angle in the main surface and the gyroscope will provide the aeroplane of the future with a self-righting ability similar to that shown by the birds of the air, when they are accidentally capsized."

Death Cares not for Jewels or Coin.

Outside the walls of Pompeii the other day a petrified woman was found with her hands full of jewels. She was running to escape the eruption of the volcano and was caught under the ashes and lava. In her stone fingers were bracelets, necklaces, rings, and two earrings containing each twenty-one perfect pearls, set in gold, representing a bunch of grapes. The woman was doubtless a person of intelligence, culture and wealth, but death did not care for her or her jewels, and tripped her when she tried to make her escape.

Recently a miser, John Cremett, seventy-eight years old, died while counting his money in his room. Mrs. Patrick McMahon, with whom he boarded, knocked at his door to call him to luncheon, and found him sitting in a chair, dead. Upon a table drawn up in front of the chair were \$3,670 in cash and two bank books showing deposits of a considerable

amount. As in the centuries past, so now, death enters the palace of wealth and culture and takes the woman away from her jewels and pleasures and confronts the rich man in his money getting and counting, leaving the coin on the table for other fingers.—*The Christian Herald.*

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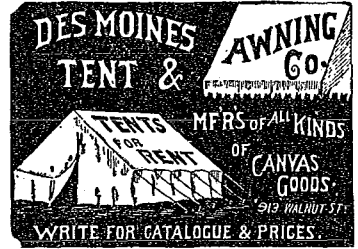
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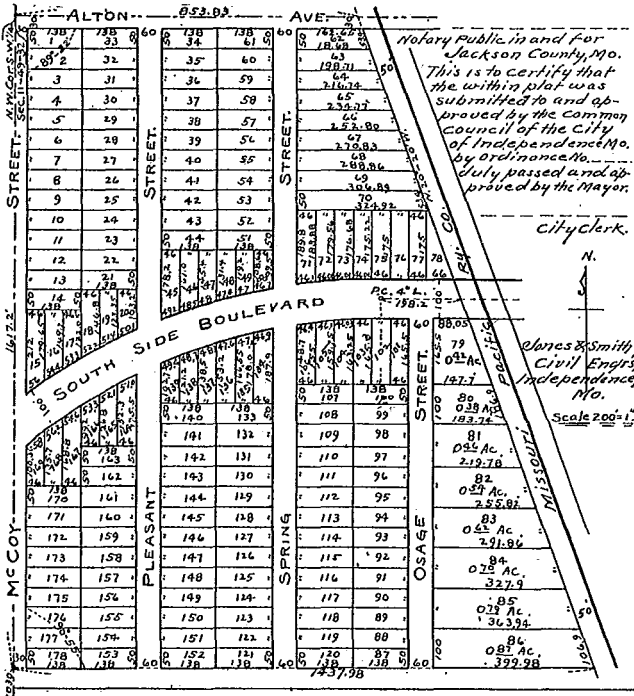
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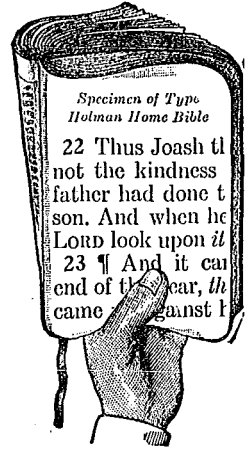
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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, MARCH 22, 1911

NUMBER 12

Editorial

PRACTICAL APPLICATION OF THE WORDS OF JESUS TO PRESENT HUMAN NEEDS.

III.—THE MAN WHO IS DISCOURAGED AND BEATEN.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matthew 11: 28-30.

I am come that they might have life, and that they might have it more abundantly.—John 10: 10.

The words of Jesus come with great force to the man in need in any age of the world. His message was not adapted to one nation of men only, nor to one period of time only. He is the universal Savior who speaks to the souls of men in all lands and all times.

Excepting for the sheltered few, existence in any age is a struggle. Life is an up grade. To go up hill is to expend energy; to go down hill is to die. And it is axiomatic, though perhaps not true, that one can not stand still.

We imagine that in this age the grade is a little steeper than ever before. Some years ago a strenuous man, endowed with the faculty of making strenuous phrases, called the life that men were then living, "The strenuous life." The pace has been accelerated a little since then, notwithstanding the visit of Pastor Wagner, of France, to promulgate the doctrine of the simple life. Soon some other up-to-the-moment man must coin another phrase to fit the superstrenuous life.

The invention of machinery promised relief to human toilers. But a higher standard of living, coupled with the ambition to pile up enormous fortunes, together with other causes, has counteracted the results of swifter methods of production. In some instances the hours of labor may have been reduced; but the work is less varied, more monotonous, and the pace is faster.

Whittier's cobbler sang as he pounded leisurely away at his last.

"And there, in the golden weather,
He stitched and hammered and sung."

The grandson of Whittier's cobbler now sits at a machine all day doing over and over again one small

part of the work of making a shoe. He "speeds-up" to compete with the dynamo that drives him and the machine. He does not sing and his friends do not drop in to chat with him.

The words of Jesus were addressed to toilers. True, he had also a message for those who toil not. There is a large class of nonproducers: the idle rich, and the grafters, including those who live by speculation, cruder forms of gambling, plain stealing, and vulgar beggary. Every man who thus shirks his own share of work makes it harder for those who toil to do the work of the race, and in one way or another he himself pays the penalty.

But our words are not to such at this time. We have in mind the men who, because of the reasons we have enumerated, or because of environment, or past errors of life, or inherited weakness, or misfortune, or for any other reason, find the legitimate work of life pressing heavily upon them, and so become discouraged, pessimistic, and broken in spirit.

Some may urge that Jesus gave a plan that will revolutionize conditions so that there will be no more broken workers. That is true. But the individual has not time to wait for the world to adopt that plan. He must have help *now*. And Jesus is a "very present help in every time of need."

The man who is despondent and discouraged is in the worst possible mood to meet the demands of life. When we are convinced that we shall fail, nothing but failure awaits us. The pessimist is foredoomed to failure. Confident that effort will be wasted, he withholds the last ounce of effort that would bring success. The world is full of discouraged men and women. Many of them seek escape by suicide. Others fight on, waging a losing battle.

A strong, vital, enthusiastic friend is a boon to any discouraged man. He infuses new hope, arouses dormant faculties, discovers unsuspected reserves of force and determination. Jesus is preeminently such a friend. He says, "Come unto me, *all ye that labor and are heavy laden, and I will give you rest*"; however he does not propose a cessation of legitimate effort: "Take my yoke upon you, and learn of me." The yoke is above all things typical of labor. But men are to learn of him how to labor and what to labor for. Then comes the promise, "I am come

that they might have life, and that they might have it more abundantly." Jesus is capable of giving life as it is needed. He assures us that all power is his. His yoke is "easy," because it is the best that was ever designed to draw the load which all must draw, whether they accept his yoke or not.

To secure his help there must so far as possible be an adjustment of life to correspond with his standards. We must learn of him. The man who would have this more abundant life must adopt correct methods of living, so far as is consistent with his surroundings. Men are to an extent victims of circumstances. They can not at will leave an unhealthful avocation. But so far as possible they should by correct living, conserve the life that is theirs.

And the man who asks for more abundant life must not ask for it that he may squander it upon his appetites and passions, or barter it for luxuries, or fling it into the reckless whirl of frivolous society.

It is said that time is money. We may also say that in most instances money is time. That is, with most of us, a dollar stands for certain definite moments or hours that we have taken right out of our life and bartered for that dollar. Fifty such dollars spent for something that we do not need may represent twenty-five or more days of life thrown away. This is not conservation of life.

The man who has systematized his work and harmonized his life with the divine plan, may turn to the Master with great assurance and find comfort and strength in the promise that he has come to give life more abundantly; that he will make one adequate to the tasks of each day. With such thought there comes increased determination, a stiffening of purpose, buoyancy of spirit, and that hope which is one of the three graces vital to Christian life. Though such a man may not be recovered from all of his infirmities, a resolute purpose, coupled with such a faith, and a wise expenditure of power, will enable him to do a great deal of work in this world. He can go a long way on the royal road of real Christian success.

Most of the processes of nature work toward recovery and rehabilitation. Many a man, completely beaten and discouraged and on the verge of suicide in the evening, blessed with a night's refreshing sleep, awakes with new courage and a changed outlook. Every day is a new day. Christ is ready at any time to step in and help the man who wishes to recover himself. In addition to the ordinary processes of refreshment and revivification he sends spiritual life and new vigor of mind and body.

When discouraged and downhearted a man can do no better than to ponder the words of Jesus and hasten to him for help. Let him again and again repeat the thought, "I have another chance. Jesus

is my friend. More abundant life is within my reach. With God's help I am equal to my task. I will amount to something. I will succeed."

ELBERT A. SMITH.

(Concluded.)

MEETING PLACE OF QUORUMS.

The following meeting places of quorums have been arranged for, during conference time:

First Presidency, Presidency's rooms, Herald Publishing House.

Quorum of Twelve, room over Grenawalt's clothing store.

Order of Evangelists, Mite Society building.

Bishops, Bishop's rooms, Herald Publishing House.

High Priests, Methodist church building.

First Quorum of Seventy, north students' room, basement of church.

Second Quorum Seventy, south students' room, basement of church.

Third Quorum Seventy, room over Barrows' drug store.

Seven Presidents of Seventy, South students' room, basement church.

ELBERT A. SMITH, for the Presidency.

NOTES AND COMMENTS.

In the HERALD for last week it was stated that Bishop William Anderson was baptized by Elder Charles Derry. This was an error, it should have read Elder Charles Hall.

The March number of *The Central Church Bulletin*, Kansas City, Missouri, comes to us enlarged and full of photos introducing its readers to the officers, not only of church, but of auxiliaries, making of it an interesting issue.

Our Des Moines correspondent informs us that the address reproduced in editorial department March 1, was by the Honorable Henry Wallace, not Lewis. It was a typographical error in article from which we copied.

The Church Secretary smilingly informs us that he recently received a letter addressed to "The Recognized Church of Jesus Christ of Latter Day Saints." It is quite true that it is now being recognized in various ways in many places where formerly it was ignored.

From a conversation with the missionary in charge of mission number three, Elder U. W. Greene, we learn that the summer school at Philadelphia is producing good results, among them being accessions to the church. This is a progressive fea-

ture of church work. No doubt many would like to know more about it. The pastor at Philadelphia will be present at the coming conventions and conference, prepared to illustrate and explain their methods.

In conversation with Elder J. W. Wight, minister in charge of mission number one, we note that the missionaries in his field during last year had reported 9692 sermons preached, 8 branches organized, 537 baptisms, 90 new openings, 470 children blessed, 17 Sunday schools, 11 Religio locals and 1 church district organized.

Bro. J. A. Gunsolley, President of the Religio Association, desires us to publish the following announcement: The first meeting of the General Convention of Zion's Religio-Literary Society will be Monday, April 3, 9 o'clock a. m. Will open with prayer meeting, followed by business. Sunday School Convention will follow, opening Tuesday afternoon, the 4th.

The church library has received from the Chamberlain Medicine Company a number of interesting foreign newspapers, including those in the vernacular of India, the Philippines, Java (Dutch), Burmese, Chinese, South Africa (Boer), Panama, and Ceylon. These had been received by the company as proofs of their advertisements inserted in those papers, and they are distributing them to libraries rather than destroy them.

Alterations and renovations of the buildings of the Children's Home at Lamoni have begun. Arrangements are almost completed for a manager, a matron, and a superintendent of the farm. The institution will be opened some time in May. In the May number of the *Autumn Leaves* there will appear a photo of the home, and perhaps that of the matron. This and full announcement of the needs and aims of the home were too late for the April issue of the *Leaves*.

Some twenty years ago a man who preached on the streets in this country was regarded as a religious crank. It is different now. We learn that at the Moody Bible Institute, Chicago, beginning June 4, the Rev. F. B. Meyer, of London, England, will in a week's engagement give special addresses to ministers, and a conference on open-air work for the summer months will be held. The open air campaign is a recognized feature of our own work in this and other countries.

"The Gospel Trumpet" remarks that on the face of things, the condition of China presents a sad aspect; but that it has its compensating and encouraging side. War, famine and plague bring that dark coun-

try into closer touch with the civilized world. Christian sympathies are aroused, donations are being sent. This, the *Trumpet* believes, will bring them into touch with Christian people and doctrines and open the door for the preaching of the gospel. It is stated upon authentic reports that it is becoming exceedingly difficult to procure the works of Confucius in the bookshops. This has long been the leading religious work of the Empire."

The desire and capacity to communicate our thoughts to others is God given. It is natural, and no one would think of doing away with it. Did you ever think of the similarity of the inherent disposition to communicate which is in the creature to that which is in his Creator? The capacity and demand for communication in the creature is not any less than that in the Creator; hence the reasonableness and the necessity for divine communication, which we call "revelation." Every good husband talks to his wife; it is just as natural for Jesus to communicate with the church, which in a figure is called his wife.

There is a Catholic Colonization Society of the United States. It was founded by the Rev. Julius E. De Vos. In our exchanges, its object is outlined as three-fold: First, to search out the most available agricultural lands now or likely to be open to settlement; and then direct Catholic immigrants to those lands, using the assistance available from big land companies. Second, to check undesirable immigration to the United States through cooperation with the local clergy in those foreign countries from which immigrants come. Third, to establish a church and a parochial school in each of the colonies formed in order to give permanence to the community. Besides the president and vice-president, the society has a secretary, treasurer, executive committee, and a board of trustees, all of which offices are held by the clergy. The headquarters at present are in Chicago.

Bro. James C. Page, writes from Wichita, Kansas, as follows: "Elder Charles Albertson died here this morning. His health has been failing him for two months. Bronchitis and catarrh were the cause of his death. He would not give up nor allow anyone to assist him till the disease had taken the last vestige of strength. He was out to church Sunday, and walked fourteen blocks to the post-office Monday, but it exhausted all his strength and he was hardly able to get home. He leaves quite a family of children, most of them in Idaho, some of whom are on their way here for him. He was a good man, loved the gospel more than all else, and used his means freely for its support. He died peacefully, and

death to him was sweet. It is expected his body will be taken back to Idaho for interment."

The Evening Star, of Dunedin, New Zealand, for January 23, has this to say of Elder W. J. Haworth and one of the many sermons he preached in that city:

"The Reorganized Latter Day Saints of Dunedin held their usual service in the Oddfellows' Hall, Stuart street, last night. Elder Haworth, of Sydney, editor of their official publication in Australia, now en route to the United States to attend the General Conference of the body (who have no connection with the Mormons of Utah) in Iowa during April, was the speaker. His subject was 'The Restoration of the Gospel.' The 'Saints' believe that the gospel in its primitive purity, as taught by Christ and his apostles, ceased to be upon the earth during the 'Dark Ages.' Error became so mixed with the truth as to completely destroy its value. The Reformation brought a great improvement, but the speaker challenged proof that the Reformers' efforts gave us one church 'among the many reformed ones' in harmony with the church of the first century in organization, faith, doctrine, and practice. The message of the 'Saints' to the world was that the old-time gospel had been restored, the old-time church re-established, with all its heaven-appointed features."

A correspondent in a New York paper, commenting on the importing of the eloquent Doctor Jowett from England to Fifth Avenue Presbyterian Church, expressed the opinion that this man who is said to be "athirst for souls" has left behind him in England "the source of his greatness, the fount of his inspiration." There he had lived for the past sixteen years "in an atmosphere of reverential love and spiritual blessing." His church was always packed and people turned away. Professors, students, and ministers of all denominations came to his Thursday evening meetings, and wherever he went throughout the British Isles his meetings were crowded. His leisure was spent on the hills with his books. Says the writer:

"He is leaving all this to come to the Fifth Avenue Church, and what will they give him in place of it? They will set him up as a demi-god—for a time; flatter and spoil him while he is new, and when he has changed, as the atmosphere is sure to change him, he will be cast aside by the novelty seeking millionaires, broken on the wheel of what he believes to be his opportunity for saving souls. Should a better fate befall him his friends, who appreciate him for his rare gifts, will be first to feel grateful that he has been listened to, and that after all he has not made the change in vain. Doctor Jowett has that to give which Fifth Avenue needs badly, but he will learn that in leaving his country he has left

most of what he is behind him. It would be wiser for Americans to encourage home talent. 'Jowetts' are needed here, but we will have to make them from our own material before we will appreciate them. We will have to get inside the religious question before we can meet it. Americans have developed the habit of looking on, but it is not to the onlooker that vision comes—it is to the digger, the seeker after truth. The importing of capable men to kill their enthusiasm is not worthy of any great nation, whatever the price they pay, but, most decidedly, they should pay well."

In an address to the colored people of Des Moines recently, Booker T. Washington gave them the following good advice:

"Don't get to a point where you feel ashamed of the good old songs of our race.

"Don't ever grow so intelligent and prosperous that you'll feel ashamed of the race to which you belong.

"I know some people of our race who would rather be third class imitation white people than first-class negroes.

"If I could go back again into the world from which I came into this, and I could choose what manner of man I should be and what sort of a skin I should wear, I'd say, 'Make me again an American black man.'

"You negroes of Des Moines have two great responsibilities resting upon you: To see to it that you save yourselves and keep saved, and to see to it that you set such an example here as will create a public opinion in favor of the negro in the South and not against him.

"If you haven't got a little piece of land that's your own, get it as soon as you can.

"Every negro should have a home so comfortable and happy that no child would think of leaving it.

"You parents haven't done your duty by your boys and girls until with an education in books you've seen to it that they have learned a useful trade for making an honest living and that they have learned the beauty and dignity of labor and the disgrace of any kind of idleness.

"Since I went to Europe and saw the people there, I've quit abusing the white man in this country; he's the best white man I know anything about.

"Learn to save something of what you get hold of.

"When you get home, take the wife of your bosom and tell her all your business: tell her what you're making; tell her how much you owe—tell her everything and let her be a real partner with you.

"Remember, the negro has a chance. Remember that what other races have done, we can do. Remember that we're living, not dying; succeeding, not failing."

Original Articles

THE SAINTS' HERALD DOCTRINAL SERIES.

V. REPENTANCE.

BY ELDER R. C. RUSSELL.

Herewith we present the fifth number in our doctrinal series. Practically all Christian denominations admit the necessity of repentance,—yes, urge it upon the attention of the people; so here is one point at least where we can strike hands with others, even if we do not actually agree with them as to the place of this principle in the gospel law, and its true application. To turn from evil and learn to do good, to rectify past mistakes so far as possible,—this is an important work. Our next number will be, "Baptism; the Mode," by Elder John Kaler, who some time ago delivered a series of doctrinal sermons at Independence, Missouri.—EDITOR.

To me, it appears that the word *repentance* really means a condition of the soul that passes from the depths of sorrow to ecstasy.

When in the Garden of Eden our first parents transgressed the law, there was no provision made for a staying of the penalty, by the mere act of repentance. The law must be enforced and mankind must pass to a lower estate before he could sense the loss to which he had subjected himself. Then when the penalty had been executed and man came to himself, he could but in part sense the enormity of his past deeds of disobedience. But there came the time for reflection and a condition of despair and agony of soul, which could not be ameliorated by any means excepting by a practical demonstration of true repentance, which was a compliance with the law whereby atonement was made by the transgressor as far as lay in his power, for the evils of his misdeeds. When he was baptized (Genesis 6: 67, Inspired Translation) in water and to him was given the Holy Spirit, he could rejoice that he had repented.

How vastly different are the causes of man's repentance (as pictured by Paul in Romans 2: 4, "The goodness of God leadeth thee to repentance") from the average evangelized converts of the common religions who, through fear of bondage and eternal condemnation, are wrought upon to declare their repentance. But how great are the differences in results of the two forms of what is termed repentance, greater even are they than that seen in the lives of some of the liberated slaves of the South, some of whom had grown to love their masters because of their goodness so that to them *freedom* meant *slavery* in its most cruel form; whereas, the other class through a spirit of intimidation and fear were always groaning under the yoke of bondage, and when emancipation was declared they rejoiced in their freedom from such tyrannical masters. So to-day how often we see in the avenues of the common religions, the abject slave through fear of God, who, when wrought upon by excitement or other

cause to speak the sentiments of his throbbing heart, expresses his terror instead of love. When he comes to "himself" and the independent self-agency overpowers the emotional or fearful spirit that previously for a time controlled, we find the cowering religious slave an open and avowed enemy to God.

It is therefore quite apparent that one of the pressing needs of the religious age is a conception of the true cause of repentance—the goodness of God. This being thoroughly impressed upon the average man, he will see his condition of rebellion toward his greatest benefactor, and then rather than cause his Creator and God to longer mourn for the wayward child he will with all possible eagerness of soul begin tearing down the old barriers that so long have hidden him from his Redeemer. As a child, who from his earthly parent has for a long time been separated, he will with broken heart and contrite spirit eagerly remove all the accumulations that have estranged him from his God and embrace the gospel with such a contrition of soul that the greatest pleasure of his life will now be to get as close by the side of his Master as he possibly can. Should he at any time discover that barriers are again accumulating he would, with expressive sorrow, do all in his power to remove the last stain. It is noticeable in the lives of such that they do not anxiously enlist the assistance of others when they discover barriers rising between them and their neighbor; but single handed, and alone, as far as humanity is concerned, they work assiduously, early and late, to do it all themselves. When completed, how happy and expressive of joy is their beaming countenance, which is full and overflowing at every look with godly repentance. They ask not that others make apologies or come half way; they have no apparent thought for "What will my brother do?" The work is a pleasure to them and they are willing to do it all alone. Thus their soul enlarges day by day. From their countenance beams forth every assurance that the soul within would not harbor a thought, or say a word, much less perform a deed that would require an after act of repentance.

To those who have obeyed the gospel in maturity of life it might seem that the meditations of our foreparents, when cast out of the Garden of Eden, were those of continual sorrow, considering the magnitude of the sin committed; but that was their first and only sin, up to that time. Whereas, by retrospective view of your own life you may discover wherein you have committed many, some of which may be of such a depth that all your life spent in sackcloth and ashes of repentance could not atone for such and restore to happiness those affected. Then how watchfully, soberly, and prayerfully ought we to guard our every day's diary to the end that no unkindness may mar the peace or bring a shadow

of sorrow across the life of a fellow-traveler to the eternal bar where the books shall be opened.

The great Master of men, who so thoroughly understood the principles of the gospel that he had one less to comply with than ordinary men (repentance), taught us that our conversation should be yea, yea, and nay, nay; or in other words we should not do anything that we would be required to repent of.

Many persons seem to think that a *nominal belief* in the gospel and a baptism in water are the chief essentials to salvation; but with such a birth into the kingdom they make an abject failure of their life as a Saint, because they apparently have not considered one of the most important factors, viz, repentance. Without it, Simon Magus was said to have "neither part nor lot in the matter."

One of the great principles or factors of John the Baptist's preaching was to turn the people from the cold, soulless formality of their religions, to the true knowledge of their God. To do this he was required to preach repentance, or a turning from the evil of their ways to a practical demonstration of the inherent principles of man, uprightness (Ecclesiastes 7:29). After Christ had demonstrated the possibility and practicability of a life that needed not to be repented of, he called about him his apostles, and with the solemnity of a last parting and final commission to those to whom he was entrusting the welfare of his work on earth, he told them to tarry until they received the true spirit of repentance. Some of them were apparently greatly in need of it. As they took a retrospect of their life, as they followed him "afar off" during his three and a half years, they recalled with sorrow the many times he had of necessity chastened them for their striving to see who would be the greatest; wanting to call down fire from heaven; sleeping in the garden when their prayers were needed; and then denying him when he was on trial; and last of all deserting the mission field while his body was in the tomb. Well did he say in his last great commission, that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:47.

Well did the Lord tell us in latter day revelation, "preach nothing but repentance and remission of sins to this generation." Knowing, as he did, the calloused condition of the average soul of man, he saw that one of the most important factors in reaching the benighted soul of humanity was a true education concerning the attributes of God, to lead them to repentance.

How beautiful is the thought that the Lord has given to us a law by which we are to live and educate our children as they attain to years of accountability, and by observance of which their childhood lives may be kept so pure and undefiled that when they

attain to baptismal years, their soul is so untarnished that our human abilities can scarce perceive wherein is the weight of the term repentance when applied to them. Then with a continuation of proper parental training, and the guidance of the indwelling Holy Spirit, we stand in admiration, and gaze with unspeakable pride on the unfolding of that pure bud of unsullied manhood or womanhood that God has "made upright." In such lives, there is little room for the principle called repentance.

With the growing up of an army of young men and women of such characters in Zion and her stakes and outlying regions, surely the coming of the Lord will be hastened. Not only will the purity of their lives prepare a community for him to come to, but the pure of all nations, will, as magnet attracts steel, be turned toward them, while the obstinately impure will seek society more congenial.

Well may we, as latter day Israel, lift up our heads and rejoice when we contemplate the development of the pure lives of our young as well as delight in the constant, firm, unshaken structures being erected by those of riper years, who have learned to love their neighbors as themselves, and through a comprehensive understanding of the great principle of repentance, have learned to love the God of their creation, and are willing, if need be, to offer even their own lives to bring true repentance to their fellow-travelers to eternity.

May the spirit of repentance "that need not be repented of" work upon the hearts of men until all shall comprehend God, from the least to the greatest.

ARTHUR, ONTARIO.

TOBACCO WEAKENS.

An article on tobacco and its injurious effects may seem to some a trifle superfluous, since very few of the Saints are addicted to its use. But there are some who still cling to this vice, and to them this article is directed. Perhaps the best reason why we should renounce this harmful habit is found in Doctrine and Covenants 86:1, where we are "warned" and "forewarned" that "tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill." It is not uncommon to hear men declare that they have used tobacco all their lives and that it has never proved injurious to them. Such logic as this is very fallacious, as we all know who have once used the weed. Ask any physician if tobacco hurts its users and he will tell you that it certainly does, that it weakens the mind, dulls the intellect and senses of smell and taste, and if its use is continued will render one nervous and unfitted to withstand any serious attack of sickness or injury.

Ask the dentist what effect it has upon the teeth and he will tell you that the very hardest teeth nature can produce are not proof against it and would be ruined in time. Ask the athlete if he chews tobacco or makes his records with cigaretted lungs and his reply will be an emphatic "No," and he will further tell you that its use is not permitted in any training camp, or by any trainer of athletes who knows his business.

The writer was amused by a letter in a recent number of the SAINTS' HERALD, in which a brother stated that when a youth he had killed a snake by merely expectorating tobacco juice into its mouth. Tobacco is also used largely to exterminate insects. If, then, it is poisonous enough to kill insects and snakes, it surely can not be very beneficial to human beings.

Its most prominent characteristic is, perhaps, the strong hold which it has upon the minds of its users. Once the habit is allowed to become well formed, it sticks closer than a brother, and it requires a strong will to overcome it. It is sad to contemplate the spectacle of any sane person allowing himself to become so thoroughly mastered by the habit that it is a physical impossibility to overcome it; but such is the case with the majority of its devotees.

In reply to the query "Why don't you quit it?" one often hears such replies as this: "Oh, well, I've tried to quit two or three times, but it was such a struggle that I gave it up," indicating that their will power had become so weakened by its use that they lacked the moral courage to come out winners. The writer was in just such a condition previous to his baptism into the church. Time after time he had thrown away pipes and tobacco, and promised himself he would smoke no more, but just as often as he made this resolution, he broke it. For a few days all would be well, but soon the craving would become unendurable and all attempts ended in ignominious defeat. After baptism, he tried again and was successful, thanks to the strength received through the imposition of hands. If those of the Saints who are addicted to this habit would go to God for the strength they lack and then make a determined effort, the writer is confident that they would not fail. And the effort put forth would be well repaid in better health and a keener intellect.

Secure the help and assistance of God and success is assured; or, as Lincoln puts it, "Without it I can do nothing, with it I can not fail." What a grand thing it would be if men were as devoted to their religion as they are to their vices. Imagine if you can, what an impetus it would give to Christianity at large, were all the male members of the churches to renounce tobacco and give to the church the time, money, and devotion now spent in its consumption.

Nearly all users of tobacco claim that there is

nothing of a sinful nature involved in its use. This may be true when used in moderation, but not many use it that way. When used in excess, as it usually is, it comes little short of being idolatrous. This is a strong statement, but one that is fully borne out by facts. When men have a greater attachment for their vices than they have for God, it is idolatry pure and simple. How many tobacco users think of God the first thing in the morning and the last at night, as they do of their beloved pipe or cigar? How many feel seriously inconvenienced when separated from God as they do when deprived of their tobacco? Very few.

Perhaps the most pernicious result of the general use of tobacco is the bad example it sets before the young. When a boy has been accustomed to seeing his father, brothers, and other male relatives spend their spare time in industriously polluting the atmosphere with tobacco smoke and the aroma of ill smelling pipes, it can not be expected that he will not do likewise when he is older. Those fathers should blame no one but themselves when they catch their sons smoking cigarettes. It is the ambition of many a small boy to be a man like his papa, and if it so happens that papa's main occupation about the house is the conversion of tobacco into smoke, the boy naturally receives the impression that, to be like him he must learn to smoke. This he proceeds to do, and it is then that tobacco does the deadliest work. Injurious as it is to one fully matured, it is doubly so to a youth of tender years. This is usually the first step on the downward course. It stunts his growth, weakens his mind, and ripens him for other mischief which lands him in the juvenile court or the reform school.

In this connection, a word of caution to our younger Saints might not be out of place. Should it be your desire to develop into a little, flat chested, weak-minded apology for a man, begin at once and smoke all the cigarettes you can get hold of. But if, on the other hand, you aspire to become a tall, broad shouldered, full chested man, clean minded and respected by all, avoid tobacco as you would poison.

Do not get the idea that to be manly it is necessary to smoke, for the habit is more an indication of weakness than of manliness. The writer was surprised a short time ago when on entering one of the churches in this place he was handed an invitation to attend a supper and entertainment to be held in the parish house, and also to bring your own smoking materials. What an edifying spectacle it is to see churches which call themselves Christian, endeavoring to draw men into the kingdom by pandering to their petty vices and their appetites! When one considers that smoking is prohibited in railroad stations, dance halls, opera houses, and even in jails, it is hardly to the credit of any church to be

found encouraging it. Far more christianlike would it be were they to take the stand of the Latter Day Saints that tobacco "is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill."

WILLARD NEWMAN.

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THAT MUTILATED LAW.

Under the above caption, an editorial appeared in the *Evening and Morning Star* for February, 1910, as published at Independence, Missouri, by the Church of Christ, or "Hedrickites," of which J. R. Haldeman, Richard Hill, and George P. Frisbey, were at that time the Board of Publication, with Mr. J. R. Haldeman as editor. Be it remembered that those three men were members of a joint council that met in 1900, and passed two resolutions, as may be seen on page 182 of Minutes of General Conference for that year, as follows: "Resolved, That we indorse the revelations contained in the 1835 edition of the Doctrine and Covenants"; also, "that we indorse the articles on Marriage and Of Government and Laws in General, in 1835 edition of Doctrine and Covenants."

GRANVILLE HEDRICK ON THE DOCTRINE AND COVENANTS.

Those two resolutions are in harmony with the true position of the so-called Church of Christ, or Hedrickites, and also the testimony of its founder, Mr. Granville Hedrick, as may be seen in the *Truth Teller*, for July, 1864, on page 9, which says:

The first edition of the Doctrine and Covenants [1835] contains the revelations and commandments to the Church of Christ, that was organized upon the foundations of both the Bible and the Book of Mormon. It contains the revelations to the church as far as has been published; also some of their proceedings during the first four years of the church. This Book of Covenants was received and acknowledged by all the leading authorities of the church, in a general assembly at Kirtland, Ohio, in the year 1835, as found on page 255 of the first edition. In this first Book of Doctrine and Covenants, section 43, paragraph 14, and the two first elders were commanded to build up the church upon the foundation of both the Bible and Book of Mormon ten months before the church was organized; also, ten months after the church was organized they were commanded in the following words: section 13, paragraph 5. "The elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon in the which is the fullness of the gospel. And they shall observe the covenants and church articles to do them." Also, in section 13, paragraph 16, which says, "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church: and he that doth according to these things shall be saved: and he that doeth them not shall be damned if he continues." See section 55, paragraph 3; also section 61, paragraph 1.

From the foregoing quotations it appears that this Book of Doctrine and Covenants [1835 edition] forms one of those connecting links for both the Bible and Book of Mormon to

be taken together. Here, then, is presented these three books upon which is based the great platform, of all true Mormon faith, upon which all true latter day Saints stand, and from which all who have fallen into darkness have strayed. Thus far has been presented a general statement of principles founded in facts, as contained in the standard works of mormon faith, which complete and infallible position for the faith and hope for the Latter Day Saints and true followers of Christ, according to the faith and doctrine of this new and everlasting covenant.—*Truth Teller*, July, 1864.

And then in the March issue of the *Evening and Morning Star*, in an editorial, the editor refers to the Book of Doctrine and Covenants as containing a garbled counterfeit on the revelation under consideration, the very one Mr. Hedrick quotes from and calls it an infallible position, the connecting link between the Bible and Book of Mormon, a standard work, etc. Just how the editor of the *Star* can be consistent or reconcile those two positions is not as yet made plain. Seemingly from the contention of the *Star*, the great and mooted question is based on section 42, paragraph 8, at least so far as I have noticed. So anxious are they to make a case, that they jump to conclusions by giving a grasshopper exegesis of this section 42, and presume their contention proven. - For instance, in the February issue of the *Star*, under the heading of "A mutilated law," the editor says, "In over sixty places, changes have been made, ranging from a single word, to sentences, and in some instances whole paragraphs added"; and on page four of that issue, he gives four paragraphs and numbers them 20, 21, 22, and 23, as not appearing in the original, (meaning Book of Commandments), and compares Book of Commandments, chapter 44, with Book of Doctrine and Covenants, section 42.

We have thought for some time that men who set themselves up as critics on revelation should be careful and not go on record upon a mere presumption; perhaps thinking that inasmuch as the Book of Commandments is a rare book there will not likely be any chance of calling their position in question. If the editor had been more careful, he would have found without much effort, if the thing desired was truth, that chapter 44, and chapter 47, in the Book of Commandments are one Section in Book of Doctrine and Covenants 42, and that all four of those paragraphs that the editor of the *Star* charges as having been added, are in the Book of Commandments, chapter 47, complete. It is true that the committee added some words to correct the reading of them and make them harmonize with the original manuscript; for example, in the Book of Commandments, 47: 5 says, "If any man commit adultery he shall"; while the Book of Doctrine and Covenants, 42: 22, says: "If any man or woman commit adultery, he, or she shall." Book of Commandments 47: 9: "If any man shall rob, he shall be delivered

up to the law"; Book of Covenants, "If any man or woman shall rob, he or she shall be delivered up to the law of the land." Book of Commandments 47: 10, 11: "If he shall lie, he shall be delivered unto the law"; Doctrine and Covenants: "If he or she shall lie, he or she shall be delivered up unto the law of the land." Book of Commandments, "If he shall steal, he shall be delivered up to the law." Doctrine and Covenants, "If he or she shall steal, he or she shall be delivered up unto the law of the land." Book of Commandments, "If he do any manner of iniquity, he shall be delivered up unto the law, even that of God." Book of Doctrine and Covenants, "If he or she do any manner of iniquity, he or she, shall be delivered up unto the law even that of God."

"HEDRICKITES" UNDERMINE THEIR OWN STRUCTURE.

This is a sample of the added words all through this section. No wonder Mr. Hedrick never even referred to the Book of Commandments, but held to the Doctrine and Covenants, as an infallible position, as he calls it.

Chapters 17, 18, 19, 20, and 21, in the Book of Commandments are placed together in Doctrine and Covenants as one section (21) by the committee Joseph and Oliver; and because of this the *Star* says it is a "mutilated law," a garbled counterfeit. Another writer says it is shamefully tortured; another calls it a damnable fraud. I wish it remembered that Joseph Smith received those revelations, and that Oliver Cowdery wrote them; the first called of God, and ordained unto this power, and the second appointed by revelation to write them, (see Doctrine and Covenants 9:2); and to question the honesty of either of those two men, or their integrity, is to question the Book of Mormon. No man can be consistent in his faith in the Book of Mormon and disregard the truthfulness of the Book of Doctrine and Covenants. For instance, the "Hedrickites" believe Joseph Smith was a true prophet up to February, 1834, and then they question his revelations and work as far back as 1829, charging him with receiving false revelation to go to Canada to sell the copyright of the Book of Mormon, and all this on the bare assertion of one man. Where is the consistency of their faith? Who is able to separate the divinity of the work, or the writing of Paul from himself as an apostle? Who is able to accept of the Book of Mormon, and at the same time reject the Book of Doctrine and Covenants, and say that Joseph Smith was a false prophet and Oliver Cowdery a dishonest man?

Again, we say if Joseph Smith and Oliver Cowdery were loose minded men and deceivers, false and corrupt, as charged, where is the consistency in claiming priesthood within the realm of their work?

If any man to-day has authority, it must come through them as they received it from the angel. If there is a particle of authority within the pale of "Hedrickism," then it must be traced back through Joseph and Oliver to the angel. For instance, if the contention of "Hedrickism," is true, that Joseph Smith fell as a prophet of God in February, 1834, and that as a result the church went into *sin* and *delusion*, and *darkness*, then eight years after this awful apostasy, in 1842, a minister of that church (sent out by a fallen prophet, representing a corrupted church), by the name of Harvey Green, baptized Mr. Granville Hedrick into that church, I ask, can it be possible that his baptism is valid and of force, providing their contention is true?

Again, if Joseph Smith fell as a prophet of God in February, 1834, and the church departed from God, at that time, then four years after that awful event, in 1838, John E. Page was ordained an apostle, remained with this fallen prophet until he was killed, then went with J. J. Strang, and served in that same capacity with him until 1856, and as I am informed entered into polygamy, and in 1863 ordained Granville Hedrick as a prophet, seer, and revelator, and also ordained David Judah, Adna Haldeman, and Jedediah Owen as apostles; then, if their contention be true, where is their authority to baptize and administer in the things of God? Can we "gather grapes of thorns, or figs of thistles"? Can a stream rise higher than its fountain? Can a corrupt church bring forth and establish the true church of Christ? Can that which is *not* the church of God, build up the true Church of Christ? Nay, nay; make the root holy, and the tree will be holy; or best of all, drop the silly contention.

HIGH PRIESTS KNOWN OF, FEBRUARY, 1831.

Again the editor of the *Star* becomes very acute in his criticism of a "mutilated law." In the June issue of the *Star*, he says on page 4, that when the revelation on consecration was given, in February, 1831, there were no high priests known of in the church, and it was not until June, 1831, that high priests made their appearance; so, he thinks, the revelation was changed to include a new class of officers, and it was brought down to date with a vengeance. Well, well, the editor had evidently forgotten, if he ever knew, that the Book of Mormon and the Bible are the very foundation of the church of the Latter Day Saints; that those two books contain divine revelations upon which this church is builded and stands to-day; and that the office of high priest is amply provided for in both the Book of Mormon and the Bible. The latter book is profuse with instruction on this point. Hebrews 5: 1, 2, 4: "For every high priest taken from among men is ordained for men in things pertaining to God, that

he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. . . . And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

That the honor referred to here is the honor of a high priest's office is clear. See Hebrews 3:1: "Wherefore, holy brethren, *partakers of the heavenly calling*, consider the apostle and high priest of *our profession*, Christ Jesus." This heavenly calling of which they were made partakers, and their profession were that of a high priest's office or order. That there was an order of high priests is very clear, in Hebrews 5:6, 10: "Thou art a priest for ever, after the order of Melchisedec. . . . Called of God an high priest after the order of Melchisedec." Also see Hebrews 7:11, 17; each and all certifying that there was an order of high priests in the church of Jesus Christ.

If possible, it is made more clear in the Book of Mormon, page 193, small edition: "They were brought before the priests, and delivered up unto the priests by the teachers; and the priests brought them before Alma, who was the high priest. Now king Mosiah has given Alma the authority over the church." On page 159, we learn that Mosiah was a prophet, seer, and revelator. On page 213, we read that Alma "had been consecrated the high priest over the people of the church, by the hand of his father Alma." Now see on page 204 that Alma "was appointed to be the first chief judge; he being also the high priest; his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church." Then on page 215, "I, Alma, having been consecrated by my father Alma, to be a high priest over the church of God."

Here we have not only the order of high priest established, but also the genealogy and lineage fixed and clear. Now read page 225 that Alma "began to teach the people in the land of Melek, according to the holy order of God by which he had been called"; and the people said: "We *know* that thou art high priest over the church that thou hast established in many parts of the land." Now see page 284. And they brought Korihor before Ammon, "who was a high priest over that people," and Ammon cast him out of the land. Then he, Korihor, came to the land of Gideon, and he was brought before the high priest of that land, whose name was Gideonah, and when this high priest saw the hardness of the heart of Korihor, he sent him to the land of Zarahemla unto Alma the chief judge of all the land. Again see pages 325, 326: "Notwithstanding the preaching of Helaman and his brethren; yea, notwithstanding their exceeding great care over the church, for they were high priests over the church."

Indeed both the Bible and Book of Mormon are very clear and emphatic. But this should be sufficient, as Mr. Hedrick says those books are the sure foundation of the true church of the Saints; if so, then is not the contention of the *Star* an inconsistent one? We think so; for who can be consistent and believe in a high priesthood without any order of high priests.

WHAT NAME TO BE KNOWN BY.

Again our friend, *The Star*, and its representatives claim that Joseph and Oliver were fallen prophets when they changed the name of the church, (as they say), from that of the Church of Christ to that of Jesus Christ of Latter Day Saints, and in this charge they become very precise and with seeming confidence point to the Book of Mormon, page 471, small edition, where it says:

Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; . . . therefore ye shall call the church in my name; . . . For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel."

We agree with the *Star* in those statements, but we disagree as to what is the name of Christ.

Now what is the name of Christ? In Luke 1:31 the angel directs Mary to "call his name Jesus." Philippians 2:10, 11: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord." Again, Acts 2:36: "That God hath made that same Jesus, . . . both Lord and Christ." 1 Corinthians 12:3: "That no man can say that Jesus is the Lord, but by the Holy Ghost" (or say that he knows). Thus we learn clearly that the name of the Christ is Jesus. Then the true title must be the Church of Jesus Christ, and there is no other name given under heaven or among men whereby we can be saved, but the name of Jesus Christ.

As further evidence from another of the three standard books of the church, we wish to quote the testimony of the prophets, the angel of God, and the Savior himself, as found in the Book of Mormon. "According to the words of the prophets, and also the word of the angel of God, *his name shall be Jesus Christ*, the Son of God."—2 Nephi 11:36, authorized edition. "And it came to pass that he [Jesus Christ] stretched forth his hand, and spake unto the people, saying, Behold I am *Jesus Christ*,

of whom the prophets testified should come into the world."—Nephi 5: 11, authorized edition.

As corroborative of the above records, we introduce the statement of the Savior as found in the Doctrine and Covenants 16: 4 (current edition):

Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name given of the Father, and there is no other name given whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they can not have place in the kingdom of my Father.

It will be noticed that this name (Jesus Christ) is "given of the Father," and is the name given "whereby man can be saved." Thus we see, the prophets, the angel, Jesus Christ, and the Father, all testify that this is "the name of Christ." This quotation is also found in the 1835 edition of the Book of Covenants, 43: 4; and is given in the same language in the Book of Commandments 15: 23-26. From the contention of our friends as voiced in *The Evening and Morning Star*, this last quotation ought to be sufficient to show the futility of their argument as stated in *The Evening and Morning Star*, which contention is tantamount to saying that neither the Father, Son, nor the prophets who prophesied of him, knew his name, and that it was left to the wisdom of these wise men to discover it.

In the name of Jesus Christ we bless the bread and wine; in that name we baptize; in that name we call this church; in that name we do all things in the house of God; in his name we preach; in his name we pray; but the *Star* rejects the name of Jesus as a title of the church, therefore, according to the Book of Mormon Jesus will not receive it as his church, at his coming. The *Star* is even out of harmony with Mr. Hedrick, the founder of the church which it professes to represent. I have before me the *Truth Teller*, edited by Mr. Hedrick, volume 1, and on the title page we have this, "The *Truth Teller* will advocate the primitive organization of the church of *Jesus Christ of Latter Day Saints*, which was organized on the 6th day of April, 1830."

Over the first revelation in 1835 edition of the Book of Doctrine and Covenants, we have this heading, "The covenants and commandments of the Lord to his servants of the Church of Latter Day Saints," and Mr. Hedrick indorses this book as the infallible position of all true followers of Christ, and calls it the connecting link between the Bible and Book of Mormon; but the *Star* calls Joseph Smith a false prophet, the book a counterfeit, in harmony with E. Peterson, who calls it a damnable fraud, and Mr. R. E. Grant, who says, "A most shamefully tor-

tured book." So we think the *Star* and its editor are inconsistent with their own position.

THE BOOK OF COMMANDMENTS.

Again, in this February issue of the *Star*, for 1910, this acute critic prints the 44th chapter of the Book of Commandments in one column, and the 42d section of Doctrine and Covenants in another, and tries to show a difference by way of contrast. If he wished to be fair, he should have printed the 47th chapter of the Book of Commandments in connection with the 44th. Well, perhaps he did not know, but likes to work at his trade.

Regarding those references he makes to *Millennial Star*, volume 14, pp. 113, 114, 359, 449, concerning the Book of Commandments, in the March issue of the *Star*, we wish to point out that each and every one refers to the *Book of Commandments* as it existed in manuscript form only, and not as a book, as he implies; for in this manuscript form it was dedicated by prayer. In this form the preface was received; and in this form it was attached, and that too, while it was still in Kirtland. The title of this manuscript was the Book of Commandments. In this form it was given into the hands of Oliver Cowdery and John Whitmer to bring to Independence, Missouri. This book in this form evidently contained all of the revelations to govern the church, up to and including those received at the time of their departure, about the middle of November, 1831.

Joseph arrived at Independence, April, 1832, and on the first of May, an order for three thousand copies was given. In June, the first issue of the *Evening and Morning Star* was printed; and on about the first of July, 1832, Joseph received the first copy, after his arrival at Kirtland, Ohio. Of this copy, the *Evening and Morning Star*, he says: "which was a joyous treat to the Saints. Delightful indeed was it to contemplate that the little band of brethren had become so large and grown so strong in so short a space as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also."—Church History, vol. 1, p. 251.

I refer to this to show that some of the commandments were printed in the paper called the *Evening and Morning Star*, at Independence, Missouri, perhaps only in a fragmentary manner. Chapter 24 of the Book of Commandments began at paragraph 5, and chapter 40, as also 44 of the Book of Commandments appeared in this paper. The present *Star* at Independence has Joseph in Kirtland, Ohio, on June 25, 1833, correcting the Book of Commandments in only four places of just four words: "For corruptible, put corrupted, in 40th chapter, 10th verse, and in 14th verse, instead of respecter to persons, put

respector of persons, and in the 21st verse instead of respector to persons, put respector of persons. In the 44th chapter and 12th verse, instead of hands put heads, just those three words in four places."

Now is it reasonable to accept the *Star's* position, that it was the Book of Commandments in a printed book form, which was being checked, as he calls it, when the same words applied in the same identical manner as is here referred to, occur in the preface of the Book of Commandments, 6th paragraph and 5th line, and also appear in the *Star* the same? Then if Joseph corrected the Book of Commandments as a printed book, as is said by the *Star*, why was not the preface corrected, where it says, "respector to persons." Is it not more reasonable to believe he was checking the commandments as they appeared in the paper? To make his case good, the editor of the *Star* puts words in Joseph's mouth and also into the historical record, when he says that "Joseph Smith, the man through whom the contents of the Book of Commandments was received, after examining *the book* could find but four errors in it." He then proceeds with an argument, and of course a conclusion, when the term "book" is not used by Joseph, nor does the history use it; but he must make his case good at any cost, it seems. And again, there are only three of the commandments referred to in this correction, and those three appear in the paper published by W. W. Phelps.

This acute critic, in the *Star* for March, 1910, has Joseph correcting the printed Book of Commandments on June 25, 1833, while at Kirtland, Ohio, and then shows that the printed Book of Commandments were ordered to be sent from Independence, Missouri, to Kirtland, Ohio, as soon after as July 2, 1833. Perhaps he can explain this enormity.

WORK ON THE BOOK COMES TO AN END.

We notice that on June 25, 1833, Joseph writes to W. W. Phelps that it is not necessary to bind the Book of Commandments, and gives three reasons; first, "it will be sold well without binding"; second, "there is no bookbinder to be had," and third, "nor are there materials to be had." Either is sufficient to show the book was not bound as a printed book. (See *Millennial Star*, volume 14, page 449.) So we learn that the committee, consisting of Oliver Cowdery, W. W. Phelps, and John Whitmer, began their work, as instructed, and just how far they progressed we are unable to learn, but we are informed, Church History, volume 1, page 353, that on July 20, 1833, "there lay the printing office a heap of ruins; Elder Phelps' furniture strewed over the garden as common plunder; the revelations, book work, papers, and press in the hands of the mob as the booty of highway robbers."

Thus we learn that the efforts of the committee

were frustrated and their work destroyed. It is clear that *some* work was done on the issue, but never completed, as the press was destroyed, while the work was being done. The most of them were destroyed by the mob, yet some were preserved by individuals who picked up the scattered sheets and a few copies of the unfinished work are still in existence, as is described in the *Star* by a writer in the December issue for 1909, where he says, "I now have in my possession a copy of that book lying on my table before me, and as far as I can see it is full and complete of itself and contains 133 pages." Permit me to say that as I write, I have lying on *my* table before me a copy, that as far as I can see is full and complete of itself, and contains *one hundred and sixty pages*;—quite a difference, indeed, of only twenty-seven pages.

THE BOOK OF DOCTRINE AND COVENANTS.

After the destruction of the printing office at Independence, Missouri, Joseph wrote W. W. Phelps to come to Kirtland, Ohio, where he arrived on December 1, 1833. Oliver Cowdery was sent to Cincinnati, Ohio, to purchase another printing press, and during the next few months another committee was appointed, consisting of two of the first committee, and with Joseph Smith, Sidney Rigdon, F. G. Williams added. They were instructed by the high council to arrange the items of the doctrine of Jesus Christ for the government of the church, with the provision that those items be taken from the Bible and the Book of Mormon. To this committee was entrusted the duty of arranging and publishing the Book of Covenants. They completed their work, and on the 17th of August following it was presented to the General Assembly and attested by all the leading authorities of the church, as also by the entire first committee of Oliver Cowdery, W. W. Phelps, John Whitmer, each bearing testimony that the Book of Doctrine and Covenants was true. That is, true to the original manuscript of the Book of Commandments; for this Book of Doctrine and Covenants contains all that is claimed was in the Book of Commandments, which consists of the first sixty-four sections and part of the sixty-fifth. But the *Star* writer says that all of those men were fallen prophets when they arranged the Book of Doctrine and Covenants. Is it not strange that the prophet and seer of the so-called Church of Christ (Hedrickites), and also the Board of Publication, and that acute critic, the editor of the *Star*, by two resolutions in 1900 indorse that Book of Doctrine and Covenants, and Mr. Hedrick entitles it the connecting link between the Bible and Book of Mormon and calls it an infallible position.

WHY STRAIN AT A GNAT AND SWALLOW A CAMEL?

So, we repeat, that it is our opinion that men who set themselves up as critics on divine revelation should be very careful and consistent. Just think of a critic of this kind who criticises the Book of Doctrine and Covenants; section 42, paragraph 8, on the word *of*, and condemns the book as a garbled counterfeit, and then indorses that revelation in the *Truth Teller* for July, 1864. We will only quote one paragraph, from page 4. Be it remembered, that this revelation was given April 24, 1864, and was indorsed by the four apostles of the so-called Church of Christ, as it came through Mr. Granville Hedrick, the prophet, seer, and revelator for said church, as follows:

Hear, now, O ye my people of my church—take counsel together that you may escape the awful calamity of war and famine which shall fall upon this people of the Northern States, *beginning in the year 1871*, at which time the sword shall fall heavily upon the people, and famine shall quickly follow, and thus the sword continue to be drawn, and by bloodshed shall this nation war and contend until they are overthrown and their liberties taken away from them, *which shall terminate in the year 1878*, and thus anarchy and destruction shall reign throughout the dominions of the wicked.

Anyone can see plainly that this whole paragraph falls of its own weight. Not a single statement of it is true. The whole matter referred to never occurred. Notice, it was to come upon the Northern States; the nation was to lose its liberties. "Oh," say they, "Louisiana was thrown out in the political contest between Tilden and Hayes." Yes, that is true; but Louisiana is a Southern State. Where was the war between the years of 1871 and 1878? "Oh," they say, "it was the war between General Custer and the Indians." Well, well, that occurred out in the Territories. This says it will come upon the Northern States. Where was the bloodshed and the famine that should continue and terminate in the year 1878, until this nation should be overthrown and her liberties taken away? What shall we say of a man who accepts this, and then criticises those divine revelations in the Book of Doctrine and Covenants because of a supposed change of words such as, *of for to; has for hast; they for theirs*, etc. Surely the legs of a cripple are not equal.

ELDER W. H. KELLEY.

INDEPENDENCE, MISSOURI.

"The function of tragic art, as stated by Aristotle and confirmed by the experience of ages, is to excite pity and terror," writes William Winter in the current issue of *Harpers's Weekly*. "But there is a wide difference between the portrayal of tragic experience and the portrayal of morbid anatomy and physical disease. The practice of showing abhorrent types of character and depraved conditions, particularly on the stage, has been pushed to an insufferably tedious extreme. If the purpose of the arts is not to help mankind—to advance civilization, to awaken and stimulate the love of beauty, to diffuse gentleness of feeling and refinement of manners, and, while giving pleasure, to make men and women better—then they have no purpose that is worthy of being considered."

Of General Interest

A PHYSICIAN'S VIEW OF CHRIST'S MIRACLES.

[This article, accompanied by the following editorial note, appeared in the *Sunday School Times* of March 12, 1910: "Doctor Kelley is recognized as being, in his special branch, the foremost physician and surgeon in America. In a personal note to the editor he says: 'My whole attitude toward the Bible is that of the simple faith of my grandfathers, and any other side that is a critical means of investigation has never appealed to me in the least.' It is interesting to note, among other professional and scientific items in Doctor Kelley's life and work, that he has been honored by honorary or other membership in professional and scientific societies in America, England, Scotland, Ireland, Italy, Germany, France, and Austria."]

What a humdrum, wearisome routine our lives would become if we had no other inspiration than that which we call science! Man would then be but a sort of machine, set going within a greater machine, destined to drag his way through the dull routine of this mortal existence until the dreadful final struggle sets his tortured molecules free to rest awhile in the bosom of the earth, until they are perchance incorporated in another organism, again to begin the monotonous round of an organic life. But in the midst of this colorless, uninspired life, here are the miracles of Christ and his matchless personality, marvels such as man never dared dream of, more wonderful than all the fairy tales of childhood come true, inspiring hopes of infinite glories laid hold of here on earth, and inconceivable glories yet to be revealed.

When John the Baptist, not knowing the interval which would separate Christ's first coming in humiliation to bear our sins from his second coming in glory, was distressed and in doubt because of his imprisonment, and sent to him to ask, "Art thou he that cometh, or look we for another?" he received the one effective answer, far more convincing than a categorical "yes" or "no":

"Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me."

The miracles have ever remained the unassailable witness to the deity which he claimed for himself. For this reason it has been in the past and will continue in the future to be the effort of all who are opposed to his being accepted as the Christ, the Son of the living God, to discredit and break down the authority of the miracles.

Blot out all the miracles, and with them all the precious record of the humility and love and compassion of Christ, and the most important lessons as to faith and his power as he walked on earth would be obliterated. We should then have only his words without his works, but no revelation of the new, tender, and close relationship between God and man, as was shown by his thus bearing our infirmities and taking our sicknesses upon him.

The miracles of Christ in the Bible are called "signs" because, like finger-posts, they point to some greater fact beyond them; namely, that the Son of God is indeed come down to dwell among men (Immanuel, God with us). They are called "powers," because the power of God is manifested in saving man from bearing the consequences of sin, from demon-possession, from disease, and from death; also, because the power of the Creator was present to do with his creatures—the water made wine, the sea calmed, the walking on the sea, the fish supplying the piece of money—as he would. They are "prodigies," because all the people said, "We never saw it on this wise before." So strong in character are the miracles that

they are the very bulwark of his doctrine, and so wonderful is his doctrine that then as now it upholds the miracles.

Some object to miracles as setting aside the immutable laws of nature. That is a valid objection to all man made miracles, but the objector has forgotten that here we have to do with God, who made all things, in whom "all things consist," and who upholds "all things by the word of his power." Not, I say, the anthropomorphic god imagined by the scientist, but the God of the Christian revealed in the Bible. If I am dealing with God, it is futile for me to inquire how he acts. He surely can check the sun in his course without disrupting nature, as easily as a child can stop a ball without producing a cataclysm.

So many and so wonderful were the miracles, that no enemy ever rose up in his lifetime to contradict them; driven to bay, they tried to explain them blasphemously, saying that Satan was casting out Satan. It is a greater mistake still to imagine that the miracles can be detached from their setting in the Gospels and considered apart. Do as I have done, take a fine pen and black ink and underline everything miraculous in the Gospels, and then turn the pages over rapidly and see how saturated they are with miracles. Such a little study as the one suggested also strikingly shows this fact, that, as the Gospels themselves manifestly have each a different purpose, a different aspect of Christ's life and work to set before us, so often the same miracles are differently grouped and used as they subserve this main purpose. The Christian discovers that the whole atmosphere of the Gospels is that of the miraculous.

Glance for a moment at the use of the miracles in Matthew's gospel; this, as is evidenced in the very first verse, is the gospel of God's promised King sent down to earth in due time to rule. His Magna Charta is found in chapters 5, 6, 7; such a declaration of principles as earth had never heard before, has never heard seriously proposed since, and has never attempted to follow.

In the first miracle in Matthew, Christ touched every member of the human race, as he put forth his hand and touched the leper, saying, "I will; be thou clean." Note the significance of the command, "See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." What a sign! A leper cleansed! The King was surely among them, duly presenting himself first to the rulers of the people who ought to have been ready to receive him.

Look again at the book of Mark, the gospel of Christ the servant of God, as announced in chapter 1, verse 1: "The beginning of the gospel of Jesus Christ, the Son of God." Here we have not the measured service of a hired servant, but the immeasurable, loving service of a son rendered in grace. Here also we plunge *in medias res*; all is action. There is not a chapter from one to eleven which does not record one or more miracles.

The first miracle here is a type of the world without God, gravitating into a mire of uncleanness; even that which professes to be religion is defiled.

The miracles became touchstones whereby the godlessness of those who had before appeared most righteous is laid bare. This is evident in the healing of the man with the withered hand, in the third chapter, where the hardness of their hearts is revealed, and the religious Pharisees make common cause with the worldly Herodians, that they may compass his destruction, Unclean spirits and devils, self-righteous formalists and godless men, are the forces Jesus had to contend against. (Mark 8: 13.)

The last two miracles are strikingly typical. On his way up to Jerusalem, Jesus cures the blindness of Bartimeus, who

cries after him, "Jesus, thou son of David, have mercy on me."

What a picture for the nation, all blind, and among them the Son of God whom they knew not, able and willing to cure their blindness. Then follows the miracle of the fig tree (chapter 11),—leaves, but no fruit, profession only.

Then, as the dignity of the subject demands, Jesus approaches that highest act of fidelity of a son rendering perfect service, faithfulness even unto death. A hush falls over the Gospel, and in the succeeding chapters there are no more miracles related, until the great miracle, which thus stands preeminent alone—his death and his resurrection.

In John's Gospel the word *sign* is used almost exclusively (seventeen times), as Trench says, as "a token and indication of the near presence and working of God. In this word the ethical end and purpose of the miracles comes out the most prominently, as in "wonder the least."

In John's Gospel Christ's deity is prominent throughout. We might perhaps deny his deity had we only the Gospel of the Kingdom (Matthew), the Gospel of Service (Mark), and the Gospel of His Humanity (Luke), but never with this Gospel in hand, and that is the reason Satan so persistently attacks the authenticity of the Fourth Gospel.

The miracle of the cure of the impotent man, thirty-eight years in his infirmity, at the Pool of Bethesda on the Sabbath day, brought out the assertion of Jesus' sonship and equality with God, and from this flows the marvelous discourse touching the witnesses to his deity, among which he cites his works.

The miracle in the sixth chapter, the feeding of the five thousand near Passover time up in the mountain, plainly told the people that a greater than Moses was among them. The miracle of the loaves and fishes has been taken by Christians as the type of Christ now in heaven, and feeding his people day by day with their supersubstantial bread.

The healing of the man born blind teaches the nation that the power of God is with them to heal, and that the humblest may come to him for blessing, for light for the body and for light of the Spirit, while the greatest among them, if they are self-sufficient, are lost.

Three times Jesus raised the dead: once the daughter of Jairus, who had just died; then the son of the widow of Nain, as he was being carried out to his burial; and lastly Lazarus, dead four days and passed into corruption. This greatest of all signs was done in his own power and name as with a mighty voice he cried, "Lazarus, come forth." It has been well said that if Jesus had not mentioned Lazarus by name, all the graves of earth would have given up their dead in response to that voice.

The climax of all miracles is Christ's descent into hell, his taking captivity captive, his bursting the chains of death, and his resurrection and ascension. These are the great events toward which all the Gospels move with majestic march; without them there can be no gospel. The thrill that is felt at the very outset as Christ emerges from the waters of baptism, anointed by the Spirit, and as he meets our great enemy as he fasts in the wilderness, and as he then moves among men doing all his countless and marvelous miracles, is due to the fact that he is going to a predetermined end to accomplish the mightiest work of time or eternity.

Why have we no miracles to-day?—I do not know. Can not even say that there are none, but I believe that if there are, they must be for the individual who turns and asks his Father for his grace, but makes no public announcement. Satan has been busy with bastard miracles throughout the centuries that have passed, but they do not appeal to the intellect and to the heart as do the real ones in the Gospels.

Many of those who believe in these modern, so-called miracles are, I find, wrapped up in their miserable bodies, and their spiritual vision often does not seem to get much above their stomachs. The true Christian, when ill, asks God to cure him, and, whether visible means have or have not been used, he thanks his Father for the result, and is equally sure that it is of his peculiar grace he is permitted to live and to continue to serve him.

I do not surely know whether demon possession is still to be found in China and India and Africa, but I am prepared to believe it. I should not be at all surprised if a wiser age would differentiate many of our cases of insanity in this way.

The greatest possible miracle to the Christian is the wonderful change effected in the conversion of a soul from the service of Satan and sin to Christ. The greatest miracle to a heathen is the manifestation of the life of Christ in that of his true follower, by which he too is led to say Abba, Father.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Modern missions are the fulfillment of this promise.—By Howard A. Kelley, M. D., LL. D., F. R. C. S., in *Protestant Magazine, Washington, D. C., for August.*



INDIANS AND CIVILIZATION.

In an article in the *Outlook* upon "The Indian and the moral law," Dr. Charles Eastman, or Ohiyesa, a Sioux Indian, rather disparages the moral advantages of civilization to the red man, as compared with his aboriginal customs. From his presentation of the case one must incline to the belief that these simple traditions were not without their helpful influences, "teaching the rustic moralist" the lesson of right living as far as they could, instructing the feminine members in principles of chastity and virtue, and the men in rugged truth and common honesty, patience, fortitude and moderation, as the stoical character denotes.

But a social order that would answer the demands of a nomadic tribe could not be relied upon to work out its destiny into a larger sphere of moral and intellectual development, where the Indian could take his place beside other races. Doctor Eastman's theory has been at the bottom of similar contentions about man's evolution a long time. It is, moreover, easy to rhapsodize about the Indian, who is naturally an heroic person of simple mind, possessing strong attributes of character, but it is also easy to overdraw his virtues, as is done about every time we attempt to dramatize him, either in story or on the stage. Helen Hunt Jackson's *Allesandro* is an example in hand.

To say that the Indian should not have been subjected to the temptations accompanying civilization is to *refute all argument about his natural strength of character.* Or to attempt to prove that he is the victim of civilization and that the world has not been benefited by his loss would be futile. The Indian may not be as care-free in his fancies of semi-savagery, but neither is he any longer a semisavage. Lifted by the power of civilization, the survivor is

taking rank with men of the European antecedents. But for the trying forces of civilization, the real worth of the Indian character would not have been known and he would continue to be a purposeless member of society instead of becoming a useful citizen, gradually rising into the full stature of citizenship.—*Omaha Bee.*

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Notice.

All locals of Daughters of Zion Society, and others who have donations for the aid of general work of Daughters of Zion, also those contemplating sending money to the society for children's home fund, please do so by March 25.

MRS. M. E. HULMES,

General Treasurer.

909 W. MAPLE AVENUE, INDEPENDENCE, MISSOURI. 10-3t

Notice.

The Daughters of Zion will hold their general meeting Friday evening, April 7, at Lamoni, Iowa, and the General Convention will be held Tuesday morning, April 11, in basement of church.

These announcements, however, are subject to change; but so far as we have consulted, permission has been granted for the above dates. Will all the sisters who expect to attend General Conference please accept this special invitation to be present at our General Convention Tuesday morning, April 11?

MRS. D. J. KRAHL,

General Secretary Daughters of Zion.

12-3t

COLTON, CALIFORNIA, March 9, 1911.

Dear Sister Walker: Only those who live alone can know how I prize the church publications. To-day brought me the March number of *Autumn Leaves*. I was just in the mood for that one of our periodicals. On such a wet, gloomy day as this one feels the need of a little variety, so I hailed it with gladness. The first I settled on to read was "The Ammonite Youths." That being finished I turned back to "The Students' Society." I soon forgot that the day was gloomy. How my heart warmed as I entered into the spirit of those "golden memories." I do enjoy reading the reminiscences of those who have wrought in the light of God's Spirit, whether it is in sawing wood, washing dishes, or whatever it may be, when the doing is to render service to the Lord, as well as to lighten the burdens of the poor; and very acceptable service too, for the work is not likely to stop there. These acts are simply the proofs of the sincere desire to serve. It seems to be our Father's way, that those of his children who would be great, as Jesus counted greatness, must accept opportunities that offer at the lowest round of the

ladder. At least he readily helps those who thus serve to climb to greater heights.

Yes, those reviews, the summing up of faith and work in the divine life, whether of individuals or societies, are to the reader both pleasing and profitable. He sees their grand aim, and how through their faith God has wrought with them, without beholding the many obstacles each has had to surmount, and the many trials and discouragements that have beset their path. Those things, having served their respective purposes, are lost sight of, as they should be, like chaff from the wheat and dross from the gold, leaving only the bright and the good.

So much, for the pleasing side and the profitable, is the encouragement held out for others to do likewise; to not be discouraged if the efforts of a few weeks or months do not accomplish what is sought for, especially in the effort to overcome, but trust in God, doing each day what we can, keeping in view the determination to *ultimately* accomplish, as is expressed by the brother in the letter Sister Resseguie included, viz, "If in the course of a lifetime I shall have overcome the weaknesses of the flesh, I shall have done well."

Yes, done well indeed, for "He that overcometh shall inherit all things, and I will be his God and he shall be my son," saith the Master. Oh, the beauty of this latter day work! The glorious experiences that have been had in it! How blessed are the people to whom God will open the windows of heaven and let his light shine down upon them in types to edify and comfort! Are we thankful as we should be for such blessings?

E. B. BURTON.

Requests for Prayer.

Sr. Mary R. Mefferd, of Woodbine, Iowa, desires the prayers of the sisters of the union that she may be healed of a cancer in her stomach, if it be the Lord's will.

Bro. J. C. Powell, of Riverside, California, 105 Colton avenue, writes: I will try and let the Saints know of my sad misfortune which happened to me on September 24, 1910, while working for the Riverside Portland Cement Company as powder man. I had not been at work long in the early morning when a blast went off. No one knows how or where it came from.

I was so badly hurt I was taken to the Riverside Hospital, and operated on. My family was sent for. I was unconscious and remained so for four days, when I regained consciousness. To my sorrow and that of my family, I was blind. I was hurt about eight o'clock in the morning and at nine in the evening the hospital matron sent for my family. I was then thought to be dying. But God was good and spared me for some cause, I know not what; but hope I will soon be able to see, so I can work for him in the great cause.

My left eye was entirely blown out, but the doctors have hope for the right eye. My prayer is night and day for my eye. I was administered to and since that I have never suffered at any time. The doctors and nurses could not understand what kept me from suffering, for I was said to be the worst sight ever taken to the hospital.

I have been administered to for my arm and eye by Elders C. E. Crumley and F. M. Sheehy. Bro. C. E. Crumley has been good to myself and family; he could not have done more. Our prayer is that he will always be a shining light to the world. If anyone ever was prayerful and prayed to be healed it is I. The Lord has certainly blessed me with health and strength. My earnest desire is to soon be able to take up my work again. I want to ask the Saints to pray for me and my eye, that I may soon be able to see again.

My arm is still broken. It has been operated on and wired together about nine weeks, but has not knit together

yet. I would like to hear from the Saints. My only pleasure is having the HERALD read to me and going to church when I am able.

Letter Department

THE SANITARIUM, INDEPENDENCE, MO., March, 1911.

It has been a long time since I wrote a letter for publication, but my love for the work of God constrains me once more to write a few lines.

For more than twelve months I have been a patient at the Sanitarium. That is a long time, but I was, as many can testify, exceedingly weak when brought here by our good undertaker, Brother Carson. For a long time I could not walk, but praise be to God, I can not only walk now, but can help some in the work here. I am yet very weak, but am improving.

For forty years I have been afflicted, and the prospect of getting well and strong is to me a source of great pleasure. I want to get well so that I can go out with my heart filled with love to God and man and once more tell the gospel story to the world. I am trying to live humbly and to prepare myself for whatever work the Lord has for me to do, be it small or great. Be that as it may, God's will be done.

C. J. SPURLOCK.

TENANTS HARBOR, February 28, 1911.

Dear Herald: I am surrounded by the hardest kind of modern Christianity. None to stand by me but the great Creator of the universe, and he has done that well.

I will relate one circumstance. I had been thinking for some time what kind of a place God had prepared for me if I should die now. While traveling one day from the woods in my usual health I was struck down by a great power and left this world. A scene appeared, most beautiful. The light was superior to any I ever saw on earth; it was mellow and the carpet was one continuous bed of full blown flowers. This passed away and I came back to earth in nearly helpless condition. By the help of my good friends I was placed in my home.

Elder C. B. Hull, thirteen miles away, was led to come to me. I was a very sick man when he arrived. At the first administration my faith was not sufficient to remove the trouble, but the second time the disease departed. Faith is the stuff to have to get along through this world.

I had suffered nearly all my life with a disease in the side of my head caused by a fever which I had in my youth settling there. It seemed like a sledge hammer pounding; it was very annoying and caused deafness. I had tried medicines and got no relief. I stated my case to Brother Hull, and he administered to me for the disease. Before he did so I was deaf in one ear. A short time after, while sitting reading, I heard the clock ticking plainly. I was surprised and dropped the paper; the disease was gone. I feel like a new man. There is nothing like obeying the commands of God and seeking faith.

D. S. SEAVEY.

THE DALLES, OREGON, February 28, 1911.

Dear Herald: I rejoice more as the time goes by that I became a Saint when I did. I know I have been saved from many temptations by the warnings of the Spirit of God. If every person in the world old enough to understand the gospel would obey and live up to its precepts, how much more real happiness there would be. The joy of having the approval of God or the pain we suffer if we do wrong are enough in themselves to make us wish to do right and shun temptation. I have longed so much to have my children honor

their Creator by serving him; by doing their duty as Saints in every way.

I think we should all do all we can to help others to know the gospel. Who can be saved by a delusion?

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?
Salvation! oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

What happiness it brings to know that even one person has been brought into the kingdom of God. How I wish that everyone might be led to believe in God and keep his commandments.

Your sister,
Mrs. M. DAWSON.

TEA GARDENS, NEW SOUTH WALES, AUSTRALIA,

February 1, 1911.

Editors Herald: Since I last wrote we have entered upon another year and we are hoping that it will be a prosperous one for the church.

Our conference met in Sydney, December 31, 1910, and continued until January 2, 1911. As we met in prayer and testimony meeting that beautiful morning of New Year's Day how our hearts swelled with gratitude when we saw so many of like faith assembled to renew their covenants, to be built up spiritually, and to try to further this work that has endeared itself to all of us. There were some splendid meetings, but this prayer meeting was one to be remembered. The Spirit was present in a very marked degree, and warned us of dangers lurking round. We were told that trials that sometimes we imagined were brought upon us by others had really grown from ourselves. It is divine advice to be told to examine ourselves and see if there is any fault in us, and try to rectify it.

That meeting was a great blessing to me although it seemed to use up every particle of my strength to reach the building. I have been a great sufferer with severe headaches for a long time, caused by a peculiar weakness of my body. I had gone to the conference praying if there was a blessing for me, it might be my headache relieved. While everyone seemed to enjoy the Sunday meetings I tried also to be bright and cheerful, but each step I took and even the singing seemed to be like a knife through me, while the noise in the street seemed unbearable. But I received a blessing while the Spirit was present on Monday morning. I felt it encircle my whole body and the pain quietly passed away from my head like a breeze on a beautiful morning, and the awful weight was gone. I am very pleased to say it has not returned since. I am sure all present felt glad they arose so early to be there.

God has been so good to me in my past life, that I want to be faithful and show my gratitude for his kindness. I had been administered to in my home for the same thing, some months ago, and was almost immediately relieved by a whole night's sleep. I can assure you, dear readers, that I was loath to leave the place where the Lord had blessed us so much. There seemed to be a desire to stay under the lovely influence of tenderness and mercy, rather than return to my work among strangers and unbelievers who know not the Spirit.

This work of the Lord is slowly gaining favor in this State. As the Saints scatter out, the good news goes with them, and thus finds new ground to prepare. I wish to be one of those faithful ones who bring many to the gospel—but the task seems heavy at times. The other day we met a gentleman who

thinks very favorably of the church, and he has been led to investigate it, just through watching the lives of some who have recently been baptized. He thought there must be some good in the religion that made men and women better. Thus we are encouraged again.

In closing let me pass the thought along to others, that is passing through my own mind: "Work while it is yet day, for the night cometh when no man can work." Ever praying to be useful in his service, I am,

Your sister in bonds of love,

ANNIE J. PARKER.

Extracts from Letters.

Sr. Jennie Butrick, of Fort Dodge, Iowa, sends in some tithing for the Lord's storehouse and adds: "I am so far from any branch that I don't get a chance to bear many testimonies; so will just write a few lines and say that it gives me new courage to read the letters from week to week in your columns. I am glad I had the opportunity of joining the true church. I am trying to keep all the commandments, of which I esteem tithing as one."

Sr. Bessie M. Halfaker, Bourbon, Missouri, writes: "I was baptized in September, 1910, and have never regretted the step. I am trying to serve the Lord as well as I can. We have a small branch here with one elder, one priest, and one teacher. If we live faithfully and prayerfully and ask God to increase our faith and bless us, I believe he will answer our prayers. My grandmother, Mrs. Gertrude Wright, a member of this branch, is afflicted with neuralgia, rheumatism, and nervous spells. I ask all of the brethren and sisters to kindly remember her in their prayers. Brother Paxton came the 22d of this month and held a short meeting of five days in private houses, as the schoolhouse is closed. We expect to build a new church house soon. I would like to exchange postals or letters with some of the sisters."

Sr. D. Albers, of Frederic, Iowa, writes: "I do enjoy reading the letters in the HERALD, as I am young in this gospel and have much to learn. The letters are very encouraging, as we are isolated from the Saints. My husband and I were baptized last July at Hiteman. We have received many blessings since then, and we desire the prayers of the Saints that we may be faithful until death."

News From Missions

'Neath the Southern Cross.

This letter finds me in Dunedin, New Zealand. I arrived here from Australia, January 21. I found the little band of Saints struggling hard to obtain a foothold for the work in this city. Saints are very few in New Zealand. We have one brother somewhere in the vicinity of Auckland, another at Hawkes Bay, five or six in Wellington, two or three at Kaitangata and seven in this city. Most of these have migrated from Australia. A few, however, are the fruits of Elders Hanson and Tucker's labors.

Conditions have changed somewhat since those brethren left. Then, there were no Saints in the cities. Now there is in this city, at least, respectable backing for the efforts of any elder who might come here. With three families to care for an elder's needs, there would be no occasion for him to be hampered through having to labor for temporal needs. So the time is opportune for some one or more to be sent to the Dominion of New Zealand.

The Brighamites have over fifty elders in New Zealand. They have a large following among the Maoris, mainly in North Island. They also have at Auckland, means for print-

ing their own tracts. "Tracting" is their main work, at least in the cities.

Bro. R. W. Hall and A. L. Leberz, as well as the little band of Saints who so consistently second their efforts, deserve commendation for their brave efforts to keep the flag flying in this city. For a long time they preached on the street only, but now they have taken a hall. It means sacrifice, but they are making it nobly. Already their efforts are beginning to bear fruit. Two were baptized during the winter and there are some very interested friends to the cause at the present. May God's blessing rest upon their labors and bring them abundant fruit for their efforts. The church should send them help.

At Wellington, Bro. J. Leberz is practically alone. No other brother to render assistance. Still he has done what work he could under the circumstances. Before his son went to Dunedin they held regular meetings, but these are impossible now. He expects to return to Australia shortly.

I shall remain in South Island for the next six weeks. I sail for San Francisco, March 8, and will arrive the 31st. Expect to reach Lamoni before the opening of General Conference.

Your brother in Christ,

WALTER J. HAWORTH.

Oklahoma.

Our work for the conference year of 1910 has now closed, and we feel that Oklahoma has done well, considering the few missionaries in the field. Two of them have baptized ninety. I regret that we did not have men enough to respond to all the calls for preaching. We have been very busy, and have done the best we could. I have been in this one field eleven years and am very familiar with the work here, and can say we need more men. The field is ripe and souls perishing. The field is in much better condition than it was even two or three years ago. The branches have more spiritual life, and the scattered members show a greater desire to help in the great work of God.

Our men have been compelled to labor alone much of the year, however much we would like to travel two by two. I am glad to say, so far as I know, they have kept themselves free from wrongdoing and have done good work.

Some brother writing of the work among the Lamanites, of his experience in years past, speaks discouragingly of the progress made. But I wish to say that the outlook is very promising now. Jesus said: "Without me ye can do nothing." And all our men who have worked among the Lamanites the past two years, know that the Spirit of the Master is working with them. We now have many points where we can preach to them just like we do to the white people. Many of them are reading the Book of Mormon, also tracts and other books. The last conference in Central Oklahoma ordered the ordination of one full blood Oto Indian, to preach to his people.

My last meeting among the Cheyennes was a pleasant experience; for, in power and demonstration of the Spirit we preached to those people for one hour. We expect to visit them this week at Calumet, a new point, by request of a full blood Indian who is a Baptist preacher. He heard our last sermons to his people near Kingfisher.

I trust that whoever may be sent to Oklahoma this year, will not neglect these important people. They must help to build up Zion. Our records as men of God in his service, are such that whoever follows will have no trouble on that account.

I wish to say in this connection that we have had the hearty cooperation of the Saints in the field as well as many good people of the world. There is some very bitter prejudice in Oklahoma, but nothing like we met ten years ago. Sectarian-

ism is weakening, and losing its grip on the people to a large extent. Now is our opportunity to reap a bountiful harvest.

There is a growing inquiry for the Book of Mormon and something definite on the true gospel, and the work of latter day prophets. I hope that we as a people are now ready to engage in the work of the Lord with more consecrated effort than ever before. May the Lord bless his people all over the world, and especially rule by his power in our coming General Conference.

Your coworker,

HUBERT CASE.

KINGFISHER, OKLAHOMA, March 13, 1911:

Northern Kansas.

The missionary force in this field is limited. Only two appointed to the northeastern district, and three to the northwestern district; while one appointed to Kansas, has put in the time in northern Kansas.

The work in the western district seems to have been neglected for some time past. Even the local ministry are inactive; or, if at work, we fail to hear of it. For some time there has been an interest at Alexander where Elder John A. Teeters, president of the district, resides. Brother Teeters and S. H. Fields have done some good work in that field. Elder S. J. Madden was appointed to the northwestern district, but has tarried a great part of the time in the northeastern district. Elder Oscar W. Okerlind, at last word, was holding forth in the vicinity of Osborne in private houses, with good interest. Brother Madden was at work near Belleville, reporting good liberty in preaching the word.

The conference of the northwestern district was held at Topeka on the 11th and 12th inst. and was pronounced a success by all who attended. Every branch in the district, save one, was represented. Some of the old time interest and zeal were manifest, that showed an awakening to a realization of the value and benefit of district conferences.

Brethren Swensen and Ethridge report good meetings at the Centralia Branch recently. The Blue Rapids Branch seems to be holding its own, and making some advancement. Some difficulties have adjusted themselves, and a better feeling obtains. Netawaka is apparently in the throes of death. The passing away of Elder Henry Green, and the moving away of others has crippled the work. No meetings, we learn, are being held at all. It is sad to see the work languish in these old landmarks, but we are subject, to a great extent, to our environments.

The Atchison Saints are happy in the additions that have come to them in the families of Brethren Cool and Armstrong, and they are really looking up again.

Grandma Berry, who recently passed away, will be missed by those who knew her, and have heard her testimonies to the work. Though old in years, she was patient, kind, and slow to speak ill of anyone. Her daughter, Sister Sprague, we learn has been very sick.

Fanning is another old landmark, where the Saints for a long time have held up the gospel banner. There are some good workers here, who make their influence felt. Here reside the district president, Samuel Twombly, and district secretary, F. G. Hedrick, who is also president of the branch.

There are scattered Saints in Leavenworth, Monrovia, Manhattan, Oketo, Washington, Effingham, Denison, Cuba, Concordia, Downs, Beloit, Harlan, Gaylord, Lebanon, Esbon, Edmond, Norton, Oberlin, Goodland, McCracken, Ness City, Council Grove, and Horace, with some points that possibly do not occur to us at present that would furnish opportunities for extending the work, if those residing in the places named could, or would secure openings, or places for preaching.

In some places the work is pretty much hedged up on account of prejudice, so that when places are secured, there

is little or no hearing. Navarre and Council Grove are examples. Sr. H. C. Pitsenberger at the latter place, however, succeeded in getting a good explanation of our faith in the local newspaper. We have three members here, Brother and Sister Pitsenberger and Sr. George M. Thompson. They are doing what they can to let their light shine, and to impress their neighbors with the beauty and reality of the gospel. There is only one member at Navarre, viz, Sr. D. A. Springer, daughter of Brother and Sister Resch, of Independence. An effort was made in that vicinity in a private house, with poor results. The Dunkards predominate here.

The Saints of the northeastern district are planning to secure a large tent for missionary work and reunion service. Donations come in very slow, but we hope there will be an immediate effort made to get the means in the hands of the committee so that when the tent season arrives, whoever of the ministry are sent to this part may enter upon the work without delay. There are many cities in the district in which the gospel has never been preached. Money may be sent to Samuel Twombly, Fanning, Kansas, or to H. E. Moler, Holden, Missouri.

At Scranton the work is being upheld by a few of the Saints remaining in that part. Bro. William Menzies is now the president of the branch. Brother Hart has located in the vicinity of the branch and we hope that he and family will prove a help to the work there. The next conference of the northeastern district convenes at Scranton in June.

H. E. MOLER.

News From Branches.

Des Moines, Iowa.

A late letter from Bro. F. A. Settles since his return to his home in Akron, Colorado, expresses his joy in the service of God and relates instances in which the Lord has given him special help in presenting the work to those who have made inquiry. He was baptized here a few weeks ago.

Your correspondent was cheered by a short visit from Elder F. A. Smith on his way home from the Canadian mission. He expresses satisfaction with the progress of the work there.

Elder George M. Scott, of Little Sioux, Iowa, while here on a visit to his son's, called on the writer and from information gathered we learn of the progress of the work in that part, some quite encouraging and some of a very sad nature. The grim reaper has been doing his work, and making it more apparent that we should be always ready.

Elder J. W. Peterson is still at Runnells and creating some interest both by word and pen. We note by the last *Runnells Telegram* that W. G. Roberts has taken exception to an article, lately published, and has made one of his characteristic replies,—words to reflect, and words without meaning. This paper has been very liberal in publishing articles reflecting our faith.

The *Register and Leader* had another article in its issue of the 7th in which is clearly set forth the position held by Joseph Smith on the question of marriage. It presents the historical fact that Joseph Smith appealed to the Bible upon this subject only to prove that marriage was always, and always to be monogamous, and that in his teachings he made it very plain that "it is lawful that he (man) should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation."

At the last election of branch officials, the following were continued: Elder O. Salisbury, president; J. R. Epperson, presiding priest; Fred Chandler, deacon, and Bro. Clarence Skinner, teacher. The excellent work that has been done for the last several months is being continued, and it is showing

the power to save contained in the law of God wisely executed. We had one of the largest gatherings at the sacrament services last Sunday that has ever been seen in the branch at their regular services, and what made this service most remarkable was the spirit of peace and unity that prevailed. The excellence of this service was remarked by many of those who have been members here for many years.

A late letter from Bro. Guy F. Mintun says that he is in the employ of the United Order of Enoch as stenographer and bookkeeper and is enjoying his work.

To-day occurred the funeral of Sr. Mary F. North, daughter of Brother Cloyd, of Missouri. Sister North died after a short illness at Peoria, Illinois, and by her request was brought here for burial. Funeral sermon at the home of her brother Joseph, by the writer.

In *HERALD*, issue of the 1st inst., appears as editorial an article, a part of an address by Hon. Henry Wallace, not Lewis, which shows much study of the law given through Moses. Mr. Wallace is president of the society in the United States on Conservation. J. F. MINTUN.

Independence, Missouri.

On Friday, March 10, in the morning the stake Sunday school association convened, with Superintendent A. H. Parsons in the chair and Sr. Pearl Gardner as secretary.

Organization was effected and a printed statistical report of our twenty-one schools was distributed, which expedited the business. After the routine of addresses and reports, unfinished business and a resolution or two were disposed of, the fifty or more delegates present from abroad, a little weary, retired for refreshment. At the close of the afternoon's session the big basement was again full of expectant Saints, looking for an entertainment. We had been doing things, and now we fain would rest, and let some one review our work; so we listened at night meeting to a few musical numbers and to four papers treating on "high grading"; "convention; how made profitable"; "roll of honor"; and "certificate of graduation," all being excellent.

Firstly, the improvements made through class organization; secondly, the institute work, pushed forward through the efforts of our stake superintendent, introducing it into all the schools excepting Courtney and Orchard Home; and thirdly, the increased membership in the home department, all furnished incentives for increased zeal in Sunday school work.

As to the stake conference held on Saturday, March 11, the weather was fair, and there was a goodly number of delegates in attendance. There was not a jolt or jar, but the brethren got a little excited over the stake library question in the afternoon, (for instance, how best to take care of it,) and in the forenoon session there was a slight division of opinion in regard to the reading of the itemized report of the stake bishop, seeing the time of the conference was limited.

The brethren however kept calm as a summer morning, while the stake president in his opening address expressed his "great pleasure" with regard to "the fine missionary work which had been done in the stake by some of the sisters."

One hundred and eighty-eight were elected as delegates to the General Conference, and on the whole the stake conference passed pleasantly, leaving nothing or a very little to regret.

At the sunrise meeting on Sunday, the 12th, there were about eighty in attendance, Bishop May and Elder Burton McKim presiding. The Sunday school attendance was eight hundred and thirty-one; offering \$16.73, and there were eighty-six visitors.

All the meetings were highly spiritual. Elder S. S. Smith

led in a fervent prayer at the morning services and our learned brother, J. W. Rushton, gave a discourse upon the subject of "oneness with Christ." The speaker said "we must have the eye upon the objective point in our religious life," one of his texts being, "I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:14.

At evening service Bro. J. W. Metcalf, assisted by Elder Vanderwood held forth, proclaiming the necessity of accepting the doctrine which Christ taught. The brother stated that he had "never heard of a momentary salvation." His sermon was graphic and enlivening. As he has taken up his abode with us he would at our next special series of revival services, be a help to the ministry in arousing interest in the gospel work here.

The Saints certainly enjoyed two excellent discourses on the 5th inst., by Elders W. H. Garrett and C. Ed Miller. The theme of the former was, "The Witness" and it was a strong, wholesome treatise on the evils of the day. Theme of latter was based on "The Lord's Preface": "A message to the whole earth," as the speaker said. Brother Miller read the "Preface" to the Saints. Concerning the everlasting gospel it treats of,

"It would seem more than the figment of a finite dream,
More than the mere result of chance,
This passion of continuance."

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

INDEPENDENCE STAKE.—Twentieth semiannual conference of the Independence stake was held at Independence, Missouri, March 11 and 12, 1911, convening at 10 o'clock a. m. Organization was effected by electing the missionaries in charge, I. N. White and J. F. Curtis, and Stake Presidency, G. E. Harrington, W. H. Garrett, and M. H. Bond to preside; W. S. Brown, secretary; Sr. B. M. Anderson, chorister; Ralph G. Smith, organist; W. H. Garrett and W. E. LaRue, press committee; Independence branch deacons, ushers; T. W. Chaburn, J. E. Bozarth and R. O. Self, credential committee. Bishop reported balance on hand last report \$602.63. Received tithing \$11,127.25; offerings \$209.47; consecration \$305.03; surplus \$52.25; oblations \$636.76; miscellaneous \$5,787.68; cemetery account \$796.00; total \$19,517.07. Expenditures: Aid \$3,925.85; tent \$112.92; stake \$140.65; shale brick company \$38.20; elders' personal \$756.36; presidency's office \$240.17; bishop's office \$722.48; general conference \$24.60; elders' traveling \$275.77; allowances \$0,947.37; miscellaneous account \$5,894.75; cemetery account \$851.57; total \$19,030.69; balance \$486.38. Statistical reports from 17 branches as follows: First Kansas City 307, gain 23; Second Kansas City 167, loss 12; Fourth Kansas City 78, gain 4; Centropolis 56, gain 16; Argentine 59, gain 2; Chelsea Park 161, loss 11; Independence 2,344, gain 34; Second Independence 139, gain 14; Quindaro (newly organized) 30 members; Lees Summit 82, loss 1; Holden 452, gain 2; Post Oak 103, gain 6; Warrensburg 70, gain 12; Pleasant View 41 members, no change; Knobnoster 269, gain 3; Armstrong 286, gain 5; Malvern Hill 33, gain 6. Committee on ordination of J. W. Wilson reported it inadvisable to authorize his ordination. Committee on ordination of L. A. Fowler and Thomas Newton reported that the brethren were duly ordained to office of elder. Committee on tents reported that no action had been taken on account of lack of funds and recommended two collections be taken on Sunday, the 12th, which was disposed of by asking the various branches to raise the fund proportionately. Secretary reported, present membership 4,695, showing a net gain of 133. Of 454 holding the priesthood, 104 reported, 93 baptisms, 981 sermons. Committee on ministry report blanks reported with diagram of a blank submitted, which provided for the work done by the various divisions of the priesthood, recommending the printing of 2,000, which was adopted. The presentation to the stake by John C. Grainger of his large reference library was by motion received and acknowledgment made and turned into the hands of the stake library commission. The action of the stake officials in securing the

valuable library of Frederick J. Cleveland for the sum of \$75.00, was ratified by the assembly. A resolution favoring the adoption of a decision pledge for those between the ages of eight to sixteen years and one for those older; also a committee of one from the branch, Sunday school, and Religio to work in connection with the stake temperance committee prevailed. Next conference to be at Second Independence, September 9, 10, 1911. The stake presidency and bishopric were by motion sustained. W. S. Brown elected secretary. Sr. J. G. Pointer was elected library commissioner. Reports from the First and Seventh Quorums of Priests and stake Sunday school were read. The Centropolis Branch asked the conference to ratify their action in changing the name to the "Bennington Avenue Branch," which was referred back to them for correction and report. A resolution was presented that branches nominate their pro rata of delegates to General Conference, prior to stake conference, forwarding list to secretary of stake, was laid on the table. Report of committee on stake resolutions was by motion deferred. Preaching on Sunday was by J. W. Rushton and J. W. Metcalf. At 2.30 p. m. prayer meeting. W. H. Callin ordained first counselor to president of First Quorum of Teachers; J. A. Goodrich ordained second counselor to president of First Quorum of Teachers; A. L. Lightfoot ordained first counselor to president of Seventh Quorum of Priests. 182 delegates were elected to general conference, the first three being chairmen, viz, Joseph Smith, F. M. Smith, and I. N. White. W. S. Brown, secretary, 3005 Baltimore avenue, Kansas City, Missouri.

NEW YORK AND PHILADELPHIA.—District conference met at Brooklyn, New York, February 25, 1911, at 7.15 p. m. Elder U. W. Greene presided, assisted by the president of the district, they to choose others to complete the presidency as needed. E. B. Hull was chosen as assistant secretary. The deacons of the branch were appointed as ushers. The branch chorister and organist had charge of the music. John Potts acted as secretary. Statistical reports: Philadelphia 229, Elk Mills 92, Brooklyn 185, Scranton 108, Broad River 51, total 665. Reports of the branch presidents were read and approved. District president's report was read, received, and spread upon the minutes. The secretary reported verbally. The treasurer's report was read and accepted. The courtesy of the floor was granted to the visiting Saints. The bishop's report was read and approved. A summarized report by the district president was read and approved. A bill of the district president for \$19.84 was read, and ordered paid. Communication received from Philadelphia, asking that the district provide for election of officers annually instead of semiannually. This was adopted. Communication received from Philadelphia, recommending the name of N. Edward Milligan for the office of deacon, and that provision be made for his ordination. This was approved and the president of the conference was directed to provide for the ordination. Election of officers: A. D. Angus, president. Brother Angus chose Brn. Ephraim Squire and William Anderson as his counselors. Approved. Bro. John Potts, secretary. Moved and seconded that the term of office of the auditors be three years instead of eighteen months; that Brother Christy's office expire 1913 and Brother Milligan's 1912. Carried. O. K. Fry was elected to succeed the expired auditor, to serve for three years. Nineteen delegates to General Conference were chosen, with instructions that those present cast the full vote, and in case of division they cast a majority and minority vote. Moved and seconded that when the conference adjourns they do so to meet at reunion on the last Saturday and Sunday, and the hour to be left to the district president. Carried. Moved and seconded that the time and character of the services for Sunday, February 26, 1911, be left to the wisdom of the president of the conference. Carried. Services for Sunday, February 26, 1911: Sunday school 9 a. m.; address by Professor Hopkins, assisted by E. B. Hull, 10 to 10.55 a. m.; preaching by W. W. Smith, 11 a. m.; prayer and sacrament, 2.30 p. m.; at 7.30, song service, and preaching by U. W. Greene. Meals served in the basement at 12.30 and 5.30. After the sacrament service on Sunday, February 26, 1911, the following was adopted: "Resolved, That we, the New York and Philadelphia District, of the Reorganized Church of Jesus Christ of Latter Day Saints, do voice our most indignant protest against Russian inhumanities, that the delegates to General Conference be instructed to present these resolutions for its consideration, with an urgent request for its adoption, with a view that this matter may be presented to the President of the United States of America, in order that it may be treated diplomatically with the Russian Empire, to the end that an amelioration of

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ESTABLISHED 1860.

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Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

these conditions may be secured. That a copy of these resolutions be furnished to the United States senators of this State, congressional representative of this district, the Christian and Jewish press, and the General Church Secretary."

Reunion Notices.

Annual reunion of Little Sioux and Gallands Grove districts will convene at Magnolia, Iowa, September 1 to 11, 1911. Further announcements in due time. Alma M. Fy-rando, secretary, Magnolia, Iowa.

The annual reunion of the Eastern Michigan District will be held in Port Huron (upon the same ground that we had last year) from June 23 to July 4 inclusive. Conference will meet Saturday, July 1. We will give particulars later, but assure you that if all do their part we will have a spiritual time. Let all who can arrange to attend this reunion and have a season of refreshing. Arthur Allen, president of reunion committee.

The Bishopric.

AGENT'S NOTICE.

To the Saints of the London, Ontario, District: I beg to notify the Saints of London District that my address is changed from 87 Flora street to 13 Inkerman street, Saint Thomas, Ontario. All Saints sending tithes, offerings, or other communications will please address me as above in future. JOHN L. BURGER, Bishop's Agent.

Church Secretary.

RAILROAD RATES TO GENERAL CONFERENCE, ETC.

In connection with notice of reduction granted by the Burlington Route, of "round-trip rate from points in Missouri to Lamoni and return, of two cents per mile in each direction, tickets to be sold April 2 to 6 inclusive, with final return limit April 21," as announced in HERALD and Ensign; the Quincy, Omaha, and Kansas City, and Wabash railroads notify that they will participate in said reduction; and the Rock Island Road may do likewise. Inquire of their agents when buying tickets, and if the reduction is not granted by them, purchase a local ticket to the point where connection is made with the Burlington; the Burlington agent will sell round trip tickets to Lamoni and return at the reduced rate. Round trip tickets must be purchased to secure reduction.

Other lines find it impracticable to join in the reduction for the reason that there will not be sufficient traffic outside of that handled by the Burlington to justify issue of special tariffs.

TRAIN SERVICE TO LAMONI, IOWA.

Two branches of the Burlington Route reach Lamoni: The line from Kansas City and Saint Joseph to Chariton, Iowa; and that from Des Moines to Lamoni.

Trains leave Kansas City at 7.35 and 11.35 a. m., Saint Joseph at 10 a. m. and 3.30 p. m., arrive Togo 1.55, at Lamoni 8.20 p. m.

From the north, leave Chariton (on main line of the Burlington from Chicago to Omaha) at 4.35 and 10.30 a. m., arrive at Lamoni 6.40 a. m., at Togo 12.34 p. m.

Trains Nos. 111 and 112, running between Kansas City, Saint Joseph, and Chariton through Togo (Togo two miles from Lamoni with hacks connecting) will run down to Lamoni April 3 to 6 inclusive, also on several days about the close of conference. Trains 111 and 112 connect with train to Lamoni every Sunday, at Togo, with extra car for conference people on Lamoni train.

Train No. 110 leaves Des Moines 12.45 p. m. daily except Sunday, connects with the main line of the Burlington at Osceola, Iowa, 3.05 p. m., arrives Lamoni 5.05 p. m.

R. S. SALYARDS, Church Secretary.

LAMONI, IOWA, March 14, 1911.

Important Notice.

To the Order of Evangelists; Dear Brethren: It is important that we should know what we can of what you are doing, together with your prospects and desires. Report blanks which tell you when and how to report, have been sent to each one of you. All but four of our members have reported. They have our thanks. Do any of you know who these four are? Please report at once, that we may be able to make an aggregate report of what the Order has done during the last conference year. J. R. LAMBERT, Acting President.

LAMONI, IOWA, March 17, 1911.

General Conference Reception Committee Notice.

Are you coming to General Conference? Do you wish the reception committee to find you a place to board and lodge while here?

If so, write to-day and let us know:

1. When do you expect to arrive?
2. How long do you expect to remain?
3. If you apply for some one else, give us their names and addresses, so we can notify them and know who they are when they arrive, and thus avoid making two assignments to the same person.

Board and lodging will be \$4 per week for each person.

Address all applications to

C. I. CARPENTER, Secretary.

LAMONI, IOWA, March 16, 1911.

Dedication at Haileyville, Oklahoma.

February 26 had been announced as the date for dedication of the church building. Several were present from Wilburton and Holdenville. By request A. Z. Rudd, assistant superintendent and secretary of the district, was in charge of the Sunday school. There was a good attendance and lesson. We were pleased to see the cradle roll in charge of Sister White. The little ones did finely.

At 11 a. m. Elder H. R. Harder, president of the district, was in charge. After opening hymns and prayer a paper was read by Jesse M. Simmons.

After the reading of a paper by Jesse M. Simmons, "Shout the tidings of salvation" was sung and Elder Lee Quick was introduced as the speaker, using Proverbs 12: 7, 8, and other texts. He referred to the fact that God directed his servants here to whom he showed this house in vision long before it was built. He spoke thirty-five minutes, after which Bro.

S. W. Simmons offered the dedicatory prayer. No. 116 was sung, benediction by H. R. Harder.

At 3 p. m. the prayer meeting was in charge of John S. White and H. R. Harder. There were five prayers, eleven hymns, twenty-one testimonies, occupying an hour and twenty minutes.

A very interesting priesthood meeting was held at 5 p. m., in charge of Lee Quick and H. R. Harder. There were present four seventy, five elders, two priests, two teachers, and one deacon. At 7.45 p. m., E. A. Erwin offered the opening prayer. S. W. Simmons was the speaker. Text, Revelation 14: 6, 7. Thus closed a very profitable day's service. A. Z. Rudd, Wilburton, Oklahoma.

"Journal of History."

The Master thought the work of Church Historian of sufficient importance to release by revelation one of the Quorum of Twelve to "more freely and efficiently pursue his duties as historian." To make more effective the work of the Historical Department the *Journal of History* is being published and subscribers are solicited at the nominal price of \$1 per year.

The *Journal* does not take the place of the Church History, but occupies a field of its own, and every Saint who desires to become acquainted with the church's history and the many incidents connected with the experiences of its worthy defenders, should be a subscriber. A great many valuable documents are coming into the possession of the Historical Department and will be published only in the *Journal of History*.

It will not be long until some of the first numbers will not be available and will become scarce and increase in value like many others of our publications.

The *Journal* is read by large numbers of members of State Historical Societies in the several States and is sure to accomplish much good in this direction. Do you not want to assist in making the *Journal* a financial success? We extend to you the invitation. Send \$1 to-day for the year 1911, to Herald Publishing House, Lamoni, Iowa.

Capital and Surplus \$50,000.00

Assets Over \$400,000.00

Five per cent per annum will be paid on one year deposits. Send your surplus funds to this Bank by mail and prompt attention will be given. Address, The State Savings Bank of Lamoni, Lamoni, Io.

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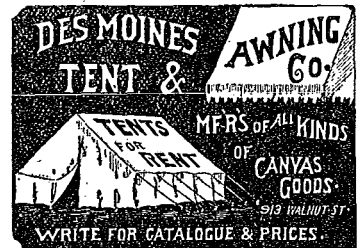
SEND FOR LITERATURE. Send for our free literature with large maps, telling all about these lands. Let me know what particular class of lands you are interested in. Write to-day.



D. CLEM DEEVER, General Agent
LANDSEEKERS' INFORMATION BUREAU
1004 Farnam St., Omaha, Neb.

Died.

ANDERSON.—William Anderson was born at Glasgow, Scotland, on February 1, 1840, and resided there until April 18, 1855, when he left with his father's family for Utah. They landed at New York in May and went to Atchison, Kansas, and hence west in a train under the leadership of Milo Andrews. While in Utah he was selected to take the endowments, but his father, who had become dissatisfied forbade him, what he then considered an honor. Soon after he with the rest of his father's family left Utah, having been there about a year, arriving in Saint Louis the 9th of November, 1856. Upon the 6th day of August, 1863, he was married to Christabella Knight. Five children were born to this marriage, two sons and three daughters. James and Jessie Anderson Reese preceded him in death, three with their mother remain to mourn; Elias Knight Anderson, Lottie Anderson Derry, and Christabelle Anderson Lambert, also sixteen grandchildren. In 1864, on the 11th of September, he was baptized into the Reorganized Church by Charles Hall. A month later he was ordained a teacher, later a priest, and on the 10th day of December, 1866, he was ordained an elder by Elder Benjamin S. Jones, and soon after was chosen president of the Saint Louis Branch. In 1883 he moved to Pleasanton, Iowa, where he presided over the Pleasanton Branch until his removal to Lamoni, in 1889. April 15, 1890, he was ordained a high priest, and became a member of the High Council at the time of its organization, acting in that capacity until the time of his death. Ten years later, in April, 1900, he was ordained a bishop, and at the organization of Lamoni Stake the next year, was chosen bishop of the stake, a position which he has occupied with honor ever since. Brother Anderson was a prominent Lamoni business man, and has been honored by the franchisees of the people at several different occasions. He died March 5, 1911, after a short illness from paralysis. Funeral services were held at his home on Tuesday, March 7, Elder John Smith in charge. Sermon by Elder Heman C. Smith. A memorial service was held at the church, Lamoni, March 12. Elder Elbert A. Smith delivered the sermon, which will appear later.

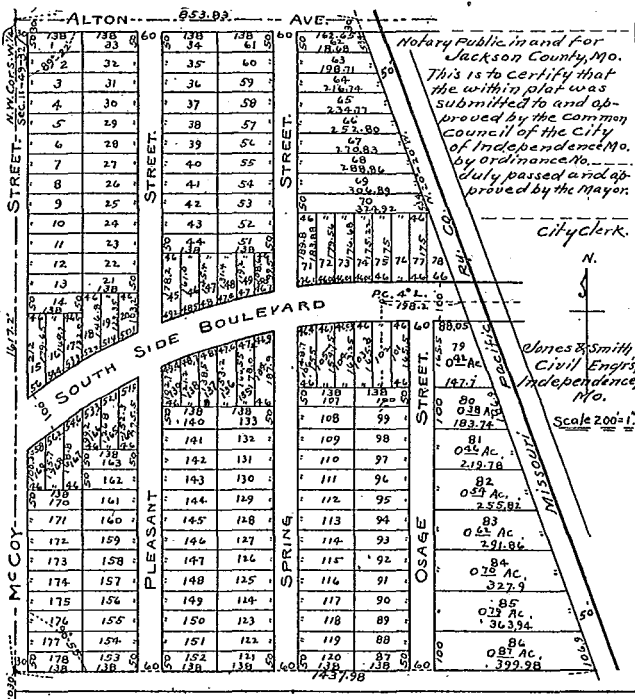


BIBLES.—The Inspired Translation. The Lord has commanded us to teach the Scriptures as given by him. To do this fully you need this translation. No. 78, cloth \$1; No. 79, full leather \$1.25; No. 81, Morocco gilt edge \$2.25; No. 82, Flexible binding, gilt edge, \$3.75.

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SUMMIT ADDITION CITY OF INDEPENDENCE, MISSOURI

The Order of Enoch is placing this beautiful addition on sale, not as a speculation, and whatever is made over the cost price of this land belongs to the Order for the benefit of the poor, and the carrying on the business of the Order. Persons at a distance wishing to purchase property in this addition, if dissatisfied with the purchase after seeing it, will have their money refunded.

Terms of Sale

We would prefer cash, but this does not hinder those of limited means. The Order will make it possible to assist any poor Saint to acquire a home on more reasonable and better terms than could be done in any other way. Elder B. J. Scott of the Independence Stake Bishopric has been placed in charge of the sales of this property, and will assist anyone wishing to see the property.

The Order has also provided a head quarters at 103 South River boulevard, one block from the church, where Saints visiting or contemplating moving to Independence will be made welcome, and will be made comfortably at home. Saints contemplating moving to Independence Stake should confer with the local or general bishopric, which will always be to their best advantage.

Price of Lots

- 1 to 14, \$5 per foot, street not graded.
- 21 to 33, \$6 per foot, street graded.
- 34 to 36, \$4.50 per foot, street graded.
- 36 to 40, \$5 per foot, street graded.
- 41 to 44, \$6 per foot, street graded.
- 15 to 20, \$7 per foot, street graded.
- 45 to 49, \$7 per foot, street graded.
- 71 to 77, \$7 per foot, street graded.
- 50 to 61, not on the market.
- 62 to 70, not on the market.

This includes all the lots north of the South Side boulevard. Acre property, 79 to 84, \$700 per acre; 85 to 86, \$600 per acre. Lots on the south side of the boulevard not ready for the market. Address all communications to

United Order of Enoch

P. O. Box 52

Independence, Mo.

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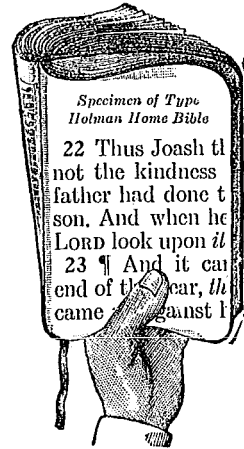
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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Editorial

CHARACTER SKETCH OF JOSEPH SMITH.

By courtesy of Elder Daniel Macgregor the HERALD Editors have been permitted to review a somewhat rare number of a certain periodical, namely, the *American Phrenological Journal*, November, 1866. This work was published in New York by Fowler and Wells. It contains an article on "Mormon" leaders, evidently by the editor, Mr. Samuel R. Wells, in which occurs an interesting though somewhat erroneous character sketch of Joseph Smith, a part of which we reproduce:

JOSEPH SMITH.

He was one of those men who are ever and anon startling or offending society with their claims as prophets. Now, while it is too much to ask us to believe in Joseph Smith, we may be allowed to accept him as a psychological problem. We can not call every man an impostor who thinks himself a prophet. Indeed, such often give evidence of their sincerity and earnestness, not only by a life of extraordinary efforts and suffering for their cause, as but few of those who would be considered the saner and more reliable religious leaders ever show, but they have also frequently "sealed their testimony with their blood." Such was the case with Joseph Smith, whose portrait we give, with others, representative of the Mormons. Joseph Smith founded a church, and fourteen years after its organization was murdered by a mob in Carthage jail, Hancock County, Illinois, while under the protection of Governor Thomas Ford. No Christian—in fact, no man with a humane mind—will justify the murder of a religious leader by a painted, demoniac mob that breaks into a prison of the State and takes the life of men there remaining under the protection of the governor and his solemn guarantee; while the philosopher, be he Christian or not, will regret it much, knowing that in the minds of his followers such an end to his ministry elevates a religious leader to the dignity of a saint and a martyr. This dignity the majority of us think Joseph Smith unworthy of, while the Mormons think never man so much deserved the martyr's crown. Between these two views of the Mormon prophet which America has given to the world, it is not our province to decide. Science and social philosophy should merely present facts and data without a bias, and these

characters and their works should be treated by us as psychological and sociological problems. That Joseph Smith was a very marked type of those whom we call "seers," there can be no question. We say this independent of his having any mission of a divine nature and authority. It is time that the world should incorporate in its philosophy intuition and the seer-gifts as natural endowments of our race, for a consistent explanation and a solution of strange psychological problems. In some individuals, both male and female, such gifts are very remarkably manifested. Among the highest of these is Emanuel Swedenborg, whom the intellectual in every nation much respect, and upon whom but few would dare to reflect, because he claimed to be a "seer." Should Joseph Smith's work, in the next hundred years, bring forth results in a multiplied ratio to compare with that of the last thirty-six years, why, we may e'en have to rank the Mormon prophet higher than we are inclined to do now. As it is, the followers of this remarkable man consider him the greatest among prophets and seers. We must let the Mormons have their own conscientious religious views, although we would beg to differ from them and anybody else when their views fit not our own judgment, which in turn we must own to be no more infallible than that of other folk. But we think it a much sounder solution to allow that Joseph Smith had one of the "seer" natures, than to maintain the superficial judgment that he was an impostor, and far more logical to believe him to have been an earnest religious leader than to have been a nonbeliever in his own mission. Men never accomplish much when they have not unbounded faith in themselves and their "call." Now the Mormon prophet was like his disciples, eminent for accomplishing a great deal, and making strong impressions upon society. The fact that the astute mind of Brigham Young, and those of many other remarkable and talented men, were fascinated with Joseph Smith is suggestive. We fear that it can not with much sound philosophy be granted that Brigham is a non-believer in the Mormon mission, or he would have never been the Brigham Young that the whole world nearly now knows him to be. In the early periods of their church, the Mormons

all professed more or less to be prophets and seers, and to have the gifts of revelation, unknown tongues, and the power to cast out devils, heal the sick, etc. We can readily believe that in these matters there was some self-deception, and things which would not bear much testing, but still, withal, a vast amount of religious faith and spiritual or psychological phenomena, more easily ridiculed than explained. The metaphysical Hamlet has well said—

“There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.”

Without bringing into our calculation much of supernatural agencies, there is much of the subtle agencies and methods of man's own wonderful being that none of us can perfectly trace or comprehend. Yet we see them manifested, and they lead us into a labyrinth if we follow them. Surely man is fearfully and wonderfully made; and these men of seer natures are problems that require much examination and revision of our judgments from time to time. Oftentimes we dare neither believe in them nor pass them lightly by. They would throw our practical judgment into anarchy; and even of the Hebrew prophets and seers, Saint Paul has acknowledged for them that they saw but “through a glass darkly.” The prophet and seer are types kindred to genius, and, like genius, they are incomprehensible to themselves and others. Every manifestation with both classes is an inspiration, or an intuition, or a reflection of something, they know not what. They are by no means a perfect race, for when of Esaias it could be admitted that he was a man of like passions with ourselves, it can be readily granted how much prophets of missions and men of genius have marred their missions and work with human passions and fallibilities. The first Napoleon had in him much of the prophet—much of genius, with all its splendor and with all its faults; and it is our opinion that Joseph Smith, as Napoleon the Great, working out his mission, would have made a very striking resemblance to the man who created the empire. . . . Joseph Smith would as well fill the character of a general as that of a prophet, and he would have fought his battles like Napoleon, from intuition and inspiration, rather than according to military orthodoxy. Had he been born in the times of the American Revolution, he might have aimed to have been a Washington, for though by his enemies it is said he was a great sinner, he was certainly a man of great designs and purposes, and the dignity of the cause might have sanctified the man more to our views. Before his death he was a candidate for the Presidency of the United States. Probably he did not expect to be elected, but it was another of Joseph's assertions of his mission. We have seen the Mormon prophet during his lifetime at our office. A writer to the *New York Herald* thus describes him:

“Joseph Smith, the president of the church, prophet, seer, and revelator, is thirty-six years of age, six feet high in his pumps, weighing two hundred and twelve pounds. He is a man of the highest talent and great independence of character, firm in his integrity, and devoted to his religion: in one word, he is *per se*, as President Tyler would say. As a public speaker, he is bold, powerful, and convincing, possessing both the *suaviter in modo* and the *fortiter in re*; as a leader, wise and prudent, yet fearless; as a military commander, brave and determined; as a citizen, worthy, affable, and kind, bland in his manners and of noble bearing.”

Joseph Smith had a large brain, a powerful body, an iron frame, an expansive chest, and, therefore, a large heart, strongly marked features, a nose of much character, especially indicative of force and weight, and massive jaws. Strength was his type, rather than delicacy; yet he was a man of great sensibility and powerful feelings, and he took men to his heart somewhat unwisely. Not so Brigham Young. Probably, though he influenced others so wonderfully, he was too much influenced by others, and not improved thereby. He had also a large bony hand, which indicated that he was an image-smasher. We have nothing but a profile of him to present to our readers, but much of the man might be suggested in the full face of his mother, and that of his youngest son, David. He was murdered before he was forty years of age, and he left his work to be carried on by a man no less remarkable than himself, but of a different type. He was born December 23, 1805, at Sharon, Windsor County, Vermont, and was killed in Carthage jail, Hancock County, Illinois, June 27, 1844. Our likeness of him is youthful, perhaps not the worse for that, for he often played with the boys in their games. One day Joseph and the boys were skating pieces of slate on the water, to see who could skate slate farthest, the prophet or the boys, when brother Hyrum comes along and rebukes Joseph. “A prophet, holding the keys of a dispensation, and skating slate on the water!” “Give over, boys,” said Joseph; “we hurt brother Hyrum's feelings.” When the boys at any time saw Joseph coming, they hailed him; and he has often had to dismount from his horse to play a game with the boys. Had a knot of them met him on his way to Carthage, and asked Joseph to play a last game with them, he might have consented, and with more feeling than mirth played that last game; but the boys who loved him so much themselves felt too deeply then.

There is no longer any fear that the ringing of the chimes in the leaning tower of Pisa, Italy, would endanger the building. The prohibition order has been removed and the bells ring as of yore.

Resurrection.

There is no waste in nature, nothing lost.

The forest leaves decay, but law does not forget,—
They live again when April melts the frost,
And bloom in the wind-flower or the violet,

Or build the lordly pine, beloved of men,
Whose place upon the mountain top is merited;
Through root, and stem, and bough they mount again
And bud as leaves, their ancient right inherited;

The sun, new-risen, o'er the mountain range,
Greets them once more, they see the valley palpitate
In purple haze uncertain, and the plains
Small homes of men below, on plaques that undulate

Unto the far off sea. 'Tis nature's way,
And nature's kindly ways are God's, immutable,
Who rules that all who live, die, and decay,
Shall live again through laws unknown, inscrutable.

And thus the true philosophy shines forth,
On mountain peak serene, or on the restless ocean;
Death is abhorred, and aught of any worth
Is saved with insistent care and strict devotion.

If, then, the grosser elements of earth
Are kept so stingily, their loss a rarity,
What of the finer things of lasting worth,
The spirit qualifies, faith, hope, and charity,

And all that makes a man, when he attains,
Through study, experience, and demonstration,
Wisdom and knowledge bought with many pains,
And so becomes the Creator's revelation?

Shall all his nobleness at death be lost?
A Lincoln, an Abraham, or Christ be wasted?
And of their brethren a mighty host
Whose souls grew large through heavenly manna tasted?

Not so, for God has work for them to do,
A new realm, a wider view, a higher region,
To counsel, guide, direct, and rule anew,
With all of earth's noble ones whose name is legion.

ELBERT A. SMITH.

NOTES AND COMMENTS.

Two years ago, in an appealed case before the High Council, a certain brother was found guilty of the crime of adultery. The Independence Branch, acting on these findings, expelled him from the church. The facts were something like this: He had been divorced from his first wife, she securing the divorce, he on his own confession being guilty of the offense that gives scriptural justification to divorce. A short time afterward he remarried, and subsequently was cited to trial, it being alleged that his relations with his second wife were adulterous because of the fact that he was not the innocent party in the first instance and hence not justified in the separation. Subsequently his second wife, feeling that her good name was injured by these findings, brought suit against four church officials, Brn. Harrington, May, Parsons, and Scott, for ten thousand dollars damage. We learn from an Independence

exchange that the case has been dismissed. Thus once more the civil courts recognize the right of ecclesiastical courts to find according to the standards of morality accepted by the church body, and the right of the church to expel those who do not conform to those standards.

Lamoni people are pleased with the success of representatives of the Lamoni High School in the recent county oratorical contest, held at Garden Grove, Iowa. Joseph France won first place in oratory; his sister, Bessie France, second place in humor. These are children of Bro. and Sr. W. A. France, of Lamoni.

Lamoni is considered fortunate in securing the "Waubonsie Trail," a graded river-to-river wagon and automobile road, to cross the State from east to west. Lamoni will be the junction point for this road and the north-and-south road to run from Des Moines to Kansas City. Concerning the latter the *Kansas City Journal* says:

"Good road enthusiasts have formed a 'trail' organization for the purpose of promoting a road from Kansas City to Bethany, Harrison County, Missouri, where it will join a similar road running in from Saint Joseph, the main trail extending on through Southern Iowa towns to Des Moines, and ultimately ending at Saint Paul. The "Des Moines, Kansas City and Saint Joseph Inter-State Trail Association," the promoting body, has its headquarters in Lamoni, Iowa.

"The proposed road running north from Kansas City will pass through Cameron and Pattonsburg to Bethany. The road from Saint Joseph will tap King City and Albany. Running northward from Bethany, touching along the way Indianola, Osceola, Leon, Lamoni and Eagleville, the trail is expected to furnish the shortest possible thoroughfare between Kansas City and Des Moines.

"The officers of the organization are W. A. Hopkins, president; J. C. Danielson, vice-president; Daniel Anderson, secretary; and G. W. Blair, treasurer."

"The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life."

At the monthly priesthood meeting held in Lamoni Saints' Church on the 26th inst., there was a very interesting and profitable discussion on the Order of Enoch, in which most of the members of the Twelve took part.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER JAMES KEMP.

I was born October 1, 1834, at Steeple Ashton, Wiltshire, England. My parents were working people and members of the Episcopalian Church; so I was brought up in a religious atmosphere, and I firmly believed my parents lived up to the light they had received, a godly life. My godfather and godmother never took any interest in my welfare after the christening, although they had taken solemn vows before God to watch over me and guide my young feet to travel in that "narrow way" that leads to life everlasting.

My home in my childhood was a pleasant one; there love had an abiding place. My father was a strict temperance man, and looked with horror upon all kinds of vice. In those days in England there were no free schools, and only those of the wealthy received an education, while the laboring class was deprived of it, as they could not pay the tuition demanded. The slaves in the South of this country had a better chance in those days than the poor in England. Wages were so low that it took the united effort of all the family to keep the wolf from the door.

At the tender age of eight years I had to commence to be a bread winner. The first job was to walk around a field ringing a bell to keep the birds from eating the crops. Just imagine the lonely, solitary life of a child placed in that position, with no young companion to help pass away the lonely hours. Children in those days did not know the joys and pleasures which fill the lives of the young to-day. Many times I became so weary that I dropped off to sleep and there my kind master (Mr. Ball) would find me, take me up in his arms, give me a great big apple, and send me on my way happy and contented. As long as I live, I will remember this man's kindness.

When I attended Sunday school I learned to read a little. As I was religiously inclined, I took a deep interest in the lessons and became more proficient than some of the boys that took no interest. I also attended all the revivals and became very much interested in religion. I learned of Christ and the apostles and their work, and knew that I must do right if I was found worthy to enter into the kingdom of God. I read a great deal in the New Testament during this time, which caused me to have an intense desire to have lived in the time of Christ and his disciples, and to have been like them. As this was impossible, I then determined to be a boy that people could trust.

At the age of twelve I was put to tending sheep. I soon trained them to know my voice. They would

follow me, but a stranger they knew not; reminding me of the Good Shepherd (John 10). About this time I had a great desire to be a preacher. Would call the sheep together, imagine them to be a congregation, read a chapter to them from the little testament which I always carried, then make an attempt to preach a sermon. I truly believe God's Spirit was working with me then, preparing me for future work.

About this time there was a great excitement about a man from America by the name of John Holliday, of Nauvoo, who claimed that an angel had come to a man named Joseph Smith with the restored gospel. This was a new and startling doctrine and drew large crowds. In our town he spoke in a private house where I and my brothers attended. We were captivated by his plain talk, in which he unfolded the Scriptures and brought to light the true gospel. So enraptured were we, we would stay after the meeting and sing hymns. One which struck me very forcibly was, "The Jews, they crucified him, and nailed him to a tree." After hearing him expound this beautiful gospel there was not the least doubt in my mind as to its truth; no other doctrine would satisfy me.

My two older brothers united with the church. I, being too young, they deemed it not wisdom to baptize me without my parents' consent. They were very much opposed to the church. About this time I remember disobeying my mother. An English elder was to preach four miles from our town; a man who had been deaf and dumb for years, but had been healed by the power of God. I thought I must go and hear this man, so I ran away and attended his services. To my surprise, my parents did not punish me for disobeying them. After a time, we persuaded mother to attend the meetings. She became interested and was baptized. This opened the way for me to obey, at about fifteen years of age.

A short time after this I was ordained to the Aaronic priesthood, and soon began to preach in towns, on the streets and in the parks. In those days God's Spirit was working in a wonderful manner upon the people. I had large crowds and good attention. They marveled at the wisdom of the boy preacher and said, "God must be with him or he couldn't talk in that manner." Before that cursed doctrine, polygamy, was introduced, many wonderful manifestations were given to the people of England. I have seen the power of God manifested till it almost resembled a pentecostal shower.

My brothers, Henry and George, were both ordained, Henry becoming a missionary in "the London pastorate," which comprised several counties. About this time the emigration to Zion (?) began, and Henry was called to go to America. Although

I was very young, I was ordained an elder and took his place in the London pastorate. Having great faith and believing in God's word, I went out to preach the gospel without purse or scrip. I located in the center of the district, hired a small room for sleeping and resting, and worked in all directions from that point. I never had to sleep out of doors but once, as God seemed to open the hearts of the people. As there were no schoolhouses to preach in, as in America, we had to hold our services in private houses and in the streets. After meeting, some good Samaritan would ask me home with him, and others would slip a few pennies into my hand, which paid for my lodgings.

While here I had my faith severely tried. I had a large swelling come on my face, which prevented me from preaching, but did not lessen my appetite. I had no money; a stranger among men, yet I believed God would come to my aid. All I had to live on was a two pound loaf of bread and a little sugar. On that I lived for six days, ate freely from it and was never hungry. It made me think of the widow's cruse of oil, and the loaves and fishes our Savior fed the multitude upon.

Another time while traveling, foot-sore and weary, at night fall I had no place to lay my head. I breathed a silent prayer, remembering his word, "Ask and ye shall receive." Going on I met a gentleman (?); told him I was a preacher and had the gospel message to deliver unto the children of men. I told him my circumstances, and he opened his purse and was about to give me something when he hesitated and asked me what denomination I represented. When I told him he closed his purse and went on his way; but this did not crush my faith in God. Going on a little farther I came to a small cottage and found a widow who took me in, gave me a night's lodging and food to eat, asking no questions. When I left I thought of the blessing Christ pronounced on all such: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was athirst, and ye gave me drink: I was a stranger and ye took me in. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

About this time the sectarians began to get excited over this "marvelous work and a wonder." They had lost many of their members and they began to cry delusion, false prophets, etc. Persecution began and those that were anxious to hear the glad tidings were obliged to gather at private houses, reaching them through alleys and byways; otherwise they would be seen and mobbed. While laboring at Halsted, a mob broke up our meeting and drove us out of town with stones and rocks. Although the

rocks struck us, we did not receive a bruise or a scratch, for God protected us.

Most of our traveling was done on foot; we could not afford to ride. It was customary to use a walking cane. I had been stopping with a good brother by the name of Lashbrook, at Croydon, Surrey. On leaving this brother's house I forgot my cane. After I left he fell very sick and lamented that Brother Kemp wasn't there to administer to him; but spying my walking stick in a corner of the room, he recollected reading of some special blessing God had wrought by the hands of Paul the apostle, so that from his body were brought handkerchiefs, aprons, etc., to the sick and afflicted, and by their application the diseases departed and the sick were healed. He asked his wife to bring him my walking stick. He touched and caressed it, and so great was his faith that he was healed immediately.

At the seaport town Hastings, County of Sussex, I found an abiding place with a poor widow whose name was Lydia. Though not the Lydia of olden times, yet she was a servant to many, and her home was a hospitable haven of rest for the elders who came in, weary and tired from their long travel. Little did I think that here I would find my companion for life. This good sister had one daughter, named Fannie, and we became attached to each other, which terminated in our marriage. I can truly say that she has been a true and faithful companion and helpmate to me, always willing to make any sacrifice that I might do the Master's work. Many times when the way looked dark and dreary, she has stood by my side and wished me godspeed. To this union have been born fourteen children, nine sons and five daughters, all of which have obeyed the gospel.

After my marriage I continued in the work up to the spring of 1862, when President George Q. Cannon, of the English mission, thought I had faithfully performed my work and that I should now be sent "home to Zion." It thrilled my very soul to be considered worthy to live in Zion, God's promised land. I little knew the troubles and trials that awaited us, almost past endurance.

We arrived in America during the civil war. Everything was confusion. Traveling was uncertain, but we arrived safely at Florence, called Winterquarters, a camp near Omaha. We were taken to a camping ground and were there met by one Joseph Young, a cousin of Brigham Young, who had charge of the emigration from there to Salt Lake City. He made us a speech and ordered us to "turn over what money we had, as it would be needed to supply the wants of the people." We were given to understand before we left Liverpool that the ox teams and wagons would be ready and waiting for us at Florence, so that all we had to do would be to

rest up a little and prepare for our journey across the plains. After waiting for four weeks we found the teams were to be loaded with freight and there would be very little room for either passengers or luggage. On July 5, eleven of us were assigned to one wagon, which was loaded with four cook stoves. My wife, who was in a delicate condition, was ordered to empty the tick of her small bed, and we all had to throw away some other things. Women and children only could ride, and they had to take it turn about, my wife among the rest. Imagine a journey over the plains in such a condition, you young Latter Day Saints, who think you have made sacrifice for the cause you love.

On this journey our faith was shaken. The men that were sent to take us "home to Zion" would curse and blaspheme. The only thing that gave me courage was the thought that they had fallen and would be dealt with when they returned to Zion. This was one of the most terrible journeys that falls to the lot of man; being on the road eight weeks, and suffering agonies that make us shudder to think of. Having to tramp the whole journey through, my feet became so sore I could scarcely walk, the bottoms of my boots turning uppermost. I have not gotten over, for even now the heels of my boots show the same tendency. Our provisions gave out and starvation stared us in the face.

When we came to the edge of the mountains, my wife gave birth to a baby boy. At four o'clock the next morning we broke camp and began our journey through the mountains. Not one hour's difference would they make, even for my wife's sake. Four o'clock every morning was starting time. She suffered agonies going through those Rocky Mountains, with only thin bedding, over those cook stoves. No one but herself will ever know what she endured. Three days after baby was born, we buried a little boy one year and eight months old, and for ten days my wife knew no more. My wife's cousin fell sick at the same time and died. While wife lay delirious, there was no one to look after her. I was not allowed to ride through the day; could only recline across the front of the wagon at night. So tired and worn was I, that I did not perceive my wife stealing softly over me at midnight and jumping out of the wagon, not knowing what she had done. On two different nights she did this; but the guards happened to be around, picked her up, and put her back on the wagon. Everyone, through the burden, the toil of travel and the way they were treated, seemed to have lost all human sympathy, and feeling for each other had taken flight. The leaders were so hardened they seemed to have no care or feeling for those in distress. My wife was shifted into five different wagons through her sickness, as one wouldn't carry her, nor another wouldn't carry her. Finally a provision

wagon belonging to Joseph Young became empty and he gave me permission to move my wife into that for the rest of the journey. There was very little to encourage the poor weary travelers. The only little inspiration they received was at night when they camped, and the captain called the camp together to sing a hymn and offer prayer. The song would frequently be "Come, come, ye Saints, no toil nor labor fear, but with joy wend your way"; etc.

Upon our arrival in Utah, Bro. and Sr. Teddie Samuels, friends of ours, met us and took us to their home, where my wife had the best of care, for they were very kind. Our baby died a week after our arrival, but my wife and the other little boy, who had also been sick the most of the journey, recruited their health.

The first thing we were required to do after we got settled was to be rebaptized and reconfirmed, as members of the Utah church, and we "had probably committed sin on the way," they said, and "it was necessary to wash those sins away." This ought to have been evidence to me that it was not a continuance of the old church, but I was too blind to realize it. Shortly after our arrival the semiannual conference was held and some things were said by Heber C. Kimball that were hard for me to accept. One remark was: that Brigham Young had said he "was no prophet, neither the son of a prophet, but if he had been profitable to this people he was glad of it." This astonished me, for I read in Doctrine and Covenants that a man to lead the church must be a prophet, seer and revelator. I could not understand, if he was neither of the above mentioned, why he was the leader of the church. This was an eye opener to me, and from that day I became a doubter.

We stayed in Salt Lake City about ten weeks when my brother Henry came down from Ogden, he having heard that we had arrived. During these ten weeks I worked for Brigham Young, never receiving one cent of money for my labor, but an order on the general tithing office for the bare necessities of life. We had to watch our chance to get anything, as upon hearing that anything was brought into the tithing office, such as butter, eggs, vegetables, etc., everyone rushed to see which could be first served. We returned with my brother to Ogden and stayed with him and family during the winter.

About the year 1863 Elder E. C. Briggs, a missionary of the Reorganized Church, came to Utah, labored some in or near Ogden, showing forth the differences between the two churches and making some converts. Soon after this my brother George came, he having already united with the Reorganized Church in California. At this time I was living at Wellsville, forty miles north of Ogden. I was curious to learn something of the Josephites, also anxious

to see my brother, whom I had not seen for several years. I went down to Ogden, and attended their meetings. I saw the fallacy of Brigham Young and his abominable doctrine. It was proved by the revelations that "Young Joseph" was the proper one to lead the church; the rightful heir and successor of his father. I was convinced that I had been led astray; I was ready to accept the truth, and in 1864 I united with the Reorganized Church.

My wife did not accept it as readily as I, not having the opportunity to hear as much. There was one thing that puzzled her: Since coming to Utah, the gifts of the gospel were not enjoyed by the church as they were in England. This she could not understand. She had thought that surely the gifts of the Spirit would not be denied, except through darkness and unbelief, and she knew there were a great many, especially among the heads and officers of the church, who were not living up to the light they had received. All these things she kept in her own heart, and said nothing for fear some might think she was about to apostatize.

I made another trip to my brother's, and on my return tried to convince her that she was hugging a delusion, but my efforts seemed fruitless, although I could see it greatly worried her. One time I began to read to her from the Book of Mormon, "Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord," and many other things I read, taking care to turn down the leaves so that she could readily find them. Shortly after I left home again, and she grasped the opportunity of reading for herself. She puzzled her brain over the matter, so much so that she felt to call upon God in mighty prayer.

After retiring she immediately found herself alone on an almost barren desert. A feeling of sadness at her lonely condition came over her. She started to walk and immediately spied objects in the distance. After reaching the spot she saw twelve fanning machines with all the latest improvements. They were so clogged up they were not working, but she examined them and in one she found a cupboard. She opened this and on a shelf was the largest potato she ever saw in her life, nearly as large as a person's head, and she thought, What a beautiful potato! She took it in her hands; she noted how light it was for such a large potato. She tapped it with her knuckles and found it was only a shell. The Spirit said, "This represents the Utah church with twelve apostles; but it is a sham, having only the form left; they have departed from the faith." She turned from there with a heavy heart. Looking around in the direction from which she came, she saw in the distance her husband, but there was a deep gulf between us, and I was on the opposite side, fanning up

big piles of wheat with an old fashioned mill. The beautiful, clean wheat was pouring out of it in a steady stream. I called to her to come over and help me. She said, "How can I, when this deep gulf separates us?" I replied, "Go down to the end of the ravine and you will find the gate that lets you in." The vision slowly faded away, but the Spirit had whispered to her, "Your husband is working to bring souls into the true church of Christ."

About this time a friend of mine, by the name of Simon Smith, who had been appointed bishop of Clarksville, Cache County, Utah, called on us. We got into a debate over polygamy. My wife listened attentively and observed quickly that I had the best of the argument. This fully convinced her of the claims of the Reorganized Church, and now she knew why the Utah church did not enjoy the gifts and blessings as the church did in England. This friend, Simon Smith, was one who heard the dying testimony of Martin Harris, to the truth of the Book of Mormon. He afterwards joined the Reorganized Church, and died in Saint Joseph, Missouri.

We stayed in Utah three years. In 1865 there was to be a train of Saints of the Reorganized Church made up to go to the States. My brothers, with some others, were going; so of course I would have to go too, for I did not like the idea of being left behind. The bishop of Wellsville sent the teachers to labor with me, having heard that I was leaning to the Josephites and talking of leaving for Missouri. My wife thought we ought not to leave just yet. The bishop heard that my wife wasn't in a hurry to leave, and sent a messenger to tell her not to go; that he would take care of her. But we disposed of what little effects we had and started with a span of horses, one not a very good puller. There had a great deal of snow fallen. When about eight miles out on the road in a canyon we encountered a very heavy snowdrift, and the horses refused to pull. It was nearly night. To camp right in the middle of the road was not safe in those times. I concluded to unhitch the horses and ride one into the next settlement ahead, about twenty-five miles, for I dared not return. There I found a brother by the name of Thomas, from whom I got a yoke of cattle and returned to my family. If the leaders of the settlement from which we came had known of our predicament and that my family was left alone in the mountain fastness, I would perhaps never have seen them again, for they were very angry with me.

We stayed in Ogden two or three weeks to equip ourselves for the journey, then went to Salt Lake City. Not daring to stay anywhere near the city, we went to Camp Douglass, where we had the protection of a troop of soldiers. When our train left for the long journey, an escort from the fort was furnished us. Notwithstanding this, we were followed

by a portion of the Danite band; namely, Rockwell, Hickman, and Burton, each having their belts plentifully supplied with revolvers. When they came up to the train they demanded that I, with another brother by the name of David Putney, should be given up. They said we were leaving without paying our debts, which was false. The captain of our train said, "These people were put in my charge, and no one dare molest them, or they will have to deal with the Government of the United States." This settled the question and they departed.

When our train crossed the plains it was at a very critical time, as the Indians were on the warpath. Many emigrants had been captured, and men, women, and children killed. Before we started on our journey, some of our brethren asked counsel and advice of a certain brother as to which would be the safest route to take, and they were told, by the Spirit, not to take the stage route which lay to the right; but to take the left hand road; that if we did this God would shield and guard us to our destination. After we got well on the road and our escort had left us, some in the train became dissatisfied and wanted to go on the other route, so they left Elder Atwood's train. After traveling at some length they were attacked by the Indians, lost their horses, cattle and goods, and barely escaped with their lives. This is a lesson to all who disobey the voice of the Spirit. Those who kept on the route they were told to take came through safely; they never saw an Indian. We had a pleasant journey across the plains, so different to the experience we had on our trip out, on which all was selfishness; every man for himself. The return trip was governed by brotherly love, and everyone made his brother's interest his own. As on the former trip, my wife again fell ill. We were fortunate in reaching another soldier's camp, where the train waited three days on my wife's account, which was a great help to her. The soldiers in camp were very kind and brought venison and antelope to make broth for her.

In the latter part of the summer we arrived at Nebraska City, Nebraska. Crossing the river, we made our way to the home of Bro. Daniel Harrington, at a place called Egypt. He was a missionary to Utah and had lately returned. After several weeks, I went to Plum Hollow, the home of the renowned brethren, Father Leeka, Father Gaylord, and their families, also Elder E. C. Brand. Here I was ordained an elder of the Reorganized Church by Father Wheeler Baldwin. In these days the Gaylords were called "the sweet singers of Israel." We remained all winter, then returned to Nebraska City, built a house and located there, and were the humble instruments in the hands of God in assisting to build up the work at that place. Labored in Nebraska four years and became president of what is known

as the Southern Nebraska District; then moved back to the Fremont District, and presided over that district two years.

During these few years my face was ever Zionward; so we made up our minds to again travel. This time we went to Stewartville, Missouri, remained there five years, and became president of the Northwestern Missouri District, extending from Saint Joseph to Hannibal. In those days, my readers will probably remember, the church was small and there was no allowance made to the wife of an elder or his children. We rented a small farm at two or three different times while there, but the grasshoppers and chintz bugs were pretty bad the first two or three years, and it kept us reduced in circumstances, so that we ran very short of the necessities of life. I remember on one occasion my family had to sit down to a meal of boiled turnips; this was all. About two hours after this noon hour, a good old sister came in. She had walked three miles, with her arms loaded with bread, flour, and a boiled chicken. She had received evidence that we were in need, and she hastened to relieve our wants.

Giving heed to unwise counsel in the year 1878, we made another move and found ourselves in Colorado. After staying a few months in the southern part, we moved farther north where there was a small branch of the church, comprised of three or four families. This place was formerly called Hutchinson, but is now Conifer, and we have been here ever since. The work had been opened up here in the early days by Bro. F. C. Warnky, the first missionary to Colorado. These families, anxious to have the work prosecuted, were very kind and made a generous offer to help support my family if I would devote my time to preaching. This I willingly did.

Elder James Caffall was appointed missionary in charge of the Nebraska and Colorado Mission. For years this noble man and I worked and labored together, and more than once we have walked the streets together, with no money for food and no place to rest. I always found him a man of his word, an agreeable companion, and one who was always willing to look on both sides of a question. He was greatly loved and respected by the Saints of Colorado.

The few Saints were willing to pay the expenses of opening up the work in Denver; so a hall was hired and the work began. It was very lonely, but God gave us strength to go on. Soon we found a family by the name of Galland; descendants of the owner of the famous Gallands Grove, of Iowa. In a short time Elder E. F. Shupe, of Magnolia, Iowa, moved to Denver. As a result of our labors together, a branch was formed.

Ever since then, I have labored in the State of Colorado. The work of the few families at Conifer

was like the leaven in bread. It has spread until now we have eight hundred members and ten or more branches. I was thankful they thought me worthy to be put on the superannuated list, and while life lasts will work for the cause I love so well; and while I have not been as educated, nor as fluent a speaker as many others, yet I have faith in God's word. I know if God helps with his Holy Spirit it is far above the education of man unassisted. I believe God often uses instruments in his hands that the wisdom of man would cast away. My readers will see by this little history that I have labored in the interest of the Reorganized Church forty-three years. And though I am getting old I am willing to keep the harness on as long as life shall last, and God gives me strength so to do.

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WHY JESUS WAS BAPTIZED.

Since Jesus was sinless and baptism is for the remission of sins (Mark 1:3; Acts 2:38; Acts 22:16), why was Jesus baptized?

First: To fulfill all righteousness,—it was all right (Matthew 3:13-15). The law enjoined circumcision, (Genesis 17:10-14,) therefore Jesus was circumcised. The gospel enjoined baptism (Hebrews 6:1, 2). Therefore Jesus was baptized. Christ came not to break the law, but to fulfill it (Matthew 5:17). He witnessed unto his father that he would be obedient unto him in keeping his commandments; wherefore Jesus received the Holy Ghost (Mark 1:10, 11).

Second: That he might confirm the baptism of John to be both reverential and profitable, lest any should hold baptism a vain or frivolous thing (Matthew 21:23-27). And that John might have an assurance that his course as the herald of Christ was now completed by his appearance (John 1:33).

Third: That he might thereby show his wonderful humility: for though he were equal with God, yet he made himself of no reputation, but came among sinners to baptism, though he knew no sin (Luke 15:1, 2; Luke 7:37, 38).

Fourth: To teach us by example that he being the head and leader, (John 5:22-27), so should we follow him (John 12:26; Matthew 3:13-17; Mark 1:9-11; Luke 3:21, 22; John 1:22, 23). And it is not to be treated lightly (Psalm 119:4) but to be respected (Psalm 119:6). It is necessary to salvation and not to be neglected (Acts 2:38; Acts 22:16). It is a straight command from God, absolutely to be observed in order to enter the kingdom of God. (Matthew 28:18-20.)

"And again: It showeth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he said unto the

children of men, Follow thou me."—Book of Mormon, 2 Nephi 13:2.

Fifth: To show his communion and fellowship with us his members (Matthew 12:50; 1 Corinthians 12:13; Galatians 3:27; Ephesians 4:35; Colossians 2:13).

Sixth: To signify to all the world that he came to be baptized with the baptism of death. For baptism represents death to sin, burial, and resurrection to eternal life (Romans 6:3-5; Colossians 2:12).

Seventh: In order to honor the priesthood and authority to administer, which John held by divine appointment through direct revelation from God (Exodus 40:13-15; Isaiah 40:3; Luke 1:8-17; Mark 1:1-4; Luke 7:26-28; Matthew 3:3).

Eighth: That public token might be given that he was indeed the anointed of God (Hebrews 5:5).

Ninth: "While the baptism of Jesus was not for the remission of his own sins, for he had no sins, nevertheless indirectly he was baptized for the sins of his espoused bride, the church, in that he loved the church, and by his baptism he covenanted to give his life a ransom for it; which covenant eventuated in the shedding of his blood upon that rugged cross, and his victorious resurrection from death and hell. Then, as Jesus by his baptism entered into covenant to pass through death in order to accomplish our redemption, we by our baptism enter into covenant with God to accept that sacrifice as the propitiation for our sins."—J. H. Tibbels in SAINTS' HERALD, September 16, 1903. Thus we see reasons why our Savior was baptized.

JOHN C. GRAINGER.

KANSAS CITY, MISSOURI.

Of General Interest

CATHOLIC STATISTICS.

The Wiltzius Directory was not published in time for us to give the returns from the Catholic enumeration in our annual article. It has since appeared and gives the total of 14,618,761 Catholics in the United States. This further summary of its statements is given by *The Catholic News* (New York):

"A glance through the 1911 directory shows that there are 17,084 Catholic priests in continental United States; 12,650 being secular clergy and 4,434 being members of the various religious orders. Comparing the number of clergy with last year's report it will be seen that there was a gain of 534. Among the hierarchy there have been very few deaths during the year, the number of archbishops being twelve since the death of the venerable Philadelphia prelate, and the number of bishops have increased from 88 to 97. Quite a number of vacant sees were filled during the year and several auxiliary bishops appointed.

That the Catholic hierarchy and the clergy are active year in and year out can be proven from the figures of Catholic churches. According to the Wiltzius publication there are in this country 9,017 churches with resident priests and 4,441 mission churches, that is churches which are supplied from neighboring parishes. The grand total of churches is 13,461. This shows a gain of 257 churches during the past year.

"Another interesting set of figures found in the directory shows that Catholic education is not neglected in this country. The 1911 directory gives a list of 4,972 parochial schools, with an attendance of 1,270,131. A healthy gain is shown in the number of school children, the previous year's school attendance being 1,237,251. In addition to the 4,972 parochial schools, there are 225 colleges for boys and 696 academies for girls, proving that institutions for higher learning are not wanting among Catholics of this country. There are, furthermore, 82 ecclesiastical seminaries, with 6,969 aspirants to the holy priesthood."

From the directory it is possible to see the distribution of Catholic population:

"New York ranks highest, with 2,758,171; Pennsylvania is second, having 1,527,239; Illinois follows in third place with 1,446,400; Massachusetts is fourth, with 1,380,291; Ohio stands fifth, having 694,271; Louisiana boasts of 557,431; the State of Wisconsin has 540,956; Michigan, 536,107; New Jersey, 495,000; Missouri, 452,703; Minnesota, 441,081; California, 391,500; Connecticut, 378,854; Texas, 295,917; Maryland, 260,000; Rhode Island, 251,000; Iowa, 242,109; Indiana, 223,978; Kentucky, 147,607; New Mexico, 127,000; New Hampshire, 126,034; Maine, 123,547; Nebraska, 122,510; Kansas, 110,108; Colorado, 99,485."—*Literary Digest for March 11, 1911.*

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HOW THE POOR LIVE IN NEW YORK CITY.

The street in which we found ourselves was a squalid thoroughfare not far from the East River, overrun at all times with children chattering all the tongues of Europe—blond-haired, blue-eyed Germans, black haired Italians, and little dark and blond Jews from everywhere. A street reeking with the impetuous effluvia of decadent vegetables, lamp oil, and of fish in all of its versatile capabilities of odoriferousness.

It is only a small street, but each one of its grim, double-decked houses gives shelter to some five hundred human beings! Incredible? Yes; but perfectly true. It is only crowded with the poor of all nations, where drift the human derelicts, flotsam of failures from the strenuous world. It is the Never-Never land of New York, and its inhabitants wear cast-off

clothing, read cast-off newspapers, and live cast-off lives.

Toward the end of this saddening street, whose equal we have not seen anywhere outside of the slums of London, is the famous or infamous—"Baby Block," between Lewis and Goerck streets. Two immense tenements occupy the north side of the street, each affording shelter—it would be a hideous mockery to use the blessed word "home"—to three hundred and twenty-five babies apiece. That grimy tenement on the south side one hundred and ninety babies, making eight hundred and forty babies in one block. The cold is intense, and the feeble cries of these hundreds of sickly infants are heard above the din of the modern Babylon. Occasionally a little tot—poorly nourished and scantily clad—thrusts a box of matches, chewing gum, shoe laces or newspapers under our noses as we move slowly along. For the children of the tenements must contribute to the family exchequer as soon as they are able to toddle. They may not make more than a few pennies profit a day, but then the penny is an important factor in tenement finance.

But let us have a look at the interior of one of these human hives. Ugly boxes of brick, they are, with a network of iron fire escapes in front, and countless clotheslines running from every window in the rear, with well worn stairs, and a marvelous variety of smells emanating from a dozen or so kitchens presided over by foreigners of every race and creed. All of the houses are five stories high. We enter the hall and find ourselves in almost pitchy darkness, although it is bright sunlight outside. We grope our way along, and nearly fall over a baby sleeping serenely in the passage. Recovering ourselves, we blunder up against an object which turns out to be a filthy sink at which the tenants of the floor get their water.

Four doors are on each side of the passage, representing eight families. And the burly Irish woman who acts as janitress tells us the other floors are exactly alike, so that forty families sleep under this one roof. The tenants are nearly all sweatshop workers, earning eight or nine dollars a week. And out of this miserable pittance they pay a rent of from \$18 to \$27 a month.

"How on earth do they do it?" we asked in amazement, and we learn that each family "accommodates" from six to eight boarders, who pay a dollar a week for the privilege of herding together in a room with half a dozen others. They also are sweatshop workers who get their food at the penny restaurants. In one block we counted sixteen of these penny restaurants, all apparently doing a thriving business, for the penny is the current coin of this strange realm.

Can you grasp the meaning of the statement that

three quarters of a million human beings are herded together in one small portion of Manhattan—the district south of Fourteenth street and east of Broadway? In this patch of land is a population greater than that of either Arizona, Delaware, Idaho, Montana, Nevada, North Dakota, Oregon, New Hampshire, New Mexico, Rhode Island, Utah, Vermont or Wyoming. To say that the lower East Side is the most densely populated in the habitable globe gives no adequate idea of the real conditions.—*Good Health Magazine, February, 1911.*

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Notice.

The Daughters of Zion will hold their general meeting Friday evening, April 7, at Lamoni, Iowa, and the General Convention will be held Tuesday morning, April 11, in basement of church.

These announcements, however, are subject to change; but so far as we have consulted, permission has been granted for the above dates. Will all the sisters who expect to attend General Conference please accept this special invitation to be present at our General Convention Tuesday morning, April 11?

12-3t

MRS. D. J. KRAHL,
General Secretary Daughters of Zion.

Daughters of Zion Reading for April.

RESPECTING MOTHER'S THINGS.

From the time my little boy could creep and climb up beside things I taught him "Hands off of mother's things." We began with a drooping potted plant. He could raise himself up and reach the tender ends. The first time his little hands reached for the fern end I raised my finger and said in a firm voice, "No."

Baby looked straight at me and reached again. I shook my head sternly. Still looking into my eyes he caught hold of the plant. I left the table where my husband and my mother and I sat, and for the first time in his life I sharply spat the palm of his hand.

My husband leaped to his feet. "Oh, mamma, you'll hurt him! You'll hurt him!"

"I mean to," I replied.

My mother said, "Oh, he's so little, I wouldn't."

Thus reinforced by the dear grandmother my husband advised, "Yes, let's wait till he's bigger."

Baby's eyes, though full of tears, never left mine. He reached again. I said, "No. That is *mamma's flower—not the baby's.*"

Again he caught hold of the plant and again I spat the little palm sharply in spite of the murmurs of papa and grandma and even the German maid who stood in the doorway.

For several mornings after that baby pulled himself up by the plant and reached for it looking steadily at me. I had only to say very firmly, "No, that is *mamma's flower—baby must not touch.*"

So with the books in our open bookshelves. I made room in a corner easy for him to reach and gave him his nursery books one at a time, showing him how to stand up like the others. Then I said, "These are baby's books and all those are *mamma's and papa's and grandma's. Baby must not touch.*" We had three little encounters before he let our books alone absolutely.

So with my sewing things, my desk, pantry shelves, my dresser top and drawers. Every trespass on my belongings was met instantly with, "That belongs to mother. *Baby must not touch.*"

He might visit in grandma's room when she was there or the maid's if she was in her room, but I followed, and in the same way taught him not to touch their belongings. A good many times, however, he came to me with articles that belonged to them, and I made him lead me back at once to the spot where he got them and put them exactly where they were. I have deemed it necessary to leave a caller to do this, for I knew how important it was not to relax the rule a single time. It almost broke grandma's heart and the maid said with tears in her eyes, "I could neffer be so cruel as you, alretty!" And his father said, "Oh, mother, you're raising him like a little soldier." I tried from the start to make him think it a matter of course not to touch the belongings of others, and not a matter of punishment.

But, though it often and often caused me delay and inconvenience, I anticipated and gratified his curiosity about the forbidden things. If I opened a drawer or a box or lifted something down from a high shelf he always said, "Wants to see! Wants to see!" and I said, "Bring your chair and mother will let the baby see." And I let him look thoroughly and told him what the things were for, but he might not touch. In a few weeks I did not need to remind him that they belonged to me.

When he could sit up in his buggy and I had him in a store, if he reached to touch anything I made the clerk wait till I had a few sober words with the baby. I did not coax or wheedle or scold, but said firmly, as I did at home, "That is not baby's. It belongs to the man. *Baby must not touch.*" Then I was careful to hurry my shopping and get through while baby was conscious his hands were off *because* "it was the man's."

All during his second year in church or club, if my neighbor's pretty veil or feather tempted his fingers too close I had only to whisper, "Sh! It's not the baby's. It belongs to the lady," and he knew by that time it was a pretty serious thing to touch what "belonged to the lady." I have heard mothers reiterate that statement to their children in a voice that meant nothing whatever, that *sounded* as if it wasn't used to being obeyed, while my purse has been snatched from my hand and its contents scattered, and my gloves clawed from my fingers, and my rings dug at until I cut short my call and was glad to get away. I am careful to get baby's attention before I talk to him. Usually I say, "Baby, look at mother's eyes." Then, I am convinced, firmness of voice and fewness of words have more weight than senseless nagging.

He has four safety pins of his own for his doll. If he wants to borrow one of mine it is on condition he will return it without being told. The first time he failed I waited till he asked again. Then I said, "You promised mother you'd return the one you borrowed yesterday but you didn't do it. I can't let you have another till you return that one."

Now at three, before we enter a store I stoop and say, "Baby, promise mother you will not touch the man's things."

We can go into a shop with any kind of a mixture of things and while he will go straight to look at every separate article, I am certain he will not touch.

When we walk down the street if a flower overhangs a fence or peeps out from between the pickets he will stop and look at it and say, "It—b'longs to ze lady. It issent ze baby's. Baby *must not touch*."

I have a friend who says, "It's all very well now to teach him these things, but wait until he's older. He'll forget." I do not believe it. I taught school and boarded in other people's homes for ten years and I observed that those children who were made to respect "mother's things" respected her, were more orderly, more obedient, and kept hands off of other people's things. The child that refused to pluck a flower that happened to grow through the owner's fence never stole pencils or books in school, and made it a point of honor never to take nibbles from a grocer's open barrels. The one that returned mother's things even to the uttermost pin returned the things borrowed from others. It isn't the value of the flower or the pin or the grocer's goodies—it's the principle. Would there be vandals and thieves and negligent borrowers and trespassers of every description if each mother painstakingly began at the beginning and taught her baby the rights of ownership—her rights and his rights and the rights of everyone under her roof—but chiefly her own rights—for hers are easiest and most likely to be trodden under foot.

Another friend who came in while baby was replacing some magazines he had left on the floor said: "Oh, let him have a good time. He'll never be a baby but once." I see to it that he has a good time. That is my pleasure and a large part of my duty, but it is also a part of my duty to see to it that his good time is not at the expense of any other human being. In training him to be just and thoughtful of me, I am also preparing a just and thoughtful husband for some other woman's daughter and a man who will be on the square with the rest of the world. I am warned by the fact that he is a baby but once and that I must spare no pains to "train him up in the way he should go."—Goldie Robertson Funk in *American Motherhood*.

Questions on April Reading.

When and how should training in respect to the possessions of others begin? What do you think of the father's advice? Might it not answer the purpose to put the child's hand behind him or down at his side while firmly repeating the denial? Is it not better to try other methods of punishment first, before resorting to whipping in any form? Is not obedience of such importance as to be secured at the cost of the spitting of the hand even at this early age? Will any amount of spitting instill the principle of obedience unless accompanied by firmness? Is firmness necessarily harshness? When parents are not agreed as to a course of training to be pursued should it be mentioned in the presence of the child? What did it accomplish for the child to provide a place for his books similar to that for those of the other members of the family? Of what value to the child was their mother's insistence and persistence in regard to the belongings of others? Would you question this mother's method of gratifying the child's desire to see things? Might not too great indulgence in this way tend to foster a habit of idle curiosity? What may be avoided in the way of annoyance to visitors by daily expecting a child to let other people's things alone? Can a child tell by his mother's tone whether she really expects him to do what she commands? Do you approve of this mother's rule? What is the effect of nagging? How may the habit of careless borrowing be prevented? What peace of mind was secured by this mother's course? What great things in later life may result from keeping hands off the overhanging flower or

the grocer's open barrel? Which will result in greater happiness, to allow the child to gratify himself in babyhood, or to be denied sufficiently to give him a strict sense of regard for the possessions of others? Is it important for the mother to see that her child has a good time? What must his good time not intrude upon? What does his mother accomplish for his future associates when she trains him to respect the rights and possessions of others?

Request for Prayers.

Sister Ross, of Montrose, Iowa, requests the prayers of the church on behalf of her afflicted eyes, that she may be blessed with sight to read the church papers, which would be a great joy to her.

Letter Department

GIFFORD, IDAHO, March, 1911.

Editors Herald: The work is on the increase here. We have prayer meetings now and are thinking of organizing a Sunday school. Elder T. C. Kelley held a series of meetings here this fall and winter which did a lot of good. He was called to time by a Baptist minister for a four-day debate, which went off nicely. Brother Kelley's opponent said he had been studying Mormonism for thirty years. I do not know how much longer he would have to study to be able to overthrow it.

Brother Kelley baptized four after the debate. He has worked up a good interest both in and out of the church. We are all hoping he will be sent here for another year. The Saints are thinking of building a church house in the near future. Ever praying for the advancement of the angel's message, and the welfare of Zion,

Your brother,

LAKE SILLIS.

COLUMBUS, KANSAS, March 17, 1911.

Editors Herald: After reading editorial in *HERALD* of March 8, "The troubled mind," we wish to express our sincere approval. Of the wisdom, truth, fullness, and present need of the counsel given therein, there can be no doubt to the minds of those who observe the world: the wild, worried, mad rush of humanity in search of that which they think will give rest, peace, satisfaction. They turn in all directions, except to Him who is able and willing to give them just the things that would bring happiness.

Ignorance of divine law, natural and temporal, is the greatest curse of the age. Many are ignorant because they do not wish to learn, or think they have learned it all, or know enough. Yet they are selfish, unthankful, and covetous, without love or natural affection for one another. Surely the ways of the world lead us away from God. Come out of Babylon, oh, ye my people. Turn from the ways of the world unto God and his commandments. "As a man thinketh in his heart, so is he." If we trust entirely in our fellow-man for protection and safety, do we believe in God and his promises? What kind of example are we, to our brothers, sisters, children, and the world? Do we practice what we preach?

Come up higher, come up higher,
If you would my will obey.
Rise above the worldly mire
That's around you day by day.

Thus you may obtain my Spirit
To be with you on your way,
From this life to that eternal,
At the dawn of endless day.

Dear Saints, let us seek unto the Lord for aid and comfort, wisdom and faith. Individual righteousness is the need of the hour. Turn unto him who will give peace and rest to our souls.

Would like to correspond with some two or three Saints at Seattle, Washington, and in Wyoming. To any who will write me and give the information sought, we will be very thankful and send postage to them.

CHARLES C. RANDALL.

ESCATAWPA, MISSISSIPPI, March 18, 1911.

Editors Herald: It probably would be of some interest to some to know how our district is improving. The work has been organized here somewhere about twenty-five or thirty years, but never has it been known to prosper as it has for the past six years. Never have the people been so interested in the work as they are now. The district had been dragging about three branches along all the time for eight or ten years. Now we haven't any that are not alive. We now have five branches. The district numbers about six hundred. I am glad to say that every quarter, our reports from the branch have shown increase of from two to twelve. If every district in the world has done this well, the past year will be the banner year. We have had some good missionary workers with us the past six years. I know the good Lord had a hand in the sending of those men.

The South is white already to harvest. Who will thrust in his sickle and reap? The night is fast approaching. Can we help to reap if we are not preachers? How? By helping others to see the light, and that they need it. Do not fear to tell people who you are and to offer a paper or tract; and the greatest of all, do not fail to pay your tithes and free will offerings. Just think of how many more preachers could be sent out this year if every Saint had averaged two dollars each. Let us arouse, shake off the coals from our garments, and make this coming conference year one of the best in the history of the church. Let us see if we can not contribute enough to keep up two missionaries' families.

I wish to say in conclusion that the Sunday school work is growing. We have grown from two schools to six in the past six years, and there are good prospects for two more in the near future. May God speed the work till we all come in a unity of the faith. Our conference at Theodore, Alabama, was a success; more visitors attended than ever were known to attend before, some coming one hundred and twenty-five miles. There were three baptized and one ordained to office of elder.

I would like to tell some of our experiments, but space will not permit. I presume some of the boys have not forgotten our straw hotel. I am happy in the work, and hope to do all I can for the advancement of it. Pray for me, dear Saints, that I may have success in the work. I have many grand testimonies of the work being true.

Your brother in the faith,
A. G. MILLER.

Russell-McVey Debate.

The Russell-McVey debate was held in Fayette City, Pennsylvania, January 26, 1911, continuing twelve evenings, Elder R. C. Russell representing the Reorganized Church. The usual church propositions were discussed, also the Book of Mormon, and "Resolved, There is no redemption for man (spirit) beyond this present life."

Mr. McVey's first speech was more of a prayer meeting exhortation than an effort to prove his church in harmony with the New Testament organization. This compelled Brother Russell to force the issue, which he did so vigorously that Mr. McVey tried to ridicule Brother Russell's effort by

telling a story of a man who trained an ox by getting in the yoke with it. One day the ox ran ahead and he called for some one to head off that ox. Will have to head off friend Russell; he is not in the lead. In telling the story McVey seemed to have got muddled and got it twisted, which gave Russell an opportunity to get this off with decided effect: "Ladies and gentlemen, I didn't know I came here to be yoked up with an ox!"

Mr. McVey finally tried to prove his church in harmony with New Testament by using an illustration of a *black horse with three white feet* and a scar on his left shoulder. "That horse became lost and a man was sent out to find him. It was easily distinguished by the marks on him, so we can easily find the church. It must have every distinguishing mark of identity." McVey saw whom he had to contend with when Russell got after that illustration. Under the skill and wit of Russell, that horse went through a marvelous process of metamorphosis, and developed into a goat; into monstrosity of a horse with seven legs; and finally became a white elephant on McVey's hands. Russell wanted to know how a black horse could have three white feet! A monstrosity; like his church. After this McVey will say "a black and white horse." McVey quickly gave up trying his wit with Russell.

The apostles were placed in the church until we all come to a unity of the faith. Are we all in the unity of the faith? No. Then the apostles are still in the church, just as Christ placed them, and we don't need to have living apostles to-day. Russell wanted to know if Judas was still in the church. He proved there were twenty-one apostles called. Are they all in the church of to-day?

McVey labored hard to prove there was not a total apostasy from primitive Christianity. Among the matter offered by Russell was Campbell's statement from Christian System, page 154: "Since the grand apostasy was completed." McVey effectively repudiated Campbell and Campbell's work by saying: "If the proposition read that I was to prove we were in harmony with Alexander Campbell, Russell might have some grounds to object on; but we are here to prove we are in harmony with the New Testament." Brother Russell then read from the *Leader-Way*, a Disciple organ, containing an article written by McVey on Baptism, contending against one of his brethren, and he quotes Campbell to prove his point. Russell asked if he could not quote Campbell, just as well as McVey.

In the published debate between McVey and Bro. F. J. Ebeling, a synopsis of a sermon by a Doctor Thompson was published in some of the first editions, but was omitted in the later issues. Doctor Thompson says he would not try to prove the continuation of the church before an intelligent audience; that no man living was able to do so! Russell used this against McVey with telling effect. He said that if the church did not continue to exist, then there would of necessity have to be a restoration. Campbell says the church was hid under the rubbish of ages. Luther, Knox, Wesley, Calvin, etc., went to the rubbish heap and got what they wanted and then Campbell came along and took what was left and said, "If the apostles were here they would weep at our effort." Campbell seemed to be a collector more than a restorer. What did he restore; what did he give to the world which was not in existence before he was born? McVey entirely ignored these points. Russell had a chart, showing the birth and development of the Disciple Church, which worried McVey. Also, a chart of three organizations: The Disciple Church, ours, and the New Testament church.

McVey said that dead apostles are still in authority and no necessity for living ones; and only one who witnessed the resurrection of church could be an apostle. Russell wanted to know if Judas was an apostle. Christ said he was; called

him such; the record says he was; and yet he didn't witness the resurrection of Jesus Christ. If dead apostles are still in authority, why not dead deacons, or dead elders? Then we would have a dead church, like my opponent's, having a form of godliness but denying the power thereof. "If we have authority to preach we have authority to baptize," came in for an airing with, "Who in the name of common sense ever said you had authority to preach?"

Russell forced the issue of presidents in the church by demanding of McVey where the head of his church was. He showed by evidence that Alexander Campbell was head when he lived, but is now dead—"but perhaps though dead he is still in authority!" McVey claimed Christ was the head of the church. Russell wanted to know if he was directing the organization as he did when on earth. He proved by Campbell that church was organized in days of Christ after the pattern of the Sanhedrin, which had, according to Fasset's Bible Encyclopedia, pp. 96 and 140, a president and two counselors. A lot of splendid matter was presented that was evidently an eye opener to McVey on this point. Russell illustrated the position of McVey in this way. The government of the United States has a Senate, President, cabinet, judges, mayors, constables, etc. It eventually is buried in a mass of rubbish and one comes forth who claims to have restored this government and produces a lone constable as evidence!

Said McVey: "Apostles were not officers, were only placed in the church for a limited time. I defy him to show apostles were officers. They were to direct the people of God in all ages and they are doing that work by this word of God and we don't need any modern apostles and any other book. The twelve apostles are doing that work as God intended they should. It is claimed by our opponents that Judas held an office, because it is written, 'Let his bishopric another take,' and 'the office of an bishop,' etc. I will show from three Bibles that the 'work' is referred to and not the position. New Speech Testament: 'Let his work another take.' Syriac Translation, Acts 1:20: 'Let another take his service.' Rotherman: 'Let oversight another one take.'" This argument of McVey received its death blow when Russell quoted from Campbell's *Living Oracles*, page 206, "Let another take his office." If the twelve apostles were to direct the church for all time, then how is it we have only five out of the twelve doing that work. Were there really only five needed then? What about the twenty-one apostles who were called; were they not needed to direct the church? If these five are directing McVey's church through the word, have not the Methodists and Baptists and Presbyterians a priority claim, along this line. Have the Disciples a monopoly?

McVey made a very feeble effort at setting up his organization. He spent much of his time on points we agreed upon. What arguments he made for his organization would have applied to any other sectarian church equally as well.

Brother Russell made a splendid defense for our position. People could see the difference between the tactics of the two men. Mr. McVey never even touched his proposition in his first speech, while Brother Russell sailed right in and set up the church so solid that his opponent couldn't touch it. McVey attacked priesthood, and quoted from section 104:8, and claimed according to revelations of Joseph Smith no one had the right to hold the Aaronic priesthood except a literal descendant of Aaron, and quoted various authorities in evidence. This was one of the very few original or somewhat new points he made. Brother Russell read the whole paragraph, which explained itself.

McVey asked for a sign; asked that he be struck blind, etc. Russell called the attention of the people to the fact that he didn't ask for a blessing, but a curse! McVey claimed 1 Chronicles 4:9 was evidence that they were the last apos-

ties. Russell wanted to know which of the twenty-one were last. McVey said David Whitmer apostatized, therefore the church was not the church of Christ. Said Russell: "If that was the case, because some departed from the faith in Christ's time, then it was not the church of Christ!"

McVey quoted Bible texts showing that many of the miracles of Christ and the apostles were done openly and often upon those not of the faith, but Latter Day Saints claim we should not ask for a sign, as miracles are not performed to make people believe, and read Doctrine and Covenants, section 63, that miracles or signs should be shown to the wicked, so let's have a sign. You can't perform a miracle; never have been any performed. Let's have the evidence where there was ever one performed publicly or in private? Russell answered this by reading from Hayden's History of the case of Joseph Smith and Mrs. Johnston.

Every objection McVey brought up was anticipated and the matter was on hand to meet it. As evidence of the variety of matter on hand to meet every possible objection: McVey attacked our position on baptizing children when eight years old. Claimed they could not reason and understand what they were doing, therefore they were not baptized because they had repented, and it was not for the remission of sins. Russell quoted from one of the high authorities of the country who claimed that when a child reached eight years its brain was all in and was fully matured.

The next proposition was on present revelation. McVey argued if there is present revelation, must be a necessity for it. What are the necessities? I make a plea for the Bible against modern revelation. Romans 1:16-18 says the gospel is in the Bible; what is the necessity for further revelation? Romans 3:21 shows God's righteousness has been revealed, therefore no necessity for further revelation. If the Bible contains the gospel, can you see a necessity for another gospel to be revealed? Galatians 1:8 says we must not preach any other gospel than what Paul preached, and that gospel is in this book. Point out a single spiritual want of the human family which has not been met in the Bible. 2 Peter 1:3, testifies that all things have been given which pertain unto life and godliness. This is the final verdict in the matter.

Russell answered, Romans 1:16-18 was written about 58 A. D. Mr. McVey gives a quotation written some thirty years later showing they didn't have everything necessary. Twelve hundred years before Christ the Old Testament made the statement that the law of the Lord was perfect, converting the soul. Then, the New Testament was not necessary? All revelation given was not a revelation of the gospel plan. Some revelations were for the direction of the ministry, some to the Saints, for encouragement, some in the way of prophecy, etc.

A list of questions were asked of McVey regarding manner of procedure in conducting the services of the church, and he was asked to show where the Bible directed what to do in such cases. McVey claims God has quit talking but Satan has not! Russell asked McVey repeatedly to tell the people how he was called. He referred to the call of Timothy for his authority! Russell certainly did make that look ridiculous. He read all of Paul's instructions to Timothy and then applied them to McVey and it was so effectual that he will never claim Timothy's authority again.

McVey took a peculiar position regarding the two witnesses who were to be slain and were to lie on the street of Jerusalem for three days and a half. The Old and New Testaments were the witnesses and they were dead because they were wrapped up in the dead languages! Russell closed his argument by tracing the "Antis" from the Garden of Eden down to such as McVey. Satan said, You shall not; and some of

his agents have been at it ever since. They are constantly denying, just as McVey is denying and saying you shall not receive the Holy Spirit to-day; shall not receive a call from heaven; shall not receive the blessings promised in Mark 16. It is the same old not. Will you follow a "not"?

The Book of Mormon was the next proposition. With all the matter which has been published against the book by men of more or less intelligence, McVey used very poor judgment and was entirely lacking in skill in that which he presented. It was a rehash of Braden, Lamb, Bays, and Neal. He made no original arguments and made a gallery appeal all the way through. Russell showed the teaching of the book on various subjects, but McVey never attempted to answer them or show the doctrinal or ethical teachings of the book were not in harmony with the Bible or good morals. He quoted Lamb, who pays tribute to the excellent teaching of the Book of Mormon and says some of the sermons are so earnest and contain such wholesome advice that a person is almost won in spite of himself. The usual Bible arguments were skillfully marshaled, and McVey could not overthrow them. Russell presented some fine archaeological evidence. As McVey was not up on the subject, he could not answer the matter presented.

McVey claimed he dug his arguments out himself. Russell showed they were points made years ago by debaters and McVey was passing them off as his own. He turned to him and asked, "Haven't you read Braden?" "Very little." "Well, there is very little in Braden." Psalm 85 was explained by McVey to mean that God promised his people should have the riches of the earth, their food, and he told the truth; therefore truth would spring out of the earth. Russell answered, cabbage and leeks were to come out of the earth instead of truth. Other nations didn't have anything to eat because promise was not made to them! The stick of Judah and of Ephraim were two nations and not two books as Russell claimed. Russell answered: What a job that scribe did have. He had to write upon the tribe of Judah and upon the tribe of Ephraim, and after they were written upon somebody was to hold these two tribes in their hand! McVey was very weak in his attacks on the Book of Mormon, and Russell had the advantage of him.

The last proposition was, "Resolved, There is no redemption for man (spirit) beyond this present life." While his efforts all along the discussion were very weak, this was his poorest. His mind seemed to be darkened and he could scarcely read without stumbling. He tried to prove that Christ's mercy ceased when the spirit left the body of man, that there would be no thousand years' reign of Christ on the earth, but rather when he came he would usher in the great and final judgment when the righteous would be caught up to remain in the air, while the wicked (of all degrees) would be for ever lost. He dealt at some length with the words, *for ever, eternal, and everlasting.*

The first three speeches by Russell were spent in building up an affirmative position to show that the mission of Jesus Christ extended beyond this present life, reaching to those in the prison. About fifty passages of scripture were given, with suitable explanations. His effort in the last half hour was highly inspirational, and many eyes were filled with tears as he pictured those who were thought hopelessly lost here, receiving the gospel in the next world and coming forth in a glorious resurrection.

McVey is not a mud slinger, and held himself under fairly good control. He is not a heavy weight, and does not appeal to the better class. This was Brother Russell's first debate, and the experience, no doubt, will be of value to him in his labors.

C. EDWARD MILLER.

Extracts from Letters.

Sr. Mary J. Thompson, of Owensville, Indiana, writes: "I am so glad that I have lived to hear the blessed gospel in its purity once more, as it has been almost six years since I have heard any preaching, until the past week. On March 10 Bro. Jacob Halb came to our place, preached nine interesting sermons, and on the 19th baptized one of my sisters. We had the greatest interest during the series of meetings that ever was known here. He was the first Latter Day Saint the people here have heard. The people think and speak well of him. I have never regretted the step I made when I came into the fold of God."

Bro. Grady W. Entrekin, of Biloxi, Mississippi, writes: "We are still in the faith, for which we feel thankful. Brother Slover has been with us a few weeks previous and preached some fine sermons. He is loved by all who know him. We are expecting Brother Vancleave back soon. He is doing good for the Master. He has been laboring in Mobile, and I feel sure some will obey the gospel in that city. The people there are very friendly and sociable. We are anticipating good gardens this year along the gulf coast, as we are certainly having fine weather. People are coming here by the hundreds to spend the summer and to bathe in the briny waters of the great Mexican gulf. I pray the time will soon come when the knowledge of the Lord will cover the earth as the waters cover the sea."

Bro. T. J. Booker, Bay Minette, Alabama, writes: "I have just got back from the conference at Theodore. We had a good time. Three were baptized. There are some good Saints there who are trying to keep the work moving. The work in Bay Minette is in good condition. This branch was dead for some time, but the conference sent some good men here who were able to build up the branch. There has been some good work in the South, so I hope the Lord will see fit to send them back. We have a good Sunday school, and a good prayer meeting. Having been ordained a teacher, I ask the prayers of the Saints that I may be able to do some good. Bro. Albert Warr, the priest, is a bright young man. Pray for us that we may live as officers should."

News From Missions

Western Iowa.

The writer is engaged in work in this locality [Persia], which contains the president of the Little Sioux District, Brother Pitt. Sitting but a few feet from my repose is the father-in-law of said brother, Father Graybill, whose testimony occurred in a late *Journal of History*. He is ninety-three years old, born in Ohio, baptized into the early church in 1833, the year of my father's birth. Bent with the unusual weight of years, impaired in speech, dim of sight and dull of hearing, his strong recollection still recounts the events of those eventful days. He tells of the Martyrs; of Kirtland in the thirties; of Far West and its capitulation and expulsion; of the removal to Nauvoo and the rise and fall of that ill-fated place; of hearing the Martyr designate young Joseph. In fact, he saw the stones laid that have proved to be the great landmarks of our history. And he bore his part. As an elder of Israel he said his say. From all gleaning it is evident that while secular history may neglect his name, the world is better for his having been in it. Many weary feet have found ease at his doorsill, many hungers have been satisfied, many thirsts quenched, and many have been helped on their way. Indeed, the unwritten record of charities and humane deeds would be less had not this sire been born.

A wave of scarlet fever and several quarantines is an impediment to preaching in Persia. Hence we try the country

rural. And I have often found a soul satisfaction as well as physical benefit come to me in consequence of such a change, after extended city work. All ought to hear the gospel, but Paul seemed to make for central points. The cry from Jerusalem the golden, and from the isles and continents that are, imparts to missionary minds for the next few weeks this solemn apprehension: "Who will be sent?" Something must be done, some one must go to those who sit in darkness. He who says he will not go says that if anyone goes it must be some one else.

Hoping the Sun of Righteousness will beam upon the General Conference, directing its business and its appointments, I remain,

Yours for Christ and his chosen,

March 16.

ALVIN KNISLEY.

Oklahoma.

Seventeen years ago I turned from the wickedness of this world and sought the living God. I know that Job was right when he said, "Man that is born of woman is of few days and full of trouble." I had been taught that God did not reveal himself in this day and age of the world. I knew if this was true God had changed. The Bible says the Lord changes not (Malachi 3: 6). Again I learned that when God had a people on earth he always revealed himself. When Jesus Christ was on earth he said, "Seek, and ye shall find."—Matthew 7: 7. Paul said, God "hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from everyone of us."—Acts 17: 26, 27.

So it was my happy lot to hear the gospel just as it was taught by Jesus Christ and his apostles, with all of its blessings and gifts and church organization as we find it recorded in the twelfth chapter of 1 Corinthians.

When I accepted the gospel, was buried with Christ in baptism and confirmed, I received a mission, not from man, but from Jesus Christ. For sixteen years I have been trying to teach all people to have faith in God, repent of their sins, be baptized, and have hands laid on them by divine authority for the reception of God's Holy Spirit (see Acts 8: 17, 18), promising that if they would live a righteous life, doing all of God's commandments he would be with them and they be prepared to meet Jesus Christ when he comes to reign a thousand years.

Because I preached this I have been persecuted. While standing in defense of the gospel I have had rocks and eggs thrown at me. They even attempted to put snakes on me while in the stand. But I rejoice to know this latter day work is true. I can say like Job of old, "I know that my Redeemer liveth," and that in the near future he will stand upon the earth, and though death may feed upon my body, yet in my flesh I shall see God, if I remain true to the end. I have had many trials since I have been preaching the gospel, but I knew the cross was before the crown. In all my trials the Lord has been with me and blessed me in my labors.

During the sixteen years I have been preaching I have baptized two hundred and twenty noble people, and many of them have been ordained to the ministry and are doing a good work. I feel like what little I have done has not been in vain.

My health has been very poor for six years, but by the help of God I am doing all I can. I have been sick two months this year, but have been able to preach one hundred and forty sermons, baptize eighteen people, and did a good deal

of other church work. I am feeling well at this writing; hope to do a good year's work this year.

The work in this district is moving along. A good work has been done this last year. Bro. Lee Quick, missionary in charge, has been with us and has done a good work.

May God bless the forthcoming conference and his work everywhere. May the church soon be in a condition to carry out all the Lord requires at our hands. Asking an interest in the prayers of all.

Your brother,

WILBURTON, OKLAHOMA.

E. A. ERWIN.

Minnesota.

I have for some weeks been promising myself to write to the HERALD, to let its many readers know how the cause of Zion is moving in Minnesota.

Like many other parts of the Lord's vineyard, there are some things encouraging and some discouraging. Were the writer to dwell on either phase, it would not tell the truth as it is. So long as Satan wields his mystic power, or until his work is done, the Saints' warfare will not be without discouragement. The heat and conflict of the hour is only God's means of proving the material that in us lies. Our constancy and willingness in service proves our faith; our doubts and failures prove our weakness. The sacred history of the past repeats this story over and over.

Our branches in Minnesota are mostly small, and quite a number of our membership are scattered. And though there have been some additions from time to time, and earnest efforts made by Saints and missionaries, yet there has not been the progress made as in some other fields. There are reasons for this. It will be observed by those who look at the map of Minnesota, that it lies on the borders of the great rich prairies of the Dakotas, and Canadian northwest. Many of the Saints who have toiled long in the timber and small fields of Minnesota have been induced to move west, to broader and richer fields. Perhaps I should not neglect to say that some have become helpers and faithful workers in those new fields, but the work in Minnesota has felt the loss.

Notwithstanding the above and other hindering causes, I think some progress is being made. Last year, though the missionary help was very limited, quite a goodly number were baptized, and others are investigating, whom we hope will accept in time.

We have a few earnest Sunday school workers who are doing a good work, and we hope the time may soon come when others may realize the importance of the Sunday school work and take a more lively interest in it.

Last year there were two new church buildings built in the district: one near Bemidji, and one in Minneapolis. The Saints of the latter place are hoping to get a city missionary appointed to the Twin Cities, Minneapolis and Saint Paul. It is a good field for missionary labor.

Our ever earnest and pleasant old Bro. W. W. McLeod, of Cormorant, has passed to his rest. He was well known to many of the Saints of Minnesota. His kindly, pleasant demeanor won the friendship of all who knew him. He acted as Bishop's agent some years ago.

Quite a number of the church's faithful missionaries have labored in years past in Minnesota. Some of them have gone to their rest, but all are kindly remembered by the Saints here. Brn. T. W. Smith, Alexander H. Smith, and T. C. Kelley are among the number. The writer has been quite busy the past year and found plenty of opportunity for missionary labor most of the year, except through the severe cold weather of January. The attendance at meetings has not always been large. But a few have shown some interest in various places, and we have tried to make the best of

the opportunity offered, and hope that when the final day of accounting comes, some good may be found recorded.

I am glad to note the progress being made by the church in its various fields of labor, and hope we as a church may keep in line with the movement of the times, fitting ourselves to receive additional spiritual power, from year to year, as we reach the great events to come.

In gospel bonds,

LEONARD HOUGHTON.

CLITHERALL, MINNESOTA, March 7, 1911.

Indiana.

Although we have not been baptizing any during the winter, Elder John Harp and the writer have been very busy preaching the word. Part of the time we have been separated, thinking we might catch up with the work, but it seems the longer we labor the farther behind we get. We are receiving calls from new places. It often makes us think of the admonition of the Master, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." My prayer is that God may send them in the coming conference year. The people always ask us to come back soon, but as we have so much to do they get to thinking sometimes we are never going to get back.

Although we can not get over the field as often as we would like to and feel we ought to, yet we can notice many improvements throughout the Southern Indiana District. The Saints are coming up higher, and many outsiders that have been careless and prejudiced are now investigating the angel's message. In some places the people tell us they have never had as large a crowd as we have been having this winter. Just closed a two-week meeting at Griffin, Indiana. Had a crowded schoolhouse every night, and there seem to be many quite interested. I think a good work can be done in that place if it is followed up.

I started meetings here night before last and had a full schoolhouse both nights. This is altogether a new opening, and there are other schoolhouses near-by that we can get, but as the time to start for conference is near, we will not open any new places until after conference.

I was not intending to go to conference, but was shown in a dream that I was to go. May God bless all who are assisting in the building up of Zion, and may they have wisdom given them to do the work aright, that Satan may have no power to overthrow them.

In gospel bonds,

JACOB HALB.

OWENSVILLE, INDIANA, March 14, 1911.

Scandinavia.

In a recent letter from Bro. Peter Muceus, our missionary to Scandinavian countries, written to Bro. H. A. Stebbins, he writes from Copenhagen, Denmark, as follows:

"I have never enjoyed my work better than I do now, nor been more blessed. There seems to rest upon me such real, true contentment. The winter has passed very pleasantly. We have had good meetings in this city. Some people have become interested and two will be baptized in a few days. They were formerly members of the Utah church. Others are investigating, and I shall try to teach all who wish to know both sides of the story. This city is a large field for patient, hard work. But I have never felt more interested than I do now, nor had more peace and joy over my efforts. I thank our heavenly Father for his goodness to me. Truly when we earnestly strive to do God's will his yoke is easy and his burden is light.

"We have had a very mild winter in this country so far;

no snow, and seldom below freezing. I have bathed in the sea once or twice a week all winter. Have been away from home and family four months, but my wife and children have been well (at Porsgrund, Norway,) and she keeps busy and the time flies rapidly in our work wherever we are. I should enjoy seeing you and the many dear Saints in America, whom I learned to love. We do not have such associations in these countries, but we are engaged in a glorious cause and must be patient and wait until conditions make it possible to return to America. As our aim is to serve our fellow-men, we are happy that we can be of service in this land.

"I am very grateful, too, for your getting subscriptions for the *Sandhedens Banner*. Money is becoming scarce to publish it. We are in arrears to the printer. The most of the Scandinavian Saints in America seem to have forgotten our need. Some are prompt in payments, others send barely enough to pay for the paper; while some do not pay anything, though we continue to mail the paper to them regularly. I would like to travel among the Norwegians and Danes in Minnesota, Iowa, Missouri, Illinois, and elsewhere, to work up an interest in the gospel cause over here. I will write the brethren you name in LaSalle County, for we still send the papers to all those who started subscriptions over two years ago."

Brother Muceus has been laboring in Norway and Denmark for nearly ten years, and has been faithful and diligent in his work. Subscriptions sent to *Sandhedens Banner* are of great benefit to the cause. Scandinavian Saints should try to aid Brother Muceus' work.

News From Branches.

Independence, Missouri.

Twenty or more young ladies of the Ladies' Athletic Club, robed in becoming gymnasium suits, with about eighty of their friends met at the hall on the 14th inst. The members went through with their exercises in physical culture, stepping gracefully to the rhythm of piano strains. They had been well drilled for the occasion. Added to this delightful entertainment were a spirited basket ball game, a humorous reading by our gifted Sister Briggs, and serving of sweet meats.

The church meetings the past week have been very interesting, the attendance at Wednesday night prayer meeting being 150. Many of the elders preparing for General Conference were present.

At the sunrise prayer service on Sunday, the 19th, two of our young brethren, Jesse Roberts and Paul Craig presided, and although there was a small attendance, several bore testimony, and such was the import of their words, many were impressed with a desire to heed them: "We need greater power in prayer," said they. "We need to concentrate our energies; we eat too much, and we should often fast at this present crisis: we need to have more interest in self, so that we may be of more benefit to others. We have the same chance that the world has, and beside, we have the Spirit to help us."

At Sunday school there was an attendance of 834; 96 teachers and 86 visitors. At the morning service Brother Joseph was present. Romans 8:2 furnished the theme for Bro. M. H. Bond's discourse on "the philosophic basis of the atonement." "Some think," said the speaker, "that we believe the greatest thing on earth is the church; but we can say the dearest thing on earth is *truth*; there is nothing so true or so sound as the religion of Jesus Christ."

At the afternoon meeting there was not a seat unoccupied, and fifteen bore testimony.

The Daughters of Zion, 60 in number, met and had a profitable discussion of the topic, "A story of an impetuous father." The brethren who had been invited, with the exception of four brave ones, were not present. A beautiful musical number and an excellent paper completed the program. We must also mention the reading of the treasurer's annual report, also that of the secretary who, we are pleased to note, is about to round out a tenure of office amounting to nearly a score of years. The entire enrollment of the society is 148; average attendance 28.

Quite a number attended the special services at the Central Church, Kansas City, in the evening, which fact appeared to decimate our attendance a little. Our beloved brother and fellow townsman, Thomas W. Chatburn, who was the speaker, seemed not to have grown less resourceful in speech since we last heard him. Taking for his text the words, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him," the preacher waxed eloquent in his delineation of the beautiful word picture, and its lesson as applied to the people of God.

The Ladies' Aid Society served refreshments on Monday evening, donating the proceeds to the hall fund, as is usual.

We mention also the opening of the new city hall on Tuesday afternoon, it being a public reception at which the mayor, city officers, councilmen (including our brother B. J. Scott), and employers acted as a reception committee. The Independence band, also piano and orchestral music, and a lavish display of floral decorations were fine and important features of the occasion. **ABBIE A. HORTON.**

Flint, Michigan.

We have been having fine meetings, especially our prayer meetings. God's Spirit has been with us and we felt encouraged to press on. On February 5 the Spirit spoke through Elder D. E. Dowker, calling Bro. Fred Harder to the office of teacher and Bro. William Hutchins to the office of priest. It was a time of rejoicing. Each testimony was as an admonition. Elder J. A. Grant preached for us on February 25. The two following nights, Elder R. Etzenhouser was here with his stereopticon and showed views of the prehistoric specimens found in Michigan. It was encouraging to see how God is working out his purposes and caring for his work.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

What a bitter bud the Book of Mormon was! It has stood the test for many years and when these records are deciphered and the world will have to acknowledge the book as divine, then how sweet will be the flower!

At present Elder William Davis, of Ubly, Michigan, is with us, and much good is being accomplished. Many are investigating and some are nearly ready for baptism. Last evening Elder G. W. Burt, of Beaverton, Michigan, was with us, and spoke a few encouraging words.

We have occupied our new church basement since November 27, 1910, and it is very nice and comfortable. Our orchestra is improving. We have music at Sunday school and preaching services. Our Religio is progressing and we feel encouraged. **MARCH 14, 1911. JENNIE BENJAMIN.**

Saint Louis, Missouri.

Since last report Elder H. O. Smith, en route to General Conference, passed through the city and favored us with a good sermon. Elder J. A. Tanner has also been with us and gave some edifying instruction.

District conference met in Saint Louis, March 18 and 19, the next meeting to be in Lansdowne June 17 and 18, 1911. A good spirit prevailed and a pleasant social time was enjoyed. One was baptized, a brother converted from the mission. He expressed himself as having received greater peace than he had ever known.

Bro. G. F. Barraclough preached to the assembled conference body in the morning and Brother Tanner in the evening. The prayer service was well attended and many strong testimonies as to the blessings of the latter day work were borne. Special prayer was offered for the sick and afflicted ones. Delegates were appointed to General Conference.

Our aged Bro. John Molyneaux passed away March 5, being almost 85 years of age. His funeral service was preached by Bro. T. J. Elliott, March 7, at the church. He was baptized when eight years old in England, being a soldier of the cross for over seventy-six years. His last words are said to have been, "I have fought the fight. I am glad I have kept the faith."

We pray God's blessing on the coming General Conference, that God's Spirit will reign and his people be blessed.

E. M. PATTERSON.

2739 DEJONG STREET.

Miscellaneous Department

Conference Minutes.

WESTERN WALES.—District conference met at Aberaman, February 4, 5, 1911. Elder John G. Jenkins president, assisted by Elders Gomer T. Griffiths and E. B. Morgan. The following reports were read and accepted: District president, secretary, treasurer. Bishop's agent, Bro. Silas Evans, reported, showing total receipts of £47, 3, 8; expenditures £48, 18, 0; overdraft £1, 14, 4. Brethren Mann and Pugsley appointed as auditing committee. The statistical reports of Llansamlet, Aberaman, and Perth branches were read and accepted; also letter from Llanelly Branch, stating that no statistical changes had taken place since last reporting. The following elders' reports were read and accepted: I. J. Picton, David Lewis, David Thomas, Silas Evans, Henry Ellis. A petition from Llansamlet Branch was read requesting that its name be changed to that of Skewen, which was granted. A recommendation came from Llansamlet Branch for the ordination of Bro. James I. Meredith, when it was resolved that the matter be left in the hands of Elders G. T. Griffiths and E. B. Morgan. Sunday at 9.30 a. m. a priesthood meeting was held, the presidency in charge, when Bro. G. T. Griffiths gave a most able address on the duty of members and officers. Preaching at 11 by Elder Gomer T. Griffiths. Prayer and testimony meeting at 2.30 p. m. A very spiritual time was enjoyed by all. Preaching at 6.30 p. m. by Elder Griffiths. Text, 1 Corinthians 13. The sermon was a veritable feast of good things, and enjoyed by a fairly good audience. Thus closed a conference that many will remember for a long time to come; the Spirit of the Master was very near. **T. J. Picton, secretary.**

SEATTLE AND BRITISH COLUMBIA.—District semiannual conference met with the Seattle Branch at 10 a. m., February 11, 1911, William Johnson and George W. Thorburn presiding; Fred'k W. Holman, secretary; Frank Holman, organist; William Johnson, chorister; John N. Sanders, usher. Ministry reporting: Elders G. W. Thorburn, N. V. Sheldon, Samuel Pope, P. W. Premo, Isaac McMullen, and D. W. Davis. Priests Burton L. McKim and Leonard S. Rhodes. Branches reporting: Seattle 232, gain 15; New Westminster 28, loss 1; Chilliwack 39, gain 2; and Nanaimo 10, loss 1. Grand total 367. Bishop's agent, Frank Holmes, of Roslyn, Washington, reported: Balance on hand September 17, 1910, \$52.10; receipts \$751.73; balance on hand February 9, 1911, \$259.89, after having paid an expenditure of \$550.73. Reunion board treasurer reported a small indebtedness of \$9.29, which was covered by a collection. A reunion committee consisting of the district president, S. P. Cox, P. W. Premo, and Leonard S. Rhodes, with the missionary in charge as chairman, were elected. Reunion to be held at Centralia, Wash-

ington. Time for holding left in hands of committee. It was also arranged that a conference session be held during the time and at place of the reunion. District officers elected: William Johnson, president; P. W. Premo, vice-president; Frederick W. Holman, secretary and treasurer; Sr. Bertha Emslie, member of library board. Delegates to General Conference were elected. A report was handed in by the district president of the recent organization of a branch at Centralia, Washington, subsequent to the closing of the district accounts. Members who are enrolled upon the records of Castle Rock and Tacoma disorganized branches may obtain letters of removal by applying to the undersigned. Frederick W. Holman, secretary, 4106 Sixth avenue, N. W., Seattle, Washington.

WESTERN OKLAHOMA.—District conference met at Seiling, Oklahoma, February 11, 1911, district president T. L. McGeorge and Elder H. F. Durfee presiding. Reports read from Seiling, Alva, Canadian Center, Davidson, and Elmwood, showing total gain of 29. Reports from Elders M. Moldrup, T. L. McGeorge, and H. F. Durfee. District president reported branches in good condition and work progressing. Delegates to General Conference were elected. Adjourned to meet when the Seiling reunion meets next summer. R. B. Brown, district clerk.

FAR WEST.—Conference of the above district met with the Saint Joseph Branch in their church, corner of Seventeenth and Farron streets, Saturday and Sunday, March 4 and 5, J. P. Curtis, C. E. Harpe and Temme T. Hinderks presiding; Charles P. Faul, A. A. Richardson, and S. J. Hines, secretaries. Branch reports: Saint Joseph, number last report, 568, present 547; Second Saint Joseph 101, present 107; Third Saint Joseph 68, present 82; Pleasant Grove 77, present 78; Edgerton Junction 51, present 48; Far West 52, present 53; Oak Dale 41, present 41; Dekalb 53, present 53; Stewartville 241, present 234; Kingston 81, present 88; Delano 103, present 104; Cameron 118, present 123; German Stewartville 80, present 80; Alma 36, present 39; Norborne 43, present 43. No report from Trenton nor from Mount Hope. Presidents of branches reporting: L. L. Babbitt, T. T. Hinderks, J. L. Bear, jr., D. E. Powell, S. H. Simmons, V. M. Goodrich, John Piepergerdes, J. C. Elvert, L. F. Ferguson, Coleman Snider, W. P. Pickering, B. R. Constance, R. Phillips, J. Middleton. The matter of disorganizing Mount Hope Branch was left to the missionary in charge and district president. Report of V. M. Goodrich, member of library board: Bought books, \$21.25; sold our race series, amounting to \$9.30; there was \$23.37 on hand at last report; expenditures \$21.35; balance on hand \$10.44. The name of D. H. Schmidt was added to the library board. Seventy-three delegates were chosen to General Conference; authorized in case of division to cast majority and minority votes. Recommendation from the Saint Joseph Branch for ordination of W. W. Scott to the office of elder and E. E. McCormack, priest, was granted. Sunday 1 p. m. W. W. Scott was ordained to the office of elder by J. P. Curtis and V. M. Goodrich, and E. E. McCormack priest, by V. M. Goodrich and J. P. Curtis; William Worden ordained second counselor to the president of the Fourteenth Quorum of Teachers by T. T. Hinderks and Charles E. Harpe. It was ordered that the secretary purchase a new record book, the price not to exceed five dollars. Preaching Saturday at 7.30 by Elder N. V. Sheldon; Sunday 11 a. m. by Elder J. P. Curtis; 7.30 by J. P. Curtis. Social meeting 12.45 p. m. in charge of I. N. Roberts and W. P. Pickering. Adjourned to meet with the Cameron Branch June 10 and 11, 1911. Charles P. Faul, secretary.

CENTRAL NEBRASKA.—Conference met at Bonesteel, South Dakota, February 11 and 12, 1911. J. W. Smith and J. R. Sutton were chosen to preside and W. E. Kester and F. S. Gatenby as secretaries. Ministry reporting: J. R. Sutton, J. W. Smith, and Levi Gamet of the seventy. Elders: McKee, Seeley, and J. H. Jackson. Priests: W. E. Kester and Charles Derry. Branches reporting: Bonesteel, South Dakota; Clearwater, Round Park, Inman, and Meadow Grove. The work in the district was not in as good condition as desired, but hoped to continue to labor for improvement. The Clearwater Branch recommended the following named brethren for ordination: W. E. Kester to the office of elder, and F. S. Gatenby to the office of priest. Recommendation adopted and ordinations took place Sunday morning, just before the prayer services, by Elders J. R. Sutton, J. W. Smith, and Levi Gamet. Bishop's Agent, Levi Gamet, reported: Receipts, \$1,553.95; disbursements, \$1,366.50; balance due church \$187.45; total \$1,553.95. Auditing committee: Brother McKee, Mrs. Lillie Gamet and Nellie B. Seeley. Re-

port found correct. Owing to poor health of our worthy district president, Bro. J. H. Jackson, it was thought advisable to release him for the present, and a vote of thanks was expressed for past efforts. W. E. Kester was elected district president; J. H. Jackson, assistant; F. S. Gatenby, district secretary; and Levi Gamet, district historian. Services during conference as follows: Saturday, 7.45 p. m. preaching by J. R. Sutton. Ordinations Sunday morning, prayer service in charge of Brn. Levi Gamet and F. J. Seeley. Preaching at 10.45 by Elder Levi Gamet. At 2.30 p. m. preaching by Bro. J. W. Smith. At 7.45 p. m. preaching by Elder J. R. Sutton. Adjourned to meet with the Round Park Branch, at Comstock, Nebraska, the first Saturday and Sunday in August, 1911, and hold a reunion of a week commencing at the close of the conference. A vote of thanks was given to Bonesteel Saints for their kindness during conference. F. S. Gatenby, district secretary, Orchard, Nebraska. The address of the district president is, Elder W. E. Kester, Clearwater, Nebraska.

CENTRAL TEXAS.—Conference met with the Philadelphia Branch, February 11, 1911. R. M. Maloney, district president, presiding, J. M. Nunley, secretary pro tem. Ministry reporting: R. M. Maloney, president; J. M. Nunley vice-president; E. W. Nunley, S. R. Hay, B. F. Spicer, C. A. Schuster, L. Kirkpatrick, and E. W. Hartman. Branch reports: Cookes Point, Texas Central, and Philadelphia. Bishop's agent reported and E. W. Hartman, Levi Vanleave, and C. A. Schuster were appointed to audit same. After reporting a small discrepancy, committee was discharged. The preaching of conference was by Elders S. R. Hay, J. M. Nunley, and R. M. Maloney. Delegates were elected to General Conference. They were instructed in case of a division to cast a majority and minority vote. Adjourned to meet at place selected by missionary in charge and district officers. C. M. Mitchell, secretary.

MOBILE.—Met in conference with the Theodore Branch, March 11, 1911, at 10 a. m. Elders C. J. Clark and W. L. Booker were chosen to preside. Albert Warr was chosen assistant secretary. Sr. Clark was chosen organist; Jason Booker chorister. Branches reporting: Bluff Creek 115, Theodore 106, Bay Minette 123, Three Rivers 141. Official reports: Elders: F. P. Scarcliff, W. L. Booker baptized 1, W. J. Booker baptized 3, Oscar Tillman, G. W. Sherman, G. T. Chute baptized 9. Priests: G. W. Bankester, R. M. King baptized 1, A. G. Miller baptized 1, Albert Warr and Lester Miller. Teachers: D. W. Sherman and T. J. Booker. Bishop's agent's report: On hand last report, \$42.24; collected, \$135.15; paid out, \$166.75; on hand, \$10.64. Auditing committee: D. W. Sherman, James Powell, and Frank Stiner. Committee reported that the balance on hand should be \$12.64. Report approved. Tent committee reported about \$30 collected. The resignation of Elder W. L. Booker as president of the district, also as Bishop's agent for the district, was accepted, and a vote of thanks was tendered him for faithfulness in his work during the time he held these offices. Frank Stiner was recommended by the conference to Bishop E. L. Kelley for Bishop's agent of the district. Resolution prevailed that this conference provide for the ordination of Martin King to the office of elder. Brother King was ordained Sunday afternoon under the hands of Elders G. T. Chute, C. J. Clark, and W. J. Booker. The Bay Minette Branch requested that an elders' court be held in that branch. Their request was granted, and the chairman of the conference was empowered to appoint elders to act on the case. Seven delegates to General Conference were elected. Those present were authorized to cast majority and minority votes. Preaching Saturday night by W. L. Booker. Priesthood meeting Sunday at 8 a. m. Sunday school at 9.30. Preaching at 11 a. m. by W. J. Booker. Baptism at 2.30. Prayer meeting at 3.30 p. m. Preaching at 7 p. m. by C. J. Clark. A vote of thanks was tendered the Theodore Saints for their kindness and hospitality to visiting Saints. Adjourned to meet with the Bluff Creek Branch at Vanleave, Mississippi, on Saturday and Sunday before the full moon in June. Edna Jean Cochran, secretary, Vanleave, Mississippi.

NORTHERN CALIFORNIA.—District conference met at 9.45 a. m., at the Saints' chapel, Twenty-fourth and K streets, Sacramento, California, February 25, 1911. J. M. Terry and F. M. Sheehy presided. Branches reporting: Chico 88, Oakland 250, Tulare 107, Ceres 32, Sacramento 209, San Francisco 213, Irvington 30, Stockton 80, Fresno 29, San Jose 177, Lower Lake 28. Ministers reporting: Elders: J. M. Terry baptized 7, C. A. Parkin, George S. Lincoln, F. B. Farr baptized 10, J. B. Carmichael baptized 2, C. W. Hawkins, J. A.

Lawn baptized 11, J. A. Saxe, H. D. Simpson, J. A. Anthony, C. W. Earle, C. W. Deuel baptized 2, J. S. Hommes baptized 2, M. Cannon, George Daley. Priests: F. H. Lawn, C. J. Cady, W. H. Dawson, A. Kern. Teacher: A. C. Hawley. Report of Bishop C. A. Parkin presented, together with report of auditing committee showing same to be correct, and was approved by conference. Report of treasurer of tent fund read, showing collections amounting to \$85.22. District officers elected: J. M. Terry, president; C. A. Parkin, vice-president; J. A. Lawn, secretary; Vira E. Lawn, assistant secretary; Mina E. Deuel, librarian. Bro. F. M. Sheehy and ten others were elected as delegates to General Conference. The next conference will be held at Irvington, California, during the annual reunion held at that place in September, 1911. Time of conference left to president of district and minister in charge. John A. Lawn, district secretary.

TORONTO.—The second annual conference of the Toronto, Ontario, District was held at Port Elgin, October 1, 2, 1910, and was presided over by Elders John Shields and N. E. Leeder, the district presidency, and Apostle F. A. Smith, and Bishop R. C. Evans. Mrs. Floralice Miller and Elder J. T. Thompson acted as clerks. Statistical reports from branches: Arthur, Cameron, Cedar Valley, Clavering, Cockburn Island, Colpoys Bay, Davisville, Egremont, Garafraxa, Gooderham, Manitowaning, Monmouth, Niagara Falls, Owen Sound, Port Elgin, Proton, Ravenna, Redickville, Sault Ste. Marie, Wiar-ton. The branches not reporting were Hamilton, Humber Bay, Low Banks, Masonville, Saint Edmunds, Stokes Bay and Toronto. The secretary reported the membership of the district as 2,579. The mission president, F. A. Smith, made the suggestion that the bishop be made treasurer of district, and read General Conference Resolution number 260 to prove his assertion. Bishop Evans gave further explanation from Book of Rules, page 6, paragraph 16. It was resolved the General Conference rule number 260, adopted in 1882, be observed, and that henceforth the bishop or his agent be considered the financial agent of the district. The following officers were elected: President, John Shields; vice-presidents, N. E. Leeder and J. H. Taylor; secretary, Floralice Miller; librarian, Agnes McPhail. The bishopric was sustained, also Bishop Evans was sustained as financial agent of district. The following were the delegates to General Conference: F. A. Smith, R. C. Evans, J. T. Thompson, Grant St. John, Arthur Leverton, John Shields. It was resolved that the district hold a ten-day reunion in the last part of June, 1911. The bishopric of Canada were appointed as a reunion committee, with power to add to committee, and were authorized to invite other districts to cooperate with them. By request of conference, Bishop Evans was asked by the chair to give an explanation of the "redemption movement" as run by Mr. E. Peterson. The speakers at the services were Elder A. Leverton, Saturday night. Elders J. T. Thompson, R. C. Evans, and F. A. Smith at the three Sunday services. The time and place of next conference was left with the district presidency. Floralice Miller, secretary.

SPRING RIVER.—District conference was held at Webb City, Missouri, February 18, 1911. E. A. Davis, district president, Bishop Ellis Short, and George Jenkins, missionary in charge, presiding. All officers of district reported. Forty-seven brethren of the ministry reported 486 sermons, and 15 baptisms. Twelve branch presidents reported. Reports from branches: Joplin 286, Webb City 229, Purcell 31, Miami 33, Weir City 112, Columbus 72, Fairland 194, Scammon 68, Pleasant View 118, Vera 55, Pittsburg 118. Sixty-seven delegates were elected to General Conference. Preaching was by Bishop Ellis Short, Elders W. E. Peak and E. A. Davis. Adjourned to meet at Fairland, Oklahoma, June 9, 1911. Mollie Davis, secretary, Pittsburg, Kansas.

Convention Minutes.

WESTERN OREGON.—Sunday school convention met at Myrtle Point, February 10, 1911, at 10 a. m., district superintendent, A. A. Baker, presiding. A very good and peaceful convention was had, showing some improvements in the district the past year, especially in the home class work. Some very good and interesting talks were given by Elder T. W. Chatburn and others. Officers elected: Superintendent, A. A. Baker, Bandon, Oregon; assistant superintendent, Agnes Smith, Gravel Ford; secretary, Pearl Goodman, Myrtle Point; treasurer, L. M. Conover, Myrtle Point; librarian, D. W. Carpenter, Bandon; Sister Smith, home class superintendent. Delegates to General Convention were elected. Pearl Goodman, secretary.

MOBILE.—District Sunday school association and Zion's Religio-Literary society met in joint convention at Theodore, Alabama, March 10, 1911, at 3.30 p. m. Brn. W. L. Booker and C. J. Clark presiding. Reports from all schools in the district for two quarters were read and approved. Theodore and Three Rivers Religio reports, also report of home department superintendent of Religio were read and approved. Seven delegates were elected to General Convention. Those present were authorized to cast majority and minority vote in case of division. The newly organized schools at Robertsdale and Mobile were enrolled in the district. The Pleasant View school was reported disorganized and the balance in treasury was placed in Bay Minette school treasury. The motion of June, 1906, which provided for the location of the library at Theodore was rescinded. The following officers were elected for one year: Bro. A. E. Warr, superintendent; Sr. Bertha Van-cleave, assistant superintendent; Sr. Edna Cochran, secretary and treasurer; Sr. Callie Warr, librarian. The convention adjourned to meet on Friday, prior to the convening of conference and at the same place. Edna J. Cochran, secretary, Van-cleave, Mississippi.

PORTLAND.—The Religio convention was a success to the extent that a district association of this auxiliary was effected to be known as, The District Religio Association of the Portland District. Bro. George Stover, of Vancouver, was elected president. A good feeling prevailed and we are hopeful of accomplishing good through this medium. L. B. Shippy, secretary.

PORTLAND.—District Sunday school association convened at Portland, February 24, 1911, in charge of district superintendent, Frances S. Keeler. The annual report shows a gain of forty-nine, and one local having qualified as first grade, one second grade, and two third grade. The following officers were elected: N. T. Chapman, superintendent; L. B. Shippy, assistant superintendent; Mary Harvey Shippy, secretary; A. E. Lasley, treasurer; Eola Coop, home class superintendent; L. B. Shippy, member library board. The next convention will be held at Hood River, Oregon, one day previous to conference. Mary Harvey Shippy, district secretary, 400 East Fifteenth street, Vancouver, Washington.

SOUTHERN WISCONSIN.—Convention of district association met at Oak Ridge church, February 11, 1911, at 2.30 p. m. The usual routine of business was transacted. Delegates to General Convention were chosen with power to cast the full vote of the district, and in case of division, a majority and minority vote. Officers elected: B. C. Flint, superintendent; J. O. Dutton, assistant superintendent; Charles C. Hoague, jr., secretary; Eliza Edgington, treasurer; George Burton, librarian. Adjourned to the call of the district superintendent, Charles C. Hoague, jr., secretary, Janesville, Wisconsin. R. F. D. 7.

The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

The Saints and Friends of the District of Mobile, Alabama: Please take notice that upon the resignation of Bro. W. L. Booker, former Bishop's agent of the Mobile District, appointment is duly made of Bro. Frank Stiner, address Theodore, Alabama, R. F. D. 1, Box 6. Brother Stiner is duly authorized to fill the office of Bishop's agent in and for the district herein named, and to perform all duties usually devolving upon agents of districts of the Reorganized Church.

The Bishopric, in making change of agents upon the resignation and notice of Bro. W. L. Booker, also desire to extend special thanks to Brother Booker for the faithful manner in which he has performed the duties of agent in and for said district for a number of years past. We trust the Lord will specially bless and direct Brother Booker in his future labors.

We also bespeak for Brother Stiner the good will, the assistance and ever ready help of the Saints and friends of the Mobile District, and hope that not one member of the district organization shall forget, or fail to lend a helping hand to Brother Stiner in his work during the present year, that when his report is made at the conclusion of the year, there may be contained therein the names of every member in said district, with some amount as parties have been able to give, showing one's efforts in the work of the Master. Trusting the Lord may bless and prosper the helpers who thus put forth a hand, I am, in behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, March 20, 1911.

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THE SAINTS' HERALD

ESTABLISHED 1860.

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 Published every Wednesday. Subscription price \$1.50 per year in advance.
 When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.
 If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.
 All articles, letters for publication, notices, etc. and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.
 All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.
 Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.
 For advertising rates apply to the business department.
 Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Financial Statement of Herald Publishing House, for Year Ending February 1, 1911.

Cash on hand, February 1, 1910	\$ 1,993 79
Cash received Feb. 1, 1910, to Feb. 1, 1911....	68,372 36
Total	\$ 70,366 15
Cash Expended	69,673 10
	\$ 693 05

RESOURCES.

Cash on hand	\$ 693 05
Real Estate	36,889 20
Electric light line	10,843 74
Bills receivable	272 13
Accounts receivable	5,538 18
Merchandise	12,164 28
Plates	7,239 60
Machinery and fixtures	29,223 81
Paper and supplies	1,927 80
Electric light department	1,795 48
Total	\$106,587 27

LIABILITIES.

Bills payable	\$21,621 16
Accounts payable	1,356 75
Bonds outstanding	19,700 00
Total	\$ 42,677 91
Present worth	\$ 63,909 36
Present worth, February 1, 1910	61,958 35
Net gain	\$ 1,951 01

Beware of Him.

The Saints everywhere are warned against one L. L. Gott, who was a member o the church, Brush Creek Branch, but was cut off for lying and swindling. He has been cut off twice for similar offenses. He has left his wife and family without support. He imposes upon the Saints where he is not known and secures loans which he does not repay and buys things at stores and has them charged to some one else, etc. He represents himself as an unmarried man. Came near marrying a sister over in Ohio, but through his giving as reference Bro. I. A. Morris, of the Brush Creek Branch, her mother wrote to him and found him out. He has only one eye; is forty-three years old, and is not prepossessing. When last heard from he was at Paris, Tennessee, working his old game among the Saints. A. H. BURROUGHS, Secretary of the Southeastern Illinois District.

XENIA, ILLINOIS, March 17, 1911.

Died.

TRIMBLE.—At Fulton, Iowa, Estella Loretta Trimble, whose maiden name was Larkey. She was born April 27, 1851. Baptized in 1863; married to Edward Trimble November 10, 1870. They had one daughter, Susan Estella, who died

October 1, 1893. Death came very suddenly on March 14, 1911, when she and her husband were at home alone, at 2.30 a. m. She will be greatly missed by Saints and friends. Funeral services were in charge of Elder John Heide, of Fulton, sermon by Elder James McKiernan, of Farmington, Iowa. Interment in the Sutton cemetery near the Latter Day Saints' church, March 17, 1911.

MOLYNEAUX.—John Molyneaux was born in Southport, England, September 17, 1826; baptized in 1834; crossed the ocean and plains in 1853. After two years in the West he refused to indorse evil men and pernicious doctrines, and returned to Saint Louis, Missouri, about 1856, remaining ever after a staunch adherent to the work. His was a life of struggle, but with firmness and faith he persevered to the end, which occurred March 5, 1911. The loved ones, relatives, and many friends, did all that fittingly could be done for the one who had so lived among them. Sermon by T. J. Elliott.

BEAL.—Elizabeth D. Beal was born October 15, 1832; baptized January 12, 1896; died December 28, 1910. A companion and six children mourn her loss. She was a dutiful wife and a faithful mother:

"Gone—and the world to go on before?
 Gone with a smile, from the homestead door,
 Dear, faithful heart, to come back nevermore;
 "Sleep, mother, sleep, with your hands on your breast.
 Poor, weary hands! they needed their rest;
 Well have we loved you, but God loved you best!
 'Tis thy God who giveth thee rest."

Services were at Saints' chapel, Beals; sermon by Elder S. F. Cushman.

KENT.—March 3, 1911, Martha Jane Kent, of Denver, Colorado. The sister met with a serious accident some six months ago, by falling down her cellar steps, breaking some of her ribs, and injuring her spine, from which she never recovered. She was born in Indiana, January 2, 1832. She was baptized by the late Elder W. W. Blair, had resided in Denver thirteen years, removing from her old home to be near her daughter, Sr. Theresa Read. Funeral from the daughter's house March 9, in charge of Bishop R. Bullard. Prayer by Elder C. Scott; interment in the Riverside cemetery.

HAZE.—Agnes Haze, at Fort Logan, Colorado, December 6, 1911. Born October 27, 1844, at Leicester, England. Baptized April 27, 1879. Came to Colorado about one year ago to live with her daughter, but the altitude was too much for her weak heart, and she succumbed to heart trouble. Among her papers was found her letter of removal from Vancouver to the Denver Branch, which because of her physical condition she had not presented to the branch. Many receipts from the Bishop's agent show her faithfulness to the work. Funeral at the home of her daughter; sermon by Elder R. Bullard.

PINE.—Walter Miles Pine, youngest son of Mr. and Mrs. E. H. Pine, was born in Viola, Illinois, August 2, 1908, and died March 8, 1911, aged two years, 7 months, and 6 days, with a complication of diseases. Funeral services were held from the residence March 10, conducted by Elder O. E. Sade, of Joy, Illinois, assisted by Elder Robert Monroe. The body was taken to Independence, Missouri, for burial.

Resolution of Condolence.

At the regular meeting of the First Quorum of Teachers, held at Independence, Missouri, March 6, 1911, a committee was appointed and presents the following resolution of condolence:

Whereas, It hath pleased our heavenly Father in his infinite wisdom to remove by death our brother and colaborer, Charles N. Craig, and

Whereas, We recognize that we have lost a faithful brother, his family a loving husband and father, and the community an upright citizen;

Therefore, Be it Resolved, That we, The First Quorum of Teachers, extend to the family of our brother this expression of our sympathy, and the deep sense of our personal loss in this bereavement.

We pray that God may sustain and keep them through the

remainder of life, and that finally they, with him, may be permitted to enjoy that rest that remains for the faithful children of God.

In behalf of the quorum,

CHARLES A. GURWELL,
J. A. GOODRICH,
H. J. BADDER,
Committee.

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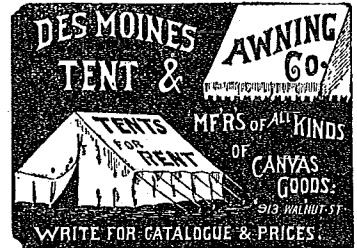
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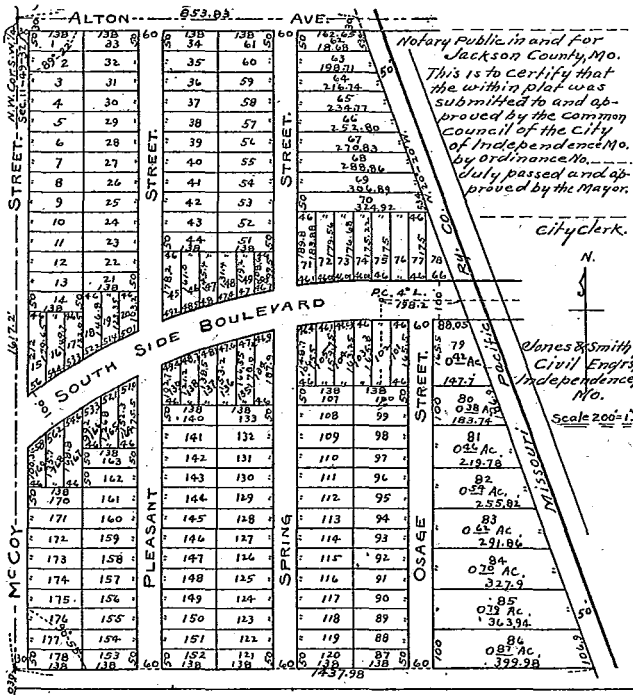
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The Order has also provided a head quarters at 103 South River boulevard, one block from the church, where Saints visiting or contemplating moving to Independence will be made welcome, and will be made comfortably at home. Saints contemplating moving to Independence Stake should confer with the local or general bishopric, which will always be to their best advantage.

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- 41 to 44, \$6 per foot, street graded.
- 15 to 20, \$7 per foot, street graded.
- 45 to 49, \$7 per foot, street graded.
- 71 to 77, \$7 per foot, street graded.
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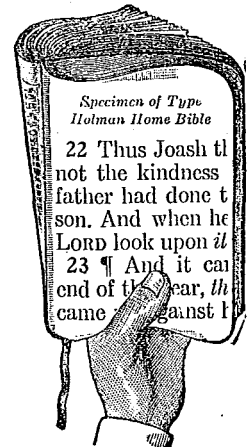
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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, APRIL 5, 1911

NUMBER 14

Editorial

EDITORIAL ITEMS.

THE RELIGIOUS SITUATION IN THE HOLY LAND; CATHOLICS AND PROTESTANTS CLASH IN AMERICA.

Jerusalem, the ancient home of Christianity and of Judaism, seems to be the rallying point for many nationalities and religions. It is the battle ground of tenets; and apparently Christian virtues are little in evidence in the struggle.

The Truth, published in Jerusalem, March 1, 1911, contains an interesting study of the situation at first hand. We quote:

Jerusalem, like Noah's ark, contains within its prescribed limits a heterogeneous multitude of creatures, clean and unclean.

Every phase of thought, every idiosyncrasy, every whim of humanity, every freak of intellect has its worthy representative in this ancient city of Salem.

To our humble knowledge there are in Jerusalem no less than thirty-one classes of people, each of which is imbued with ideas and notions diametrically opposed to the remaining thirty.

Let us begin with the sectarian divisions among the Jews:

1. Extreme Orthodox.
2. Moderate Orthodox.
3. Reformed Jews.
4. Sephardim.
5. Karaites.
6. Hebrew Christians.

AMONGST THE MOHAMMEDANS.

7. Conservative Moslems.
8. Liberal Moslems.

AMONGST CHRISTIANS.

9. Greek Orthodox.
10. Greek Catholics.
11. Latins.
12. Armenians.
13. Copts.
14. Abyssinians.
15. Maronites.
16. High Churchmen.
17. American Free Churchmen.
18. Baptists.
19. Lutherans.
20. Calvinists.
21. Adventists.
22. Sabbatarians.
23. British Israelites.
24. Latter Day Saints.
25. Mormons.

26. Templars.
27. Unitarians.
28. Christian Scientists.
29. Rationalists.
30. Atheists.
31. Pantheists.

All these sectarians, with very few excellent exceptions, hold themselves aloof from each other as if they were created by different deities and fighting for different causes, in different ranks.

It may perhaps interest our readers to learn a few characteristic facts which we have noticed during our residence in Jerusalem.

The stanch orthodox Jews, in order to perpetuate their conservatism and inculcate the same upon the coming generations, strictly interdict their offspring from learning anything but the Talmud and its commentaries. All extraneous books or literature of any description whatsoever, though written in Hebrew, are carefully withheld from their children lest their tender minds be influenced against the traditional orthodoxy.

The reformed Hebrews, who are mightily subventioned and reinforced by their influential confraternity from abroad, wage war continually with their bigoted and benighted brethren. From every direction, the strongholds and citadels of orthodoxy are being vigorously bombarded. The kindergartens, the schools and gymnasiums, have shaken the very foundations of rabbinical Judaism. There the Talmud is treated as a compilation of ancient lore and oriental fables which have lost their applicability and adaptability to the present developed state of civilization.

Hence the unceasing strife and intellectual wrestling between these two great factions in this city of peace.

It has almost become universally proverbial that the numerous Christian sects in Jerusalem can never agree amongst themselves to differ, and very often military intervention is urgently required to maintain order and decency amongst them.

Who does not know that on every Christmas Eve special detachments of Mohammedan soldiers and police are dispatched to Bethlehem to prevent disturbance amongst the various sects whilst worshiping together in the Holy Church of the Nativity.

Apparently friction between Roman Catholic and Protestant clergy in America is becoming more intense. Protestants view with alarm the great increase of Catholic immigration to America. The average daily immigration during 1910 was 2,853 daily; as one writer says, "This means the addition to our population of the equivalent of a town a day, and of a large state every year."

Of this immigration, Josiah Strong, in "Studies

in Social Christianity," *Homiletic Review*, April, 1911, says: "Our former immigration was principally from northern Europe; our present immigration is largely from southern Europe. Our former immigration was largely Protestant; our present immigration is mainly Roman Catholic or Jewish. . . . Those who come to-day are mainly of the peasant class of Roman Catholic Europe, inured by centuries to submission to landlord and to priest."

American Protestants view these increases in Catholic population and power with concern, and profess to see in Catholic criticisms of American institutions an indication of what Catholicism will do when sufficiently entrenched. A case in point is reported in the *Kansas City Journal*, March 28, 1911. In a speech delivered March 19, Archbishop John J. Glennon, of Saint Louis, is reported to have said:

The world to-day is practically divided into two camps. On one side is the Catholic Church, standing for the religious training of children; on the other the rest of the world, practically united in opposition to the Catholic Church and consequently in opposition to all religious instruction, and against religion itself, an array of the kingdom of Satan against the kingdom of Christ.

The Saint Louis Evangelical Alliance, composed of Protestant pastors, took the matter up very indignantly, according to the report contained in the *Journal*, and adopted resolutions, the tenor of which is thus set forth:

The alliance's resolutions say it becomes the pope's duty to instruct the archbishop to be more tolerant toward those bodies who have civilized this country and made it possible for Roman Catholics to enjoy privileges they no longer know in France, Portugal, Mexico and other countries, if he would have his church's representatives continue in the favor of the masses of the American people.

In offering the resolution for passage the presiding officer, Rev. Dr. W. J. McKittrick, pastor of the First Presbyterian Church, said:

"All who favor this rebuke of small, shallow, contemptible, ecclesiastical narrowness and bigotry will please say 'Aye.'"

E. A. S.

The Transient Guest.

Now to and fro
The night winds go,
And seek and are not satisfied;
They seek for him
Who on the dim,
Far eastern hill was crucified.

He held them still
Beneath his will
Upon the troubled Galilee,—
They wander now
On Olive's brow,
And unrebuked they vex the sea.

The night dew weeps
Where Jordan sleeps;
And in Gethsemane again

The moonbeams seek
The lowly, meek,
Great Savior of the race of men.

They can not come
To his dark room;
But when at last the night is o'er,
The morning sun
Gives light to one
Who seeks her Master's lowly door.

'Tis open quite,
And filled with light,
For he has risen up new-born,—
A transient guest;
The first and best
To meet and greet the Eastern morn.

And now we know
The green and low,
Last inn to give poor mortals rest
Is brief, at most,
With God as host,
And every man a transient guest.

ELBERT A. SMITH.

THE LOT OF THE PROOF READER.

One of our elders has said, "The half of this world does not realize how hard it is upon the other half," and when proof reading "Unworthy" in the Home Column of this week, we are made to realize that this elder was wiser than he knew when he uttered the sentence above quoted.

It is not our purpose to herein air all our grief, but simply to correct a few general ideas in regard to proof reading; and we will be pardoned if we cite cases in point for the purpose of illustration.

First. If a proof reader can get his finished work to exactly correspond with the copy furnished him, his work is done thoroughly, and neither he nor the compositor should be found fault with, in order that copyist, author, or editor might go "scot free."

Second. Editors' errors are very often corrected by the proof readers, but this is simply voluntary upon the part of the readers. It is sometimes (this is the exception) thanklessly received by the editors, but more often not realized by them.

Now, as to the case in point. There is much manuscript which is not easily legible and must be copied by the typewriter. Such was the article in which the errors are pointed out. The typewritten copy reads exactly as the article complained of reads, hence the responsibility must be divided between the editor and copyist; yet, let me ask who, from the reading of "Unworthy" would imagine that anyone, except printer and proof reader, was in any way responsible for these errors?

In this same issue of the HERALD is a letter from Bro. W. H. Kelley, of Independence, Missouri, calling attention to some errors in his article, "That mutilated law." Upon examination of our copy we find

that not only are the printers and proof readers free from the responsibility of these errors, but the proof reader also called attention to similar errors in this article which the editor took pains to correct after his attention was called. This *copy* was sent to the author and returned by him to the editors, all three errors *and more* being contained in the copy which he returned, without criticism.

Now, Brother Kelley does not show any disposition to lay this at anyone's door, but who would understand that the truth is as stated by us, after merely reading the correction?

This little wail does not mean that either printer or proof reader never make mistakes, but we feel that the reading public should know that these and many "corrections" of the past are not what they may seem to be, all "on the printer or proof reader." Authors are constantly being corrected by editors and proof readers; editors are constantly being corrected by readers, authors, and proof readers; it is the proof reader's duty, and the reason he exists is to correct the errors of the printer; and when the finished product is before you, the printer and proof reader get credit for the great bulk of the errors all have made.

RICHARD J. LAMBERT.

SUNDAY SERVICES AND RELIGIO CONVENTION.

So many delegates to the conventions and conference had arrived in Lamoni by Sunday, April 2, that the Sabbath services at the Brick Church had all the flavor of conference time.

The General Superintendent of Sunday schools offered the invocation at the opening of the local school at 9.30, a. m. Many visitors were seen moving from class to class, inspecting the various departments.

The morning sermon was by Elder F. M. Sheehy, of the Twelve, who spoke from the text: "The just shall live by faith." It is by faith that we get in touch with the spiritual realm and life. The Duke of Argyle was not the only one who wrote of and emphasized the reign of law. The latter day seer had also beautifully elaborated the same thing: "That which is governed by law, is also preserved by law." Said the speaker, "Law in force is simply God in action."

At the 2.30 p. m. sacrament meeting, the missionaries availed themselves of the opportunity to bear testimony, and give evidences of God's watchcare in the various fields of labor, notably in Jerusalem, Germany, northwest Canada and Mexico.

At 7.45 p. m., Elder Gomer T. Griffiths spoke on the subject of priesthood, using blackboard illustrations; and among other things, claimed that the

Levitical priesthood was a real division of priesthood, having to do with the tabernacle service. The Aaronic and Levitical are now united in what we call the lesser or Aaronic priesthood. Teachers and deacons represent, under the gospel, that part that was Levitical under the Mosaic dispensation.

A special feature at this service was the rendition by the choir of an anthem entitled, "The Restoration of the Gospel," the words being by the late Elder T. W. Smith, and the music by Bro. J. T. Gresty, a professor of music who recently accepted the gospel in Sydney, Australia. In the third verse, the basses and tenors proclaim in stentorian tones:

"And the record hid for ages,
On Cumorah's lonely hill,
Is now come forth in plainness,
According to God's will."

Then follows a labyrinth of harmony, so new and strange that the singers themselves almost doubt that it was written right; for it was full of what seems to be harmonic discords, and the most unusual kind of musical portrayal, in which the singers of each part must absolutely rely on themselves. The composer delineates the elements of doubt, skepticism, mystery and marvel as he gives the following lines their musical setting:

"'Tis Mormon's sacred record,
Hid by Moroni's hand,
'Tis a record of God's people,
On Joseph's promised land."

But there could be no doubt of the future outcome of the work, as in simple, rejoicing tones, were sung,

"And the happy day is coming,
By prophets long foretold,
When Zion all her glory
And beauty will unfold."

As a fitting prelude to the Religio Convention, a delegates' prayer meeting was held in the lower auditorium at nine o'clock Monday morning, April 3, in charge of Brn. J. A. Becker, of Kirtland, Ohio, and J. A. Gardner, of Independence, Missouri.

At 10.20, Elder J. A. Gunsolley, president of the society, announced hymn 22 in the Praises, after which he offered the opening prayer. He remarked that time for business was short and exhorted the delegates to not spend it in useless argument or discussion. The credentials committee made report showing about 800 delegates appointed, with power to cast 1,098 votes. Report was approved and committee continued.

The convention then made permanent organization by electing Elder J. A. Gunsolley chairman, with power to choose an assistant. He selected Elder S. A. Burgess, formerly of Saint Louis, Mis-

souri, now of Lamoni. Sr. M. A. Etzenhouser, of Independence, was made secretary, with power to choose assistants. Bro. J. A. Becker was appointed chorister. The courtesies of the floor to speak, but not vote, were extended to visiting Religians, who might not be delegates. Brn. H. J. Davison and J. E. Wildermuth were appointed to wait on the Twelve and Presidency and inform them the convention was in session, and that any communications, or suggestions would be acceptable.

Full reports were then given from the following general officers: The President, J. A. Gunsolley, of Lamoni, Iowa; Vice-president, R. T. Cooper, of California; General Secretary, Sr. M. A. Etzenhouser, of Independence, Missouri; Treasurer, R. B. Trowbridge, of Independence, Missouri, who reported \$1,834.79 on hand, in the care of the Presiding Bishop; General Librarian, S. A. Burgess; Superintendent of home department, Sr. Altha Deam, of Independence, Missouri, who declared that her department was no longer "the sleeping giant of the church," as it was very much alive, and a valuable missionary asset; Superintendent of good literature bureau, Joseph A. Ferris, and his assistant, W. H. Callin, both of Independence. This department had handled over 20,000 pieces of literature the last year, with Australia yet to hear from. After the editor of the Arena department in *Autumn Leaves*, E. A. Smith, reported, the convention stood adjourned until 2 p. m.

The afternoon session opened by the singing of number 83, Zion's Praises. The Quorum of Twelve was in attendance, as well as many of the Seventies. Brn. E. A. Smith, John Garver, and T. A. Hougas were appointed a committee to draft the following resolution, which was carried unanimously, and ordered sent by wire to the representatives of Decatur County in the Iowa State Legislature:

"To the House of Representatives of the Thirty-fourth General Assembly: State of Iowa. Honorable I. A. Smith, Greeting: The Zion's Religio-Literary Society, the young people's society of the Reorganized Church of Jesus Christ of Latter Day Saints, in General Convention assembled at Lamoni, Iowa, April 3, 1911, do hereby protest against the passage of Senate files 56, 57, 58, which do amend or appeal Sections 2306, 2384, 2429 of the Statutes; and do hereby petition your honorable body to not repeal as contemplated in the Sammis Bill."

Thus did the convention place itself on record as in favor of clean legislation on the temperance issue.

After additional report from credentials committee, financial reports were received from the following: The president of the society, general secretary, superintendent of home department, and superintendent of gospel literature bureau. The auditing committee reported the foregoing correct.

The report of the superintendent of the Religio-Sunday school normal department, Sr. Eunice Winn Smith, was read and spread on the minutes, as was also the report of Library Commission.

The report of the executive committee of the society, containing important recommendations, was then read and adopted by sections, and ordered transmitted to the General Conference.

A communication from the Quorum of the Twelve regarding the translation fund was read, also a report from a committee on social purity for girls, which will be printed later.

It was unanimously decided to reimburse Brother Kippe, of Germany, for his services in the translation of the Book of Mormon into German. The sum of two hundred dollars was voted.

The Gospel Literature Bureau asked for financial assistance, and twenty-five dollars was granted to prosecute next year's work.

Amendments to the constitution as proposed in the March issue of *Autumn Leaves* were then taken up by sections, which resulted in each section being laid on the table.

The convention then adjourned to 7.30 p. m.

NOTES AND COMMENTS.

Just now Lamoni enjoys an excellent train service. The two noon trains back in from the junction, making six passenger trains a day this week and also the same during the closing days of the conference. Delegates from the various States are arriving by every train, and Elder W. J. Haworth, of Australia, is expected early this week.

More sermons and lectures during the conference will be illustrated by lantern than previously. We are told that the following will be able to give illustrated lectures by the aid of a powerful arc light: Elder Gomer T. Griffiths, on his travels in the Holy Land; Elder R. Etzenhouser, on archæology; and Elder W. J. Haworth, on the Australian mission and the prophecies.

The Quorum of the Twelve has been in session daily for several weeks and we learn that they have their routine work well in hand, while the seven presidents of the Seventies have also been in session, and the First Quorum of Seventy has held one session. With the increase of the quorums, it is getting to be a difficult matter to provide meeting rooms. Some of them are wishing that the conferences could be permanently located and suitable buildings erected for these annual assemblies,—for instance, a Seventies Hall.

Original Articles

THE SAINTS' HERALD DOCTRINAL SERIES.

VI. BAPTISM; ITS OBJECT.

BY ELDER JOHN KALER.

Latter Day Saints hold that an ordinance to which Christ himself submitted, and which he himself taught, and also sent his disciples abroad in all the land to teach, in his final commission intimately associating it with salvation, can in no sense be considered a nonessential; but to the contrary, it is worthy of careful study and scrupulous observance. Our next number will deal with the scriptural mode of baptism, the writer being Elder Hale W. Smith.—EDITOR.

That water baptism is taught in the New Testament is almost universally conceded by professed Christians; however, they do not agree as to the object of baptism. Some maintain that it is a Christian ordinance, intended to admit us into the fellowship of the church on earth, but that it has nothing to do with our being saved from our sins. They believe that our past sins must be blotted out, or forgiven by reason of conversion, in order to make us worthy of admittance into Christian fellowship, or the church, by baptism.

For this reason they teach that "baptism is an outward sign of an inward grace," or the seal of the church upon the candidate that she accepts his or her statements that God for Christ's sake has forgiven all their sins.

To the writer this theory has always appeared as a beautiful one, from a human standpoint; but from a scriptural standpoint, we find that it has no foundation. Whatever object the wisdom of men may assign to the ordinance of baptism, it can not be satisfying to the honest seeker after truth, unless such object be clearly proven to be the one set forth by the word of God, he being the author of baptism.

To prove that God himself is the author of baptism we cite you to John 1:6: "There was a man sent from God, whose name was John." In verse 33 John says: "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." Here we are told that John was sent to baptize with water, and that God was the one who sent him. Is it reasonable to think that the Allwise Creator would send a messenger to instruct the people to do a thing, and then leave them in the dark as to the real object of it?

God gave a certain prophet a vision and then told him to "write the vision, and make it plain upon tables, that he may run that readeth it."—Habakkuk 2:2. I believe that those servants to whom God assigned the task of writing with regard to the object of baptism, have also made it so plain that he may run that reads, and yet see the object of it.

The wise men of the world differ very widely in

reference to this subject, and to submit this question to them would only add confusion and doubt. It was written concerning Jesus, "He spoke as one having authority." His message was a positive one, with a clear and convincing ring to it, entirely unlike the teaching of the self-constituted leaders of the people whose doctrines were based on conjecture, and engendered strife and doubt.

In his resurrected body Jesus appeared to his disciples, and said unto them, "As my father hath sent me, even so send I you." Here we see that they were clothed with the same divine authority that Jesus had received, that they might minister among the people for him, that they might be blessed by receiving a remission of their sins, according to the divine will.

He also said: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—See John 20:21-23. How could these disciples remit the sins of the people? Another statement of our blessed Savior to his disciples will answer the question: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

They were to preach the gospel, and all who believed the gospel were to be baptized by one of these men clothed with divine authority, for the remission of their sins. That was the only way they could remit the sins of the people, because the object of baptism was the remission of the sins of those baptized.

Jesus said: "In the mouth of two or three witnesses every word may be established. How many God-sent witnesses can we produce who have testified that baptism is for the remission of sins?"

Concerning John the Baptist, who was sent from God to baptize in water, the Apostle Mark testifies, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1:4. Luke testified that John came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."—Luke 3:3. Jesus testified that he rose from the dead, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:47. In fulfillment of this, Peter testified on the day of Pentecost, to three thousand believers, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38.

From these last two witnesses we learn that remission of sins was to be preached among all nations, as Peter preached it on Pentecost, where he said, "Be baptized . . . for the remission of sins."

When Saint Paul was converted to Christ, he tes-

tified that one having authority commanded him, saying, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

Have we the lawful number of divinely appointed witnesses? Yes, more than two or three. We have the disciples Mark, Luke, and Peter; Jesus Christ also, after his resurrection, and last of all the great Apostle Paul; also the first of all, a great prophet, John the Baptist—six in all—who have testified that baptism is for the remission of sins.

Reader, carefully write down the names of those six who have testified that baptism is for the remission of sins, and then write opposite the names of six of the most eminent divines of our age who say that baptism is not for the remission of sins and that it is foolishness so to teach. Then, when you have carefully weighed the testimony of these twelve witnesses (six for and six against baptism being for the remission of sins), take your Bible and turn to 1. Corinthians 1: 21 and read: "The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," and verse 25, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

This objection has been urged: "If baptism is for the remission of sins, then why was Christ, who had no sins, baptized?" Answer: The prophet said concerning him, "The Lord hath laid on him the iniquity of us all." For our sakes he was obedient in all things. In harmony with this thought we quote from that wonderful prayer of Jesus, in behalf of his disciples: "For their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17: 19.

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THE HILL CUMORAH.

There has been considerable inquiry of late years relative to the location of the hill Cumorah.

I believe until a few years ago, it was generally accepted that the hill where Joseph Smith found the plates from which the Book of Mormon was translated, was the hill Cumorah, spoken of in the Book of Mormon, where the Nephites and Jaredites fell.

Oliver Cowdery so spoke of it in his letters, and Joseph Smith wrote: "Again, what do we hear? Glad tidings of Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed."—Doctrine and Covenants 110: 20. The "glad tidings of Cumorah," "the book to be revealed," was the Book of Mormon.

The objector says, "That is not a revelation." Suppose it is not so claimed; who can positively say that Joseph had not received a revelation to that effect? Much was revealed to him that was not written, so he has said. The positive statement he makes of

"glad tidings" of Cumorah goes to show he knew whereof he spoke.

These statements coming from Joseph, the first elder in the church, and translator of the Book of Mormon; and Oliver, the scribe and second elder in the church, with similar statements in that early day, in songs and hymns, surely should have some weight in proving that the hill in New York was correctly named.

Some seem to see mountains of difficulty in the way of accepting this as the hill Cumorah, where the decisive battles were fought in which the Jaredite and Nephite nations were exterminated.

The writer has followed closely the arguments that have been offered on both sides, even since objections were raised to this being really the hill spoken of; and has probably given the matter as close study as most anyone, and in his opinion the mountains have faded away to mole hills. To my mind, there is just as much difficulty, and I think more, in trying to locate said hill in Central America or Mexico.

I recognize the fact that, while all North America was settled, at least as far north as the great lakes, both the Jaredites and Nephites had their principal settlements in Central America and Mexico. I find also that during the exterminating wars that preceded the final battles, both Coriantumr, with his people, and the Nephites were driven for years by their enemies before the final conflict, as the following will show:

Shiz pursued after Coriantumr, and he did overthrow many cities. . . . a cry went forth throughout the land, Who can stand before the army of Shiz? Behold, he sweepeth the earth before him! And it came to pass that the people began to flock together in armies, throughout all the face of the land. . . . And Shiz did pursue Coriantumr eastward, even to the borders of the seashore. . . . And Coriantumr having lost his blood, fainted, and was carried away as though he were dead. . . . when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him; he saw that there had been slain by the sword already nearly two millions of his people.—Book of Mormon, authorized edition, Ether 6: 53-73.

Then they came to "Ripliancum, which, by interpretation, is large, or to exceed all." Here they fought another battle; then "they fled southward" and pitched their tents "by the hill Ramah," where four years later, when all had gathered, the last battle was fought.

From the above, it is evident they were driven far from the great cities that had been destroyed, and fled "eastward" to the "seashore," thence south to the hill Ramah. The seashore here mentioned could not well be, other than the shore of one of the great lakes; for they could not well go south from either ocean, but they could go south from Lake Ontario to where the plates were found, where there are "many waters, rivers, and fountains," (page

492,) as Mormon said there were in the land where the hill Cumorah was.

The flight of the Nephites was much the same. They began their flight near the isthmus in 367 A. D.

And it came to pass that the Nephites did again flee before them, taking all the inhabitants with them, both in towns and villages. And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammoron had hid up unto the Lord.

Then they moved on,

But it came to pass that whatsoever lands we had passed by, and the inhabitants thereof were not gathered in, were destroyed by the Lamanites, and their towns, and villages, and cities were burned with fire.—Mormon 2: 23, 31.

Still they "marched before the Lamanites," and came to the land Cumorah, "and we did pitch our tents round about the hill Cumorah." This was in the year 384 A. D. and here the struggle was ended.

They had been seventeen years fleeing before the Lamanites, passing by villages, cities, and lands which were all left burned and desolate behind them. There was nothing to induce them to return if they could. Part of the time their flight was such that only "those whose flight was swifter than the Lamanites did escape."—Mormon 2: 33. Surely they had time to reach New York. They were not hovering around the seat of government, they were fleeing for their lives; their chief desire was to put distance between them and their pursuing enemy; but when they saw flight would do them no good they made their fatal stand on the hill Cumorah.

The hill Ramah was south of Ripliancum, a great body of water, and the hill Cumorah was "in a land of many waters, rivers and fountains." Now where was that land? Was it in Central America or Mexico? I think not, for when the people "went forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land."—Helaman 2: 3, 4.

This is surely the same place, and the location in New York suits exactly. The "large bodies of water and many rivers" were at an "exceeding great distance" from Zarahemla, and so is New York. All admit that all that region was inhabited by both Jaredites and Nephites, and the final struggle may have been there as well as any other place.

I will now notice some other objections. Omer was driven from the seat of government, and in his travels he passed by the hill Shim, where Mormon took all the records from their hiding place when he started on his seventeen year flight before his enemy. From the hill Shim, he passed on beyond the hill Ramah or Cumorah "eastward" to the seashore

and settled. Later Nimrah followed with a "few men." Eventually Omer's deadly enemy was killed and all his people, "save it were thirty souls." Then Omer returned to take up the reigns of government. (Pages 714, 715.)

Not a word is said about how far Omer went "eastward," nor how long it required to make the journey. It is mere assumption to say he returned "at once" to take charge of the government. I presume the "thirty souls" that were left in the land were more anxious for his return than he was, and sent messengers after him.

We are asked, How did Coriantumr, who fell in battle, wounded, "and became as if he had no life," get from New York to near the isthmus in time to be picked up and cared for a little while before his death? Who knows he did not fully recover from his wounds? What evidence have we that he was found shortly after the battle? There is nothing to show he was found near the place or shortly after he was wounded. Because he died "nine moons" after he was found, does not prove he died from his wounds, but rather to the contrary. Years before this he had been carried from the field of battle, "as though he were dead." Yet he recovered and killed his great enemy. If he had not recovered from his later wounds, he could not have lived "nine moons." He possibly died of old age.

After the battle was over, he and Ether, who wrote the account of the battle, no doubt, lived together till the latter had finished his record and departed. Then, if not before, he returned to his old home and seat of government to find all deserted and in ruins. He likely still wandered about in a vain endeavor to find companions whom he might have thought escaped destruction, till the time he was found by the people of Zarahemla.

During this time, it appears he had taken a "large stone" and engraved on it the history of himself and the "slain of his people," and of his fathers, and told where they came from;—considerable for a dying man to engrave on stone. (Omni 1.) If it is claimed that Ether engraved it, it would have required time just the same. The stone was probably found with him. Afterwards Mosiah translated it. We are told that they found the land covered with bones, they would have said *bodies*, if Coriantumr had been found soon after the battle, as some think.

Still we are asked, "How could he cross so many rivers?" The people in all parts of the land were destroyed, but their boats likely remained. How did Daniel Boone go all alone through a hostile Indian country from near Washington to the mouth of the Mississippi River, to carry a message? Two logs lashed together are enough for any brave man to cross a river on.

The "forty-three" men who went to search for the

land of Zarahemla possibly got along in some such way. They "were lost in the wilderness for the space of many days," yet they were "diligent," and as a reward they returned with the twenty-four plates—the history of the Jaredites, "Having traveled in a land among many waters; having discovered a land which was covered with bones of men, and of beasts, etc., and was also covered with ruins of buildings of every kind."—Mosiah 5: 62. I have shown that the land of "large bodies of water and many rivers" was at an "exceeding great distance" from Zarahemla. Now, since these men had diligently traveled "many days," they likely had gone over that "exceeding great distance" and come to the same place. The "many waters" would not have hindered their travels much. Jared, with a few people, had traveled all the way from the tower of Babel, so these could surely go four or five thousand miles over a less difficult way. The chances are, that when these men found the ruins of cities, etc., with human bones scattered all over the country, they pressed on, and on, hoping that somewhere they would find a few survivors. This would naturally take them to the extremities of the country; hence likely to the place of the great battle.

The fact that Joseph Smith did not find all the plates mentioned in the Book of Mormon in the stone box, does not prove that they could not have been hidden in another place in the same hill.

I have so far found no special objection to the claim that the hill Ramah or Cumorah is in New York. One of two things is certain: either Coriantumr, empty handed, possibly accompanied by Ether, with not a soul to hinder him, traveled from New York to near the isthmus, where he was found; or Moroni traveled from Central America or Mexico to New York, through a country inhabited by his most bitter enemies, and carrying a bundle of plates, weighing from one hundred and fifty to two hundred pounds. Which is the most reasonable? I say the former.

J. M. STUBBART.

Since writing the above I found the following, which explains how Joseph Smith came to know the hill where he found the plates was the hill Cumorah.

The following is from the Biography of David Whitmer, *Journal of History*, volume three, number four, page 450:

Did Joseph Smith ever relate to you the circumstances of his finding the plates?

Yes, he told me that he first found the plates in the early spring of 1828; that during the fall of 1827 he had a vision, an angel appearing to him three times in one night and telling him that there was a record of an ancient people deposited in a hill near his father's house, called by the ancients, "Cumorah," situated in the township of Manchester, Ontario County, New York.

These dates are probably typographical errors, as Joseph Smith saw the plates in September, 1823." [Footnote.]

It appears from this that the angel told Joseph Smith that this particular hill where Joseph found the plates was called "by the ancients, Cumorah." Surely they knew whether it was the hill or not.

J. M. S.

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JOSEPH SMITH.

Was Joseph Smith of good, or of a bad character? This question is not of slight importance. It will no doubt involve the salvation or condemnation of more than one person.

Never mind his reputation; it is built largely on hearsay. If we hear everything in favor of one, we are apt to think well of that one; whereas, if we hear nothing but evil, we think accordingly.

No one will deny that Mr. Smith was a prophet. Some think him to have been a true one, while others think him to have been a false one. Jesus gives the rule by which the matter may be determined.

"By their fruits ye shall know them." It is claimed by the friends of Joseph Smith that he was a prophet, seer, and revelator. A prophet may foretell that which is to take place in the future, or in other words, write a forecast of the future, as it will take place. A seer may see things as they have been, as well as things as they will be, and we might add, as they are (1 Samuel 9: 9).

A revelator may bring to light things that have been, things that are, and things that will be. One holding the three gifts, may bring to light or reproduce the contents of lost manuscript or records; for instance, as did Moses, in that he tells us what God had done from the beginning down to his day.

The character of one may be judged by his teaching. But should one teach right things and do wrong things, great would be the penalty.

From June, 1830, to July 2, 1833, Joseph Smith translated and corrected the Holy Scriptures, from Genesis to Revelation. And the claim is that he did it by the spirit of revelation. We will therefore refer the reader to some of the changes made, or the differences between the King James Translation (the one then in common use) and the one produced by Joseph Smith, known as the "Holy Scriptures."

King James' Translation:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—Matthew 5: 19.

In Matthew 5: 21 of the Inspired Version we have this:

Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven.

The one teaches that one may break the commandments, and teach others so to do, and yet be saved in the kingdom of heaven; while the other says, "he shall in no wise be saved in the kingdom of heaven."

Mr. Smith made this change, either by the "spirit of revelation" or by his own judgment. If by the latter, and if he was a bad character, it would have suited his purpose much better to have left the text unchanged. Says the King James Translation:

But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?—Romans 3: 5-7.

This makes Paul to say that his unrighteousness (and of course that of others) might commend the righteousness of God; and would have been a good text for Joseph Smith to have preached from had he wished to do the wrong thing; and that which follows makes Paul to say that the truth of God more abounded through his lie, and that too, to the glory of God.

If Mr. Smith lied about the angel's visits, about the plates from which he claims to have translated the Book of Mormon, and about everything else that he claimed that God inspired him to do, this would have been a good text to have left without change, as it would have made the grace of God to abound through his lie, according as the text reads.

If these texts misrepresent Paul, he being acknowledged by all New Testament believers as one of the brightest lights of which the New Testament treats; and seeing that a great multitude of people in the period from 1830 to 1840 held that the New Testament was God's word, we ask, in all candor, Would it not be just the thing for God to do to see that a correction be made; so that neither himself nor Paul should be misrepresented? The writer thinks so, especially in view of the fact that there is no known original manuscript in existence, by which the corrections can be made. What does the reader think? Well, God has done so, anyway; and like himself in times past, has worked through man. We give you the result:

But if we remain in our unrighteousness and commend the righteousness of God, how dare we say, God is unrighteous who taketh vengeance? (I speak as a man who fears God) God forbid; for how then shall God judge the world? For if the truth of God hath more abounded through my lie (as it is called of the Jews) unto his glory; why yet am I also judged as a sinner? and not received? Because we are slanderously reported.—Romans 3: 5-7, Inspired Translation.

Another example:

But to him that worketh not, but *believeth on him that justifieth the ungodly*, his faith is counted for righteousness.—Romans 4: 5, King James.

Neither would Joseph Smith have corrected this text, had he been the man that some think him to

have been. For he could have held it in reserve, until such time as he had been discovered in the practice of "ungodliness," and then brought the text forth and said, "Here, brethren, you know, according to Paul, God justifies the ungodly and you ought to do the same." But the correction stands thus:

But to him that seeketh not to be justified by the law of works, but believeth on him who justifieth *not* the ungodly, his faith is counted for righteousness.—Romans 4: 5, Inspired Translation.

King James' Translation:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.—1 Corinthians 6: 9-12.

It would not have taken very much twisting of this scripture for Mr. Smith to have said, Why, I hold the priesthood, as did Paul, and if it was lawful for him to do the above things, it is lawful for me. And while it may not have been expedient in Paul's day, that does not prove but what it is expedient now. And seeing that there are so many men that will not marry at all, I will just take a number of women to myself, and according to Paul, it will be lawful. But should the time ever come that the law of the land and the ones executing it should come against me, then, of course, it would not be expedient.

The writer holds that Mr. Smith did not reason after this manner, neither could he have done so; for notwithstanding his translation of the Scriptures were not published in his lifetime, yet he knew of the change, for he helped to make it. In both translations (1 Corinthians 6: 9, 10, 11,) stand the same. But in the 12th verse, the following change is made:

All these things *are not lawful unto me*, and all these things are not expedient. *All things are not lawful for me*, therefore I will not be brought under the power of any.

Let no man seek his own, but every man *another's wealth*.—1 Corinthians 10: 24, King James' Version.

Mr. Smith's translation reads as follows:

Let no man seek therefore his own, but every man *another's good*.

The word *wealth*, as it stands in this text in the King James text is in italics, which shows that the word was supplied by the translators.

The subject under consideration by the apostle, was the offering of the sacrament, and of sacrifices, and not that of worldly goods, and thus the word *good* is very appropriate, while the word *wealth* is inappropriate.

But had Joseph Smith been the thief that some people believe that he was, he most certainly would have permitted this text to stand, and would, no doubt, have preached quite often from it, because the most of the church membership there at Nauvoo, as well as in other places, had formerly belonged to other churches, and had been taught that honesty was one of the essentials to salvation; so that Joseph Smith would have had a job on his hands, in order to convince them otherwise.

We must not get the idea because God saw fit to correct the above texts, (and others that might be referred to) in order that neither himself nor those who wrote the Scriptures should be misrepresented; that it is throwing discredit, either on the Bible or those who translated it, for none of the translators had the original manuscript, written by Bible writers, to translate from. But rather, that wherein no changes have been made, the Bible has God's sanction as being correct. The changes are few, compared to the whole book.

I advise my readers, if they have not the two translations, or if they have the King James Version and not the other, to just write to the Herald Publishing House, Lamoni, Iowa, for a copy of the Holy Scriptures or Inspired Version, and to use their mother wit, and all of the grace of God they can get, and compare the two and accept them both, so far as they agree, and where they differ, take your choice.

In the Book of Mormon, Book of Jacob, 2: 36, authorized edition, we find this statement:

For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.

And in the Book of Doctrine and Covenants, 42: 7, we have this:

And again, I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out.

The last two books named, were likewise developed through Joseph Smith, and the quotations here given were published during his lifetime. If Joseph Smith, from start to finish, had intended to be fraudulent in his work, would he have brought forward these commandments, claiming them to be of God, and immediately break them himself? These passages are plainer, touching the matters referred to, and the penalties to be inflicted, than can be found anywhere in the Bible.

Had he wished to do the wrong thing, why not let the matter remain as it is in the Bible, and then

say, that such teaching was well enough in Bible times, but we have outgrown those times now.

Can you not see, reader, that in the renewing of these commandments it makes the matter a *live issue*, and the more applicable in our day?

If Joseph Smith should have broken any or all of these commandments, he would have had to pay the penalty. God has given to every man his agency, so that man will be held responsible for his actions, and the better we know how to do, the more we are expected to do that which the Lord requires.

When we accuse Joseph Smith of being a false prophet, we ought to be able to show in what way he was false. When we say he was a false prophet in sheep's clothing we need to show by what means he came in possession of the sheep's clothing.

The fact is that Mr. Smith was baptized for the first time (and the only time) into the Church of Jesus Christ of Latter Day Saints, and there is where he got his "sheep's clothing." He was false to no prophet, for none preceded him in his day; neither did he pattern after any who existed this side of Bible and Book of Mormon times.

J. C. CRABB.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Notice.

The Daughters of Zion will hold their general meeting Friday evening, April 7, at Lamoni, Iowa, and the General Convention will be held Tuesday morning, April 11, in basement of church.

These announcements, however, are subject to change; but so far as we have consulted, permission has been granted for the above dates. Will all the sisters who expect to attend General Conference please accept this special invitation to be present at our General Convention Tuesday morning, April 11?

MRS. D. J. KRAHL,
12-3t
General Secretary Daughters of Zion.

Unworthy.

From the time when type was first invented, or came into general use, typographical errors have been the despair of authors and all who write for publication. Not many who so write but can recall times when they have read some favorite passage, or some quotation introduced into an article, with bated breath, through fear of encountering a mistake caused by the mixing up of type or misplacement of perhaps a single letter.

A little experience of this kind came to the writer the other week. Taking up the HERALD for March 8, after a

careful reading of first, second, and third pages, we turned to the Home Column, remembering that our brief article, "A voice from Jerusalem" should be there. Finding it we read critically on to the middle of page 227, where we encountered mistake number one in the use of the word *have* instead of *leave*, thus: "*have* us more than one dollar to send in support of the mission at Jerusalem," instead of "*leave* us more than one dollar," etc. This, however, was not so bad, for almost any careful reader would be able readily to correct it by context as well as what followed; but when we came to that beautiful stanza taken from Fredrick Lang-bridge; beginning, "*Unwrap* thy life of many wants and fine," and read, "*Unworthy* thy life of many wants and fine," unconsciously and without volition upon our part we exclaimed: "What a mistake!"

Yes, types are a hard and cold substance, and feel never a thrill of compunction because of the mutilations they make. But men and women are capable of thought, and it may be from this wreck of good poetry some gem of thought may be gathered up which will help us in the upward trend of our lives, and if so, then surely we may count that the mistake of hard, cold, unyielding type, has not been in vain.

Let us quote more fully the words of the poet and consider more carefully what it is which he asks us to unwrap or separate from our lives.

"Unwrap thy life of many wants and fine:

He who with Christ will dine
Shall see no table curiously spread,
But fish and barley bread.

Where readeest thou that Jesus bade us pray,
Give us our sumptuous fare from day to day?"

Is it not the luxuries which tax the purse and enervate and enfeeb the body? The demands made upon us by fashion and folly? And are not all these utterly *unworthy* the aspirations of an immortal soul, unworthy to occupy our time and thoughts to the exclusion of that which is so infinitely better?

Do we not remember, can we not recall the many, many times when care for these things—care for the apparel put on before we joined the congregation of worshippers—care for the luxuries which went upon our table it has wearied both mind and body, and, while we may not have realized it, has choked the word until it has become unfruitful?

Oh, that we might unwrap our lives of all things which are unprofitable and seek earnestly to be clothed upon with garments of righteousness! That we might seek first to help in establishing and doing the will of God upon earth. That we might listen to and obey every prompting of the Spirit, every longing desire of our own souls to come nearer to Christ, and manifest in our own lives more of the divine purity of his!

Since the above was written, two letters have reached us containing contributions for the mission at Jerusalem. The first was sent to Sister Hulmes, of Independence, Missouri, and by her forwarded to us. We do not feel at liberty to give names, as the letters were neither of them intended for publication, but we can not refrain from making a few extracts from each, as they show so plainly the power of the gospel to control the life to its highest aims and purposes. The first is written by a sister in Stewartsville, Missouri. She says:

"Please find inclosed one dollar for the mission in Jerusalem. I feel impressed that I must do a little to sustain it. I am poor in this world's goods, and have children and grandchildren who are poor also, and work day in and day out to pay for their board and clothes. But I leave them all in the hands of the Lord, and he will provide. Christ preached his

gospel to the poor and they heard him gladly, but the rich and the lawyers rejected and crucified him. But, thank God, he has risen and ascended to heaven and will come again."

Yes, sister, he will surely come again, and then shall those who have loved and obeyed him rejoice and receive their reward.

The other sister writes from Kansas City, Kansas, and says:

"Please accept five dollars to help the work in Jerusalem. It seems a pity, now that we have such a good missionary there to make plain the gospel plan of salvation, for us not to try to sustain him, to do all we can, even if we must sacrifice in doing it. A penny's worth of help is worth ten pounds of pity when we are in need. I have been in the church nearly forty years, and have received many blessings, and that sure testimony sent down from above whereby I have realized many times that this is the work of God, and I feel anxious that all the honest in heart should hear and obey the truth."

Let us say that this money should have been sent direct to Bishop E. L. Kelley, and we will see that it goes to him; and in that time when even "the cup of cold water" shall be remembered, then will this, which these sisters have done, come into remembrance before the Lord. Are there not others of us who can do likewise?

Request for Prayers.

I desire the prayers of the Prayer Union and of all the Saints who may read this in behalf of my sister-in-law, Mrs. Sadie Kerney, of whom I wrote last fall. She received help, and her affliction seemed to leave her, as she has felt no more of it until the last few weeks. They are, in such circumstances that she does not feel able to go to the hospital for another operation, therefore she desires the prayers of God's children that she may be entirely healed of her afflictions, if it is according to his will.

Your sister,

MRS. ALEX. MELLON.

Letter Department

INDEPENDENCE, MISSOURI, March 28, 1911.

Editors Herald: Please make the following corrections in my article "That Mutilated Law" in HERALD for March 22, 1911:

On page 272, right hand column, thirteenth line from top, should read, "the very *book*" instead of "the very *one*." On page 275, right hand column, eighth line from bottom, should read, "Chapter 44 and paragraph 4," instead of "Chapter 24 and paragraph 5." In line seven from the bottom should read: "Chapter 24," instead of "Chapter 44 of the Book of Commandments."

Yours respectfully,

WM. H. KELLEY.

HARTSHORNE, OKLAHOMA, March 22.

Dear Saints: I know this work to be the work of God. My husband and I have been members twenty years. I have never regretted the step I took, for I can truly say the Lord directed me to take it. We have been isolated from church and church privileges, and have not lived as becomes Saints of God, but the Lord has blessed me with light and strength and enabled me to always be ready to give an answer for the hope that is within me. I know I could never have overcome the temptations and persecutions I have gone through with if it had not been for the strength and comfort the heavenly Father has given me. I have been blessed many times.

Pray for me, and my family, especially my two boys who obeyed the gospel but have become unconcerned, although they still contend for the faith.

Your sister,
SALLIE RICHARDSON.

KNOBNOSTER, MISSOURI, March 28, 1911.

Editors Herald: The conference year is near its close, and I can say the Lord has blessed me in my labors. I have made many friends to the cause. Can say I have put in good time in my field of labor, except three weeks I was in Arkansas holding two debates, and preaching one week in Kentucky in February. I can report good interest at most every place I have labored.

My faith has been tried as never before. But I am still in the faith, and can say I have been able to make some little improvement in myself. I have overcome to some extent my weakness in speaking of the faults I see in others. I have had a trial along this line. But I can now bear with the weaknesses of others better than before. I know that I have ways that don't suit everybody. But my ways are not your ways, neither are my thoughts your thoughts. I can now think twice before I speak once. I have been shown my own weakness by vision. It came very near causing me to quit trying to do anything. But I soon got to see the wisdom of God in showing me my weakness. Since then my faith has been stronger than if I had not been shown, and it has served to keep me humble.

I once heard Bro. Heman C. Smith say that our success many times was due to the weakness of our opponents. At the time I did not believe it, but since then I have been made to know it was true. Trusting the Spirit of the Lord will lead in the conference,

C. L. SNOW.

CALABASAS, CALIFORNIA, March, 1911.

Dear Herald: I do like to read the letters from the brothers and sisters and especially from those I know. I obeyed the gospel when young and I have never been sorry for it. I have not lived up to its teachings as I should. We live twenty-eight miles northwest from Los Angeles, and those who are isolated know this is a great drawback. We don't have spiritual food, only as we read the church papers, and that is not like hearing it from the mouth of some good preacher that you know is living up to the teachings of the Savior.

My dear old uncle, J. C. Clapp, was here and we enjoyed his visit. We would like to have had him preach, but he was very feeble and was not able to do so. He is getting to that point where the Lord can say, "Well done, thou good and faithful servant; enter thou into thy rest." We feel that he is worthy of it.

I want to bear my testimony to the goodness of God. I know he has blessed me and my family and has heard my prayers. Many times when I felt that I was not worthy, he saw fit to answer. I ask you all to pray for me and mine that we may take more interest in reading the church papers, and not look at other people's faults; only see our own. Also that the gospel may be sent to us, and that the way may be opened that the honest in heart here may obey the gospel, and build up a branch. I remain your sister.

MRS. ANNIE BROOKS.

PUNXSUTAWNEY, PENNSYLVANIA, March 25, 1911.

Saints' Herald: We have been praying that the way would open that the Lord would commence a work in this place. To-day I was requested to write a letter to Elder R. Etzenhouser. I don't know where he is. I write to the HERALD hoping he will see this.

Fifteen years ago Bro. Etzenhouser administered to Miss Eva Blose, of Punxsutawney, and the Lord healed her of a bone disease which had kept her an invalid for years. She has enjoyed perfect health for fifteen years, but now she is afflicted again. She remembers how the Lord heard and answered prayer and wishes Brother Etzenhouser to remember her to the Father again. This is the city that engaged in a carpet rag social to keep him from preaching in the church. There is a work to be done here. I hope and pray that the gospel will be preached to the people soon.

I returned here in October, 1910, after living in Monongahela nine years. All my old acquaintances and friends were glad and happy to meet me again. I have a religious argument twice every week with the blind lawyer and his wife. He would like to meet R. Etzenhouser again. The people inquire about Bro. A. H. Parsons.

We have a first class rooming house and can care for anyone coming this way. It could be turned into a meeting house, for a commencement, if need be. Sr. Joanna Anthony, who was baptized at Fayette City two years ago by Bro. Davis, is a faithful worker here and a power for good among her many friends and acquaintances.

EUNICE BEAM.

SPRINGVIEW, NEBRASKA, March 20, 1911.

Saints' Herald: I felt weak and discouraged and sad this morning. I could not have felt worse if one of the family had been dead. I began to think, Am I dead and are any of the Saints dead spiritually? We ought not to put off the duties we owe to God to care for worldly pleasures, for we are God's children and he wants us to obey. If we do not forsake all and follow him, we are none of his. So, dear Saints, let us be careful for the things of God.

Just as soon as I had prayed to God to relieve me of this sad feeling and make known what I should do, a vision that I had, came to mind. It said I had a mission to fill. Then I made a vow to God that while I lived I would never cease to fulfill that mission, which is to help the Saints get nearer to God. We can help one another with kind words. And a part of my work is to bring my children up in the faith and assist all the honest in heart to come nearer to Jesus. Let us all walk in his light. Let us be Saints indeed, and love one another with brotherly love.

If I only had the money to pay some good Latter Day Saint minister's way to come and preach to this people! I pray God will send one of his servants here, one that is of high standing and a well read man, fully prepared for the calling. I believe that an effectual field is opening here. Any of the Saints are welcome in my house, free of charge. Will any of the ministers come? If so, let them please write me soon.

I want some of the Saints to send me a copy of the tract, "What is baptism?" Please send it at once, as my husband wants to give it to the Baptist minister. He believes it is not necessary to baptize in water; only with the Holy Spirit, is his theory. He preaches much like the Saints; you might think he was one till he leaves out some of the most necessary points in the Scriptures. I believe he is honest in heart, but has been taught the precepts of men. Let us pray for him.

My vision last fall said a great reformation among the Saints was to take place. Satan will rage to see whom he may overthrow. He will try us in every cunning way. Let us be on guard. There is a good time coming. Hateful rivalries of creed shall no longer make martyrs bleed; religion shall be shorn of pride and flourish all the stronger. Charity shall trim her lamp, and the people will be temperate and shall love instead of hate. They shall use and not abuse God's Lounties, and make all virtue stronger. There is a good time coming. Let us be working for the Man of Calvary.

Some of the Saints have sent me a nice lot of church pub-

lications. I want to thank them for this kindness. I will give the papers all out to people to read. I want to extend thanks to Sister Harriet Smith, of California, for her kind favors.

Your sister,
A. E. CULBERTON.

WEYBURN, SASKATCHEWAN, March 7, 1911.

Editors Herald: Six years ago, Elder Alvin Knisley came as our first missionary. He got a small hearing and ten members. We continued to gain until we numbered ninety-six. Since then three branches have been organized: Zion, Betlands, Stoney Vale, all in a prosperous condition.

Our branch numbers sixty-six. There have been six priests, two elders, one high priest, three deacons, and two teachers ordained in the last year. The members of Weyburn are much scattered, nevertheless we try to fight on. We still keep up Sunday school, Religio and sacrament services. God's Spirit at times is very perceptibly felt.

Could we only all keep our first love for the blessed gospel, and thereby keep Satan outside, with his strife, envy, jealousy and pride, I am sure then our lights would shine much more, and others would see our good works and glorify God. How much good it does us to meet to study God's word! We are so thankful we are not isolated. How sad it is to be so far from Saints that we can not meet to worship God! Sometimes we wish to be in a more spiritual environment. Yet we can rejoice to know God leadeth us. I dreaded coming away from church association and bringing my family again to the world. After a certain dream, I never doubted nor feared. In it a voice said, "I have a work for you to do." So it has been. There were no Saints here when we arrived. Now, thank God, they are proclaiming the gospel all over a radius of one hundred miles or more. God has truly blessed us, both temporally and spiritually, for which we feel to praise his holy name. We live in hopes by this same evidence to soon return to Zion. May God bless his people that we may be Zion indeed; build up the waste places, and hasten the Lord's return.

Your sister in Christ,
FLORENCE TOOVEY.

GALES FERRY, CONNECTICUT, March 12, 1911.

Dear brothers and sisters: Your letters are all so interesting that I forget that some one must take interest enough to write. We are isolated and badly feel the need of church privileges for our family. The church papers are the only preachers that we have.

I love the gospel and am trying to live so as to be ready when the Master comes. I sometimes attend meetings around here. Last Sunday some of the young men asked why some of our elders didn't come around. They said they would come to hear them.

I am afraid the Saints don't realize the necessity of gathering together. Brothers and sisters, did you know that if we were living together and properly organized that we could live better than we can in our present condition. By cooperation in buying and selling we could save enough to pay all the expenses of the whole church.

When we buy at retail we pay about 25 per cent more than if we had one capable man to buy for a thousand persons. When we dispose of the labor of our hands we do so at a loss of from 5 per cent to 50 per cent of what we might receive if we had a smart business salesman to dispose of our goods. There would be a surplus sufficient to care for all the poor and properly educate all of our young people. As we are living at present, probably not more than half of our children ever attain to that ideal that they might if we were gathered into rural villages like Lamoni.

If the gathering is to be very soon, it will have to be in a locality where land is cheaper than it is near any of our large branches, as most of our members are poor in this world's goods. While willing to work, they are not situated so as to enable them to obtain homes near any large city. You will find most of our members, especially in the cities, paying rent and barely able to meet the branch expenses. A few pay tithing, and many of them do not really make the increase that they pay tithing on. Let us pray that our heavenly Father may move on our leaders, so that we may soon be gathered.

I am positive that our members are paying more into secret societies than it takes to run the church, for I see buttons and badges on lots of them at our conferences.

If we were properly organized there would be no need of secret societies. Now, when we convert a man who is an Odd Fellow, he dare not stop his payments, as the church does not have any organized way that I am aware of that would give him the payments each week when he is sick and pay a nurse to care for him. Well did Jesus say that the children of this world are wiser in their generation than the children of light.

Brethren, there is a crying need for a change. Let us do our best, and uphold those in authority, and ask God to help them to be humble, and be enabled to guide modern Israel out into that ideal condition that Joseph the Seer tried to establish in the days when the land at Zion was cheap enough so that they could have easily redeemed it if they had been faithful. With love to all who are called to be Saints, I am,

THOMAS G. WHIPPLE.

SNOHOMISH, WASHINGTON, March 20, 1911.

Editors Herald: As I have been trying hard to prepare for an opening here in Snohomish, I thought a few lines in the HERALD would do more to draw the interest toward this place than a personal letter to anyone. About two months ago a committee of ladies canvassed the town for funds to buy books for the new Carnegie library. This seemed a good opportunity to get some of the church literature on the reading tables. When they called on me and heard what I had to offer, they accepted with thanks.

When I took the first bundle of *Ensigns* and *Autumn Leaves* to the librarian, she gave me a very pleasant surprise, by asking permission to send them along to the reformatory after they had been a week on the reading table. The children went the second week. While they were selecting a book the librarian became interested in a sermon, and was reading when they came away.

Last week the library board fitted up two rooms to be used as rest rooms for G. A. R. men and women, making two more places for the precious words of truth to be placed. I left a supply in each room last Saturday. There has been no word of complaint as yet. What the result will be is with a wiser head, and to Him alone be the glory.

We are living in hopes of having the tent here for a season, early in the next conference year.

We are learning every day of good people in Snohomish and surely there must be some of those sheep among them who will know the Master's voice when they hear it.

Nearly four years ago I began corresponding regularly with several on this most loved subject, the gospel. While I know of no conversions to the faith on account of this correspondence, the Lord has made known to me that it has not been in vain.

How much there is to do and how little we isolated ones can do, are thoughts that make me restless and long for church privileges. I read of the good going on and long to be with the Saints.

We have the *HERALD*, *Ensign*, *Autumn Leaves*, *Exponent*, *Quarterly*, *Hope*, and *Journal of History*. We feast on the good things contained in their pages. May rich blessings attend the writers of all those soul-cheering thoughts.

Your sister,
ADDIE I. SCOTT.

Extracts from Letters.

Sr. Martha Keene, Portersville, California, writes: "Reading your precious pages, together with Paul's letters, keeps my soul alive. I thank and praise my God every day that I am a Latter Day Saint. What hurts is, I have no money to help. Hope the Lord will open the way to make up for the loss. Hope you will have a good conference, and that the Lord will be with you in power. I have just passed my ninetieth birthday."

Bro. I. M. Barnes, Rock Island, Illinois, writes: "I have been a reader of the *HERALD* for several years, and do not feel like I could get along without it. If it had not been for the strength I received therefrom, I would have fallen by the wayside. I neglected attending church services for about a year, but still read the *HERALD*, and was strengthened thereby. Since coming to this place, two years ago, I started to attend the meetings and pay my tithing. I feel like the Lord blesses me more than I am worthy of. We are very much in need of a missionary in this place. There is plenty of work for one, especially in the summer time, to meet those Utah men. We have no elder in this branch, since last fall, when our beloved brother, Elder Ball, went away."

Bro. Edward Dorsett, writing from La Pearl, Alberta, Canada, says: "Elder Beckley generally preaches at Ribstone on Sundays. He is a good preacher. The branch is in a very spiritual condition. I have not been up very much this winter, as I live ten miles from there, and the roads have been almost impassable on account of the drifts. There are a great many Michigan Saints moving in east of here, and will likely have a branch there. They are very good citizens and industrious. Most of them like the Canadian country best after they have been out here for a time."

Bro. N. J. Randall, 617 South Hall street, Webb City, Missouri, writes: "I want to get the name and address of some brother whom I can interest in some new inventions. I will give some brother a good chance to build up a fine business. I have a new square and other inventions in which some brother can secure a financial interest. Write me and find out all about it."

Bro. James Everett, Avoca, Nebraska, writes: "The work of the Lord is on the move in this State. On Sunday, the 26th, the waters were troubled. The Spirit of the Lord was present. The candidate was the wife of James Everett. The sister was raised a Catholic; so you can see the honest in heart are being gathered out from the world. We are trying to lift the banner of Christ in this town. There are but a few that are willing to listen to the glad tidings of these latter days. Brother Self was the one that officiated and he preached the precious truths of the gospel. We ask you to pray for us that we may always live so that the Spirit of the Lord will be with us."

Bro. V. L. Lum, president of the branch at Wilburton, Oklahoma, writes: "As a branch we are getting along as well as could be expected. I have been in the church two years, and have been ordained something over a year. I am glad I live in a day when the gospel is preached as it was by Christ. I find the greatest comfort in it. If the Lord wills, I will go to General Conference for the first time. I want to learn more of the Lord and his ways. I try to be ready for what my Master has for me to do. . . . We have had some fine preaching by our worthy missionaries, Elders Quick,

Simmons, and Erwin; and others rendered us fine assistance. We have some active local ministers who are alive in the work."

News From Missions

Jerusalem, Palestine.

Our hearts were filled with rejoicing when this week's mail not only brought us kind letters from friends containing words of encouragement and cheer, but large bundles of *HERALDS* and *Ensigns* as well, so that we have the reading matter we have been praying for so long. We were delighted when we opened a nice letter from Bro. Charles Craig, of Independence, stating that he was sending us a dozen Hymnals. This was indeed good news, as it will enable us to teach the Saints here our hymns and also give them the privilege of joining in the singing at our services. Now if we had a few copies of Zion's Praises, and some tracts, we would almost feel rich. We have hopes that these will come before we leave, as we have called the Bishop's special attention to our needs in this regard, and we can not believe that he will let our prayer go unheeded longer.

Our time here is growing short, however, as we are arranging to leave for Australia the latter part of May. The Saints here are anxious that some one be sent to continue the work after we leave them. We would have been willing to remain with them longer, had it not been that we had our tickets for Australia, and we have to make use of them within the time limit, or they would become worthless.

We have been hindered in our meetings by the terrible storms and continued rains of the last three months. But the weather is clearing now and the indications are that the rainy season is about over, and we will do our best to spread our glorious work the short time we will be permitted to remain. We hope the church will be able to send at least one elder here who will be able to preach in the German or French language; otherwise he will be handicapped, if he can speak only English.

The Lord has certainly been good to us in raising up friends, and the English speaking people are becoming pretty well acquainted with our position, and all who have heard us speak well of what they have heard. It is quite likely that we have enemies, for Jesus said, concerning his disciples, that they would be hated. But if we have enemies, they are secret ones, for all that meet us are very friendly to our faces. But as wife is writing, I will cut my letter short, this time, to give her room. I am inclosing record of the rainfall in Jerusalem since 1861. I have sent a card to each one who has sent us papers, whose addresses I have been able to make out. We thank all for their kindness. I inclose a few pictures.

In gospel bonds,

F. G. PITT.

March 9, 1911.

Record of rainfall in Jerusalem since 1861. Taken from record kept by the Palestine Exploration Fund.

1861, 25 inches; 1862, 22 inches; 1863, 20 inches; 1864, 15 inches; 1865, 19 inches; 1866, 26 inches; 1867, 29 inches; 1868, 24 inches; 1869, 12 inches; 1870, 19 inches; 1871, 18 inches; 1872, 18 inches; 1873, 39 inches; 1874, 26 inches; 1875, 16 inches; 1876, 13 inches; 1877, 42 inches; 1878, 16 inches; 1879, 23 inches; 1880, 26 inches; 1881, 25 inches; 1882, 26 inches; 1883, 31 inches; 1884, 26 inches; 1885, 29 inches; 1886, 31 inches; 1887, 20 inches; 1888, 35 inches; 1889, 24 inches; 1890, 33 inches; 1891, 30 inches; 1892, 38 inches; 1893, 29 inches; 1894, 25 inches; 1895, 37 inches; 1896, 36 inches; 1897, 29 inches; 1898, 24 inches; 1899, 23 inches; 1900, 15

inches; 1901, 20 inches; 1902, 26 inches; 1903, 21 inches; 1904, 39 inches; 1905, 38 inches; 1906, 19 inches; 1907, 29 inches; 1908, 28 inches; 1909, 25 inches; 1910, —

Average of first 10 years, 21 inches; average of second 10 years, 24 inches; average of third 10 years, 28 inches; average of fourth 10 years, 29 inches.

The rainy season begins in the autumn of one year and enters into the first month of the next.

Winnipeg.

District conference items have so much of a sameness all over the world that it is difficult for the press committee to produce anything especially interesting. It is gratifying, however, to note the good things that tend to strengthen the body.

The Winnipeg conference and convention were far above our expectations in every point, and the 17th and 19th of February, 1911, will be associated with pleasant memories.

Winnipeg is sometimes spoken of as the coming New York of the Canadian northwest. While I fail to perceive all of that in my vision of northwestern futurity, especially if free trade across the line obtains, nevertheless it certainly is a thriving city, and destined to grow. We do hope, though, to see it become the Boston of the Canadian middle west, in all things that pertain to greatness and true nobility. Saskatchewan and Alberta both have cities growing that will contest the supremacy of farther west.

The Saints, under the energetic leadership of Elder E. E. Long, have now a commodious church near completion, sufficient for present occupancy. It is the first of its kind among the many churches of the city. If the number of church buildings is a criterion infallible, Winnipeg will obtain the crown of gold.

Beautiful, dry, clear, calm, winter weather rendered the coming and going of delegates a real pleasure. The absence of all objectionable spirits, combined with a desire for progression, did much to make the conference the kind that it should be.

Elder Nelson Wilson, of broad mind and shoulders, carries the burden of district presidency. R. S. Carter is secretary, and W. I. Arnold, Bishop's agent. Besides these are the names of Coombs, Seaton, Braden, Pugsley, Hadeth, Conlin, Wilson; and there are others whose names do not come to mind, who are taking hold; and the work is moving on.

Two were baptized during conference, others are favorable. The spirit of wisdom will work wonders if permitted to obtain.

The following are the delegates to General Conference and Convention: E. E. Long, H. J. Davison, Nelson Wilson and wife, Ethel Conlin, W. J. Pugsley and wife.

Preaching during conference was by E. E. Long, W. I. Arnold, Nelson Wilson and H. J. Davison. The time of next conference is in the hands of the executive committee.

PRESS COMMITTEE.

Alberta, Canada.

I concluded a two weeks' campaign at the coal mines near Namao, on the 14th inst., and on the 16th went to Bon Accord, a distance of twelve miles, to prepare a place to baptize, as there was no suitable place at the mines. On the 19th two sleighloads came up with the candidates, four in number. We retired to the lake, a distance of near three miles, where the baptism took place. The ice was eighteen inches thick and the water cold, but the noble soldiers were brave. From the lake we proceeded to J. H. Jenkins' home, where the candidates were confirmed and sacrament administered. We had a spiritual feast; the Saints were strengthened and promised to live nearer to God.

This branch at Bon Accord have been living beneath their privileges; however, we have succeeded in getting the elder back in his place, and he is greatly encouraged. He is a good man, but got discouraged. I assisted in getting the branch books in better shape, and look for better reports in the future.

On Monday, the 20th, I came to Edmonton, a distance of twenty-five miles. There are a few isolated Saints here, whom I am visiting and doing some fireside preaching. They are not blessed financially, and hall rent is high.

I think the summer months the proper time to labor here, when fuel and lights will not be needed. The snow is disappearing fast, and it looks as if spring is near, which we all appreciate after this very cold and severe winter.

THE LONE NEPHITE.

EDMONTON, ALBERTA, CANADA.

Among the Lamanites.

In passing through the city of Shawnee recently, a pleasant ministerial duty fell to our lot. It was the blessing of an infant grandchild of our well known brother, the Jots Man. Loyalty, as any other lines of life, will be visited upon the heads of the children, even to the third and fourth generation. As we received this fondling for a blessing in the presence of the parents, Bro. and Sr. Alma Chatburn, the mind flashed out a view of the loyalty to Israel's cause under the pressure of worldly environment, expressed in the request for a blessing upon the child. The Holy Spirit powerfully attested the Lord's acceptance of the rite.

There was quite a contrast between the presentation of this beautiful infant to the Lord, and the surroundings at the blessing of a Lamanite child a day or two later. Behold the latter scene. We are in the interior of a wigwam, large enough to seat seventy-five or eighty persons. Out from the front, which is always east, is a roundtopped, tented inclosure large enough to seat more than a hundred people, after their fashion, on mats spread upon the ground. This roundtopped tent is perhaps thirty feet in width, and is built in length sufficient to accommodate the number of people expected to attend. This apartment is usually occupied by the women and children, while the chiefs are seated according to their rank in the circle of the big wigwam.

Directly before the eastern doorway, facing all the people, sits the chief of all the Indian ceremonies, who presides over the assembly with dignity and perfect order. The white missionary is given a right hand seat of honor, crosslegged, upon a mat, where patience and cramped, uncomfortable position may play hide and seek with each other until the invitation comes to address the assembly. In our last meeting this invitation was eagerly accepted—anything for a change—at eleven o'clock p. m.

After preaching through their interpreter till midnight, wife and I singing hymns, we excused ourselves, and by permission retired, with the explanation that it was our time to sleep. But they continued. All through the night could be heard weird chants, prayers, and sometimes as emotional confessions as ever drew the tears from the eyes of Saints in our own social meetings.

One of their favorite songs uttered to the rhythm of pulsing drum is sufficiently adulterated with English for the ear to catch: "W-e k-n-o-w, W-e k-n-o-w h-i, W-e k-n-o-w J-e-s-u-s, O-n-l-y O-n-e W-a-y. J-e-s-u-s t-h-e W-a-y, O-n-l-y O-n-e-e-e W-a-y-a-a-a."

Shortly after daylight, breakfast was served to the entire assembly upon a spread without a table, and soon the call of the drum announced the opening of a service of which we were given complete control. We sang "An angel came down from the mansions of glory, and told that a record was hid in Cumorah."

Being directed by the Spirit's call and the voice of the Central Oklahoma district conference, we here ordained one of their worthy men to the Aaronic ministry.

At this place, and after the 7.30 o'clock, a. m., sermon, the above mentioned babe was presented before the Lord for a name and blessing. The little brown native of the forest was comfortably wrapped with his back to a board to start him in life with the poise of an arrow. With the ministerial authority which by the grace of God is recognized to officially bind upon earth and in heaven, it was blessed in Israel, and recorded under the name of Amos Lamoni Koshiway.

We confidently expect soon to have a sufficient membership in the Indian Otoe reservation to organize a Lamanite branch. With this encouragement before us, mixed with the usual amount of trivial discouragement, we are pressing onward.

JAMES E. YATES.

RIPLEY, OKLAHOMA, March 22, 1911.

News From Branches.

Central Church, Kansas City, Missouri.

The third annual series of special meetings at Central Church is a thing of the past, but their memory will ever remain and be pleasing, not only to us that listened, but also Brother Williams went away feeling that his message had not been delivered in vain. He leaves us having a much grander, higher, and nobler conception of the work of God. The series closed with every member feeling glad he is a Latter Day Saint, and with a greater determination to keep the covenant.

Sr. W. N. Robinson, who has had charge of the music and choir during the meetings, left for her home in Sapulpa, Oklahoma, Sunday evening. We surely appreciate the effort on her part, and can not speak too highly of the assistance rendered. We hope soon to have her with us to stay.

As a result of the two weeks' services, six persons became members of the fold by baptism. We regret to lose some of our faithful members by removal from among us.

Since our last report the Sunday school room has been rejuvenated, and presents quite a pleasant appearance in comparison with its previous dinginess.

The auxiliaries, both Sunday school and Religio, are holding their own, and gradually becoming more firmly established. We are not building up in numbers quite so fast as some would like, but the most important matter is first to look after the foundation; otherwise we are likely to get top-heavy. The average attendance at Sunday school for March was about two hundred. The Religio had to make way for the special meetings, and while their sessions were held on the Sunday following, it will be hard to tell just where it does stand for a while.

HARVEY SANDY.

MARCH 29.

Chatham, Ontario.

Being requested by the president of the Chatham Branch to write up a short account of our good fortune in having with us some of the talented brethren of the church, I will endeavor to do so.

The first to come was Elder W. A. Goodwin, from Portland, Oregon, who was here on a visit to friends. He filled the pulpit on the following Sunday very acceptably, and preached the following week, during which time he proved both interesting and instructive; having the peculiar ability to draw out the sympathies of both members and nonmembers, and some who were prejudiced to the work. He would be made welcome at any time in Chatham.

On the following Monday night, the telephones began to

notify all the members who could be reached that Bro. R. C. Russell, who is a great favorite of the branch here, would speak, and at the appointed time the church was about filled with Saints and friends. Elder Russell has labored faithfully in the past and added many to the church, besides building up and strengthening those already in.

Just a day or so after, Elder David Smith, of Whittemore, Michigan, who has been laboring up about Sault Ste. Marie, dropped in and preached a few sermons for us. He was to have labored here last year but was changed to the Northwest, which was regretted by everyone. We all enjoyed his society and his practical and instructive talks and we hope he will yet be privileged to do mission work in this district.

I am glad to report the condition of the branch here as good. The interest is much better, and many are being added to the church. The preaching is good and the auxiliaries are very active. The Religio is attracting a great many within its ranks, and is steadily increasing in numbers, and progressing in every way. The Sunday school is doing a grand work among the children and the youth. The Willing Workers are also active and are working harmoniously at these meetings. Refreshments are served and a sociable time is enjoyed, along with earnest work accomplished. Feeling thankful for all these good things, and ever hopeful that we will be accepted at last,

I remain your sister,

MARCH 27, 1911.

ELSIE EDMUNDS.

Independence, Missouri.

On the 12th of March there were three ordinations, namely: W. H. Callin, J. A. Goodrich, and A. L. Lightfoot, under the hands of Elders J. F. Curtis and J. W. Rushton; and on the 16th and 18th two marriage ceremonies were performed.

On the 9th inst. there were two baptisms, and on the 19th eight baptisms, six of whom were children, Brother Krahl officiating.

On the 17th Sr. Jane S. Lippincott, being sixty years of age, peacefully passed away. Her affliction was of long duration; but she bore it patiently, and with implicit trust and confidence in God. She was loved by all who knew her. Also our beloved brother, Frank Criley, died yesterday, the 28th, at about noon, leaving many friends and relatives to mourn his departure; and the Saints will miss his kindly presence at the early morning prayer meetings, which he loved to attend.

Prayer meetings are held at the Sanitarium every Wednesday evening and Sunday afternoon, and are spiritual and instructive. Also alternate preaching and prayer meetings are held every Thursday evening at the Saints' Home; and at these two centers the Saints have many a happy gathering together in the Spirit of love and true worship. The brothers and sisters from Bonheim, also from the Sanitarium, often visit with the Saints at the church.

The house of the Order of Enoch, with its office and the apartments of the custodians, Bro. and Sr. C. A. Gurwell, is another place where there always is a restful retreat, and kindly welcome for the weary visitor who comes "that he may contemplate the glory of Zion" and "receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls." Here one finds cleanliness and hearty good cheer.

On March 22, one hundred and twenty canvassers of the Ministerial Alliance started out through the city on their special mission of gaining such information as this, namely: "Name and age of every member of the household; church preference; how many go to church and how many attend Sunday school." And the Alliance wants everyone to go "sure and certain."

On Friday, the 24th, the Religians, old and young, held their weekly meeting, the program being an interesting one. And on the evening of the 28th, the Laurel Club gave a fine "Concert of ye olde time songs, music, recitations, etc."

Our branch paper, the fourth issue of "*The Tidings*," being distributed, and carefully perused, the Saints could learn from its pages what was the program for the day. A few, however, failed to withstand the temptation to read it, even during singing and prayertime! but the lovers of music of course were benefited by finding out the titles of the voluntary, anthem, and offertory.

The speakers at the services were Brn. T. C. Kelley and D. E. Tucker, both being fine discourses. Brother Kelley read among other texts the one found in Matthew 17: 10, "Elias truly shall first come, and restore all things." Our brother at the morning service was earnest and direct, and he said among other important things: "Preparations must be made; the work of preaching the gospel must be accomplished and be accompanied with power," and he added, "The power to raise from glory to glory is not only through baptism, confirmation, and the gifts of the Holy Spirit, but our faith is made stronger and we may be enabled to step up to higher ground, making men more like Christ day by day. Then will the Order of Enoch flourish." The most encouraging feature of the work is, to our brother's mind, the establishing in this place the Order of Enoch.

Space in our valuable columns forbids the review of all the grand and glorious sentiments expressed by the many missionaries present at the afternoon service; but both brethren and sisters, who spoke, advanced the thought that many of the young are fighting valiantly against the forces of darkness and error, and that Israel is carrying the banner of Immanuel safely onward toward victory.

ABBIE A. HORTON.

Boston, Massachusetts.

We have had two or three special days in the branch when the part of the city nearest our chapel was well circularized. No great numbers have been the result, but this we did not expect. It is not the intention of the committee to give up the movement, for our city must be warned, and we believe the Saints will be built up spiritually by a determined effort to do the warning. The true missionary spirit must gain a firmer hold on God's people before they will be blessed as he wishes to bless them. At our first special day, the 27th of November, Bro. U. W. Greene spoke in the evening from one of his charts.

At Christmas time, Bro. Albert N. Hoxie, jr., was in Somerville, and sang with us in our cantata given Christmas night by the young people, under the direction of our chorister, Ada M. Lewis, the reader being Sr. Clara M. Johnson. On Tuesday night, the 27th, we were all invited to Albert's home, where we had a splendid time. On last Thursday night, 28d of March, Brother Hoxie again surprised us by appearing at our prayer meeting, and Sunday morning occupied the pulpit. In the evening of the same day, Bro. A. N. Baker spoke. It is certainly encouraging to watch the progress of our brethren who have not so very long held the priesthood.

There have been three baptisms of late in the branch; Brother Francis, of Maine, who is boarding at Brother Greene's home and attending Fisher College; Sister Hiltbolt, the widow of a Boston physician who died last fall; and Bro. Elmer B. Lewis, formerly of Cape Cod, who is on his way to attend General Conference with Bro. R. Farrell.

Our district conference, which convened in Boston the first Sunday in February, was very well attended, and apparently enjoyed by all. The morning prayer meeting was very good

and so also were the preaching services. There was certainly a good spirit present throughout the conference. Meals on Sunday, dinner and supper, were served to all in the lower auditorium. Concerning quality of food, no complaint was heard, but rather commendation, which was justly due the committee of eleven, who worked harmoniously and faithfully with Sr. Mary Edwards, a sister not long in the church, as chairman.

Our Sunday school is in very good condition, superintended by Dr. W. A. Sinclair, assisted by Bro. Wallace Carter. We are planning and practising considerably for Easter exercises, when in connection with the program we expect to have tableaux. Last Sunday we had rather a novel review, consisting of a perforated map, showing Paul's journeys, traced by means of a lighted candle (from the back) through the perforations, thus helping to fix the places in our minds, and indicating the shedding of light by Paul throughout his course.

Quite recently we celebrated the eightieth birthday of our oldest member, Grandma Trask, as she is familiarly known. She has not been in the church so very long, but since she found the restored gospel and united with us, we have learned to love her.

On Sunday, March 12, Brother Hopkins, representing Graceland, was with us. He spoke both morning and evening, the morning talk being given almost entirely to the subject which he is out to explain. We were edified and strengthened by reason of his remarks, which we firmly believe were indited by the Holy Spirit. He certainly met with little or no opposition. From his own report, we have reason to believe the Somerville Saints demonstrated that they were willing to uphold Graceland, not only by word but by something that speaks louder than words when it is needed. We wish him every success in his labors, and admire his courage in going forth as he has.

MARY O. LEWIS, *Correspondent.*

Miscellaneous Department

Conference Minutes.

EASTERN WALES.—Conference met at Nantyglo, February 25 and 26, 1911, district president E. J. Trapp in chair, assisted by Elder E. B. Morgan, sub-missionary in charge. Reports read from president, vice-president, and secretary of district. Treasurer's report: Receipts, \$4,12.73; expenditures, \$3,10.53; balance, \$1,2.2. Bishop's agent's report: Receipts, \$41,0.10; expenditures, \$36,17.3; balance, \$4,3.7. Missionary reporting: T. Jones. Elders reporting: T. Gould, B. Green, Cardiff; E. J. Trapp, Gloucester; G. Cope, Caerphilly; J. Evans, Bargoed; A. Jones, Nantyglo. Statistical reports: Cardiff, present number 27, no change; Gloucester, 19, gain 5; Lydney, 39, no change; Nantyglo, 17, loss 1. G. T. Griffiths and William Lewis were elected delegates to General Conference. Notice was given by Bro. B. Green (Cardiff), reelection of delegates to district conference, that the matter will come up for discussion at next district conference. The Nantyglo Saints had procured a fine hall, kindly loaned by local cooperative society. Many not of our faith came and heard the truth in its purity. May the harvest soon come. Resolution passed unanimously: "That we accord our best thanks to the cooperative society for use of the hall at this conference." Sunday services: 11 a. m., preaching by Elders T. Gould and E. J. Trapp, B. Green in charge; 2.15 p. m., testimony meeting, Elder T. Jones in charge, assisted by Elder J. Evans; 4.30 p. m., priesthood meeting, Elder E. B. Morgan in charge, assisted by Elder E. J. Trapp; 6 p. m., preaching by Elder E. B. Morgan, priest, A. T. Trapp in charge. Adjourned to meet at Gloucester at the call of the president. A. T. Trapp, secretary.

EASTERN COLORADO.—The semiannual conference met at Colorado Springs March 4, 1911, in the Saints' church at 513 North Prospect street. Prayer service at 9 a. m. in charge of Bishop Richard Bullard. Business session at 10 a. m., District President J. D. Curtis in the chair. Statistical reports from branches: Denver, 260; Colorado Springs, 116;

Wray, 106; Durango, 70; Trinidad, 47; Rocky Mountain, 38; Alva, Wyoming, 9. Ministerial reports: District president J. D. Curtis, L. G. Holloway, James Kemp, E. F. Shupe, Richard Bullard, E. J. Clarke, E. D. Bullard, J. F. Petre, J. W. Rushton, George W. Beebe. Number of baptisms reported during the last six months, 22. Total membership in the district, including disorganized branches and scattered members, 981. Report of C. E. Everett, Bishop's agent, read and reported correct by auditing committee. Fourteen delegates to General Conference were elected with power to cast majority and minority vote. It was decided to hold a reunion in the district some time during the coming summer, and the following named persons were appointed as a committee to make the necessary arrangements: Richard Bullard, C. E. Crayne, Brother Ebeling. The committee is to report through the church papers, not later than June 1, the time and place of meeting. The conference passed the following resolution: Resolved that we, the Saints of the Eastern Colorado District, recommend to the Twelve the return to this field of the present missionary force, for the coming conference year. The time and place for holding the next district conference was left to the discretion of the district officers. J. D. Curtis, Falcon, Colorado, district president; E. J. Williams, 1210 South High street, Denver, Colorado, district secretary.

CENTRAL OKLAHOMA.—Conference met March 4, 1911, at Holdenville, Oklahoma, J. E. Yates, Hubert Case, and Ed Dillon presiding; L. E. Erter, clerk, pro tem. Ministry reports: Elders J. E. Yates, Hubert Case, Ed Dillon, E. D. Bailey, C. T. Sheppard. Priests: J. S. Myer, Ed. Goodwin, Brother Neal, and R. L. Herring. Teachers: B. R. Hixson and Ab Goodwin. Branch reports: Terlton, Holdenville, and Ripley. No report from Piedmont, Oak Grove, and Rock Creek. Bishop's agent's report was read and referred to auditing committee, which reported the books correct. On recommendation, T. N. Berry and J. S. Meyer were voted to be ordained to the office of elder, and Joseph James, a Lamanite, to the office of priest. These ordinations to be provided for by the missionary in charge and district president, L. E. Erter, was also recommended to be ordained to the office of priest, which was referred to Holdenville Branch. The district secretary was authorized to send report blanks to branch and district officers. Eighteen delegates were chosen to General Conference. E. D. Bailey was chosen assistant district president. Adjourned to meet at the same place, and during the time of the next district reunion at Piedmont, Alice M. Case, clerk.

ALABAMA.—Conference met at Pleasant Hill, February 18, 1911, president of district J. R. Harper presiding, assisted by G. O. Sellers. Reports of the president and district secretary were received. Elders reporting: J. G. Vickrey, and G. O. Sellers. Priests: A. A. Weaver, J. M. Patrick, W. A. Odum, and A. G. Miller. Teachers: G. E. Wiggins. Deacons: J. W. Baldwin, L. G. Sellers. Bishop's agent's report: On hand last report, \$35.30; received, \$317.50; paid out, \$314.00; on hand \$38.80. A. A. Weaver, Z. K. Patrick, and A. G. Miller were appointed to audit agent's books, and they reported everything correct. Branches reporting: Pleasant Hill, last report 232, present 240, gain by baptism 6; by letter 2. Five delegates to General Conference were elected, with authority to cast majority and minority vote. By motion the present officers were reelected. Preaching by A. G. Miller 7.30 p. m. Preaching Sunday at 11 a. m. and 2.30 and 7.30 p. m. by P. M. Slover. Adjourned to meet first Saturday after beginning of reunion at Pleasant Hill. G. W. Miniard, secretary, McKenzie, Alabama.

KIRTLAND.—Conference met in Saints' chapel, Wade Park avenue, Cleveland, Ohio, on February 25, at 10 a. m. R. C. Russell and T. U. Thomas were chosen to preside. Reports were received from seven branches: Akron, Conneautville, Temple, Baldwin, Sharon, Canton, and Cleveland. Report from New Philadelphia reached secretary too late to be presented to conference. Youngstown and Maumee did not report. Total membership reported 650. Total membership in district, 756. Bishop J. A. Becker reported: Total receipts for 1910, \$2,732.78; expenditures, \$2,624.25; on hand, \$108.53; a gain of \$72.86 in receipts over last year. Reunion committee reported: Receipts, \$952.86; expenses, \$935.50; cash on hand, \$17.36; also reported that they had accumulated over three hundred dollars worth of property. Ministry reports received from T. U. Thomas, James McConnaughy, and J. C. Farnfield. Officers elected for the coming year: C. Ed Miller, president; J. W. Topping, vice-president; and E. E. Cozadd, secretary. Eighteen delegates to General Conference were elected, with power to cast full vote of the

district; and in case of a division, a majority and minority vote. On Sunday, February 26 at 11 a. m., the Saints' church was dedicated, sermon by O. B. Thomas. Dedicatory prayer by R. C. Russell. A short history of the work in Cleveland was given by the branch president, J. W. Topping. In all six meetings were held: two business, three preaching, and one sacrament, and social service, during which thirty-six testimonies and two prophecies were given, and two children were blessed. Preaching by J. A. Becker, O. B. Thomas, and R. C. Russell. Conference adjourned to meet at call of district president and minister in charge. E. E. Cozadd, district secretary, R. D. 36, Springboro, Pennsylvania.

NORTH DAKOTA.—The semiannual conference met at Fargo, North Dakota, March 5 and 6, 1910. The Sunday services were as follows: Sunday school 10 a. m. in charge of local officers. Preaching at 11 a. m. by Elder J. E. Wildermuth. Prayer and sacrament service at 2 p. m. in charge of Elder Alonzo Whiting and Bro. Thomas Leitch. Preaching at 8 p. m. by Elder Whiting. Monday, March 6, at 10 a. m., the conference body assembled for business. In the absence of the district officers, Elder J. E. Wildermuth was chosen to preside, with Elder A. Whiting as assistant; J. M. Higgins as secretary. After a short prayer service the reports from the following officers were read: Elders: J. S. Waggner, S. Stowell, E. E. Weddle, William Sparling, A. Whiting, and J. E. Wildermuth. Priests: William Haywood, Samuel Massor, and Thomas Leitch. Teachers: Calvin J. Waggner. Report of Bishop's agent, J. E. Wildermuth was read, audited and approved. By request the name of the Lake View Branch was changed to that of Milroy. By recommendation of the Fargo Branch, and evidence presented, Samuel Massor was ordained to the office of elder, and J. M. Higgins to the office of priest, by Elders Whiting and Wildermuth. Six delegates to General Conference were chosen. Preaching at 8 p. m. by Elder Whiting, after which the conference adjourned to meet at the summer reunion at Milroy, North Dakota. J. M. Higgins, secretary, pro tem.

PORTLAND.—District conference met with the Portland Branch, February 25 and 26, 1911, district president, M. H. Cook presiding. Branches reporting: Hood River 43, gain 19; Vancouver 21, gain 5; Portland 173, gain 35. Bishop's agent reported for year 1910: Receipts, \$1,815.98; balance, December 31, 1910, \$63.49. Voted to hold a reunion at Hood River the coming summer. A resolution was passed that the district Sunday school and conference cooperate in sending Elder E. Keeler as a delegate to General Conference and General Convention, his expenses to be paid by the district. Nine delegates to the General Conference were chosen, they to cast majority and minority vote in case of division. Adjourned to meet at Hood River during the reunion. A spiritual time was enjoyed throughout all the meetings. Preaching by M. H. Cook and N. T. Chapman. A. E. Lasley, secretary, pro tem.

Convention Minutes.

PITTSBURG.—District Sunday school association met at Steubenville, Ohio, February 17, 1911, at 7.35 p. m. Superintendent C. Ed. Miller in charge. Invocation by R. C. Russell. On invitation James A. Jaques presided. Officers elected for ensuing term: James A. Jaques, superintendent; Samuel Martin, assistant superintendent; Louis A. Serig, secretary and treasurer; L. F. L. Curry, member of library board; Matthew Liston, home class superintendent. Nine delegates to General Convention were elected. Louis A. Serig, district secretary.

CENTRAL NEBRASKA.—Sunday school convention met at Bonesteel, South Dakota, February 10, 1911, district president Levi Gamet presiding. Schools reporting: Bonesteel, Ainsworth, and Clearwater. Brother Gamet offered his resignation as district superintendent. Bro. T. S. Rutledge was chosen district superintendent; Bro. F. S. Gatenby, secretary; Sr. Nellie B. Seeley, assistant superintendent and home class superintendent; Sr. Lillie Gamet, of Bonesteel, district treasurer. Ten delegates to General Convention were chosen. The district secretary was directed to write the General Secretary and ascertain if the statement on the back as to reporting every three months is a law as adopted by the General Association, and after finding out to inform the different Sunday schools in the district. A fine program was given at 7.30 p. m. Adjourned to meet at Comstock, Nebraska, the day previous to the next district conference. F. S. Gatenby, district secretary, Orchard, Nebraska.

NORTH DAKOTA.—Sunday school convention was held at Fargo, North Dakota, Monday, March 6, 1911, district su-

perintendent, Tom Leitch, presiding. Reports of district superintendent and his assistant, J. E. Wildermuth, show that work is being done and advancement made. Home class superintendent is a real worker and has proven to us how much may be accomplished through this line of Sunday school work, especially in districts where there are many scattered members. Four delegates to General Convention were chosen. Special music was furnished by Brother and Sister Wildermuth, and Maybelle Higgins. Adjourned to meet the day following the next district conference. Maybelle W. Higgins, secretary pro tem.

Presiding Bishop's Annual Financial Report of Receipts and Expenditures of the Reorganized Church of Jesus Christ of Latter Day Saints from January 10, 1910, to January 10, 1911.

RECEIPTS BY BISHOP.

On hand last report	\$ 933 12
Aid returned	15 00
Local bishops and agents	45,563 70
Bishop's office expense	2 20
Bonheim place	1,740 01
Book of Mormon Translation Fund	13 00
Central Church account, offerings and rent	2,088 08
Children's Home	110 97
Christmas offering	6,422 98
Church buildings	950 00
College running account	790 33
Consecrations	2,283 65
Elders' expenses returned	46 00
Elders' families returned	20 00
Exchange	1 10
G. H. Hilliard, counselor	150 00
Insurance returned	12 52
Interest received	1,809 89
Kirtland Home	780 00
Kirtland Temple Collections	60 00
Public Library	9 00
Merchandise	23 59
Rent	2,018 68
Real estate expenses and repairs	21 70
Real estate contracts	15,367 00
Real estate improvements	1 65
Real estate	8,475 60
<i>Sandhedens Banner</i>	75
Saints' Home	9,821 50
Sanitarium	778 96
Surplus	105 00
Taxes	325 39
Tithes and offerings	30,937 05
Patriarch's office expense	6 65
Bills payable	118,837 70
Bills receivable	15,008 62
Accounts	32,957 48
Total	\$297,988 87

EXPENDITURES BY BISHOP.

Aid poor and needy	13,522 97
Auditing expense	139 60
Bishops and agents	5,860 41
Bishop's office expense	3,361 16
Bonheim	1,760 17
Book of Mormon Translation Fund	857 20
Children's Home	37 08
Church buildings	454 85
College running expense	3,002 74
Elders' expenses	12,009 76
Elders' families	17,145 35
Exchange	41 03
First Presidency's office expense	1,192 14
Furniture and fixtures	104 75
General expense	1,055 64
Graceland College, old debt account	360 00
Insurance	245 08
Interest	7,492 75
Inheritance	310 00
Kirtland home	1,000 00
Kirtland hotel	125 00
Bishop's office library	111 98
First Presidency's library	105 80
Public libraries	55 29
Live stock	85 00
Merchandise	203 20

Postage	61 68
Quorum of Twelve expense	11 85
Recorder's office expense	930 78
Rent	7 10
Real estate expense	578 64
Real estate contracts	6,402 60
Real estate improvements	6,627 70
Real estate accounts	14,138 70
<i>Sandhedens Banner</i>	2 10
Saints' Home	10,285 08
Sanitarium	7,294 53
Secretary's office expense	191 72
Society Islands Mission	55 75
Surplus returned	100 00
Taxes	2,128 31
Tithes and offerings	46 00
Tracts	334 63
Utah Mission	1,144 00
Bills payable	111,519 24
Bills receivable	5,672 00
Accounts	50,830 38
Balance on hand	8,977 23
Total	\$297,988 87

REPORT OF G. H. HILLIARD, COUNSELOR.

Receipts.

Last report due church	\$ 31 43
From tithes, offerings, and consecrations	729 68
From agents	10 00
Total	\$ 771 11

Expenditures.

Paid Bishop	200 00
Paid elders' families	198 00
Paid elders' expenses	165 73
Paid aid	110 00
Paid miscellaneous	72 37
Total	\$ 746 10

Due church	\$ 25 01
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REPORT OF E. A. BLAKESLEE, COUNSELOR.

Receipts.

Last report due church	\$ 28 75
From tithes, offerings, and consecrations	50 00
Total	\$ 78 75

Expenditures.

Paid expenses	\$ 6 00
Due church	\$ 72 75

ACCOUNTS WITH AGENTS.

Receipts.

Balance due church last report, \$26,829.77 less differences in balances, \$373.46	\$ 26,456 31
Received from Bishop	5,749 48
Received from other districts and agents	5,628 98
Received from tithes, offerings, consecrations, aid and surplus	142,022 78
Received miscellaneous	8,052 65
Due bishops and agents	301 80
Total	\$188,212 00

Expenditures.

Due agents last report	\$ 372 22
Paid Bishop	44,814 57
Paid elders' families	72,476 08
Paid elders' expenses	8,778 17
Paid, aid, poor and needy	10,694 72
Paid districts and agents	5,577 46
Paid miscellaneous	12,073 17
In hands of local bishops and agents	33,425 66
Total	\$188,212 00

REPORTS OF ELDERS.

Receipts.

In hands of elders last report, less settled balances and elders not reporting	\$ 1,244 26
Donations from Saints and friends	23,004 63

Received from bishops and agents	16,056 84
Furnished by elders	3,177 93
Total	\$ 43,483 66
Expenditures.	
Expenses, traveling, etc.	\$ 41,873 02
In hands of elders	1,610 64
Total	\$ 43,483 66

Interest	428 33
Repairs	186 64
Aid	5 00
Labor	136 30
Medical services, Dr. H. L. Goff	83 65
Insurance	24 00
Grain and hay	249 95
Running expenses	181 21
Care and board (return)	440 00
Total	\$ 10,285 08

STATEMENT AVAILABLE ASSETS.

Total \$ 10,285 08

January 10, 1911.

Cash, Bishop's account	\$ 8,977 23
Cash in hands of G. H. Hilliard, counselor	25 01
Cash in hands of E. A. Blakeslee, counselor	72 75
Cash, notes and accounts in hands of local bishops and agents	33,425 66
Bills receivable	42,283 34
Accounts receivable	31,684 06
Real estate contracts	8,912 70
Building stone account	284 32
Bonheim place, inventory	500 48
Book of Mormon Translation Fund	15 65
Central Church, Kansas City, Missouri	10,877 13
Graceland College, running expense account	3,595 95
Danish Book of Mormon account	302 76
Derrick	375 00
Furniture and fixtures, offices	1,739 13
Independence Sash, Door & Lumber Co., stock	310 00
Independence Planing Mill & Supply Co., stock	930 00
Independence Stake, assets	359 50
Kirtland Home, inventory	760 29
Kirtland Hotel, inventory	1,692 15
Home Dam, Lamoni	3,113 93
Lamoni, Stake, assets	282 43
Library, Bishop's office	1,290 29
Library, church	349 53
Library, Historian's office	48 83
Library, First Presidency's office	289 45
Live stock	427 30
Memorial fund (real estate)	653 88
Merchandise	345 98
Olive oil	18 00
Postage	24 45
Saints' Home	50,424 44
Sanitarium	59,099 95
Society Islands Mission House	620 95
Steam engine	100 00
Supply Store	8,429 95
Typewriters	250 58
Utah Mission (automobile)	700 00
Real estate, not including church buildings	102,202 62
Total assets	\$375,765 67

STATEMENT LIABILITIES.

Bills payable	\$134,939 05
Accounts payable	7,894 54
Due agents	301 80
Children's Home fund	12,081 69
Graceland College, debt account	806 46
Herald building fund	23 33
Temple fund, Independence	1,900 70
Zion's Religio-Literary Society	1,383 55
General Sunday School Association	1,400 00
Total liabilities	\$160,731 12
Net assets	215,034 55

Total	\$875,765 67
Net assets	215,034 55
Net assets last report	184,888 76
Net gain	\$ 30,155 79

HOME FUND.

Receipts.

Offerings	\$ 7 50
Care and board	9,814 00
From general church fund	463 58
Total	\$ 10,285 08

Expenditures.

Bills payable	\$ 3,000 00
From Home Committee for running expenses	5,550 00

ASSETS, HOME FUND.

Real estate improvements	\$ 897 81
Real estate, Liberty Home	3,000 00
Furniture and fixtures, Liberty Home	1,432 45
Real estate improvements, Liberty Home	7,002 31
Real estate, Saints' Home	15,455 16
Buildings and fixtures, Saints' Home	19,683 90
Independence church committee	1,291 74
Bills receivable	80 00
Implements, inventory	234 00
Live stock, inventory	1,522 00
Vegetables and canned goods, inventory	276 15
Accounts	208 00
Grain and hay, inventory	555 00
Total	\$ 51,638 52

Liabilities.

Accounts due and unpaid as per Home Committee	\$ 1,214 08
Net assets	50,424 44
Total	\$ 51,638 52

INDEPENDENCE SANITARIUM.

Receipts.

Stewards department, miscellaneous items	\$ 18 00
Offerings, etc.,	672 34
From general fund	6,515 57
Total	\$ 7,205 91

Expenditures.

Live stock	\$ 90 00
Aid, patients' accounts	540 37
Water	236 16
Buildings	81 00
Repairs and improvements	175 89
Care of patients, salaries, nurses	300 00
Care of patients, medical and surgical supplies	239 57
Stewards department, groceries	159 55
Administrative expense, sundries	4 50
Stewards department, miscellaneous	1 35
A. H. Parsons, mgr.	75 00
General expenses	142 86
Insurance	114 00
Fuel	346 67
Bonheim	12 10
Freight and drayage	7 66
Light	32 40
Gas	53 25
Administrative expense, salaries	1,750 87
Furniture and fixtures	2,842 71
Total	\$ 7,205 91

ASSETS, SANITARIUM.

Administrative expense, office inventory	\$ 35 10
Medical and surgical supplies, inventory	150 99
A. H. Parsons	9 46
Groceries, inventory	117 01
Bonheim place	51 10
Live stock	90 00
Balance amount advanced on pipe line	225 45
Buildings	45,188 83
Real Estate	6,000 00
Furniture and fixtures, etc.,	4,177 73
Outstanding account (due from patients)	3,070 94
Total	\$ 59,116 61

Liabilities.

Cash (overdrawn at bank)	\$ 5 95
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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
 Published every Wednesday. Subscription price \$1.50 per year in advance.
 When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.
 If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.
 All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.
 All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.
 Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.
 For advertising rates apply to the business department.
 Entered at post-office, Lamoni, Iowa, as second-class mail matter
 Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Patients account (overpaid)	10 71
Total	\$ 16 66
Net worth	\$ 59,099 95
Net worth last report	52,442 85
	\$ 6,657 10
By church for improvements, etc...	6,515 57
Gain	\$ 141 53
CHILDREN'S HOME.	
Receipts.	
In hands of church	\$ 14,707 80
From offerings	110 97
Total	\$ 14,818 77
Expenditures.	
Paid for drayage	\$ 25
Taxes	26 07
Saints' and Liberty Homes account	10 76
Estate, Charles Davis	2,700 00
In hands of church	12,081 69
Total	\$ 14,818 77
Assets.	
Real estate	\$ 2,007 17
Due from Saints' Home account	10 76
In hands of church	12,081 69
Total	\$ 14,099 62
E. L. KELLEY, Presiding Bishop.	
INDEPENDENCE, MISSOURI, March 27, 1911.	

Died.

MORGAN.—Ruth Morgan, youngest child of Bro. and Sr. John L. Morgan, born February 18, 1910, at Hiteman, Iowa, passed from this life at the same place, February 28, 1911, aged 1 year and 10 days, having been ill five weeks with bronchial pneumonia. Besides the parents, five sisters and two brothers survive her, a brother and a sister having gone on before. The services were at the home, March 2, 1911; interment in the Hiteman Cemetery, sermon by Elder J. F. Garver.

WILLIAMS.—Little Della May Williams was born March 5, 1910; died March 3, 1911, at the home of her grandparents, Mr. Carpenter's. Funeral sermon at Weyburn Plains by Rev. T. J. Small, assisted by Elder E. E. Williams. Interment in Weyburn Plains cemetery, a large audience of sympathizers present. She was one of God's rare blossoms, given for one short year. "Of such is the kingdom of heaven." A week ago we buried our beloved brother, James Neill. May this double bereavement to our neighborhood help those who mourn to resolve to become as this sweet child, that we all may enter the blest abode.

MINTHORN.—Sr. Kezia E. Minthorn, daughter of Bro. George B. and Sr. Alice W. Minthorn, died March 19, 1911, at Woodland Township, near Leon, Iowa, aged 16 years, 12 days, after a brief illness. Funeral March 21, from her late

home, sermon by Elder John Smith. Many of her friends and neighbors attended the services and helped by deeds of kindness to the family in their sad bereavement. Burial at Eden Cemetery.

DANIELSON.—Thomas Danielson was born December 25, 1846, at Vallem, near Stavanger, Norway, and died at his home in Rutland Township, LaSalle County, Illinois, October 25, 1910, of apoplexy. Baptized by Thomas Hougas April 5, 1879, at Mission, Illinois, and remained a member of the Mission Branch until his death. He leaves to mourn five children, two sons, and three daughters, the wife and three daughters having gone before. Funeral was held October 28, 1910, in the Westland Lutheran church near his home. Sermon by Thomas Hougas.

CONNER.—Rebecca J. Conner was born November 29, 1858; departed this life March 12, 1911, at her home near Fairland, Oklahoma. Death was sudden and unexpected. Married to F. M. Conner December 24, 1873. She leaves a husband, one daughter, three sons, and a host of relatives and friends to mourn. Funeral at the family residence in charge of J. Arthur Davis. Sermon by George Jenkins; Job 14: 14. Interment at Berry's Cemetery, Fairland, Oklahoma. Funeral procession nearly one and one half miles long, evidencing the great esteem everybody had for her. Reverend Williams assisted in the service.

LIPPINCOTT.—Jane S. Vance Lippincott was born March 20, 1851, in Franklin County, Pennsylvania. Married March 11, 1867, to James F. Lippincott; moved to Nebraska with her husband in June, 1873; baptized at Shelton, Nebraska, June, 1894. After a protracted illness she died at Independence, Missouri, March 17, 1911, aged 60 years, less three days. She leaves her husband, four sons, two daughters, twenty-four grandchildren and a large circle of friends. Interment, near Shelton, Nebraska. Funeral services at the Methodist church, Shelton, March 20, 1911, by Elder C. H. Porter. The Joe Hooker Ladies, Relief Corps, of which she was a member, attended with bouquets and flags.

DUNKLE.—Elizabeth Strang Dunkle was born in Fifeshire, Scotland, August 20, 1843; died February 4, 1911, aged 67 years, 5 months, 14 days. Came to Crescent City over fifty years ago; was united in marriage to Reuben Dunkle, December 25, 1863. To this union two sons and six daughters were born. Three daughters and husband survive. She united with the church in early life. Was baptized by R. M. Elvin. Funeral services from church at Crescent, February 6, 1911, Elders D. R. Chambers and Robert McKenzie officiating.

FOOTE.—Mary Jane Foote was born in Pennsylvania in 1839. Died December 19, 1910, aged 71 years; married Charles Foote in 1857. Twelve children were born to them, 7 of whom survive. Came to Crescent, Iowa, in 1880; united with the church in 1895. Services from the Saints' church at Crescent, December 23, at 2 p. m. Sermon by D. R. Chambers.

ALEXANDER.—Susan Streeter Alexander was born December 13, 1831, in Lyndon, Vermont; married L. W. Alexander in 1855; moved near Magnolia, Iowa, in 1856. Mother of five children, all living. She united with the church in 1877. Departed this life January 3, 1911, aged 79 years, 21 days. Funeral services from Magnolia chapel. Sermon by D. R. Chambers.

TAGGERT.—Robert Taggert died March 8, 1911, aged 95 years, 5 months, 17 days. Married to Eliza Wiley, October 22, 1839. Six children and his wife preceded him, and six children are still living to mourn. Baptized in 1889, by Elder William Davis. Died at the home of his daughter, Listowell, Canada. His remains were sent to Grindstone City, for burial. Funeral sermon preached March 12, by Elder Murdock McDonald. Interment in New River Cemetery beside his wife.

ZIMMERMAN.—Jacob Zimmerman was born April 2, 1879, at Schwanda, Switzerland; was brought to America when two years old. Lived in Minneapolis, Minnesota, for 22 years, and in 1907, with his widowed mother, came to Berlin, North Dakota, where he resided until February 23, when he departed this life. He accepted the gospel soon after first hearing it, and tried to harmonize his life therewith. The body was taken to Minneapolis for burial. His mother and an uncle and some cousins are his only living relatives. Services from the home. Sermon by J. E. Wildermuth.

PEARCE.—At Little Compton, Rhode Island, of double lobar pneumonia; Deborah, wife of Rouse Pearce, aged 73 years. Born at Shelbourne, Nova Scotia; baptized May 23, 1883. Funeral services in Saints' chapel; sermon by Elder John Gilbert; a large number of relatives and friends being present. Sister Pearce was noted for her kindness and hospitality. May a loving Father sustain her now aged and feeble companion in his affliction.

SHARPE.—Mrs. Jane Sharpe, daughter of Thomas and Mary Nuns, was born April 27, 1823, Pontefract, Yorkshire, England; came to America in 1839; married Dangerfield Sharpe in 1850. He died in 1857, and two years later she settled near Eagleville, Missouri, where she died February 28, 1911, aged 87 years, 10 months, 1 day. Funeral service at the home by Elder T. J. Bell, of Pawnee, Missouri. Interment in Masonic cemetery, Eagleville. She was a member of the Baptist church. The last years of her life she manifested faith along with the Latter Day Saints, but did not

unite. She was a woman of rare intelligence and refinement, with good influence.

KUALAKU.—George W. Kualaku was born 1833; died March 11, 1911, at Honolulu, Territory of Hawaii. Brother Kualaku was the first fruit of the gospel message in these islands, having been baptized April 3, 1891, by Elder Albert Haws, in the Pacific Ocean. Funeral services conducted by Elder M. A. McConley. Interment at Honolulu.

GODFREY.—At Saint Joseph, Missouri, March 20, 1911, Mrs. Louisa N. Godfrey, aged 92 years. She was not a member of the church, but a good woman. Her only living child is Sr. Mary White, of Independence. Her husband commanded a pilot ship during the civil war and he guided Admiral Porter's fleet through the inlets to Port Royal, South Carolina, when it was captured. He died at Lamoni, Iowa, December 2, 1894, and by her request Bro. Valentine White brought her body to Lamoni for burial. Also at her request, Bro. H. A. Stebbins held a short service at the grave.

MCDONALD.—At her home in Wyandotte, Michigan, Sr. Sarah A. McDonald died March 19, 1911, aged 70 years, 8 months, and 14 days. She was baptized at Detroit, Michigan, on December 29, 1895, since which time the angel message has been her constant theme and comfort. She died in the hope of a glorious resurrection, and we therefore sorrow not for her as for those who die without hope. The funeral sermon was preached from Acts 24:14, 15, by Elder W. J. Smith, a large concourse of friends being in attendance.

"What shall we say of Senator Smugg?"

"Just say he was always faithful to his trust."

"And shall we mention the name of the trust?"—*Pittsburg Observer.*

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April Rate Bulletin

\$2780 to practically all points in the West and Northwest, daily to April 10 inclusive

Homeseekers' Rates

on Sale First and Third Tuesdays in April and May

23.65 Round Trip to Denver, Colorado Springs, and Pueblo.

27.50 Round Trip to Billings, Mont., Basin, Cody, and Worland, Wyoming.

38.65 Round Trip to Salt Lake City and Ogden.

Special Excursion Rates

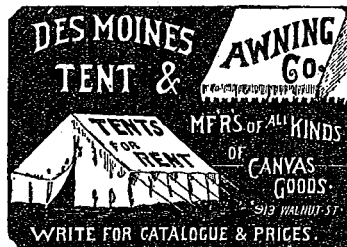
65.40 San Francisco, Los Angeles, and San Diego and return April 18, 19, and 20—slightly higher to go or return via North Pacific Coast—final return limit June 30.

Personally conducted excursions several times a week to California. Come in and ask me about these rates.



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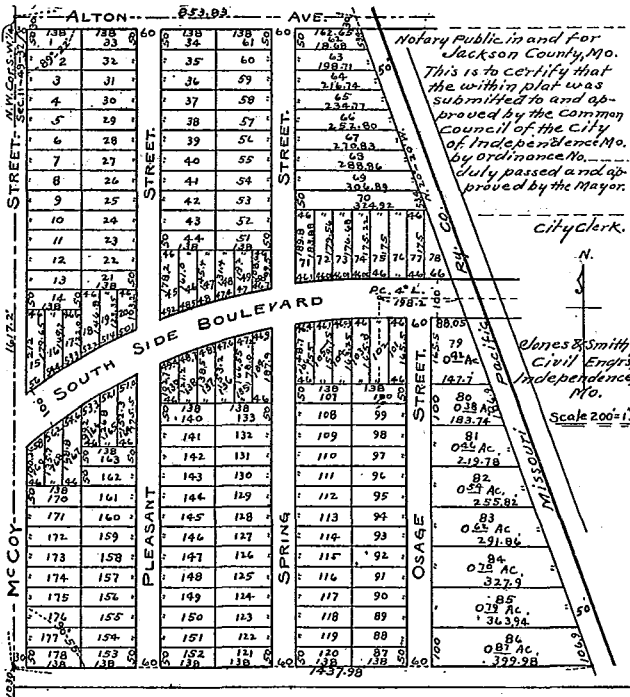


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CITY OF INDEPENDENCE, MISSOURI

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Terms of Sale

We would prefer cash, but this does not hinder those of limited means. The Order will make it possible to assist any poor Saint to acquire a home on more reasonable and better terms than could be done in any other way. Elder B. J. Scott of the Independence Stake Bishopric has been placed in charge of the sales of this property, and will assist anyone wishing to see the property.

The Order has also provided a head quarters at 103 South River boulevard, one block from the church, where Saints visiting or contemplating moving to Independence will be made welcome, and will be made comfortably at home. Saints contemplating moving to Independence Stake should confer with the local or general bishopric, which will always be to their best advantage.

Price of Lots

- 1 to 14, \$5 per foot, street not graded.
- 21 to 33, \$6 per foot, street graded.
- 34 to 35, \$4.50 per foot, street graded.
- 36 to 40, \$5 per foot, street graded.
- 41 to 44, \$6 per foot, street graded.
- 15 to 20, \$7 per foot, street graded.
- 45 to 49, \$7 per foot, street graded.
- 71 to 77, \$7 per foot, street graded.
- 50 to 61, not on the market.
- 62 to 70, not on the market.

This includes all the lots north of the South Side boulevard. Acre property, 79 to 84, \$700 per acre; 85 to 86, \$600 per acre. Lots on the south side of the boulevard not ready for the market. Address all communications to

United Order of Enoch

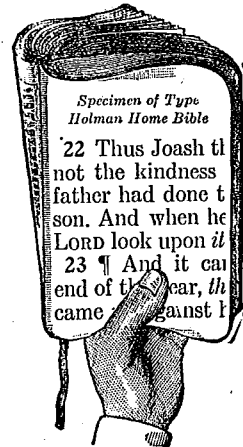
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, APRIL 12, 1911

NUMBER 15

Zion's Religio-Literary Convention

PRESIDENT'S REPORT.

INTRODUCTION.

Since last convention I have held the office with which you have honored me for the sixteenth time. I will say I have occupied but a small part of it. The duties imposed upon me, and the demands upon my time, by the position of acting president of Grace-land College, have been such as greatly to limit my opportunities to push the interest of the Religio. In fact, I am free to confess upon the outstart, that such interests have pushed me, and that only such things have been, in large part, attended to that could not be deferred or put upon some one else.

However, some things have been done, and of these this report will endeavor to speak.

FIELD WORKERS.

Agreeable to an action of the executive committees of the Religio and Sunday school, the superintendent of the Sunday school and the president of the Religio appointed a number of field workers for various districts and localities, it being thought by the executive committees that more field work would thus be accomplished, and the work be built up to a greater degree than by the method of the executives of the two organizations appointing field workers for special occasions. These district appointees were to labor in their respective districts, promoting the interests of the work at all times, encouraging institutes and conventions, always working by consent of, and in cooperation with the authorities of the district.

Some excellent reports have come from some of these field workers, and there is no doubt that the plan, if carefully followed up, will accomplish good.

Vice-president R. T. Cooper, was requested to have charge of the work in the West, and has evidently been active all the time. His report will particularize.

Brother William Aylor, field worker for Texas, reports one local for that big State, and a number of home classes. This local is in San Antonio. There is a little gain all the time. Here is a vast

field scarcely entered, which should be an inspiration to our young people desiring work.

H. A. Doty, for Western Michigan District, reports having occupied as he had had opportunity. He is a busy man, and can be counted on to do what he can.

Sr. D. H. Blair, for Independence Stake, reports having occupied as invited to do so, by the officers of the stake in institute work in the various locals in the stake; also worked in their conventions. Sister Blair was also appointed for Clinton District; but acceding to desires expressed by those in charge, Sr. Flo. McNichols conducted the auxiliary work in their reunion.

Sr. Eliza Chase and daughter Alice were appointed field workers for the Rocky Mountain Mission, but report labors only for Utah. These sisters have done a good work in reviving and reorganizing the locals. Their appointments were recognized by the Clergy Bureau according them clergy privileges in traveling.

Bro. Myron A. McConley reports as field worker for Hawaii, as having accomplished quite a commendable result in introducing and establishing the normal work. He makes some pertinent suggestions that we would do well to heed. The conditions he reports confirm us in the idea that there is no limit to the extent of the field before us as an auxiliary in the proclamation of the gospel in all the world. [We are compelled to condense Brother McConley's letter.—EDITORS.]

Elder McConley suggests that the Sunday School and Religio cooperate in establishing a mission among the Chinese and Japanese in Honolulu, having a building fitted up for that purpose, with some one in charge, open as a reading room at least part of the day, and where gospel services might be held every night. As it would be, in this place, nearly all young people that would attend, it would naturally be a Sunday school and Religio work.

In Doctrine and Covenants 125: 11 the church was commanded to print tracts in Chinese and Japanese which was done. But aside from this, he thinks but little missionary effort has been directed toward these people and there is still quite a number of tracts on hand. Have had a Chinese Sunday school

of thirty-five or forty for several years; but they would have no place they could call home if they were baptized, as members are mostly Hawaiians and "the two peoples do not mix well." As there are as many as four hundred and fifty millions across the water to reach, we will do well to make an effort here, where our flag is in power, and among those who are citizens of our country, but nevertheless they are genuine orientals. "In fact, the people here are the key to the orient. Shall we use the key?"

He wishes to work in accord with those in charge of mission work. "And if we wish to offset the work of other churches we can not do it by making a half-hearted effort for they are spending much time and money right in this city, and are reaching the young people."

Sr. Flo McNichols, field worker for Kansas, has been active and reports fairly good success attending her efforts. She thinks her field a hard one, needing much attention.

Bro. Anthony R. Hewitt, appointed for Chatham District, has been active. He says the people have not understood the duties of a field worker, and hence have not appreciated the efforts made. He thinks that with the experience of this year he could do much better than he has done, which suggests that the experiment of appointing field workers for missions and districts has shown sufficient reason for continuing the practice.

Elder J. B. Wildermuth, of Eastern-Iowa District, reports three organizations of locals in his field and prospects for more; two of these the result of field workers' effort. This is an excellent showing. Brother Wildermuth is in favor of normal work, and we hope soon to number him among the graduates.

Elder Holmes J. Davison makes an encouraging report, but also calls attention to the fact that Northwest Canada is a big country, and one little field worker can not do justice to so large a territory. He did some work in Saskatchewan and Alberta. Two districts in his field send petitions for field workers for their respective districts next year. This brother makes some suggestions with reference to reporting in connection with field work that might be of advantage. We are glad to note this brother's activity and to receive his suggestions, and would say in this connection that the suggestions are welcome, and it would be agreeable to the executive officers at all times, if the brethren and sisters in their various fields of activity would note conditions and make suggestions as to means of improvement. No one has learned it all yet.

These field workers report having been well received and cordially treated, by the Saints, and encouraged by the church officials. Besides these field workers there are others whose work I do not mention, not that I would slight any, but because not re-

ported to me, or if reported have been overlooked. The general officers of both societies have done what they could. Each of these officers will report his own labors, so that I will only mention my own in detail.

PRESIDENT'S FIELD WORK.

First, I will say that while I have realized that the extent of my work decreased this year, to my regret, I have been pleased to see that the work of others has increased, notably that of our general secretary.

In June I made a trip to Saint Joseph, Stewartsville, Cameron, and Far West, Missouri, addressing the Saints in all these places, meeting each of the three branches in Saint Joseph. On this trip I combined college interests with Sunday school and Religio. In July I attended the Saints' reunion at Chetek, Wisconsin, where we had a splendid time. I conducted institute work, normal work, and assisted in all matters where I found opportunity. At the close of this reunion, I visited Porcupine Branch, Wisconsin, and spoke in interest of Religio work.

My next point was Montrose, Iowa, reunion, where I did what I could; holding special sessions of auxiliary work, and reorganizing the Montrose Sunday school.

In August, I with my family attended Lamoni stake reunion, and did what I had opportunity to do.

My duties in connection with Graceland made it necessary to cut my time in the field short, but I am glad to say that the pleasure and joy that comes to me in this kind of work was never greater, and I only regret that it has necessarily been so limited this year. The people as a rule welcome help, and show their appreciation in such a way as to encourage one in helping. One can not engage in teaching the young of the church without being impressed with the thought that there is great hope for the future of the church.

EXECUTIVE COMMITTEE.

On September 30, I went to Independence to meet with the executive committee and the lessons committee. At this meeting of the executive committee it was decided to make no effort in the line of asking for donations to the translation fund, inasmuch as there exists misunderstanding between the church and Religio touching the matter, and that we will seek to bring about an understanding at next conference. In this matter the executive committee have a recommendation to offer to the convention.

LESSONS COMMITTEE.

The lessons committee agreed upon a quarter's lesson upon the teachings of the Book of Mormon upon important topics, and after the completion of such course the committees were quite inclined to taking up the revelations of the church, and church

history. The choosing of a future course was deferred and a recommendation from the committee will likely be presented to the convention.

SOCIAL PURITY COMMITTEES.

Pursuant to the action of last convention authorizing the president to appoint two committees in the interest of personal purity, after no little delay and correspondence, the following were appointed: Sr. B. C. Smith, of Independence, Missouri; Anna Reynolds, of California, and Jennie Studley, of Massachusetts, for the girls; and Brn. C. B. Woodstock, of Lamoni; C. E. Crumley, of California, and R. W. Farrell, of Massachusetts, for the boys. We expect to hear from these committees, and trust we shall be able to enter upon this important work in real earnest. One can not read the papers and magazines without being confirmed in the idea of the great necessity of attention being given to this matter.

OUR PUBLICATIONS.

Our publications have gone on practically as before, under the same editorship and being published at the same places. The *Quarterly* printed by the Ensign Publishing House, edited by Sr. Louise Paley Sheldon, and revised by F. M. Smith, Mrs. M. A. Etzenhouser, and A. H. Parsons; the *Religio's Arena*, a department in *Autumn Leaves*, edited by E. A. Smith, with Estella Wight associate; this latter being our official organ. In connection with the *Arena*, I have undertaken to publish questions and answers, but time, or the want of it, compelled me to give it up. The *Quarterly* has continued to increase in circulation until now we have indeed a respectable list of 7,200 subscribers.

JUVENILE CHURCH HISTORY.

It will be remembered that at our last convention the matter of a history for the young was agitated, and that we offered to help in its production. The matter was subsequently taken up by the General Conference, and the church through the Board of Publication has the work under way. Sr. Vida E. Smith was appointed to write the history up to 1844, and she notified me the other day by telephone that she had completed her part. We are glad to note this and trust the work may be speedily pushed to completion.

NORMAL DEPARTMENT.

The continued growth of the normal department is a source of pleasure, and of profit to those engaged therein. Many new names appear among the students of the department and the number of graduates this year is a source of congratulation to our superintendent, Sr. Eunice Winn Smith. There are about eighty graduates and thirty post-graduates.

But her successes have not been achieved without some hindrances and annoyances. The Book of Mormon Normal Book was all sold, and it was found that before a second edition could be issued, some corrections and revisions were necessary. This has delayed the reprinting of the book and hindered class work in this course in a great many instances. But we are hopeful that ere long it may be available. One of the annoyances has been the unfavorable attitude of some toward Hurlbut, one having gone so far as to assert in his protest that there are ninety-six errors on the first few pages, and urging that we should prepare and publish our own book to take the place of this book so full of errors. It has been a matter of wonderment that these errors have not been specifically pointed out and corrections indicated so that a list of errors and corrections could be published, and that such a good work of benevolence might not then be followed up by placing manuscripts for a new and correct book in the hands of the proper authorities for publication, and thus spare future students the experience of spending much valuable time in acquiring a volume of errors that must subsequently be rooted out and give place for truth. For those who are capable of finding so many errors are, doubtless, qualified to write such a book. But the facts are that no one has claimed there are no errors in Hurlbut, not even the author himself, and we have thought we have seen some errors the author has not admitted. Then, those who are making the most use of the book find the least objection. They find enough good to more than overbalance the errors, as they believe, and have concluded that until a better work is available it is desirable to use this. The executives of the two organizations appointed a committee to receive and compile a list of errors and corrections, so that they could be published and made available to the students of the normal department. This committee made its report and the matter was lodged with the tract committee of the church, as provided for in the authority to get out such a list of corrections. And there the matter lodges. Whether the tract committee thought the matter of so little importance, or whether they have not had time to give it consideration, we know not. But we may be nearer the goal of our fond ambition to possess our own book on normal study than some suppose. The work as developed in connection with putting the course in Graceland has resulted in bringing forth some valuable material, both as to subject matter and systematization, and it is not too much to say, that I believe the one who has had this course in charge could prepare a book that would, from our standpoint, far surpass Hurlbut in many respects, if her hands could be released from other matters. This is a matter worthy the attention of the convention.

HOME DEPARTMENT.

The superintendent of this department reports an excellent work done. In a recent letter she casually remarks, "The year I took charge of the work the enrollment was 459, and since then we have furnished material for 32 locals and have over 1,700 members left." She also says, "Every State in the Union has been canvassed this year." That is what I call a good showing. Such a result ought to compensate for every disappointment, every slight, every headache and heartache encountered. How many hearts have been gladdened by the cheering gospel message through this department!!

TRANSLATION.

It is a matter of keen regret that such serious misunderstandings should have developed in regard to our efforts to assist the church in getting the Book of Mormon before the peoples of the world. Only the sincere desire to help—be an auxiliary—has prompted every movement by the Religio as a body. There never has been a thought of financial gain, nor the slightest hint of an unholy ambition to rule in matters in which we are clearly subordinate; but we have been misunderstood, and the work has been hindered by the misunderstanding. We should not, however, be discouraged in trying to do our utmost to accomplish all the good we can. If this avenue of activity shall be closed to us by our own unwise actions, or by the unwise actions of others, there are many, many avenues open to us, and we should strive to be worthy to be permitted to assist. And let us not forget that the Lord said, "No one can assist in this work except he shall be humble and full of love." We hope to see a wise adjustment of the matter.

GOSPEL LITERATURE BUREAU.

I am pleased to commend the excellent work of Bro. J. A. Ferris as superintendent of the Gospel Literature Bureau. This department has grown and prospered to a surprising degree under his push and energy, with his able assistant, W. H. Callin. The personal work of these brethren in placing reading matter in the hands not only of those of the church who are in need of such, but going outside of the church, and even into the hospitals and jails to enlighten and cheer the unfortunate, is an example worthy to be emulated. They have also done much in the way of putting some of our publications on sale at news stands, thus making it available to the traveling public who are in the habit of buying their reading matter. There are great possibilities for the work of this department, and this brother seems to be the one for the work.

ATTITUDE TO GRACELAND.

My intimate relation to both the Religio and Graceland is my apology, if needed, for the following. The church believes in education in the highest

and strictest sense, encouraged in this belief by the clearest and profoundest declarations of divine revelation. Acting upon this belief the church has founded an educational institution. For whom? Echo answers, For whom? Certainly not for the aged. Certainly not for a favored few of the young who chance to live in one small locality. But for the young of the church in all the world. Are we as young people alive to the interests of the church? I will not say our own interests, for we have none that are not the interests of the church. Is it not through the young that the church expects to be benefited by the educational effort being carried on? This does not admit of argument. Then what is our duty? It is plain, "as plain as the daylight is from the dark night." We should give our support, financially, morally, and in every other legitimate way. Graceland should have our preference in choosing a school in which to pursue our studies, all things taken into consideration. It should have our financial support to the extent of our reasonable ability. And what is our reasonable ability? Who knows? Does anyone believe the Religians could not, by some means raise a dollar per capita if need be to support the education of the young in all the world? I do not believe they could not. And how much would that be, do you say? The secretary's report will show about 9,628 enrolled in locals and 1,938 in home department; total, 11,566. And such a college as we could have! One second to none in all the land. Have we any duty in this direction? Get our boys and girls to working for Graceland and the question of means, equipment, and students are all solved.

IN CONCLUSION.

While in total gain in membership our showing is small, only 416 in local enrollment, and 354 in home department is shown by reports to the secretary, yet the year gives evidence of continued prosperity. This has been not so much a result of executive activity, especially so far as the office of president is concerned, but rather in spite of his inactivity. And because this prosperity has been realized without executive interference is not sufficient reason for continuing the executive inactivity, for there is need and opportunity for much being done were we able to find the person for the place who could put energy into the office. I urge, therefore, that this be seriously considered in the choice of officers for next year. In doing this I am not asking for a vote of confidence, for have I not had that vote of confidence sixteen times already, and especially in the unanimous elections for a number of years past? But as you have expressed confidence in me in those matters, I ask that you have confidence in the wisdom of my advice in this matter. Is there not some one

among you who could serve you acceptably and give you much more attention to the important duties imposed by the office? My connection with Graceland is likely to continue in some capacity so far as I know now, and there is a field large enough for my small ability.

Earnestly praying and trusting for divine guidance to direct our course in so far as we are humble and worthy, I respectfully submit the foregoing.

J. A. GUNSOLLEY.

REPORT OF SOCIAL PURITY COMMITTEE FOR GIRLS.

We fear you will be disappointed at our report, but it was so late when we received our appointment that we have had but one third of the year to do our work in, and that with busy people along with other lines, leaves not much time for so important a work. However, we deem it wise to make haste slowly in this matter.

We have sought after and examined, so far as we were able, literature along these lines, and while we find abundance for the use of parents in teaching their children, we find scarcely anything for the girls themselves. We saw an announcement in *American Motherhood* of a leaflet for girls entitled "Light for girls," written by Mrs. Lutes, editor of the magazine, which was shortly to be published. We sent money for samples, but it is not out yet. From description given, this leaflet seems most likely of any we have learned of to be best suited to the purpose of this committee.

As to methods of presenting this instruction, it seems to be the general opinion of educators and specialists in this work, that the *home* is the place first of all where this instruction should be given.

But since there are so many homes where it is *not* given, for the public welfare it should be given in the schools and other societies, but not by teachers who themselves are but poorly informed, but by lecturers who are specialists along these lines, or by teachers who have been trained in this work.

As to the literature we have secured, much of it has no direct bearing on the subject in hand; but it serves to show how other committees and societies are seeking to forestall the onward march of social impurity by doing away with conditions favorable to its growth. One member of the committee suggests reading clubs, where credits are given, and finally diplomas, when a specified amount of reading has been accomplished. Also social purity clubs, for the distribution of suitable literature. We recommend that if this body see fit to appoint another committee on this work, that the members be so located that they may counsel together.

MRS. B. C. SMITH, *Chairman of Committee.*

REPORT OF GOSPEL LITERATURE BUREAU.

Tracts distributed	8,759
<i>Ensigns</i> distributed	4,041
HERALDS distributed	2,613
<i>Leaves</i> distributed	275
Marvelous Work and a Wonder distributed....	490
Books loaned	79
Tracts and booklets sold at newsstands	144
Other literature distributed	3,776
Total	20,177

All literature sold at newsstands was sold at cost price, the stand reaping the profit. Bureau has made advancement during the year. Eleven superintendents have been appointed in fields where there were no literature leaders. Hospital and jail work have received special attention. Sunday distributing in prisons should not be avoided by Latter Day Saints whose mission is to preach the gospel to every creature. Many expressions of gratitude have been made by prisoners for literature received. Pres. Joseph Smith's advice in regard to the work was: "Keep boring in; you can not do too much of it."

JOSEPH A. FERRIS, *Superintendent.*

The statistical report of the general secretary showed the following summary: Total enrollment, 9,628, a gain of 416; number of locals, 253, a gain of 3; home class members, 1,938, gain 354; charters issued, 27.

The secretary also made an excellent report of personal labors. We regret that time and space prevent a detailed report of the many interesting features of this convention.

MONDAY.

7.30 p. m.—A petition from the Little Sioux District, Iowa, asking for supplementary lesson leaves for Religio classes was finally referred to the lessons committee.

It was decided to hereafter publish a map of the territory canvassed in each *Religio Quarterly*.

In order to have recognition from the State as a college, Graceland must have at least 7,500 volumes on collegiate or allied subjects and exclusive of public documents. An effort is being made to raise \$1,000 to enable Graceland to qualify on this point. A communication was read from Prof. T. J. Fitzpatrick, the librarian, in which he solicited aid from the society. It was moved to donate the sum of \$100, which was carried unanimously.

The lessons committee reported lessons prepared to October, 1911. The question as to whether the course shall thereafter canvass "present day revelation and church history" was referred to the lessons committee. The present committee was reelected for another year.

TUESDAY, APRIL 4.

9 a. m.—After the usual opening exercises and the reading of the minutes, the report of the editor of *Religio Quarterly* was read and spread on the minutes.

A committee appointed by the president of the society to consider the question of social purity for boys, made an excellent report; but lack of time precludes the making of a copy. Later, it was moved to appoint local committees to have oversight of social purity and temperance; but as this partook of the nature of amendment to constitution and by-laws, it was deferred. The matter of social purity for girls was referred to the Daughters of Zion.

ELECTION OF OFFICERS.

The following were nominated for president: J. A. Gunsolley, S. A. Burgess, Walter W. Smith, J. A. Gardner, William A. Bushnell. The vote was by ballot and resulted in the election of J. A. Gunsolley, of Lamoni, Iowa.

For vice-president, J. A. Gardner, S. A. Burgess, Gomer R. Wells, Ray Lloyd were nominated. The vote resulted in the selection of S. A. Burgess.

For the general secretary, the assistant secretary was instructed to cast the entire ballot for Sr. M. A. Etzenhouser, of Independence, Missouri, the present incumbent.

J. A. Gardner and R. B. Trowbridge were nominated, and the ballot resulted in the selection of the first named.

For general librarian, S. A. Burgess and J. F. Garver were nominees and the first named was elected.

For superintendent of home department, the secretary was instructed to cast the full ballot for Sr. Altha R. Deam, of Independence, Missouri.

It was decided to have the report of credentials committee printed before conventions in the future—a standing order.

The following appropriations were made: For general expenses of society, \$300; for promotion of social purity, \$300; making \$1500 that has been voted by the convention for various purposes.

The chairman of committee on Book of Mormon chronology made a verbal report, the gist of which was that lack of time prevented committee from going into the matter thoroughly. Brother Flanders had published a book which stands on its merits, and the committee recommended that the matter rest there. Report was adopted and committee discharged.

It was moved that a committee of three be appointed to draft a resolution on the attitude of the Religio towards athletics and physical culture, for report next year. This was referred to the executive board for such action as they deem best.

The table being cleared, the president congratulated the convention on the peaceful manner in which they had disposed of the business. The convention stood adjourned. Benediction by the vice-president.

Sunday School Convention

The twentieth annual Sunday School Convention was called to order April 4, at 2 p. m. by the superintendent, Daniel Macgregor, of Thedford, Ontario. Elder Hale W. Smith acted as chorister, while the audience sang number 99 of Zion's Praises, after which Bro. T. A. Hougas offered prayer. Number 145 was then sung.

The superintendent introduced Bro. Elbert A. Smith, who addressed the assembly for a short time. He impressed upon the audience the thought that as we sow so shall we reap; and, therefore, the necessity of a proper kind of seed. The importance of sowing the seeds of life in the lives of all humanity—especially the children, was touched.

The thought of diligence in the work we attempt was dwelt upon. The quantity and quality of the harvest depends upon the quantity and quality of seed sown and the soil we sow it upon. He expressed the idea that it was our duty during the entire year to labor for the best results along these lines; and to not grow discouraged because we thought the seed was falling upon stony ground. Though the sowing of the seed does not bring forth as abundant a harvest as we would desire, it is better to bear a partial harvest than to allow weeds and tares to grow entirely. "It is the peculiar heritage of women to instruct little children," is one quoted statement, stating in connection with it that while only men could preach from the pulpit, they (women) could exercise their inherent rights in the Sunday school.

Bro. Daniel Macgregor was elected to preside over the sessions of the association, with power to choose his associates. He chose Bro. Gomer R. Wells, Bro. D. J. Krahl was chosen secretary; and was authorized to select his assistants. He chose J. F. Mintun, Belle James, and Guy Mintun.

Bro. Hale W. Smith was chosen chorister with privilege of choosing organist or organists. The local janitor and ushers were elected to serve. The chorister announced as his choice of organists, Sr. F. B. Farr and Belle James.

The report of the superintendent was read. He reported advanced work in the cradle roll and home department work. The Christmas offering was more this year than ever before, showing a willingness upon the part of the children to respond to the financial needs of the church. The normal work has been under the supervision of Sr. Eunice W. Smith and has been making gains. He commended the work of the *Quarterly* editor—Sister Salyards. As one of

the editors of the *Exponent* he had tried to make it instrumental for good and to fill the mission necessity requires that it should.

He hoped to see the circulation list increased. One suggestion to this end was that each local school subscribe for a sufficient number to supply the officers and teachers. He thought that some measure ought to be recommended to the end that the business of district conventions might be expedited. The question of grading schools was responded to by resolutions from the Independence and Lamoni Stake conventions.

The credentials' committee reported the addition and the subtraction, together with the changing of some names on the printed copy distributed. Their report was adopted and the committee continued.

The home department superintendent, Sr. Macgregor, reported the work she had accomplished, and also the needs of the work. She recommended the ordering of better records for the work, and the maintenance of a closer relationship between this department and the General Association.

The treasurer, John Smith, reported balance on hand last report, \$2,239.09; total receipts, \$4,203.40; grand total, \$6,442.49; expenditures, \$4,591.74; balance on hand March 27, 1911, \$1,850.75.

The chair appointed J. B. Wildermuth and F. J. Ebeling a committee to wait upon the First Presidency and Twelve, announcing that we were in session and ready to hear from them at their pleasure. The printed report of the secretary was distributed.

Sister Salyards, editor of the *Quarterly*, reported that the lessons were prepared up to October, 1911. The lessons committee's report was read. They reported a unanimously unfavorable sentiment to the use of the international text. On the use of texts they reported as follows: "That the editor be instructed to continue in the Book of Acts until the book is finished, and if there is not sufficient material in Acts to finish out the year the editor take up the lessons on the Restoration."

It was the opinion of the committee that the time has come when it is to the interest of the work to depart from the present uniformity of texts. The editor asked advice concerning the matter of devising lessons on the evils of the use of strong drink and tobacco. Individually, the committee favored it.

Action on this report was deferred by motion until 9 a. m., April 5. Sr. Eunice W. Smith reported on the normal work. Petitions were read on the subjects of the "uniformity of texts," and "the earlier publication of the *Blue Hope*." The latter was referred to the Presiding Bishop.

The Quorum of Twelve presented a request asking the association to remunerate Brother Kippe for his labors in translating the Book of Mormon into the German language. As the Religio had taken favor-

able action on this matter the request was not granted.

A communication was received from members of the faculty of Graceland College, asking the association to grant two hundred dollars toward advancing the interests of the college library. This request was granted by motion. The matter of report blanks referred to by the home department superintendent was referred to the executive committee, with power to act.

The times of opening and closing the sessions was left with the presidency of the sessions. The election of officers was made the special order for to-morrow afternoon after routine work. A lengthy discussion was held on the question of who had the right to organize a Sunday school,—missionaries without the consent of district officers, or district officers only. The whole matter was tabled.

Tuesday Evening.—The graduating exercises of the normal department were held in the upper auditorium of the church on the evening of the 4th, at 7.30. Quite an interesting and profitable program was given. It consisted of addresses, papers, and solos.

The class numbered seventy-eight, but only about one third the number were present. Apostle J. W. Rushton delivered the address to the class, while S. A. Burgess presented the diplomas on behalf of Sr. Eunice W. Smith, the superintendent of the department.

WEDNESDAY, APRIL 5.

Nine o'clock, a. m.—Number 18 was sung, after which Elder S. W. L. Scott offered prayer. Number 42 was sung. The courtesies of the floor were extended visiting brethren. A communication from the Quorum of Twelve, expressing their sympathy for and interest in the Sunday school work, was received.

The normal superintendent reported that for the year ending March 31, 1911, there was not so many graduates as last year. The work was in good condition and past the experimental stage. There are now 1,776 pupils, with 305 graduates.

The action of the lessons committee reported on yesterday regarding the question of international texts was indorsed unanimously. By motion the recommendation of the lessons committee on the matter of a repeal of the resolution requiring the use of uniform texts for all grades of the *Quarterly*, discussed at length until adjournment at 12 m.

At 2 o'clock the meeting was called to order by the superintendent. After the opening exercises an additional report was read from the credentials committee on names of delegates from Utah. Also a report from Heman C. Smith, of the library board.

The delegates to the World's Sunday School Convention, held in Washington, District of Columbia,

last May, reported that they were permitted to assemble with the convention, but that no delegate vote was called. They were impressed with the dispatch with which the business was transacted, together with other features, and stated that we might copy from them along this line.

The following officers were elected for the year: Daniel Macgregor, superintendent; Gomer R. Wells, first assistant; A. H. Parsons, second assistant; D. J. Krahl, secretary; John Smith, treasurer; Flo McNichols, home department superintendent; E. H. Fisher, library commissioner. John F. Garver was elected to succeed himself as auditor. The term of Bro. Heman C. Smith expired with this session. He was elected to succeed himself. The report of the revising committee was read. The following named brethren were elected as members of the revising committee: A. Carmichael, R. S. Salyards, and John Smith.

The matter pending at adjournment was taken up and after a lengthy discussion, a delegate vote was called, with the following result: 1,459 in favor of deferring action one year and in the interim to be referred to the districts and schools, they to report to this body one year hence; and there were 855 against such deferring. After quite a little discussion as to the legality of the action taken, adjournment was had till 7.30 p. m. At this session the second assistant superintendent reported. A motion was presented by which the May number of the *Exponent* was made the convention number, in which the entire space, except that needed for the lessons, shall be devoted to convention minutes. This was carried unanimously.

A portion of the superintendent's report with reference to appointment of committee on resolutions, was read, after which the following resolution was passed: "Be it resolved, That a committee of three be appointed to provide for a plan to carry out the intent of said recommendation and report to the next annual convention."

A resolution asking the association to appropriate six hundred dollars for the printing of the Doctrine and Covenants in the German language, with the approval of the First Presidency and Board of Publication. This motion was discussed for a time and was then tabled.

The matter of printing the delegates' credentials was made a standing order by unanimous vote.

The balance of twenty-five dollars from the appropriation made last year to the library commission was ordered paid. Fifty dollars was donated to the commission. The matter of appointing field workers whose expenses are to be paid by the association was referred to the executive committee. It was moved that the amount of \$250 be appropriated to the use of the executive committee toward this field work,

provided the committee see fit to send out workers. The motion was lost by a vote of 88 against, to 50 for. \$500 was appropriated for contingent expenses. The superintendency was made the committee on resolutions, previously provided for.

The convention adjourned for one year, after a profitable session.

General Conference

APRIL 6.

The annual General Conference of the church was called to order at 10 a. m., Thursday by Pres. Joseph Smith, whom the assembly was glad to see in the chair at the opening of another conference. "Lord we come before thee now," was sung, after which President Smith offered prayer. The assembly then sang, "Redeemer of Israel."

The First Presidency was chosen to preside over the conference. They were also empowered to perfect the organization. The chair then announced the following: R. S. Salyards, with Charles Fry and Joseph R. Salyards assistants, was made secretary of the conference. Official stenographers: L. A. Gould, W. R. Dexter, Belle James, and Blanche Allen. Organists: Pauline Anthony, with Srs. F. B. Farr and Belle James, assistants. Choristers: G. R. Wells, Letha Tilton, with F. A. Russell and H. W. Smith assistants.

President Smith followed these announcements with the following short address:

Brethren of the assembly, in taking charge of this session, I do so with considerable diffidence. I have never approached this task with anything but a degree of diffidence. The conditions are such that this diffidence is increased. I was always and am now much impressed with the splendid sentiment that was uttered by Abraham Davenport, of the assembly in Massachusetts years ago, when that dark day, known as the dark day of 1780, occurred, when it seemed that the end of creation had been reached, when great darkness fell upon the country, and cries and weeping were heard, when midst the wringing of hands the moan was uttered, "The judgment day of God has come." Mr. Davenport arose in his place in the assembly and said: "I know not whether this be the day of judgment or not; but this I do know, that the Master has said, 'Occupy till I come.' If it be the day of judgment and he comes, he will find us doing our duty, occupying according to his command. Let lights be brought, and the work of the assembly proceed."

It is in this spirit (which I am flattering myself has so long ruled with me) that I assume, in connection with those holding the Presidency with me, the duties of this conference. As a matter of course, I understand that the great weight and labor will fall upon my associates. And it is a source of congratulation to us all that in our recollection of the history of the past, the events that have occurred at our several assemblings, there has been a feeling of support granted to those who have been chosen to work in their allotted places, which has wrought for good; and when the end of our assembling has been reached, and we have departed hence, with but few exceptions the altar fires were aglow, our hearts alive

to our hopes, and our every faculty devoted unto the accomplishment of the work and the duties assigned us. May God help us, upon this occasion, whatever may transpire, that we shall not forget that we are called to be Christian gentlemen, Saints with the hope of life, commanded to live in the world, but not to be of the world; expected to make the name honorable where we live, and to be sure that our conduct shall be such as will pass investigation of each other, and necessarily of Him who has called us.

May the peace of God be with us upon our assembling.

The Presidency was empowered to determine the character of meetings, make appointments, etc.

The report of the credentials committee was read and approved, subject to further emendations or corrections. The chair stated the order of meetings would be as usual:—prayer meeting at 9 a. m.; preaching 10.45; business session promptly at 2 o'clock p. m.; and preaching at 7.45 p. m.

A number of petitions were received and referred to the authorities to whom it was deemed most advisable by the body, depending upon the nature of the petition.

The Presidency occupied the stand; the apostles, bishops, patriarchs, and stake officers the rostrum; the Quorums of Seventy the center section of seats; the high priests the right section; delegates the left section and all remaining unoccupied seats.

The afternoon session of Thursday was called to order at 2 o'clock by Pres. Joseph Smith. After the reading of the minutes of the morning session, Pres. E. A. Smith took the chair, following which an additional report was read from the credentials committee.

Reports were read from the following: Church Secretary, Church Recorder, Historian, First Quorum of Priests, Eighth Quorum of Teachers, and First Quorum of Teachers.

Reports were read from the following apostles in charge: J. W. Wight of mission number 1; I. N. White and J. F. Curtis of mission number 2; U. W. Greene of mission number 3; F. M. Sheehy and J. W. Rushton of mission numbers 5 and 6; and G. T. Griffiths in charge of the British Isles Mission and Palestine. Brn. G. A. Smith, W. E. LaRue, H. G. Sterrett, Jesse Roberts, E. Rannie, E. B. Hull, William Johnson, and E. A. Jones were made a committee on administration.

The Recorder's report shows a total membership of 63,090, a net gain for the year of 2,290. There are 4,280 holding the various orders of the priesthood, 3,676 of whom are members in the United States.

In the evening Elder F. M. Cooper preached a very able discourse. Elder S. S. Smith was in charge.

FRIDAY, APRIL 7.

The morning prayer meeting held at 9 a. m. was in charge of J. C. Crabb and George A. Smith. At 10.45, Jasper O. Dutton delivered a very interest-

ing and able address. J. E. Vanderwood was in charge.

At 2 o'clock p. m. Pres. Joseph Smith called the assembly to order. The minutes of yesterday's session were read. A short additional report was received from the credentials committee.

A resolution from Brooklyn asking for a city missionary was referred to the Twelve. A petition from Oakland, California, asking for the return of J. M. Terry, was referred to the Presidency and Twelve.

R. C. Russell, apostle in charge of mission number 4 reported.

A report from the First Presidency respecting the work done during the year was read. President Smith has been at home during the year, owing to condition of health, but with aid of his private secretary, Brother Dexter, has done some work on his memoirs and kept up his editorial work and correspondence. The junior members have been busy along various lines,—in connection with the HERALD editorship, visiting reunions, receiving reports, reorganization of quorums, Order of Enoch, Sanitarium, etc.

The High Priests' Quorum reported.

The report of a committee on boundary lines of Southern Missouri and Clinton districts recommended no alteration at present. This committee was appointed at yesterday's session. Their report was adopted.

A report from the joint council of the Presidency and Twelve on the persecution of the Jews in Russia was read. They recommended the adoption of a protest against such atrocities, to be sent to President Taft and the two houses of the national Congress. The report, with the recommendation, was adopted.

UNITED ORDER OF ENOCH.

Report was received from the United Order of Enoch, and owing to the interest of the general church in this movement we insert it entire.

INDEPENDENCE, MISSOURI, April 3, 1911.

To the President and Members of the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints; Greeting:

The officers of the United Order of Enoch respectfully report that on the 11th day of May, 1910, the Articles of Incorporation of the Society were duly entered of record and charter issued from the Secretary of State, recognizing its work as proper under the laws of the State of Missouri, as set forth in the articles.

The organization has been in condition for active work then, about eleven months, during which time it has been compelled to use much of the energies given to it by its officers in representing its work and placing it before the church membership and peoples of the world who are interested in knowing its character and undertakings.

During this time the order has undertaken to place itself in a condition to help, in its time and place, the poor and needy, and act as its purpose outlined in its articles declares,

as a helping and benevolent institution to the upright, needy, and industrious who may lack.

As should have been expected by all who are acquainted with such undertakings, the work of the society has moved slowly and met with opposition, although it was founded and nurtured solely for the purpose of doing good to mankind in this world, thus helping along the worthy children of our heavenly Father who were unable, in the commercial stress of life, to help themselves as they deserved and were worthy, and were anxious also themselves to do.

The order secured lands which have been, as rapidly as the resources of the order would permit, placed in shape in lots or acreage property as a beginning of its work, helping those who were entitled to help, to privileges and homes. It was and is, however, the expectation and wish of those composing the order that not only lands should be secured for the purpose of accommodating those who desire to settle in towns and cities, but that purchases of tracts of land suitable for agriculture should be obtained so as to accommodate the worthy and deserving of all classes. Time will prove what the society is able to do in this regard.

The direct contributions for the year to the help of the society amount to \$6,132.90, and during the year the greater part of this amount has been used in arranging for the land that has been necessary to carry forward the work of the society, in improving the same and in aiding at times, directly, those who were in need of assistance to save their homes.

The society has also taken up and canvassed the work of assisting in establishing factories which will give employment to those who need the same, and which will assist in helping the worthy to obtain such employment as will give them remuneration for their labor and thereby an opportunity to obtain homes for themselves and families. It will be understood that the land purchased, improvements made, and development of factories which will furnish help direct to the needy all require means and earnest labor and work that the effort prove successful. We are aware of the fact that many misunderstand the work of the order, because they do not comprehend how difficult it is to develop an institution, the object of which is benevolent and charitable, rather than commercial and enriching to those who engage in the same, and concerning this society some have even questioned the necessity of any such organization in connection with the work of the church for the benefit of the poor and the needy. It is true, that while this has been done it was by those who never saw such an institution and who were unacquainted with the laws and workings of the same, yet there is nothing clearer in the instruction of our blessed Lord to the church than the necessity of the establishment of such an organization for the benefit of the poor. We might correctly reason that if it was necessary to have had an order in the time of Enoch, as is shown in the history of the church, it would follow that such an organization would be established as a helping power for good to the church in the present age and time, but we are not left simply to reason this out. The statement is made clearly in the record, section 77, paragraph 1, setting forth the necessity of the same. We read:

"For verily, I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused," etc.

The organization is an organization unto the church for the purpose of regulating and establishing the affairs of the store-

house for the poor of the Lord's people. It is strictly what it claims to be, a helping and benevolent association for the benefit of the poor and needy, dispensing its charities by furnishing equal opportunities to the needy, upright, and industrious, in a financial, educational, and social way.

The society has also of late issued small pamphlets containing articles of association and by-laws, which may be obtained by those who wish to examine, by making application for same.

It also has headquarters located at Independence, Missouri, where it has entered upon its work; has an office open with secretary and treasurer at hand to carry on its work, performing the good that is possible for it to do, and to receive and receipt for contributions and help that the people, both of the church and of the world, may see fit to freely give in the interest of its benevolent undertakings. Also a temporary home and shelter for those interested in its work, who may pass through Independence or any who wish to examine into the character of its work, and where they may feel the benign influences that are found with those who labor for the good of their neighbors instead for self and selfish interests.

The officers in reporting to the conference feel safe in expressing the assurance that the order will in due time fully carry out the purposes of the organization to the great good of the poor and needy and thus fill its proper place unto the body in charitable and beneficent works.

With such object and purpose in view we feel that it is proper and just to solicit the hearty cooperation of the members of the conference and every helper in the work, of elevating the conditions of humanity.

The annual meeting the present year of the members of the order will be Monday, May 1, 1911, at the headquarters of the order, Independence, Missouri, being the adjourned meeting of the regular annual meeting held on the first Monday of April of each year.

[Signed]

E. L. KELLEY, *President.*
 FREDERICK M. SMITH, *Secretary.*
 ELLIS SHORT, *Treasurer.*
 ELBERT A. SMITH.
 J. MATHER.
 G. H. HILLIARD.
 RODERICK MAY.
 I. N. WHITE.
 A. H. PARSONS.
 W. E. LARUE.
 G. E. HARRINGTON.
 E. A. BLAKESLEE.

The annual report of the Presiding Bishop was received as reproduced in the HERALD for April 4. The present bishopric has been serving for twenty years. During this time the homes for the aged, the College, and the Sanitarium have been provided. During the last year the Bishop and his councilor, G. H. Hilliard, have given their entire time to the work; but owing to personal duties Bro. E. A. Blakeslee had not given very much time to the duties of his office as councilor.

The auditors reported the report of the Bishop, as published, correct. They stated they had made suggestions to the Bishop concerning the carrying on of the work of his office and he had agreed, in most cases, to them. These reports were approved.

An invitation from the Independence Branch, ask-

ing the 1912 conference to meet with that branch was received. The invitation was accepted by unanimous vote.

The resignation of Mr. F. W. Newcomb as a member of the Graceland College Board of Trustees was received. Action was deferred until after the financial reports of the board are received.

The program in the evening was in charge of and under the auspices of the Daughters of Zion. A very interesting and instructive program was given, touching upon subjects relative to the home and the training of the child.

(Continued on page 355.)

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamon, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamon, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

An Easter Reminiscence.

To the writer it has always seemed that above all days Easter should be a day of gladness. It is a day around which the hearts of the sorrowing ones of earth center with intense longing; a day which holds for them, and for all, the one hope which makes life a triumph and death a victory; a day consecrated to the sacred memories of the cross and its trials, followed by the pæans of victory and shouts of joy. It is by the open sepulcher and near the risen Lord that thousands of weary hearts obtain strength to continue the battle of life.

It was in the early days of the Sabbath school of Lamon the incident to which we refer occurred. The superintendent was new to the place and anxious that the feelings we have expressed be the ascendant ones of the Easter. It was Saturday night before the Easter Sabbath and the light shone from the basement of the church with an inviting ray, but we were not accustomed in those days to see large crowds assemble upon any except conference occasions.

Brother Joseph was passing the church weary and sad, for let us all remember that the very best life is not always a song of triumph. He had been engaged in the ordinary duties of his calling through the day, and was then on his way home, not thinking to attend these exercises of only a few teachers and the Sabbath school children with their parents; but seeing the lights and hearing the singing, he thought he would drop in for a moment, not realizing, as perhaps his own heart did not know, that he needed just such an uplift as should come to every child of God on every Easter day.

There had been stereopticon views, those from the land of Palestine, of the shepherd, etc., but these were over and now the audience were being entertained by a short program from the children.

One of the numbers of this program had been written for the occasion. The subject was "The walk to Emmaus." Who has not felt his heart thrill when he reads this beautiful story? It was well rendered by a young girl of the school, and held

the attention of the audience from the first word to the last. Let us repeat it here.

THE WALK TO EMMAUS.

(From *Autumn Leaves*.)

"The western glow that lights Judea's skies,
Proclaimed the close of eastern summer day;
Twain, from Jerusalem, with downcast eyes,
Pursued with weary limbs their lengthened way;
And whilst their journey on they sadly sped,
They talked of hoped for things that might not be—
The joy and light that from their hearts had fled,
The loss of all they fondly hoped to see.

"Passed there another traveler the same way,
Who questions of the things of which they talk:
'What manner of communication these,
Ye have one with another as ye walk?'
With wonder, lifting up their sorrowing eyes
One of them answering quickly says:
'Art thou a stranger in Jerusalem,
Nor know things come to pass there in these days?'

"'What things?' the welcome stranger questioneth,
While they their holden gaze full on him bent,
'Concerning Jesus, out of Nazareth,
A prophet mighty, whom our God had sent—
Mighty in deeds and merciful commands,
And all the people felt his wondrous love;
Him have they crucified with wicked hands,—
Oh, matchless guilt, all human guilt above!

"'And we had trusted that this had been he
Who should our nation and our faith restore;
And now these hills and vales of Galilee
Shall know the wonders of his power no more,
This is the third day since the sad event;
Darkness descended as a funeral pall;
The veil before the holiest was rent,—
Creation groaned, and yet this is not all.

"'For certain women whom the Master loved
(Last at the cross and earliest at the tomb)
Found not his body, but an angel spake
From out the darkness and the gloom:
'What seek ye? Do the living dwell
Among the dead? behold! He is not here;
Jesus is risen; go your way and bear
This message; let it his disciples cheer.

"'Say that before them into Galilee
The Master goeth; there shall they behold
His face, and there again the things of God
Unto their sorrowing hearts will he unfold."
But him they saw not, and when certain came
They found the cloths and linen napkin laid
Besides two angels sitting in the tomb,
In shining robes of spotless white arrayed.

"'And therefore are we sad!' 'Oh, slow of heart,'
(The stranger walking with them sadly said),
'Ought not Christ to have suffered all these things—
His body to have rested with the dead;
His spirit to the depths of hell go down,
Obtain the keys and set the captives free,
And henceforth to the sons of men declare:
'Where is thy sting, oh death? Oh, grave thy victory.'"

"Is it not written, "As a lamb they led
Him to the slaughter; as a sheep is dumb
Before its shearers so he opened not
His mouth?" How else should all of these things come?
Did not God say, "I will not leave thy soul
In hell, neither corruption shalt thou see,
But shall ascend to dwell for-evermore
In glory, my Beloved One, with me?"'

"But now the board is spread; they gathering,
And when the bread is passed and they partake
Their living portion from the blessing hand,
The veil before their eyes begins to break.
Oh, wondrous love! their hearts and souls expand
Almost to breaking--'Jesus, Master, King!'
But he has passed from out their midst, and now
Break forth their shouts, their glad hosannas ring.



"Is it not written, 'As a lamb they led him to the slaughter?'"

"Their journey ended and the stranger made
As though to leave them, farther on to go,
But they constrained him saying, 'Sir, abide
And tarry with us; we would have it so.'
Their hearts were burning with a wondrous love;
Hope sprang anew and swept each trembling chord;
But still their eyes were holden and they knew
Not they were talking with their risen Lord.

"Their feet are winged, what reck they of the hour?
In far Jerusalem their brethren wait,
Bowed down with sorrow, they must reach her wall
Before her watchmen close and bar the gate.
The road is passed, they know not how; they reach
The gate, pass in with eager, earnest speed;
They can not wait, but shout it forth aloud:
'Hear, men and brethren, Christ is risen indeed!'

"But lo! while yet they spake, Jesus himself
 Stands in their midst, saying: 'Peace be unto you.'
 Their souls are troubled, and with fright they cry,
 Thinking a spirit there before their view.
 'Why are you troubled, why do thoughts arise?
 Behold my hands, my feet, that it is I.
 See here, the print of cruel nails which bound
 Me to the cross when lifted up to die!"

"And while they yet believed not for great joy
 And wonder, Jesus said to them: 'Have ye
 Here any meat?' Then took he fish and ate
 Before them, honey too, that all might see;
 Then said he: 'Spake I not these words to you
 While yet I tarried, that all things must be
 Fulfilled which Moses in the law did write,
 In prophets and in psalms concerning me?"

"And now repentance preach ye in my name.
 All nations shall my great salvation see.
 Here tarry till the Comforter I send,
 To fit you to be witnesses of me.'
 Then led he forth that faithful little band,
 And while beholding with their wondering eyes,
 The opening heavens receive their risen Lord—
 Our great High Priest, God's Lamb of sacrifice."

"FRANCES."

At the close of these exercises Brother Joseph came to the superintendent saying: "Sister —, I want to thank you for the enjoyment of this evening. Your entertainment was away up, and my own heart has been lifted from weariness and despondency to a realizing sense of the final triumphs of this gospel work."

But there was another incident connected with this Easter entertainment. There was present the state superintendent of the Sabbath schools of Iowa, and at the close he also came to the superintendent saying: "Let me also congratulate you on these exercises. Last night I attended the Easter exercises at one of the largest churches in Chicago, and I must say truthfully that it fell far short of what I have enjoyed here this evening."

As the desire of the superintendent was only to do good, you may be sure that these expressions of appreciation were gratefully received, and she hopes that now when crowds assemble and talent is unlimited, especially among the young, that the true spirit of Easter may never be wanting in any exercise given upon that occasion.

Request for Prayers.

Sr. Mary Jones, of Halkirk, Alberta, Canada, desires the prayers of the Saints that she may be healed of a weakening bowel complaint that has been with her for nine months.

Luxury.

Edward Sandford Martin is one of those gentle essayists who are privileged to point out to us the obvious joys that we habitually neglect in the hurry of living. When this is done tactfully it ceases to be preaching and is appreciated, as the recent publication of "The Luxury of Children" in a new edition seems to show. It was Mr. Martin who said: "If we are going without children in order to acquire the necessities of life, there is much to be said for our discretion; but if it is luxuries that you are after, what luxury is comparable to the luxury of having all the children you want?" — a query that deserves to be remembered as a satire upon the notion of "race suicide."

Letter Department

DUNLAP, IOWA, March 22, 1911.

Saints' Herald: I am at Gallands Grove, Iowa, one of the oldest branches in the West; organized in 1859 by Bro. Edmund C. Briggs. I closed my meetings last night. We came here five weeks ago. We troubled the waters yesterday, and I led four more precious souls into the Church of Christ, making eight I have baptized at this place, and thirty-eight the past year.

I pray that God will bless us all, and that we will be faithful children, endure unto the end, and obtain the prize, the gift of eternal life. Home address, 204 South Crysler street, Independence, Missouri. W. A. SMITH.

PROVIDENCE, RHODE ISLAND, March 27, 1911.

Editors Herald: Many will be glad to hear a word about the Lord's work from this part of the country. I attended a service at West Mansfield, Massachusetts, Sunday, March 26, and was so pleased with the outlook that I send this little account for your columns. There were thirty-five intelligent and interested people present. Many of them had never heard the gospel before.

This is a new opening, made by Elder Charles Coombs, of Plainville, Massachusetts. The meetings are held Sunday afternoons, in a home about a mile from the West Mansfield station. Brother Coombs' earnest, whole-souled preaching, prompted by the power of the Spirit, is touching the hearts of the people, and the prospects are, some will be baptized. One man said he had attended the village church for two years, but at these meetings he heard the gospel preached for the first time.

The Saints from Attleboro, with their pastor, Elder William Bradbury, are assisting in the services, and it seems to be an especial pleasure for the young people to help in the singing.

Our little company walking up from the station must have attracted some attention in the neighborhood where the meeting was held; and then for us to see others coming from different directions to attend the little service showed an interest that was encouraging.

All seemed pleased with the meeting and appeared anxious to come again. So the work is moving on thus far.

Sincerely,

FREDERICK W. ROBERTS.

NEBO, ILLINOIS, March 26, 1911.

Editors Saints' Herald: I believe in my last, some weeks ago, I stated that some of the Baptists were hurt because of our work here, although we hadn't molested or attacked them. One W. J. Moore was sent for, he who had recently advertised in the *Illinois Baptist* as ready for protracted meetings, or lectures on Mormonism. He made his appearance on February 19 at Nebo. He came at the solicitation of one member. At first the Baptists were slow to receive him, but the little few stood by him and hired the hall, where he occupied for two days beginning on February 21.

Moore is not in any way original that I could see. All his objections to the work are reshaped and have been met many times. Mudslinging, garbling, misrepresenting, and some downright lying characterized the effort. But little preaching had been done in Nebo, so of course Moore found most of them ready for whatever he wanted to say. Before his lectures were over, they were rallying round him in dead earnest.

In company with Elder R. T. Walters we attended his lectures. One feature was prominent. That was that Elder Moore was determined to pile prejudice mountain high if

possible, regardless of the facts. Brother Walters and I alternated in the same number of replies. The hall was well filled, and we heard some favorable comment from some of the most prominent people of the town. Moore's position isn't hard to meet, but very truly he had prejudice on his side, and of course he made good use of it. We both had good attention and liberty. The Saints who heard are satisfied with the ways and methods of our defense.

We met his feeble efforts to explain away our scriptural proof texts; also his archæology, his objections to the Book of Mormon and Doctrine and Covenants, war revelation, Kirtland bank, "born at Jerusalem," and many other texts. He accused me of using material from "the Mormon book" which he garbled.

Some people who were not Baptists were heard to remark at the close of our first session, "I guess they see now whether the Mormons can say anything or not." They had been saying we could not answer Moore's arguments. I was repeatedly asked if I thought I could answer Moore. I told them that if I didn't answer him I'd join the Baptists.

Moore at first said he would not stay. "If we could do anything with his lectures, all right." But they prevailed on him to stay, and after we were through they again procured the hall and Moore cavorted for three and a half hours. Instead of meeting our arguments his efforts were to cover up.

Moore had claimed from the first that there never was a Christian civilization on this continent. To meet this I quoted from Kingsborough's *Mexican Antiquities*, volume 6, page 187, from Stebbins' *Book of Mormon Lectures*, page 251: "An infinite variety of facts connected with the customs, religious rites and ceremonies and opinions of the Indians, are utterly inexplicable, except on the supposition that America has in early ages been colonized by Christians." This with other authority, I quoted to prove Christianity had a presentation to ancient Americans. To meet the charge of plagiarism I read quotation from Charnay's *Ancient Cities of the New World*, page 148, from Stebbins' *Book of Mormon Lectures*, page 152. A soliloquy over the dead: "Son, your earthly hardships and sufferings are over. We are but mortal, and it has pleased the Lord to call you to himself. We had the privilege of being intimately acquainted with you; but now you share the abode of the gods, but although all are bound for the gloomy bourn, none ever return." Instead of meeting these arguments (for I made a lengthy argument on each point), in pretended answers to my authority and argument on ancient American Christianity, he quoted a part of my answer to the charge of plagiarism, "You share the abode of the gods"; and then made a great ado that my authority itself was against me, in that it taught that they were idolaters. We had conceded all along that there were in existence evidences of idolatry. My quotations from Lord Kingsborough, et al, were ignored in his desperate attempt to cover up, garble, and misrepresent.

Church propositions were presented. But no! Moore had the thing good enough, and he dare not put his frail, manmade institution to the test. Our propositions weren't fair, he said, and in turn presented propositions which we were not permitted to examine unless we'd agree to sign them. According to his reading, he left doctrine out of the proposition. Moore boasted that he had met four of our leading men; had thrashed I. N. White, and spanked Emsley Curtis when he was a boy. Said that the explanatory clause before section 113 of Doctrine and Covenants was brought about by his severe criticism in his debate with I. N. White; that Brother White went from there to General Conference and made a motion to strike out the word *testators* (paragraph 5), because our enemies took advantage of it.

I want to be as patient as possible, but will say that the

methods of most of our opposers are unscrupulous. B. M. Bogard says truly in his twelfth article on Mormonism: "Many writers think it no harm to misrepresent a Mormon."

After all this, I went away and out of the fight a stronger believer than ever before. Nothing was presented that we didn't have material with which to meet. Ever since I embraced this work, I've been careful to weigh every objection that has been presented against it. I find them to be of such a character as to justify a conspicuous place beside infidel quibbles. If they must be accepted, I'd be compelled to accept like objections to the great truths of God's word in the Bible. Some few here are bent on putting us out of business, but if the Lord wills it, we will be on the spot.

Moore offered to join the church if I would have Brother Walters administer to me and heal me of my hoarseness. I was very hoarse at the time. I told him if he'd come in that easy somebody else could work him out just as easy. And besides, the Lord didn't heal Paul or his brother that he left at Miletum sick; but if he, W. J. Moore, would humble himself, the Lord would certainly give him the witness.

I truly do believe men can become so maddened in their zeal against this work that they misrepresent unconsciously.

Hoping for them a final view of the facts and truth, I am still in the faith,

W. A. GUTHRIE.

COLORADO SPRINGS, COLORADO, March 27, 1911.

Dear Herald: Although there is but a very small handful of Saints here, we are earnestly striving to keep the banner afloat. All things are not as we wish to see them, but God's children must meet trials and discouragements occasionally, for their own development.

At present our hearts rejoice because of God opening the way whereby we have seen our desires and prayers fulfilled. For years the Colorado Springs Branch has badly needed a place of worship, which would be large enough to accommodate a few friends and visiting brethren at least. Not until a short time ago were our needs realized. The Father spoke approvingly of our efforts and the house which we had erected. Though it is a plain, humble little cottage church, we can truthfully say it is second to none of its kind in the city.

We feel we owe Bro. Richard Bullard a word of commendation for the "boosting" he did for us, and the suggestions he offered, which when tried, were found excellent. One was that we take up a Sunday offering for the building fund. By this method, it seemed but a short time until a hundred dollars were raised. Perhaps others may wish to profit by our experience.

As our district conference was to be held here in the first part of March, we set our hands and minds to work and made things hustle. By the consent of those in charge, Bro. Frank Russell got a short layoff, took the responsibility of architectural work and the erection of the building, with the help of a few who came in to assist. Among these we must not forget to mention the faithful efforts of our two youthful brethren, Elbert Russell Clark and Lynn Russell, who put in a good many hours of service.

When cleaning windows, decorating, etc., was at hand, the sisters were very much appreciated. The Ladies' Aid Society worked faithfully, rendering much help financially, and we are still working.

Help received from those not of our branch was much appreciated. Although it is not quite completed, our hearts swell with gratitude when we meet for worship. May God bless the ones whose hands so willingly erected the same and who so kindly responded to our call for help.

Your sister in the faith,
MRS. S. A. RUSSELL.

MCGREGOR, MICHIGAN, March 27, 1911.

Dear Herald: You will find inclosed in my letter one dollar which I am sending for the benefit of the mission work in Jerusalem. When I read the letter, "A voice from Jerusalem," I was impressed to make a sacrifice in some way for the work there.

We have much enjoyed the letters from Palestine in the past. My desire is to do what I can for the gospel work which I am engaged in. It seems to be the greatest part of all my life to love and serve God. My heart is in the work and I have been made to realize what it means to live a Christian life, as in the past year I stood by the bedside of a dying father and saw how, through the love of God, he bore his suffering with patience, with God's name upon his lips. Never once did he murmur, but prepared himself for death.

We have some sick and afflicted in this branch at this time. Our esteemed brother, Elder O. J. Hawin, has been very ill for several weeks, and is yet in a very weak condition. We hope that God in his infinite love and mercy will see fit again to restore him to health, that he may be spared to his little family and the mission work to which God has called him.

Elder Gregory visited our branch this winter and gave us some good sermons, one expressly, on unity and faith.

Your sister in the faith,

IDA FARLEY.

Thoughts on Reunion Work.

There was a time in the history of the Reorganization when reunions were few, but now nearly every district in the United States and other countries have their yearly gatherings known to us as reunions. To me it is one of the most interesting departments of church work. I have served for several years on the committee in the Southern Wisconsin District, and I feel a growing interest in it.

Certainly the Lord has recognized the work from the very beginning. Looking backward for ten or twelve years we can see that great advancement has been made along certain lines, while on others we have not advanced so rapidly. I never remember attending a reunion of the Southern Wisconsin District when the Lord did not speak through some of his servants and say that he was well pleased with the efforts of his Saints to thus meet together. I wish to quote here a part of one revelation given through Elder J. W. Wight in 1907. "Verily, verily, thus saith the Spirit unto you my people: You must needs receive blessing and warning. I have been with you. You should have been more faithful and humble and learn to love others as yourselves. You remember that I told you a year ago that it was pleasing unto me that my people meet together from year to year; but all have not been sufficiently faithful. So remember and begin to prepare for the next reunion and I will bless you and the sacrifices required of my people to thus attend will be as nothing and greater blessings will be yours to enjoy." It will be noticed from this instruction that the Lord does not forget what he tells us from time to time.

We call especial attention to these few lines with the hope that if any have forgotten them that they may refresh their minds. As one of the reunion committee for 1911 I want, together with the other brethren, to do all we can to make the 1911 reunion a greater success than any previous one. One sort of discouraging feature must be met however, viz: The prices of all eatables are so advanced that it makes the expense of meals greater.

Now this district has been furnishing meals at fifteen cents for several years and until the last two years have come out more than even. Should this be a good year, so all sorts of garden truck be plenty and reasonable we have but little fears of 1911, with meals at fifteen cents. But I have a plan

to suggest to all members of the district. Last year there were quite a few Saints who could not come to the reunion but they gathered up their offerings in that locality and sent them to the committee. Now I wish every member in the district would get that spirit of cooperation so deeply imbedded that they would thus remember the reunion even if they can not be present. Quite often there may be families who have intended to come but at the end they do not see it possible to attend. I think it would be nice if they would just send up an offering, say of one fourth of what it really would have cost them had they attended.

Some have thought it would be necessary to raise the price of meals, but this we do not favor, as there are some poor people with large families that find it all they can do to attend as it is. To those who occupy this latter condition let me say by way of encouragement: Some in years gone by have attended and got their own meals in their private tents and thus saved some and when the collection was taken for general expenses they were thus able to help out in such collection. That was good, but please get this idea of it: Everyone who pays his fifteen cents per meal not only pays for his meals, but helps with the general expenses, for the dining tent makes enough at fifteen cents to give free meals to the elders invited to attend the reunion as speakers, also pays the cooks and other sundry expense. So any that can do no more than pay for their meals are doing something for the general expense of the reunion.

We have about four hundred members. Say two hundred attend, and suppose that one hundred out of the other two hundred send up an offering of from fifty cents to one dollar each. That will so support the work that there will be no lack, and the per capita expense kept so low that the poorest in this world's goods can attend.

You will notice that in the revelation given above in 1907 that this sentence is found: "So remember and begin to prepare for the next reunion and I will bless you." I am impressed from this that the Lord wants us to sacrifice that we may attend from year to year. I believe this applies to all. There are so many worldly things that take time and means during the year that our people would do well to deny themselves of those things that really are of no use to them.

There is another line of sacrifice for all, which means the actual going without or denying ourselves of that we could perhaps justly use and still get along without. I believe with Bro. C. Scott that if a man can get along with two suits of clothes per year he does not need to have four. I see a danger, too, of some Saints getting things so nice in their homes that they can not have the Saints meet therein because of nice rugs, floors, furniture, etc. Now I wonder if Jesus would say to them as to Zaccheus, "Make haste, and come down; for to-day I must abide at thy house."—Luke 19: 5. Would they be afraid to have meetings there then? Now suppose that those whose homes are thus furnished would sacrifice, saying, My house is ever open till such time as we can have some other or public place of worship. Willing sacrifice on the part of all must be had in all departments of church work. The date of the Madison, Wisconsin, reunion is August 25, to September 3. Let all begin to lay their plans to be there if possible.

In 1908 these words were given through Bro. Wight, "Verily, many of my people have been tried with the cares of life and the afflictions thereof, but I have heard your prayers and by my Spirit have so testified unto you. I will continue to hear and answer as you continue your prayers in faith. Be admonished not to turn from me to the world and its pleasures. Be not overcharged with the burdens of life, but put your trust in me, and I will not forsake you nor leave you alone." Sometimes we find the Saints so "overcharged"

in the getting of this world's goods that they can not spare time to attend reunion and sometimes weekly church services. May the Lord grant wisdom unto all.

Hopefully trusting,

JASPER O. DUTTON.

EVANSVILLE, WISCONSIN, March 2, 1911.

Extracts from Letters.

Sr. Thena Wadkins, Flomaton, Alabama, writes: "I think we are all trying the best we can to live right, though it is hard at times to see the bright side of some things. It is indeed a great pleasure to me to read the encouraging letters from the dear brothers and sisters. I attended the Bay Minette conference in December, 1910—the first I ever attended—and can truthfully say that the Saints did all they could to make the strangers feel welcome."

Bro. and Sr. Lewis Thompson, writing from Owensville, Indiana, say that the man L. L. Gott, of whom the Saints were warned in HERALD of March 29, had been imposing on them, passing himself off as a minister of the church. "As Elder Jacob Halb has done so much good here, and the people are so interested, we would be glad to see him sent back here. We are always glad to get the HERALD and read the Saints' letters."

Sr. E. G. Maxwell, Marlette, Michigan, writes: "Being isolated from church privileges, I feel like asking the prayers of the Saints that I may always have strength to live as becometh one of God's children. The people here have no use for the angel's message. Their best argument is, Stay away."

News From Missions

Jerusalem, Palestine.

You have received so many letters from Palestine, that I almost hesitate to write; but as many have requested it, will tell you a few of the many pleasant and interesting experiences of our trip.

Leaving New York September 8, 1910, we had a delightful ocean voyage, both proving excellent sailors. It being my first experience on the ocean, it was enjoyed much more than I had anticipated. At Plymouth, England, we were kindly entertained by Sr. Ridolls. We spent several days there, and proceeded to London, stopping off one day at Bristol. In London we were made welcome at the home of Brother and Sister Goullee, with whom we had a pleasant visit, and were permitted to see the wonderful sights of this large city. We visited Hampton Church and the River Thames near by; Westminster Abbey; houses of Parliament; Tower of London, which was anciently a prison, and where many noted people were beheaded; Madam Tassand's wax works, where almost all the notable people of the world are to be seen in wax, so natural that one could hardly realize they are not alive. We also visited Buckingham Palace and many other places of interest. We had the pleasure of the company of Brother Newton, while sight-seeing here, one day.

We visited in Birmingham also, spending a few days at the hospitable home of Brother and Sister Swan, where we were most kindly entertained by the brother and sister and three charming daughters. Brother and Sister Taylor also made us welcome for a few days at their pleasant home, and we certainly became attached to them and their sweet children.

We attended the conference in Manchester, and were made very welcome by the Sisters Lenton, who proved themselves true Saints, and friends indeed. We received many invitations to visit other places, but limited time compelled us to deny ourselves that pleasure.

It also afforded us great pleasure to visit my parents' birthplaces, in Scotland. Was delighted with mother's old home in Ayr, not far from Burns' Cottage. As I walked along by the side of the gently flowing "Bonnie Doon," I could scarcely realize that fifty-six years ago, mother had said good-bye to her home and loved ones, and left for "America, the land of the free and the home of the brave." We stopped off in Douglas, Scotland, meeting cousins whom I had never seen. We greatly enjoyed ourselves in this odd little city; the cousins becoming much interested in our gospel talks and the singing. One cousin said the hymns were the best he had ever heard, "each one a sermon." On our way to Scotland we were pleased to see Brother and Sister Rush-ton off for America at Liverpool. We spent a day in Glasgow, then returned to London, to prepare for the long voyage to this land.

We said good-bye to Brother and Sister Goullee, and left for Paris, France. The only unpleasant part of that trip was crossing the Channel. It was very rough, and I lost my record that afternoon as a good sailor. The ride through France was delightful, the prettiest spot being seen in Villers. It was one of the most beautiful scenes of natural beauty we saw on our entire trip. The foliage tinted so beautifully, the hillsides, the sky effect, and the surroundings can not be described. In Paris we visited the most historical places. The Eiffel Tower is very interesting. After a few days here we left for Marseilles, where we awaited the day of sailing for Alexandria, Egypt.

We had a most pleasant voyage across the Mediterranean, and the weather was perfect. We met many nice people on board, and Elder Pitt was asked to preach Sunday in the dining room, of second class, and also assist in cabin of first class, I being asked to take charge of the music. We passed a very enjoyable Sabbath. One very nice young lady (an American) came, after we were out on deck, and asked me what faith we represented. I was delighted to tell her and spent the next two hours telling her the gospel story, and writing quotations for her. She was much interested and said she would investigate, as she liked it best of any preaching she had ever heard. She lives in Manchester, England, and I gave her the address of many of our people there.

We reached Alexandria at about 7 a. m., November 7, and left at once for Cairo. We visited the Pyramids, the Sphinx, and many interesting scenes in that land. After a few days here we left for Jaffa.

Just one night on the Mediterranean brought us to the shores of that ancient and historic city, Jaffa. We had to wait here a few hours for a train to Jerusalem, so visited the house of "Simon the Tanner"; it is very interesting. We left at 1 p. m. for Jerusalem. We enjoyed every minute of the ride by train, through orange groves, up winding hills and high mountains, until at last, at 5.30 p. m. we came in sight of the renowned city. We could scarcely realize it as we stepped off the train.

We were soon made welcome at Sister Floyd's, where Brother Griffiths had preceded us one week. We were pleased to meet him again, and for several weeks we have enjoyed his company. The preaching of the gospel here interested many and the results are already known to you. It is a pity we can not speak at least one of the foreign languages spoken here, as much more could be accomplished, and many excellent people would be interested. Many whom we have met have expressed themselves in that way.

We have visited Hebron; saw Abraham's tomb, and here also are buried Sarah, Isaac, Rebekah, Leah, and Jacob (Genesis 23: 25). We have been to Bethlehem four times. We walked twice and greatly enjoyed the trip. It is about six miles distant. We stopped and ate lunch at Rachel's tomb (Genesis 35: 16-20).

The native women carry the loads entirely on their heads. In balancing, they are obliged to walk very straight, which gives them a graceful and perfect carriage. I could not resist practicing the art, as we walked along the ancient roadway; so carried the lunch box very successfully, as they did, most of the way. It seemed to greatly amuse the native women. It made them stop and laugh. Mr. Sapirstein was with us. He can speak many languages, and he told them I was a farmer lady; but they would not believe him. We again visited the old inn or stable where our Savior was born. It is down in the basement, a church now being built over it.

We regret that our brothers and sisters of the church can not be with us to enjoy all that is dear to their hearts in this land. We are expecting to leave soon for the Galilee trip. It will require ten days.

We have waiting for the rainy season to come to a close. We are told it is almost over now. We have visited the Tombs of the Kings, Tombs of Judges, and many others, hewn out of solid rock, and very interesting. The Brook Kedron is not so interesting as one would imagine, as there is seldom any water in it; simply a bed of stone.

The poor class of native women who come to market with vegetables are all without shoes, or hosiery, and very scantily dressed. They did not seem to mind the snow and the cold, icy slush, but ran along with great bundles and baskets of cauliflower, cabbage, and radishes, on their heads. They look healthy, and seem to enjoy themselves very much. The vegetables are so very cheap it scarcely pays them for their work. We get four or five large radishes for one cent.

The city has been preparing for the arrival of the Clark party of tourists—six hundred. The city was all cleaned for the occasion, for which we were thankful. All seemed on best behavior. The beggars were all out in full force, and the day dawned beautiful and pleasant. We also went to the train to see if we might locate one familiar face; but did not see one. Great excitement prevailed in taking care of about two hundred in carriages, as that number came on first train; two other trains following later. The F. C. Clark, tourist agent of New York, is a brother of Sister Floyd, with whom we stay.

We are well and happy in doing what we can for the Master while here; we only regret we can not do more.

Your sister in the gospel,

ROSA PARKS PITT.

MARCH 9, 1911.

North Dakota.

I get much encouragement by reading the church periodicals. The recent contribution of Brother Rannie in *Autumn Leaves* was certainly similar to our experience here in the sister State. It is a faithful portrayal. I think it right to put a fair proportion of the discouragements along with the triumphs, these experiences being essential for our development. Thank God, we are not building for a day, but for eternity. Perhaps we do not at all times realize the magnitude and far-reaching effects of our work, and this also applies to our evil habits and shortcomings.

Sometimes it is necessary to take a lengthy retrospect in order to see where we have done any good at all. This brings my thoughts back to South Dakota, where in the spring of 1883 Bro. Henry Sparling and myself first essayed to talk gospel to our neighbors. For some reason, perhaps mainly our lack of understanding and experience, we made little progress; but God, who is infinite in mercy and compassion to his weak, erring children, continued to bless and favor us.

So far as the work in this State is concerned, it is a constant surprise to me. Surely the hand of God is in it. Climatic conditions and a sparse population engaged almost ex-

clusively in agriculture would seem to mitigate against success, but converts continue to come by twos and threes.

Three months ago, by request of Brother Wildermuth I started west of the Missouri River into comparatively new territory. Railroads were blockaded by deep snows. I first stopped at the home of Brother and Sister McClellan, at Anamoose, who are true Saints, interested in the spiritual welfare of their neighbors. We look for additions to the membership there in the near future. Thirty below zero was not unusual about that time.

From there we went to Bismark, where we met Brn. J. S. Knaus and George Young, the latter attending school. He is a steady young man, and we hope at some future time he will use his ability for the furtherance of the gospel. We spent a brief time looking over the capitol grounds; a recent interesting addition being a large bronze statue of Sakakawea, the Indian maiden who piloted Lewis and Clark over the mountains in 1805.

Brother and Sister Langdon entertained us for a few days while we were storm bound, waiting for the stage from Dickinson to Melby, a distance of forty miles. It was a very cold trip and took us three days, but we forgot our troubles before a hot fire at Sister Moffet's. We held meetings for five weeks at Melby, Brook, and Halliday; a radius of about twenty miles. At the conclusion we were rewarded by seeing eight baptized, all being married people. We sincerely trust the gospel blessings may be carried to their families.

A brief stay at New Salem and two more anxious and willing ones followed the example of the Savior. Spring work among the farmers interrupts our labors for the present. We hope to resume in the near future.

WILLIAM SPARLING.

MINOT, APRIL 2, 1911.

Victoria, Australia.

I have but recently returned from a trip to New South Wales District, whither I accompanied Brother Butterworth chiefly to attend conference, which met in the Leichardt new church on New Year's Eve.

From first to last it was a delightful experience, the conference being the largest body of Latter Day Saints ever assembled in one place upon this island continent.

Every meeting was attended by about three hundred Saints, some hailing from Brisbane in the far north; some from Adelaide and Melbourne in the west and south; while all the old branches of the New South Wales District; Tuncurry, Nambucca, Wallsend, Balmain, Hamilton, and Bulahdelah, were represented officially and otherwise by strong contingents of Saints, ranging from the old veteran to the young recruit.

Though laboring in the Australian mission field for about eight years, this was the writer's first meeting with old Saints of New South Wales whose connection with the latter day work dates back to the historic period when those faithful missionaries, C. W. Wandell and Glaud Rodger, pioneered our work in this land of the southern seas. Notable among those we met at conference and elsewhere were Bro. E. J. Haworth, of Wallsend, father of Elder W. J. Haworth; Sister Wright, senior, of Tuncurry, and C. A. Davis, of Hamilton, the latter of whom I am reminded was the first Australian clerk of conference.

Of the younger generation, we found pleasure in meeting for the first time our genial Bishop, Bro. George Lewis; and also Bro. John Jones, district president, who was ordained during conference to the office of high priest by Elders Butterworth and Lewis. Many other local and other officers were present, but space forbids mention.

There were present also a fine body of young men, stalwart and strong, who in course of time will honorably occupy

where the ranks are thinned by the "pale reaper." Our summary would not be complete without mention of the Parks, Cresty, and Thompson families, who so ably supply vocal and instrumental music, nobly aided by the Ferrets, Thearles, Smiths, Corbets, and others male and female, whose names are forgotten, though not their faces.

From Sydney I accompanied Brethren Butterworth, Wright, and Taylor up the north coast as far as Tuncurry, which in the days agone was called North Foster. This is the historic home of the Wrights and McLarens, saw millers, store-keepers, etc., where we found a hospitable roof, as have all other elders from Gland Rodger to the latest importation.

After visiting several places on the river and preaching at Tuncurry in the new church, which will long stand as a monument of the late John Wright's liberality, we began our return journey, which was taken part of the way in the motor boat, "Wee Mac," by the kindness of Bro. Harry Wright. I had almost forgotten to state that while in Tuncurry Bro. Ernest Wright was, in accordance with act of conference, ordained to the office of elder. May he worthily uphold the honorable record of his late father of blessed memory.

Brother Burdekin met us in sulky at Cooalonglook (native name) and drove us to Bulahdelah, where we found a fine, enthusiastic band of Saints with a neat little chapel, mainly donated and built by local brethren, without charge for labor or material. Upon such houses we may expect God's blessing because of the sacrifice endured to accomplish their erection.

From there we visited Newcastle and preached some, besides visiting; and we found earnest, warm hearted Saints all along the route, whom we hope to have the pleasure of meeting again.

All the branches have nice little wooden buildings dedicated to the worship of God, made out of native timber of durable kind and built by Saints, aided oftentimes by your mechanical missionary in charge, who is quite a genius in this line; also others of the missionaries.

While away, appeals came from Victoria to return to our field, which shortened our trip and hastened our return after six weeks' absence. The trip was profitable and encouraging in a spiritual sense and entailed no loss financially. We trust there were mutual benefits derived.

Shortly after our return the sad news of Bro. (Elder) David McIntosh's death came to hand from West Australia, whither he and family had gone from Victoria but three months earlier. He was the first man baptized in the state, then colony, of Victoria, Gland Rodger being the means of his uniting with the church. He has been a faithful and consistent advocate of the restored gospel and has passed through much tribulation for the testimony he bore.

He joined the church at forty-one years old and for thirty-three years has stood in the van of our movement here, occupying chiefly as president of Victoria District and at different times, president of Queensferry and Richmond branches. We shall all miss his familiar figure from our conference gatherings, but feel that like Paul of old he has gone to be with Christ, which is far better.

He died in the faith, declaring to the end his confidence in the final triumph of the latter day work, which he declared to be the kingdom of God restored to earth, made known unto him by personal revelation from God.

The work in Victoria does not seem very buoyant at present, but we look forward in faith believing it to be God's, who, we are assured, will move the powers in our favor if we are faithful. Hoping we have not trespassed too much on your space, and wishing your splendid paper every success, I am

Faithfully yours in gospel bonds,
J. H. N. JONES.

RICHMOND, VICTORIA, March 9, 1911.

News From Branches.

Brockton, Massachusetts.

Some few years have passed since our little branch has had space in the HERALD, and we hope our readers will be pleased to hear from us, and to know it is not because we are spiritually dead, as Brockton is very much alive.

I often look back and think of what true soldiers many of our people were when the gospel roads were rough, and they were scantily clothed, and left trails of their life's blood behind. I used to think of them as heroes such as would never grace our ranks again. But as I have become more intimately acquainted with God's people, I have reached the conclusion that we have as good timber to work with to-day, and should the same opportunities present themselves, the Master would still find a valiant little army.

Our membership is composed of a few young, the greater number being in middle life; and last, but far from least, some sterling old veterans whose presence and humble, yet powerful words and life are a great boon to the middle aged and youth.

We have a "Noah" in our branch whom we look upon as a fit comrade to Noah of old, Bro. Noah J. Stoddard, seventy-four years of age. He walks six miles and rides about twenty-four nearly every Sunday that it is favorable to walk. We call him our "baby," as he heard and embraced the gospel in his declining years; but, dear reader, you should see and hear this dear old soldier with silvery locks, his dear old face illumined by God's Holy Spirit, testify to the truth of this work. I think your mind might travel back to the patriarchs of old, and I feel sure you would go to your daily tasks with a greater determination to strive to emulate the Christ life.

Bro. George Ames, who fought for our country, has received promotion, and is now one of God's officers; never absent, always humble, ever ready to help us in any work for the upkeep of our local.

We have a president in Bro. John Hoxie of whom we feel proud. We who know him every day, feel the presence of one whose one ambition in this life is to roll the gospel standard onward. The Lord blesses us through him and he is personally interested in every member of this little flock. Brethren Hoxie and Ames are giving their best service.

We have had eight added to our membership since August, four being through the efforts of Bro. A. B. Phillips in street preaching. The Utah Mormons held street services last summer, and we sent for Brother Phillips to come and refute the doctrines of Utah, with the result that one of our present members was attracted from their meetings and accepted the truth at once, which verifies the Master's teaching, "My sheep hear my voice."

We feel our Father is answering our prayers, in that he would add to our members such as would stand the test. We enjoy spiritual feasts in our prayer and testimony meetings, and unity prevails.

We are living in the time of the toes of that "great image," (Daniel 2) and must soon render an account of our stewardship. Let us so live and work that we may fulfill the measure of our creation and live in Zion. That we may eventually fit ourselves to dwell in the presence of God is the prayer of the writer.

Yours in gospel bonds,

OBED.

"What is sometimes severely judged as a fault is only individuality. Good people do not always act alike any more than they look alike."

Miscellaneous Department

Change of Date.

To the Saints of the Southern Indiana District: We have just been notified by president of the Clay City Branch that it will be impossible for them to arrange for the May conference. As the Union Branch, at Wirt, Indiana, was second choice, we have selected Wirt as the place for holding the next conference and Sunday school convention, the same to convene the third Saturday in May as per resolutions. Send all reports pertaining to the above conference and convention to the secretaries at once. Sunday school convention will meet at 10 a. m., on May 20, and the conference at 2.30 p. m. Jacob Halb, district president; John Zahnd, district superintendent.

Died.

MILLER.—Sister Hepzibah, daughter of Bro. B. F. and Sr. Jennie N. Miller, of Raymore, Missouri. Said sister was born September 30, 1886, at Randalia, Iowa. Came to Cass County, Missouri, with her parents in the spring of 1902, and passed from earth's toils March 30, 1911, having reached the age of 24 years and 6 months. She was baptized by Elder F. C. Warnky in the fall of 1903. Funeral service held in the Methodist Protestant church at Raymore at 11 a. m. Sermon by A. H. Parsons, assisted by Rev. James McCord, pastor.

JOHNSON.—Bro. John Johnson died March 2, 1911, at the residence of his son, Heather street, Clayton, Manchester, England, aged 88 years, leaving 9 children, 55 grandchildren, and 47 great-grandchildren. He was 70 years of age when baptized; so he was in the work for eighteen years. He used to testify to spending his happiest hours in the church and in the fellowship of the Saints.

VICKREY.—Joseph D. Vickrey was born in Green County, Indiana, December 14, 1844; married to Miss Georgia Ann Cox in Polk County, Missouri, in 1869. To this union were born five children, of whom four survive him; also an adopted son. One daughter and his wife have passed on before. Eight brothers and sisters still remain to mourn their loss. Baptized October, 1904. Funeral at Ripley, Oklahoma, March 19, 1911. Sermon by Elder Hubert Case.

STEPHENS.—Merrill M. Stephens was born at Greenwood, New York, November 14, 1843; died March 16, 1911; was married November 20, 1869, to Elder Weeks, who remains to mourn her loss. He was baptized eight years ago by Elder John Lentz. He lived practically all his life in Greenwood, where he was loved and respected by all. His hospitable home was always open to the missionaries, many of whom will remember him with love and hear of his death with sadness.

BALDWIN.—Sarah A. Baldwin was born in San Bernardino, California, April 8, 1859; oldest daughter of Bro. Edward Ridley. She was baptized at same place May 15, 1869, by the late Elder W. W. Blair. She leaves two sisters, a husband, two sons, and six daughters. She died at Corona, California, March 21, 1911. The funeral took place from the undertakers' parlors, San Bernardino, March 23. The sermon was by Elder G. H. Wixom, assisted by Bro. Wilford Boren and the choir. The interment was in the city cemetery. The *San Bernardino Daily Sun* gave a creditable notice of the service.

O'CONNOR.—At Kansas City, Missouri, March 27, 1911, of heart failure, Elizabeth A. O'Connor, aged 29 years, 8 months, and 2 days. She leaves a husband, one brother, five sisters, and many friends to mourn. She was married to Jeremiah C. O'Connor October 19, 1908, by Elder J. C. Foss, who also preached the funeral sermon at the residence.

SHOOK.—John Shook was born at East Hanover, Pennsylvania, May 27, 1831. Came to Michigan in 1863. Served his country from August 21, 1864, until July 31, 1865, being honorably discharged. He united with the church May 30, 1880. Died March 14, 1911, at his home in Buchanan, Michigan, aged 79 years, 9 months, and 17 days, remaining faithful to the end, being survived by his wife, two daughters, and one son and other relatives. Funeral sermon was preached by Elder Samuel Stroh.

GENERAL CONFERENCE.

(Continued from page 347.)

Saturday, April 8, at 9 o'clock the prayer service was in charge of Elders William Lewis and A. E. Jones. At 10.45 Elder R. W. Farrell occupied the pulpit with O. R. Miller in charge.

At 2 o'clock p. m. the business session was called to order by Pres. Joseph Smith. The minutes of the session of yesterday afternoon were read.

The credentials committee presented an additional report.

The report of Frederick A. Smith, apostle in charge of Canada, was read.

The committee on General Conference Resolutions was read. The committee consisted of R. S. Salyards, D. Macgregor, and F. B. Blair.

By resolution the recommendation of the committee to whom the petition from the Louisville, Kentucky, Branch was referred, was adopted, thereby annexing that branch to the Southern Indiana District.

Reports were read from the Fourth Quorum of Teachers, and First Quorum of Elders.

A resolution authorizing the secretary to have the credentials prepared and printed in convenient form for distribution at the opening of General Conference was presented. It was adopted by unanimous vote.

Reports of the financial condition of the Herald and Ensign offices were read. The auditors reported on these accounts at yesterday's session. They also reported on the college accounts.

Following is the financial report of the Ensign Publishing House:

Cash on hand February 1, 1910.....	\$ 215.19	
Received from Feb. 1, 1910,		
to Jan. 31, 1911	11,277.02	<u>\$11,492.21</u>
Expended from Feb. 1, 1910,		
to Jan. 31, 1911	\$10,395.71	
Cash on hand Feb. 1, 1911	1,096.50	<u>\$11,492.21</u>

ASSETS.

Real estate	\$4,000.00	
Printing plant	2,845.30	
Fixtures	259.63	
Plates and cuts	179.92	
Merchandise	1,587.27	
Cash on hand	1,096.50	
Paper and other printing material	1,271.24	
Postage	1.94	
Accounts receivable	485.87	<u>\$11,723.67</u>

LIABILITIES.

Bills payable	\$ 1,300.00	
Accounts payable	362.88	
	\$ 1,662.88	
Present worth	\$10,060.79	<u>\$11,723.67</u>
Present worth, Feb. 1, 1911	\$10,060.79	
Present worth, Feb. 1, 1910	8,712.55	
	\$ 1,848.24	

A statement of Graceland College accounts to April 1, 1911, was read as follows:

Cash on hand May 1, 1910.....	\$	30.59	
Cash received May 1, 1910, to April 1, 1911.....		18,399.25	
		\$18,429.84	
Cash paid out, May 1, 1910 to April 1, 1911.....		\$18,426.50	
Cash on hand, April 1, 1911.....		3.34	
ASSETS.			
College plat and main college building	\$36,155.35		
College farm and house.....	5,000.00		
Other College buildings.....	12,409.30		
Poultry houses and equipment.....	563.93		
Library.....	2,750.00		
Furniture and equipment.....	4,740.83		
Due from President's office.....	263.28		
Books for sale on hand.....	70.62		
Bills receivable.....	721.34		
Live stock.....	388.25		
Poultry.....	254.45		
Farm machinery.....	334.00		
Farm supplies.....	400.00		
Water line.....	250.00		
Cash on hand.....	3.34	\$64,304.69	

LIABILITIES.

Due Presiding Bishop.....	\$	3,796.11	
Bills payable.....	14,901.73		
Rent coupons.....	695.00		
Due J. S. Roth.....	555.48		
Accounts payable.....	1,425.36	\$21,373.68	
Net assets.....		\$42,931.01	

A report was read from the tract committee,—the First Presidency. They reported a growing demand for tracts in foreign languages, that many of the manuscripts not authorized to be published in tracts were turned over to the HERALD editors to be used as desired and demand required.

The following special order deferred from April 14, 1910, was taken up promptly at 3 o'clock, together with the report of the Presidency on the matter.

To the General Conference: On April 14, 1909, a resolution with preambles presented by the Council of Presidents of Seventy was referred by the conference to this quorum "for consideration and report."

The preambles and resolution are:

"Whereas, there has been difference of opinion, and conflicting methods of administration regarding men expelled from the Seventy's Quorum for cause; and

"Whereas, the Seven Presidents of Seventy have asked this quorum to express itself upon this point;

"Resolved, That when a man is expelled from a quorum for cause he is thereby silenced from acting in any official capacity in the church; and before he can be granted a license to act in any office, or be ordained to any office, he must make reconciliation with his quorum expelling him and be relieved from disability by said quorum."

If the question of status alone is considered, on the presumption that the procedure had in expulsion is legitimate, then perhaps the resolution might be correct; but inasmuch as the question seems to have been raised over differences of opinion relative to the status of seventy "dropped" according to certain action or "expelled" according to another action, the question of jurisdiction and procedure might properly be

raised, and with this goes an allied question; viz, How was determination of facts of cause had?

Since the church courts are the tribunal under the law to pass upon such matters, we are of the opinion that the quorum has no right or power to determine facts of guilt or innocence, further than investigating as to the sufficiency of evidence justifying in the opinion of the quorum trial before the proper body authorized to hear and pass upon matters of facts of guilt or innocence of members. If we hold that the quorum has power to sit in judgment upon facts and find thereon, then perforce of logic the quorum must be held to possess the functions of a court. If not, then the quorum could go no further than investigate the evidence and cite to trial before a body possessing court functions.

Again, if it is held that the quorum has power to expel it would have power to enroll. But in the case of a seventy, General Conference determines eligibility to ordination as a seventy and authorizes enrollment. Naturally we must conclude if a body does not have power to enroll it could not expel; that is to say, to the authority which determines membership, must revert the final right to deny or cancel the membership.

Membership in church, once established, is canceled only on the findings of a court. Shall not discharge for cause from membership in a quorum be determined by some body possessing the function of a court?

Hence we must conclude that before determining the question of status after "expulsion," it would be well to determine the question of procedure in expelling, and we are of the opinion that expulsion from a quorum of seventy can be had properly only by General Conference on recommendation of the quorum, such recommendation being based on the finding of a proper court, the recommendation for expulsion being accompanied by a brief statement of the findings on which it is based.

We are of the opinion that such trial can be properly had before a bishop's court, right of appeal to a High Council being had.

Respectfully submitted,

FREDERICK M. SMITH,
Secretary of the Presidency.

INDEPENDENCE, MISSOURI, April 15, 1910.

In connection with it the following from the Second Seventy was read: "Resolved, That it is the opinion of the quorum that the status of 'a man expelled from a quorum for cause' to come before the conference this afternoon, should be referred to a joint council of Presidency, Twelve, and Seventies for consideration." The latter motion was adopted by a vote of 139 for to 109 against.

A resolution was presented by Bishop E. L. Kelley and G. H. Hilliard, the intent of which was to change the basis of representation from one delegate for every twenty-five members to one for every fifty. This can not be acted upon till 1912, owing to no previous notice having been served.

In the evening of Saturday Elder W. J. Haworth of Australia was the speaker with H. J. Davison in charge.

-Sunday: This was a busy day for Lamoni. The 8 o'clock prayer service in charge of the presidents of the stakes, G. E. Harrington of Independence, and John Smith of Lamoni, was a good, spiritual meeting.

At 11 o'clock, Pres. Joseph Smith was greeted by a

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"It is well to call the church to advance; it is better to call the church to "Advance on your knees."—Joseph Nessim.

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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crowded upper auditorium, full to overflowing. Apostle John W. Rushton spoke at the same hour in the lower auditorium to a full house.

In the afternoon at 2.30 Elder T. W. Williams was the speaker in the upper room while Apostle F. M. Sheehy spoke in the lower room, both rooms were filled to the limit of their capacity.

In the evening Elder Daniel Macgregor spoke in the upper room and Elder W. A. Smith below. All sermons were reported as of a character to elevate the thought of the people and to strengthen and encourage. President Smith's sermon will be published in the HERALD later, and possibly others of the Sunday effort.

At the Saints' Home, Elder T. U. Thomas was the speaker and at Liberty Home Elder Leonard Houghton.

MONDAY, APRIL 10.

The morning prayer service at 9 o'clock was in charge of Elders W. A. McDowell and R. M. Elvin.

At 10.45 Elder Alvin Knisley was the speaker, with Bro. William Johnson, of Seattle, assisting.

The business session at 2 o'clock was called to order by Pres. Joseph Smith.

The minutes of the business session of Saturday and the meetings of Sunday were read. The Secretary then called the roll of ex officios.

A report was read from the secretary of the Third Quorum of Seventy, giving a summary of work done during the year.

Elder Joseph Luff, the physician to the church, reported.

The Eighth Quorum of Elders reported through the secretary, S. A. Burgess.

The First Presidency, Historian, and Board of Publication, to whom the matter of an authorized edition of the Book of Doctrine and Covenants was referred, have to report "that some progress is being made on this work, but it will be necessary to have

more time to perfect the work of the committee, which is hereby asked for.

"FREDERICK M. SMITH, Sec. of Pres."

The report was adopted and the request granted.

The Presidency and Bishopric made a joint report on the translation of church literature into foreign languages, stating that they deemed it wise to recommend that a translation committee be appointed to act upon the matter during the present year.

The committee is to consist of the Presidency, Bishop E. L. Kelley, the manager of the Herald Publishing House, the president of the Religio Society and the superintendent of the Sunday School Association.

The Religio Association made a lengthy report as to the work done by the association during the year, and especially during the sessions which have just been held. Incorporated in this report were the following resolutions on the translation of the Book of Mormon into the German language, or other language:

Be it resolved, (1), That we accept the offer of the return of the German translation fund, and request that all the translation funds now on hand be turned over to the general treasurer of the society. (2), That all previous action taken by this society is hereby repealed.

Subject to the approval of the General Conference, be it further Resolved, (1), That the cost of translating and publishing the present edition of the Book of Mormon in German not to exceed two thousand copies and not to exceed the sum of eight hundred dollars, be forthwith donated to the general church.

(2), That this society will continue its effort to raise a translation fund, the raising of the funds to be in charge of the executive committee of this society. The selection of the language, the work of translation, and the preparation of the plates is to be in charge of such committee or committees, body or bodies, as the General Conference may designate.

(3), That we guarantee a fund of five hundred dollars to pay the necessary cost of translation, versification of translation, and preparation of plates of the Book of Mormon in one foreign language. When the work or any integral part

thereof, shall be completed, the necessary amount shall be paid over promptly to such persons as the General Conference may appoint to have charge of such work. Any part of said sum not used, shall remain in the translation fund. The plates shall be at all times the property of the general church.

(4), That if the General Conference approves the plan, but finds the wording of these resolutions objectionable, the following committee is authorized to make clerical changes, to be effective till the next General Convention. The convention named the executive committee as the one provided in this section.

The entire report was adopted.

The following was moved and seconded, "That we

commend the work of the Zion's Religio-Literary Society in their activity relative to the Book of Mormon translation fund, and that we recommend that the Book of Mormon be translated into the Spanish language as soon as practicable."

The matter was referred to the committee on translation.

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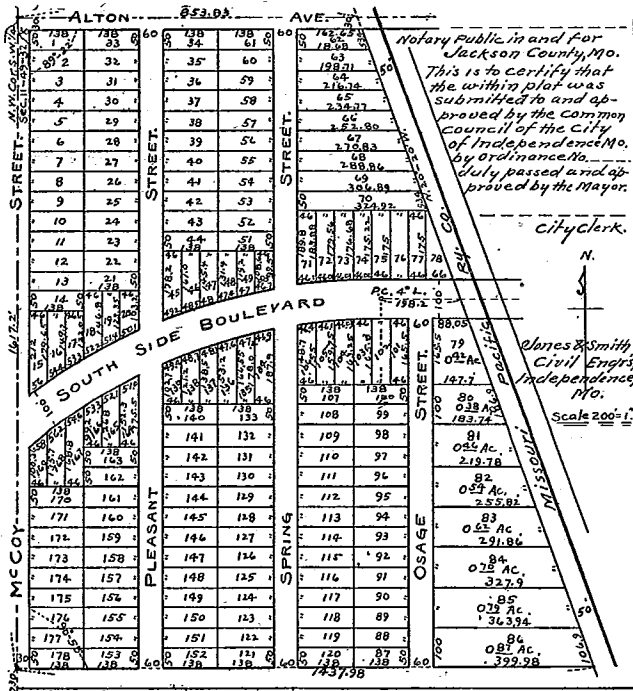
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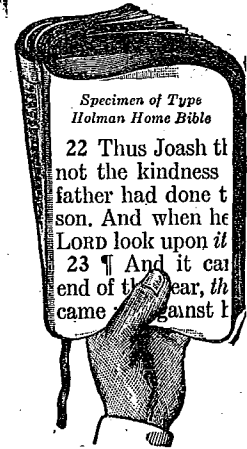
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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, APRIL 19, 1911

NUMBER 16

General Conference

MONDAY, APRIL 10.

(Continued.)

The Board of Trustees of Graceland College made report as to the instructors, work done, museum, etc.

They stated that the enrollment had been practically the same as a year ago, the total being one hundred and fifty-seven against one hundred and sixty for last year. The library, with Prof. T. J. Fitzpatrick as librarian, one year ago numbered 5,360 volumes, while this year there are 6,360 volumes. The donors during the year numbered 53.

The annual income from the temporary endowment fund amounts to about \$7,000.

The board expressed itself as opposed to the sacrifice of the moral tone of the college in order that the school might be accredited at the State University.

The following report from the Board of Auditors was read:

To the General Conference: We have examined the books of Graceland College, have compared them with the statement of receipts and disbursements, assets and liabilities, submitted by the Board of Trustees, copy herewith, and find them to be in agreement.

We have been advised that, at the close of the college year, July 1, a full inventory of each class of college property will be made, and itemized statement of receipts and disbursements, assets and liabilities of such year be published through the columns of the HERALD.

It might be well for you to provide for further audit at that time.

Apart from this particular case yet in this general connection, we suggest that it might be well for you to authorize the First Presidency or general authorities, if they deem it wise, to appoint subject to approval of General Conference a permanent auditor—one having sufficient knowledge of practical accounting and business to insure thorough work—who will, under the immediate direction of the First Presidency, audit any department of church work, at any time that the Presidency may desire; said auditor to be chairman of the Board of Auditors.

Respectfully submitted,

ROBERT WINNING,

G. W. BLAIR,

Board of Auditors.

The report, except the recommendation or suggestion concerning the appointment of an auditor, was adopted.

The Board of Auditors was instructed to audit the

college accounts, which are to be submitted July 1.

The service on Monday evening, April 10, in the upper auditorium, was in charge of Frank J. Hedrick, with Elder R. Baldwin as the speaker.

In the basement at the same hour, 7.45, Elder R. Etzenhouser gave a talk on archaeological finds in Michigan. The meeting resolved itself into an informal discussion for a time, after which a number of stereopticon views were shown.

TUESDAY, APRIL 11.

The morning prayer service of April 11 was in charge of R. May and S. J. Salisbury.

At 10.45 Elder J. Arthur Davis preached with Hyrum Dickout in charge.

The business meeting was called to order at 2 o'clock by Pres. Joseph Smith.

The minutes of the previous meeting were read and approved.

A report was read from the Sanitarium Board: The first patient was admitted December 20, 1909, and a total of 107 have been admitted. Fifty-seven of these were Latter Day Saints, 16 made no profession of religion, 8 were Christians, 6 Methodists, 4 Catholics, 3 Methodist South, 2 Baptists, 2 Lutherans, 1 United Brethren, 1 Episcopal, 1 African Methodist, 1 Presbyterian.

The physician in charge draws no salary; the house physician draws one hundred dollars per month; the nurse in charge fifty dollars; the superintendent of the house and grounds sixty dollars, and the janitors each thirty-five dollars and forty dollars.

By motion the present Board of Trustees of the Sanitarium was sustained.

A report was read from the Council of Seven Presidents. They recommended the following brethren to be ordained to the office of Seventy: Jacob Halb, J. Charles May, N. L. Booker, J. A. Roberts, Lloyd C. Moore, and William Anderson.

A report was read from the First Quorum of Seventy with the following recommendations: By reason of the resignation of Bro. Romanan Wight, occasioned by his continued and serious illness, we have honorably released him from work in the quorum.

We have expelled John F. Wiles from the quorum

for cause, as proven and confessed, as recommended by the Presidents of Seventy.

That there shall be such a change in the rules of representation as to make them accord in every phase with what was presented by Joseph Smith, as he "was directed," see Doctrine and Covenants 125:7, and which was adopted April 12, 1881, and numbered 234 in General Conference Resolutions.

By motion the recommendations were taken up separately and acted upon.

The first one was adopted unanimously, the second was adopted by a vote of 116 for to 97 against, while action on the third was deferred one year.

The following resolution was adopted:

That this conference hereby express its appreciation of the lengthy and faithful service of Bro. Romanan Wight, and extend our sympathy to him in his infirmity.

The following resolution on the world's peace was adopted:

Whereas, We look with favor upon the growing sentiment throughout the civilized world in favor of peace and against war, and a resort to arbitration in both international and national disputes, and

Whereas, The Lord has commanded the church to "re-nounce war and proclaim peace," also to "lift up an ensign of peace and make a proclamation of peace unto the ends of the earth," therefore be it

Resolved, That we, the ministry and delegates of the Re-organized Church of Jesus of Christ of Latter Day Saints, in conference assembled at Lamoni, Iowa, this 11th day of April, 1911, unreservedly commit ourselves to the conservation of world peace.

Resolved, That a copy of this resolution be sent to the President of the United States, also the Senate and House of Representatives.

The Presidency was empowered to appoint a delegate to the National Peace Congress, to be held in Boston in May of this year.

On Tuesday evening Bro. Gomer T. Griffiths gave an illustrated lecture on his trip through the Holy Land. There was a crowded house at an early hour and many had to be turned away. The pictures were excellent and the information good for all.

WEDNESDAY, APRIL 12.

The 9 a. m. prayer meeting was in charge of Bishop C. J. Hunt and Elder W. A. McDowell. At 10.45 Elder Charles E. Crumley was the speaker, with Elder Edgar H. Smith in charge.

The business meeting was called to order promptly at 2 p. m. by Pres. Joseph Smith. The minutes were read and approved.

A petition from the Southern California District, asking the 1915 conference to meet with the Los Angeles Branch, was presented. Action on it was deferred and made the special order for the third day at 3 o'clock of the conference of 1914.

The Presidency and Historian were made a committee to draft resolutions to be reported to this body, with a view to having *Everybody's Magazine*

correct those errors appearing in the article of Frank J. Cannon which relate to this church.

A report was read from the Daughters of Zion, after which the following motion was adopted: Moved "That it be the sense of this conference that the Advisory Board of the Daughters of Zion continue as advisory with the committee in connection with the Bishop of the church in assisting in carrying on the work of the children's home."

The following resolution was moved, and, after some discussion, was lost:

"Resolved, That it is the opinion of this conference that it is extremely unwise for an elder under General Conference appointment to engage in and to seek to promote the interests of Socialism. His first and only duty is to preach the gospel.

Furthermore, it is unbecoming of a minister to preach politics, and if persisted in, his recall from the active field should be required.

The hour of 3 p. m., April 13, was set as the time limit for new business.

A report from the Presidency and General Bishopric concerning the reporting of quorums was read. It embodied the thought that only quorums of general organization should report to the General Conference, all elders' quorums and quorums of the Aaronic priesthood to report to local conferences. The report was adopted.

At 7.45 p. m., the service was under the auspices of Graceland College. C. E. Irwin, of the student body, was in charge. The college interests were well presented by various speakers, interspersed with musical numbers.

THURSDAY, APRIL 13, 1911.

The morning prayer service was in charge of Elders C. Ed Miller and J. A. Becker. At 10.45 Elder James E. Yates, who has been laboring among the Oklahoma Indians, was the speaker, with Elder R. M. Maloney in charge.

At 2 p. m. Pres. Joseph Smith called the business session to order. In doing so he made the following remarks:

We are very fortunate, at this session of conference, to be called together by the sound of a gavel, made probably of an olive tree of the Holy Land.

I do not know, I understand it to have been some decades or years in growth; but in it, we have this manifestation: that the law, physical law, the material law, by which God has sustained life in the world continues on the hills about Jerusalem; in the trees which bore the olive, cheered the hearts of the Saints as also of their Savior, and furnished the oil which they used, still thrive under that old law.

God forgive us if we ever forget that he has made just as wise provisions in regard to spiritual lives and spiritual laws which attend the spiritual life and our spiritual welfare. He has been mindful of the spiritual life as he has been of the material, and has given us his Spirit as a signet for our spiritual well being and final success.

The minutes were read and approved.

The Library Commission reported concerning the work of the year. They asked that an appropriation

of two hundred dollars be granted by the conference. The discussion was continued from yesterday's session after an amendment was made to make it read fifty dollars, instead of two hundred dollars. This was discussed for some time, when a substitute was offered, the intent of which was to merge the church library with the college library, transfer it to the college library rooms, and to appropriate fifty dollars toward its support this coming year. After some discussion the substitute was lost; the amendment was lost, and the original motion passed by a large majority.

The following recommendation was received from the Daughters of Zion:

That the conference be requested to ask the stake and district presidents to cooperate with advisory board of the Daughters of Zion in making choice of a sister in each of their respective districts to look after the work of the Daughters of Zion, where there are no district organizations.

A matter was presented concerning the writing and singing of about one hundred gospel songs in Australia, stating that they were written by members of the church, contained strictly Latter Day Saint doctrine in sentiment, and the music is by Bro. J. T. Gresty, a professor of music. There was a request to have them published in book form, the title suggested being, "The Gospel in Song." The matter was referred to the Board of Publication, with power to act.

A report was read from the Second Quorum of Seventy.

The matter of publishing the book, Joseph Smith and His Progenitors, in the Swedish language had been referred to the Board of Publication and Presiding Bishopric. They reported on the matter, stating that they thought the request of the missionaries asking that this book be published in that language should be granted and that the church appropriate two hundred dollars to aid in the carrying out of the project. The report was approved.

A report was read from the Board of Publication, which with many other such reports will appear in full in the published minutes.

The Fourth Quorum of Elders reported. A report was read from the secretary of the meeting of the bishops, bishop's counselors, and bishop's agents held the morning of April 11.

At 7.45 p. m. Elder S. W. L. Scott was the speaker in the upper auditorium, with his brother, Elder Columbus Scott, in charge. At the same hour, in the lower room, the archaeological committee occupied, with Pres. F. M. Smith in the chair. The discussions of the previous meeting drew a large audience of elders and members and intense interest was manifested. They heard a very profitable discussion by various members of the committee, which lasted for over two hours.

FRIDAY, APRIL 14.

At 9 a. m., the prayer meeting was in charge of Elders R. M. Elvin and Ellis Short.

At 10.45, Mr. John Wright, assistant superintendent of the Iowa State Anti-Saloon League addressed the audience, explaining the objects and work of the league. He was introduced by Elder J. F. Mintun, who labored last year as city missionary at the Iowa state capital. Our singers furnished special musical numbers.

Pres. Joseph Smith opened the business at 2 o'clock. After the minutes were approved he resigned the chair to Pres. E. A. Smith.

The First and Third Quorums of Seventy presented additional reports.

The Second Quorum of Elders reported; also the Order of Evangelists.

It was moved that the report of the Third Quorum of Seventy, concerning the expulsion of one of its members be indorsed. An amendment to postpone one year was denied. The motion was adopted.

Pres. E. A. Smith resigned the chair to Pres. F. M. Smith.

Bishop E. L. Kelley arose under a question of privilege to make a statement concerning methods of procedure, involving jurisdiction of a court in trial cases. It was granted by motion. After making his statement, the chair gave him special permission to answer questions.

The Daughters of Zion, now "The Women's Auxiliary for Social Service," reported.

The General Sunday School Association made its annual report. The minutes of the Association in detail will be found in the May issue of the *Sunday School Exponent*.

The Presidency recommended the following for ordination to the office of high priest: Gomer R. Wells, Amos Berve, F. G. Hedrick, George Barraclough, Thomas A. Ivie, and Mark Siegfried. This was adopted, and their ordinations provided for.

That part of the report of the Presidents of Seventy that had been deferred from the 11th was taken up. By separate motions, the names of Jacob Hall, N. L. Booker, and J. A. Roberts, present, and J. Charles May of Society Islands Mission, Lloyd C. Moore, and William Anderson, not present, were all approved and the ordinations provided for.

Pres. Joseph Smith presented the names of Elders V. M. Goodrich, of Saint Joseph, Missouri, and Samuel Twombly, of Fanning, Kansas, to succeed Bishop William Anderson, (deceased) and Elder F. G. Pitt (resigned) as members of the General High Council of the church. The selections were approved and the ordinations provided for.

It was moved to expunge from the minutes the resolution of the 12th, concerning ministers in so-

cialism and politics, but this was lost, after some discussion, by a large majority.

The resignation of Mr. F. W. Newcomb as a member of the Board of Graceland College Trustees, was taken up and accepted, and a vote of thanks ordered sent to him. Mr. Clarence F. Smith, a Lamoni citizen, was elected to fill the vacancy.

Daniel Anderson was elected to succeed himself on the college board, and A. Carmichael took the place formerly held on the board by J. A. Gunsolley, whose term had expired. He received a vote of thanks. Heman C. Smith resigned as a member of the college board, which was accepted, with a vote of thanks. S. A. Burgess, of Lamoni, was selected to fill the vacancy.

Heman C. Smith was elected to represent the church on the Library Commission. It was stated by the Presidency that they preferred to have Pres. E. A. Smith act as the Presidency member of the commission, he being a resident of Lamoni. This was approved.

It was announced that an ordination meeting of those present who had been voted upon would be held under the direction of the Twelve on Sunday morning at 8 a. m.

The preaching service at 7.45 p. m. was by S. A. Burgess, with Joseph A. Tanner in charge.

SATURDAY, APRIL 15.

The prayer meeting at 9 a. m., in charge of M. C. Fisher and R. Bullard was very much enjoyed. At 10.45 T. C. Kelley was the speaker, with F. J. Ebeling in charge.

Pres. Joseph Smith sounded the gavel at 2 p. m., and announced for the hymn, "God is marshaling his army," after which W. J. Haworth, delegate from Australia, invoked the divine blessing. The minutes were read and approved, the assembly settled down to business as though it were possible to finish the most of it at this session.

The Presidency presented the following resolution, received by them from the Quorum of Twelve, and stating that they preferred the conference should act upon it:

Resolved, That we request the First Presidency to take up the matter of making proper representation to both England and Germany that will correct the false impressions which at present exist in these two countries, relative to the difference between us and the faction known as the Mormon Church of Utah—such representation to be made through such official sources as shall be most effective in accomplishing the purpose.

This was referred to the Presidency, with power to act.

The name of Elder John Shields, of Acton West, Ontario, Canada, was recommended by the Presidency and Twelve for ordination to the office of

evangelical minister. This was approved by the conference and the ordination provided for.

The Presidency recommended the following elders for the office work of high priests: J. C. Elvert, of Cameron, Missouri; Benjamin J. Dice and David E. Powell, of Stewartsville, Missouri; Fred T. Mussell, of Bevier, Missouri; J. W. Taylor and George W. Leggott, of England. These were acted upon separately. All names were approved and their ordinations provided for.

The joint council of Presidency, Twelve, and Bishopric presented the name of Elder Joseph Roberts, of Lamoni, Iowa, to be ordained to the office of bishop. It was stated that in the consideration of this brother, the divine sanction, through the witness of the Spirit had been received. Several delegates bore testimony in corroboration, after which the recommendation was unanimously approved.

It is also to be understood that a similar witness attaches to all other recommendations made from time to time in these conferences. Back of the mere formal action of the body in business capacity, there is always a prayerful consideration to know whether the sanction of the Master is attached to them. Without the Spirit to guide in these important appointments, the church would be no more than a worldly institution; it would be a misnomer to call it the kingdom or church of God. The following reports were received: An additional report from the Quorum of High Priests; from the Seventh Quorum of Elders in England, which has an enrollment of fifty-three; and an additional report from the Third Quorum of Seventy.

During the year, I. A. Smith, of Lamoni, resigned from the Board of Auditors. The committee whose right it is to fill vacancies, appointed George W. Blair, of Lamoni, to succeed him, and the conference ratified the appointment. G. W. Eastwood, of Kansas City, Missouri, was elected to succeed himself on the Board of Auditors.

The conference turned its attention to standing committees:

The Saints' Homes Committee, of Lamoni, was sustained, and the Bishop was authorized to add another to the committee during the year. The tract committee was sustained, as was also the committee on American Archaeology, composed of F. M. Sheehy, W. H. Kelley, R. Etzenhouser, and Louise Palfrey Sheldon.

The committee on revision of Church History was sustained. This committee is: Joseph Smith, F. M. Smith, W. H. Kelley, J. R. Lambert, and the Board of Publication.

The Church Secretary, the Bishop, and Pres. Joseph Smith were sustained as the committee on clergy credentials.

The committee to confer with the Church of

Christ (Hedrickite) at Independence, Missouri, was sustained. It consists of F. M. Smith, Heman C. Smith, E. L. Kelley, F. M. Sheehy, R. May, and R. S. Salyards.

The committee on compilation of General Conference resolutions, consisting of Daniel Macgregor, R. S. Salyards, and F. B. Blair was sustained; as was also the committee on memorial to the Martyrs, the committee being Pres. Joseph Smith, F. M. Smith, E. L. Kelley, George P. Lambert, and Heman C. Smith.

The committee on incorporation of stakes was sustained.

The committee on concordance to the Book of Mormon reported progress and asked for further time to complete the work. The report was approved and the committee continued.

The following were sustained by separate motions: The College Board of Trustees, the Board of Auditors, Library Commission, the Sunday School Association, Zion's Religio-Literary Society, the Women's Auxiliary for Social Service (formerly Daughters of Zion), The United Order of Enoch, the Church Secretary, Church Recorder, the Historian, the Physician to the Church, the various quorums of the priesthood, the Aaronic priesthood, quorums of elders, High Priests' Quorum, Standing High Council, Order of Evangelists and J. R. Lambert the acting president, Order of the Bishopric, the Presiding Bishopric, First, Second and Third Quorums of Seventies, the Seven Presidents of Seventy, the Twelve, the First Presidency, the committee on revision of Doctrine and Covenants, and the writing of a juvenile history.

The Presidency and Twelve not being ready to report on missionary appointments, the conference stood adjourned for business until Monday. Tomorrow being Sunday, it was by motion suggested that the delegates and Saints present observe it with a fast until the evening meal, for the good of the conference and the church. This was carried unanimously.

Elder E. C. Briggs obtained permission to speak to a question of privilege for ten minutes.

At 7.45 p. m. there was a sermon by Elder I. M. Smith, assisted by B. J. Scott.

SUNDAY, APRIL 16.

In the upper auditorium, prayer meeting was held at 8 a. m. in charge of J. A. Tanner and W. A. McDowell. The regular local Sunday school at 9.15 was in charge of superintendent G. W. Blair.

At 11 o'clock, Pres. Joseph Smith again addressed the assembly. All were glad to know he was able to speak to them. The sermon was reported and will appear later. A. Carmichael was in charge.

At 2.30 the speaker was Heman C. Smith, assisted

by H. O. Smith. At 7.45 Joseph Luff, physician to the church, was the speaker, George P. Lambert in charge.

The services in the low auditorium were as follows: Ordination meeting at 8 a. m., under the direction of the Twelve. Preaching at 11 a. m. by Bishop E. L. Kelley, assisted by C. J. Hunt. At 2.30 p. m., preaching by Elbert A. Smith, assisted by Charles Fry. At 7.45 p. m., preaching by Frederick M. Smith, assisted by F. A. Russell.

Patriarch E. Keeler, of Portland, Oregon, preached at the Saints' Home at 7 p. m., assisted by R. Bullard. At Liberty Home, William Johnson was the speaker, assisted by Charles P. Faul.

The fast was generally observed and a good spiritual influence prevailed throughout the day.

MONDAY, APRIL 17.

At 9.30, Pres. Joseph Smith called the assembly to order. After the usual opening service, and the reading of the minutes of previous session, a report was read from the council of Seven Presidents of Seventy, recommending O. E. Sade and B. S. Lambkin to be ordained to the office of Seventy. Their ordinations were approved and referred to the ministers in charge of their respective fields. Pending the arrival of the ministry appointments, President Smith made an instructive address which will be reproduced later.

The following appointments by the Presidency were read and approved:

APPOINTMENTS OF THE TWELVE BY THE FIRST PRESIDENCY.

Mission number 1, J. W. Wight in charge.

Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Nebraska, Iowa, Minnesota.

Mission number 2, I. N. White and J. F. Curtis in charge. Oklahoma, Arkansas, Texas, Louisiana, Kansas, Missouri, Central and Southern Illinois.

Mission number 3, U. W. Greene in charge.

Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, District of Columbia, Maryland.

Mission number 4, R. C. Russell in charge.

Ohio, Western Pennsylvania, West Virginia, Southern Indiana, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Mississippi, Alabama, Florida.

Mission numbers 5 and 6, F. M. Sheehy and J. W. Rushton in charge.

British Columbia, Washington, Oregon, Idaho, Montana, Wyoming, California, Nevada, Hawaii Territory, Utah, Colorado, Arizona, New Mexico, Mexico.

Mission number 7, G. T. Griffiths in charge.

British Isles, Palestine.

Mission number 8, Peter Anderson in charge.

Scandinavia, Germany.

Mission number 9, C. A. Butterworth in charge.

Australasia.

Mission number 10, Charles H. Lake in charge.

South Sea Islands.

Mission number 11, Frederick A. Smith in charge.

Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, Northern Indiana.

As was the case last conference year, Bro. W. H. Kelley, president of the Quorum of Twelve, will be left without specific field to be in charge, being left free to assist other members of the quorum as circumstances might demand.

FREDERICK M. SMITH,
Secretary of First Presidency.

The Presidency, Twelve and Bishopric reported the following, which was approved:

To the General Conference; Greeting: We submit our report of appointments, as follows:

By the Joint Council of the Presidency, Twelve and Bishopric to the Superannuated List: I. N. Roberts.

Very respectfully,
FREDERICK M. SMITH,
Secretary of First Presidency.
FREDERICK A. SMITH,
Secretary of the Twelve.

LAMONI, IOWA, April 17, 1911.

Appointment of evangelical ministers and high priests by the Presidency and Twelve were as follows and were approved by the conference:

BY THE PRESIDENCY AND TWELVE AS EVANGELICAL MINISTERS.

1. Bailey, J. J., Michigan and Indiana.
2. Butterworth, C. E., Gallands Grove and Des Moines districts.
3. Carlile, Joshua, Pottawattamie District.
4. Keeler, E., Pacific Slope Mission.
5. Leverton, Arthur, Ontario, Canada.
6. Lewis, William, Far West District, Missouri.
7. Pitt, Fred G., Australasia.
8. White, Ammon, Independence Stake.

HIGH PRIESTS.

1. Baker, J. M., Northern Nebraska District, Omaha objective point.
2. Becker, J. A., Pittsburg, Ohio and Kirtland districts.
3. Bullard, Richard, referred to Presidency and Bishopric for appointment as bishop.
4. Chatburn, T. W., Spring River District.
5. Chrestenson, J. C., Southern Missouri District.
6. Cook, M. H., Portland District, Portland objective point.
7. Crabb, J. C., Northern Nebraska District.
8. Davies, E. A., Des Moines District, Des Moines objective point.
9. Ebeling, F. J., Ohio and Kirtland District.
10. Evans, R. C., Ontario and Quebec as bishop.
11. Fry, Charles, Pittsburg District, Pittsburg objective point.
12. Grant, J. A., Toronto District, Ontario, after October 1.
13. Greenwood, Henry, Manchester and Sheffield districts.
14. Goodrich, V. M., Far West District.
15. Hougas, T. A., Fremont District, Iowa.
16. Hunt, C. J., Gallands Grove District, Iowa.
17. Johnson, William, Seattle and British Columbia District, Seattle objective point.
18. Jones, John, Australasia.
19. Jones, Thomas, Eastern Wales and South England.
20. Lake, C. H., Society Islands in charge, with leave of absence for one year.
21. LaRue, W. E., Greater New York City.
22. Lewis, George, Australasia.
23. Longhurst, R. C., Ontario, Canada.
24. MacLean, J. R., Southeastern Mission.
25. McDowell, W. A., Wisconsin.
26. Miller, C. Ed., Kirtland District.
27. Moler, James, Clinton District, Missouri.
28. Moore, A. J., Montana.

29. Parkin, Charles A., Northern California District.
30. Shields, John, Ontario, Canada.
31. Smith, W. W., Philadelphia District.
32. Tanner, Joseph A., Chicago, Illinois.
33. Taylor, Thomas, Sheffield and Birmingham districts, England.
34. Terry, J. M., California.
35. Thomas, T. U., South Wales, Llanelly objective point.
36. Twombly, Samuel, Colorado.
37. Waller, G. J., Hawaii Territory.
38. Williams, T. W., Kansas City, Missouri, Central Church objective.

FREDERICK M. SMITH,
Secretary of First Presidency.
FREDERICK A. SMITH,
Secretary of the Twelve.

The appointments by the Twelve were approved and read as follows:

APPOINTMENTS BY THE QUORUM OF TWELVE.
SEVENTIES.

1. Allen, Arthur, Eastern Michigan, Detroit objective point.
2. Arber, Joseph, Kewanee District.
3. Aylor, William, Central Oklahoma District.
4. Baker, A. M., Southern Missouri District.
5. Baldwin, Richard, England, London objective point.
6. Barmore, A. C., Australasia.
7. Booker, Alma, New York District.
8. Bootman, W. P., Montana.
9. Brown, Samuel, Virginias.
10. Burr, Charles H., Northeastern Illinois District.
11. Case, Hubert, Western Oklahoma District.
12. Chatburn, F. J., Southwestern Oregon District.
13. Chase, Amos M., Utah, Salt Lake City objective point.
14. Condit, S. D., Eastern Oregon and Western Idaho.
15. Cooper, F. M., Nauvoo District, Burlington objective point.
16. Cornish, J. J., Michigan.
17. Crumley, C. E., California.
18. Curtis, J. D., Colorado.
19. Davis, John, Northern Utah and Southern Idaho.
20. Davis, J. W., Australasia.
21. Davies, J. Arthur, Spring River District.
22. Davies, William, Eastern and Southern Michigan Districts.
23. Davis, J. T., Northern Arkansas.
24. Davison, H. J., Eastern Mission.
25. Dowker, D. E., Eastern Michigan District, Flint, objective point.
26. Dutton, Jasper O., Wisconsin.
27. Ellis, W. D., Western Michigan District.
28. Erwin, E. A., Eastern Oklahoma District.
29. Etzenhouser, R., Michigan.
30. Farnfield, J. C., Eastern Mission.
31. Farr, Fred B., California.
32. Farrell, R. W., Eastern Mission.
33. Foss, S. O., Western Maine.
34. Gamet, Levi, Northern Nebraska and South Dakota.
35. Goodenough, E. J., Kewanee District.
36. Gowell, M. F., Utah.
37. Gregory, Fred, Ontario, Canada.
38. Greenwood, W. H., Manchester District, England.
39. Haden, W. E., Fremont District, Iowa.
40. Hanson, P. M., Southern California District.
41. Hansen, J. H., Western Michigan District.
42. Hansen, H. N., Scandinavia.
43. Harpe, Charles E., Texas.
44. Harp, John, Nauvoo District.

45. Hawn, O. J., Eastern Michigan District.
46. Haworth, J. W., Australasia.
47. Hayer, Eli, Lamoni Stake.
48. Henson, E. L., Far West District.
49. Hills, L. E., Eastern Iowa District.
50. Holloway, L. G., Colorado.
51. Houghton, Leonard, Minnesota.
52. Jenkins, George, Southeastern Illinois District.
53. Jenkins, Rees, Palestine, Jerusalem objective point.
54. Jones, J. H. N., Australasia.
55. Kaler, John, Independence Stake.
56. Keck, F. C., Southern Kansas.
57. Kelley, James E., Northwestern Nebraska and Black Hills.
58. Kelley, T. C., Washington.
59. Knisley, Alvin, Fremont District.
60. Koehler, H. A., Western Maine District.
61. Layland, A. J., Eastern Idaho and Wyoming.
62. Long, E. E., Winnipeg District.
63. McConnaughy, J. C., Kirtland District.
64. McCrea, W. S., Clinton District, Missouri.
65. Macgregor, Daniel, Eastern Mission.
66. McKiernan, James, Eastern Iowa and Nauvoo District.
67. Maloney, R. M., Texas.
68. Mannering, W. H., Mexico.
69. Metcalf, J. W., Ohio District.
70. Miller, O. R., Pittsburg District.
71. Mintun, J. F., Des Moines District.
72. Moler, H. E., Southeastern Mission.
73. Morgan, E. B., Wales.
74. Mortimer, J. L., Saskatchewan District.
75. Muceus, Peter, Scandinavia.
76. Okerlind, O. W., Northeastern Kansas District.
77. Palmer, D. S., Southwestern Texas.
78. Paxton, Jesse W., Saint Louis District.
79. Peak, W. E., Northeastern Kansas District.
80. Pender, W. S., Mexico.
81. Peterson, J. W., Saskatchewan District.
82. Phillips, A. B., Eastern Mission.
83. Pycocck, James, Ontario, Canada.
84. Quick, Lee, Eastern Oklahoma District.
85. Reiste, S. M., Des Moines District.
86. Renfroe, B. F., Arkansas and Louisiana.
87. Riley, J. T., Arkansas and Louisiana.
88. Robinson, W. P., Wisconsin.
89. Robertson, E. F., Australasia.
90. Russell, F. A., Colorado.
91. St. John, Benjamin, referred to minister in charge of Canada and Presiding Bishop.
92. Scott, S. W. L., Southern Michigan and Northern Indiana.
93. Scott, Columbus, Pottawattamie District.
94. Self, Walter M., Southern Nebraska.
95. Sheldon, N. V., Southern California District.
96. Sheppard, T. J., New Mexico.
97. Shippy, G. M., Ontario, Canada.
98. Silvers, A. C., Nodaway District.
99. Simmons, Jesse M., Arkansas and Louisiana.
100. Simmons, S. W., Northwestern Texas.
101. Slover, F. M., Southeastern Mission.
102. Smith, S. S., Southeastern Mission.
103. Smith, H. O., Massachusetts District.
104. Smith, David, Ontario, Canada.
105. Smith, W. A., Little Sioux and Gallands Grove districts.
106. Smith, I. M., Montana District, Bozeman objective point.
107. Smith, Joseph W., South Dakota and Minnesota.
108. Smith, W. R., Southern Missouri District.
109. Snow, C. L., Independence Stake.
110. Sparling, Henry, Spring River District.
111. Stead, J. D., Oregon.
112. Stone, A. E., New York District.
113. Stubbart, J. M., Utah.
114. Sutton, J. R., Nebraska.
115. Swenson, Swen, Northeastern Missouri District.
116. Thomas, O. B., Colorado.
117. Thorburn, G. W., Seattle and British Columbia districts.
118. Tucker, D. E., Ohio and the Virginias.
119. Vanderwood, J. E., Arizona.
120. Walters, R. T., Central Illinois District.
121. Wells, Gomer R., Lamoni Stake.
122. Willey, C. E., Seattle and British Columbia District.
123. Wildermuth, J. E., North Dakota.
124. Wildermuth, J. B., Eastern Iowa District.
125. Yates, James E., Central Oklahoma District.
126. Whittaker, A. L., Wisconsin.

ELDERS.

1. Anderson, William, Philadelphia District.
2. Araiati, Society Islands.
3. Baker, J. H., Western Oklahoma District.
4. Bailey, J. W., Eastern Oklahoma.
5. Bates, E., Texas.
6. Blackmore, J. H., Northern Michigan District.
7. Booker, N. L., Ohio District.
8. Brackenbury, Fred, Western Michigan District.
9. Braun, Henry, Southeastern Missouri.
10. Burdick, Leon, Kirtland and Pittsburg districts.
11. Burr, A. E., Central Michigan District.
12. Burt, G. W., Central Michigan District.
13. Cannon, Mahlon, Northern California.
14. Carpenter, J. A., Northern Michigan District.
15. Counts, R., Southeastern Missouri.
16. Cushman, S. F., Massachusetts District.
17. Davis, James, Chatham District, Ontario.
18. Dice, B. J., Far West District until October 1.
19. Dowker, William, Central Michigan District.
20. Dowker, J. A., Saint Louis District.
21. Deuel, C. W., California and Nevada.
22. Ellis, A. R., Northern Michigan District.
23. Fields, S. H., Southeastern Illinois District.
24. Goodman, J. C., Northern Michigan District.
25. Halb, Jacob, Southern Indiana.
26. Hiti a Riti, Society Islands.
27. Hotu, Society Islands.
28. Hull, E. B., Philadelphia District.
29. Joehnk, C. C., Northwestern Canada.
30. Johnson, Oscar, Scandinavia.
31. Kelley, W. H., Nodaway District.
32. Koehler, J. A., Eastern Maine District.
33. Lambkin, B. S., Minnesota.
34. Lentell, J. R., Pottawattamie District, Iowa.
35. Leggott, G. W., Manchester District.
36. McKnight, J. W., Southern Michigan and Northern Indiana.
37. McConley, Myron A., Hawaii Territory.
38. McKim, Burton L., Gallands Grove District.
39. McGeorge, T. L., Western Oklahoma District.
40. Madden, S. J., Northwestern Kansas District.
41. May, J. Charles, Society Islands.
42. Moser, F., jr., Southeastern Mission.
43. Moore, Lloyd, Southeastern Illinois District.
44. Wilson, Nelson, Winnipeg District (half time).
45. Nunley, John M., Central Texas District.
46. Page, J. C., Saskatchewan District.
47. Paha, Society Islands.
48. Paia, Society Islands.
49. Parker, J. L., Little Sioux District.
50. Petre, J. F., Colorado.

51. Peters, C. J., Clinton District.
52. Pickering, W. P., Far West District.
53. Plumb, P. T., Washington.
54. Prettyman, C. W., Northwestern Nebraska.
55. Purfurst, A. B., referred to First Presidency and Bishop.
56. Rannie, Edward, Southern Nebraska District.
57. Richards, W. P., Northeastern Missouri District.
58. Roberts, J. A., Far West District.
59. St. John, S. G., Ontario, Canada.
60. Sade, O. E., Kewanee District, Illinois.
61. Savage, H. W., Society Islands.
62. Sawley, F. L., Saint Louis District.
63. Sheehy, J. F., Maritime Provinces.
64. Siegfried, M. H., referred to minister in charge of Iowa and the Bishop for appointment.
65. Smith, Edgar H., Central Illinois District.
66. Smith, James M., Arkansas and Louisiana.
67. Sparling, William, North Dakota.
68. Swensen, C. A., Scandinavia.
69. Tai, Society Islands.
70. Tanenui, Society Islands.
71. Taruia, Society Islands.
72. Tane a Temai, Society Islands.
73. Tapuni, Society Islands.
74. Teiho, Society Islands.
75. Tefau Tuata, Society Islands.
76. Temarei, Society Islands.
77. Tenati, Society Islands.
78. Tetaku, Society Islands.
79. Tetai, Society Islands.
80. Teeters, J. A., Northwestern Kansas District.
81. Thompson, Joseph T., Ontario, Canada.
82. Tomlinson, S. W., Saskatchewan District, Canada.
83. Teurtivaeva, Society Islands.
84. Turner, W. E., Eastern Iowa District.
85. Turatahi, M., Society Islands.
86. Vanclave, Albert, Southeastern Mission.
87. Varoa, Society Islands.
88. Whiting, Alonzo, Minnesota and North Dakota.
89. Wildermuth, L. O., Northeastern Illinois District.
90. Wirianu, Society Islands.

PRIESTS.

1. Barrett, J. B., Hawaii Territory.
2. Bean, Benjamin, California.
3. Byrne, Ed. O., Southern Indiana District.
4. Cady, Charles J., Mexico.
5. Davis, R. D., Northern Wisconsin District.
6. Dubose, J. W., Southeastern Mission.
7. Ellis, Clyde, Southern Michigan and Northern Indiana.
8. Flint, B. C., Wisconsin.
9. Gratz, August, Southern Wisconsin.
10. Hiti, Society Islands.
11. Hughes, J. E., Central Oklahoma District.
12. Jordison, J., Gallands Grove District.
13. Luff, J. J., Far West District.
14. Mann, Richard, Northern Nebraska District.
15. Moorman, E. E., Saskatchewan District.
16. Muir, H. E. C., referred to minister in charge of Michigan and Bishop.
17. Parara, Society Islands.
18. Prickett, Fred O., Southeastern Illinois District.
19. Price, John D., Western Oklahoma District.
20. Shakespeare, William E., Minnesota.
21. Slye, R. L., Southern Kansas.

22. Shower, J. D., Northeastern Kansas District.
23. Welch, E. B., Virginias.
24. Winegar, H. E., Pittsburg District and Ohio.

FREDERICK A. SMITH,
Secretary of the Twelve.

LAMONI, IOWA, April 17, 1911.

By request, Bro. Hale W. Smith sang, "Lay not your armor down till life's work is done."

The Presiding Bishop then stated that until the Lamoni Stake shall meet, Bishop Joseph Roberts will have charge of the Stake finances.

The minutes were then read and approved, after which a formal motion was carried to adjourn as per previous resolutions.

"My times are in thy hand" was sung, and Pres. Joseph Smith pronounced the benediction.

Thus passed a peaceful conference, the detailed minutes of which will be published in due time as a supplement of the HERALD.

Original Articles

THE FLAG OF TRUCE.

The prophetic statement of the inspired Paul is evidently being fulfilled in our day. There is so much evil and deception in the world that we are also reminded of the words of Jesus, "Because iniquity shall abound, the love of many shall wax cold." Paul writes:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.—2 Timothy 3:1-5.

I believe there is a disposition prevailing everywhere, even among Latter Day Saints, to shrink from the real issue that confronts us. We are invited to write encouragingly, paint the word pictures with bright, glowing colors, make it sound complimentary, pleasing to the ear, etc. No doubt the true intent of this effort is to encourage, strengthen, and build up the faith and confidence of people in the gospel message. To receive compliments on our labors is indeed joyous and sweet; but if we would labor more for *complement* than for *compliments* I believe this good gospel work would move faster and better.

Members of what we may call the "Christian world" are very firm and decided in complimenting themselves that they represent Jesus Christ and his gospel to humanity. But I most seriously doubt that their system contains the saving elements of complement. From a human standpoint I cheerfully concede they do some good. So do the Mohammedans, Buddhists; and others have their traits, and extend the hand of mercy and blessings to some.

As harbingers of truth, the oracles of the living God, we are compelled to reason from a different standpoint.

I read a sketch of Texas history which relates to the struggles of 1835 when Texas was fighting for freedom from Mexico. About four hundred Texas soldiers with limited ammunition were facing an army of Mexicans, near Goliad, two thousand strong. They fought during the close of the day. The Texans were well entrenched; yet when darkness brought relief and gave rest for the night there were found some dead and wounded among the brave four hundred. They who remained could have escaped during the night, but had no possible way of carrying with them their wounded and dying comrades. Like loving, brave soldiers they would not leave their comrades, notwithstanding they knew the formidable strength of their enemy.

When morning dawned they found themselves confronted by an increased army of Mexicans. The Texas braves well knew they could not subdue the enemy and gain a victory. So when the welcome flag of truce was unfurled to the morning breeze it brought a thrill of joy to their hearts. The Mexican general assured them that if they would surrender their arms, they would be properly cared for as prisoners of war.

They peacefully surrendered—trusting in the promise given in words, and in the white flag of truce. But what a cruel record is written of the slaughter of those brave soldiers! After a short time as prisoners they were marched out under orders in small squads, and shot down like wolves, only three men escaping alive to tell the story of the broken truce.

* One writer says that all the world is a stage and all men and women merely players. Hence we may agree and suggest that what is "acted out" on the battlefield or in the greater events of life is being daily acted out in the lives of people in many places. Not that all are guilty in the same manner. Some may be absolutely free from guilt; if so, it would be a treat to meet such persons.

How many cunning traitors are there in the social world who declare their love and true devotion in words and acts to some trusting maiden—some father's pride or mother's joy, and under the guise of true love will deceive, ruin, and desert them, leaving them wounded and dying upon the battlefield of life! Such may not be recorded in the history of a nation or state—but we do believe such will be recorded in the archives above, and in time the General of God's army on earth will find the traitor and fasten him in prisoner's chains.

No more cruel and wicked truce was ever broken than that of trustful, affectionate love. The broken truce at Goliad is revolting and dreadful to contem-

plate. That was a public affair—thousands of other cases are daily occurring in all parts of our Christian land.

Children are being born in Christian homes at almost every tick of the clock. These children are being reared by Christian parents (Latter Day Saints, some of them); and in too many homes the sacred voice of prayer is never heard; the glad songs of Zion are unknown. These children hear of Jesus and his love as they hear of Robinson Crusoe; or some other fanciful story of old.

We take things for granted too much. We suppose our boys and girls are always all right—all right because they are ours. But the unguarded path of youth is dangerous, and the child does not know it. There is much need of parental watchcare. Parents need the wisdom of God to guide, the love of a Savior to bless, and the devotion and zeal of angels to impress their children that there is more in life than fleeting joys or fanciful dreams. God has given us this little army that we may lead it to victory.

We meet on the broad battlefield of life: The enemy is in sight, we may fear an open encounter, but we do not hesitate to meet under the flag of truce, to hold communion or conversation. Flattering promises are made, our affable, smiling foe assures us protection, offers us viands, shelter, and rest. Like the song of the siren or the bewitching entreaties of the spider to the fly, we are soon disarmed under the flags of truce, and we find ourselves in the toils of the enemy.

One of the most joyful remembrances I have of our dear Basil whom God has taken to himself, is the remembrance of his words to me as I had just finished asking the blessing at the table. Basil, who was about five at that time, sat to my right and said: "Papa, I want to ask the blessing next time."

His request pleased me, and I promised, "All right, Basil, you may."

But how forgetful we are sometimes! Next time came, but that innocent childish request did not come to my mind until the "Amen" was said, when with voice full of feelings of neglect and broken promise came the same worded petition: "Well, papa, I want to ask the blessing *next time*."

Next time I did not forget, and from then on during my days at home, little Basil took his turn asking blessing at the table, also joining in prayer around the family altar.

It is very evident to me that we do not always know when we do wrong. Our conception of right and wrong is dimmed and darkened by the results of sin, evil, and vice that have burdened the human family for generations past, that it will require time and much effort, together with divine grace to restore our spiritual eyesight to normal condition.

I like the statement I heard at our General Confer-

ence about fifteen years ago by one of our young ministers, who was delivering an address for the Daughters of Zion, "The time to commence training a child is fifty years before it is born." I can not offer much compliment in referring to the observance of this manner of training, but do say there is a wealth of complement in it concerning child training. And if we can but properly and divinely train our children, we will not have lived in vain—even though we may never have raised our voices to contend for the laying on of hands or a succession of apostles in the church!

When young Hamlet was told of the visits of his father's ghost, he reflected thoughtfully and remarked: "There is something rotten in Denmark." That is not reflecting, however, on Denmark to-day, neither would we reflect unkindly on the church or its members, for in so doing, I would reflect on myself and my own labors. But we do believe there is evil, sin, vice, and wicked neglect among people called Saints; and that we could, if we would, occupy higher ground than we do. We have promised to serve God; we made that promise when we asked for admission into the church and were baptized. We promised deep down in our hearts when we stood at the marriage altar to be kind and loving to our companion—have we broken truce?

We promised when first we heard that baby voice in our home to do all in our power to guide, train, and educate in every good way the one whom God had intrusted to us. Have we broken truce?

Do you teach your children to pray?

Do you pray?

Do your children hear you pray?

Do you teach your children to avoid bad habits? Do you avoid bad habits—do you seek to teach by precept or by example? What a glaring farce for a temperance lecturer to plead the cause of temperance while the audience knows that he drinks behind the screen and staggers under the influence of strong drink. What a glaring farce for us to expect our children (or anyone else) to follow in the ways of purity, holiness, and peace, to believe our gospel, if we degrade ourselves in sin, evil, vice, or filthy habits?

Have we broken truce with God and adopted the ways of the world? What effect does it have upon us now to hear the word which has echoed and re-echoed down from the days of Christ? Do we believe it—is there any meaning in it—do we understand it?

Jesus said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Are we lulled to sleep under the mystic influence of the siren? Are we entangled in the toils of the

spider? Is our church work, in general, moving as fast as it should? Does the elder preach with power to the convincing of those who hear, as in Bible and Book of Mormon times? And do the signs follow them that believe? When you get sick or ailing, do you as a rule send for the elders or for the doctor?

Humanity is ever the same. We have often told of the apostasy from primitive Christianity, have referred to what we call the Brighamite apostasy, with all the energy and force of our nature. It has been a joy (though we have regretted the condition) to refer with reason, scripture, and evidence to the fact of an apostasy of past years—but if we see the same condition now in the lives of Latter Day Saints, as the days are going by, we can not refer to it with joy. The most formidable foe to conquer is the one close at hand.

While I am trusted as a watcher upon the walls of Zion, I hope to use my voice and pen when I think the enemy is approaching—neither will the cry of "Peace, peace" and "All is well in Zion" deter me. If I know myself, I am not in this work for present compliments, received from mortal man, but for the complement of the gospel of our salvation in Christ Jesus our Lord.

Let us beware of the flag of truce raised from the enemy's camp. "The world is still deceived with ornament." And it seems that people in general are greatly attracted by worldly ornament, rather than true worth or value. "All that glitters is not gold," is true to-day as in days of old. Latter Day Saints are no exception to the rule—they are the same in nature as all other people. And until we permit our "vile nature" or bodies to be changed and "fashioned" in the likeness of Christ the Lord, the gospel (to us) has been a failure, or we have failed to be benefited by it.

Simply to be born into this world as an infant is no guarantee or evidence of a faithful, useful, and successful life. Neither is our new birth, being "baptized into Christ" (joining the church) any guarantee or evidence, of itself, alone, that we shall be accepted when the trump of God shall sound, unless we have gone "on to perfection," to the "measure of the stature of the fullness of Christ."

The boys and girls who attend the graduating exercises do not receive their diplomas just because they desire them, or because they live in that district and attend that school. Diplomas are granted because they have qualified—because they have answered satisfactorily all questions, and received grades above a required average. The examining board is not permitted to grant diplomas because of good looks, or family relationship, financial standing, or because they have entered the contest. They must qualify according to the law and rules of the examination. Nothing else will do.

"How readeest thou?" That is a good question to ponder and ponder well. We suggest another: "How livest thou?" Are you in full fellowship with the army of God? in full sympathy with the Master, his manner of life? Is his pride your pride; his obedience your obedience; his ambition your ambition; his devotion your devotion; his consecration to his Father's will and word your consecration? If so, I am persuaded you will qualify, and receive your diploma.

If we have made truce with God and his army, let us not break truce with him by following the bewitching enticements of the world. The General of God's army is leading on to victory. Let us make peace with him, and follow him, and be free from the dangers of the enemy. R. M. MALONEY.

COOKES POINT, TEXAS.

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AQUEDUCTS AND IRRIGATION IN ANCIENT AMERICA.

Having recently received from Bro. E. F. Shupe a copy of a Trinidad, Colorado, paper, containing a brief mention of the ancient reservoir and irrigation ditch near Animas, New Mexico, I think it will be well to present the items, along with others collected on the subject of the old-time irrigation in New Mexico and Arizona, and combine them into an article. But on further thought I decide to first take up the testimony of learned men about the still greater remains of ancient works of that kind in other parts of America, as discovered by the Spaniards, and later by other peoples, down to our own time. It is a very interesting part of the testimony, about the intelligence and skill of the ancient inhabitants of Joseph's land, the land that God promised to the descendants of Joseph of Egypt. All believers in the Book of Mormon rejoice in the great proofs that have come to light about the civilizations formerly existing in Central and South America, and these things help to show their greatness and power.

From various travelers, explorers, and historians there have come undoubted proofs that both in North America and in South America the ancient inhabitants were remarkably proficient in the construction both of reservoirs for water and of waterways to supply cities, and for irrigating dry lands to make them productive. Evidently Central America has always been so well watered by nature, by its more than eight score rivers, that there was no need of irrigation, and thus no evidences have been found in the five republics or in southern Mexico that pipes or canals conveyed water to irrigate farms or gardens.

Yet in Yucatan the ancients had aqueducts to convey water into cities, and thus we know that they understood the advantages of water storage, natural or artificial, and probably of the benefit of running

water for use in residences, palaces, and other buildings. Prof. J. D. Baldwin speaks of this fact concerning one of the great cities of ancient Yucatan. He writes as follows:

At Palenque are remains of a well built aqueduct; and near the ruins, especially in Yucatan, are frequently found the remains of many finely constructed aguadas, or artificial lakes. The bottom of these lakes were made of flat stones laid in cement, several layers deep. Traces of a very ancient paved road have been found. . . . These antiquities show that this section of the continent was anciently occupied by a people admirably skilled in the arts of masonry, building, and architectural decoration. Some of their works can not be excelled by the best of our constructors.—Ancient America, page 101.

Mr. John L. Stephens, in his Central America and Yucatan, published in 1841, page 321, speaks of a large aqueduct at Palenque. It was four feet in diameter and roofed with stones.

On page 212 of Ancient America, Professor Baldwin mentions about the city of Mexico, when it was discovered by the Spaniards in 1519, that "the great streets went over numerous canals, on well built bridges," also that "the city was supplied with water by means of an aqueduct which extended to Chapultepec."

M. Charnay speaks of the great fountain the city of Mexico and says that the fountain is the termination of the aqueduct which replaced "the ancient aqueduct of Montezuma." About this waterway he further relates as follows:

At that time it was brought through an earthen pipe to the city, along a dyke constructed for the purpose; and, that there might be no failure in so essential an article, a double course of pipes in stone and mortar was laid. In this way a column of water the size of a man's body was conducted into the heart of the capital, where it fed fountains and reservoirs of the principal mansions.—Ancient Cities of the New World, page 36.

Of the proofs that in South America the ancients used reservoirs and aqueducts the following authors are quoted. Prof. J. D. Baldwin says:

It is noticed everywhere that the ancient Peruvians made large use of aqueducts, which they built with notable skill, using hewn stones and cement and making them very substantial. Some of them are still in use. They were used to carry water to the cities and to irrigate the cultivated lands. A few of them are very long. There is mention of one which was one hundred and fifty miles long, and of another which extended four hundred and fifty miles across the sierras and over rivers from south to north.—Ancient America, page 243.

The Hon. E. G. Squier, who was United States Commissioner to Peru in 1863-65, made personal investigation of the present condition of the ruins in that country while he was there, and he published facts about the modern appearance of things which justify the claims made by the Spanish explorers of 1531. The following extracts are given from Mr. Squier's work. Of the old city Chimú he says:

Here we came upon the remains of a great aqueduct, which had tapped the Rio Moche many miles up towards its source

among the mountains for the supply of the ancient city, and which was here carried across the valley on a lofty embankment. This is still more than sixty feet high, built of stones and earth, with a channel on top, originally lined with stones, and of the dimensions of our ordinary canals. We followed this to the point on the slope overlooking the old city, where the water was distributed, through minor aqueducts over the plain below.—Peru, the Land of the Incas, page 118, Alden edition.

Also on page 118 Mr. Squier mentions the walled in areas of Chimu, which he says "were evidently the gardens and pleasure grounds of the ancient induct for irrigation." In the same ruined city he mentions "a wall five feet high standing on the edge of habitants," and each of these had its own "aque—a deep excavation" which is 450 feet long by 195 broad. He says that it was "presumably a reservoir for water." Its sides and bottom are faced with stones, "carefully fitted in place."

Of the ancient city of Cuzco he gives, on page 442, detailed descriptions of the Temple of the Sun, and of the structures dedicated to the moon, the stars, the rainbow, the thunder, and the lightning, and then tells about "the stone reservoir or fountain, carved from a single block," of which the old chroniclers speak as having been "plated with gold" anciently. He stated that it still stood "in the center of the court" and was "seven feet by four" in size and "three feet deep." He spoke of the hole in the bottom "through which the pipe entered by which it was filled," but said that "the conduit which supplied the building has been destroyed." However, the present supply of water comes "through subterranean channels, the sources of which are unknown."

On pages 537 and 538 he mentions finding near La Banca, Peru, "a grand aqueduct" carried on stone arches from the foot of the snow line in the mountains to irrigate lands, whose owners had restored the aqueduct "on the line adopted by the original Inca builders."

But now we come more fully to the subject of irrigation in use by the ancient people. Mr. Squier says:

The system of irrigation of the ancient Peruvians is well worthy of attention. Even in those parts where the rain falls during six months in the year, they constructed immense irrigating canals. They not only economized every rod of ground by building their towns and habitations in places unfit for cultivation, and buried their dead where they would not encumber the arable soil, but they terraced the hillsides and mountains to heights of hundreds and thousands of feet, and led the waters of mountain springs and torrents downwards, until they were lost in the valleys below.

These aqueducts were often of considerable size and great length, extending in some instances for hundreds of miles. I have followed them for days together, and have seen them winding amidst the projections of hills, curving in and out as topography required; here sustained by high walls of masonry, there cut into the living rock, and in some cases conducted in tunnels through sharp spurs of the obstructing mountain. Occasionally they were carried over narrow valleys or depressions in the ground, on embankments fifty or

sixty feet high, but generally they were deflected around opposing obstacles on an easy and uniform descending grade.

It is on the desert Pacific coast of Peru, however, where no vegetation could otherwise exist, except on the immediate banks of the streams descending from the Cordillera, that we find the most extensive irrigating works of the ancient inhabitants.

They not only constructed dams at different elevations in the stream, with side weirs to deflect the water over the higher slopes of the valleys, but built enormous reservoirs high up among the mountains, as well as down nearer the sea, to retain the surplus water of the season when the snows melted, and the rains fell in the interior. One of these reservoirs in the valley of the Nepena is three fourths of a mile long by more than half a mile broad, and consists of a massive dam of stone eighty feet thick at the base, carried across a gorge between two lofty, rocky hills. It was supplied by two canals at different elevations; one starting fourteen miles up the valley of the Nepena, and the other from living springs five miles distant.

The system was universal, for without irrigation nearly the whole country would be a desert, although not from any absolute defect of the soil; for the vast ash heap as it appears to be, has every element of fertility. Only give it water, and it will produce luxuriant crops.—Peru, the Land of the Incas, Alden's edition, pp. 218, 219.

The things set forth in the great historical work, *The Conquest of Peru*, written by the Hon. W. H. Prescott, were by him compiled from Spanish manuscripts to which he had access at Madrid, the capital of Spain. He never visited Peru, nevertheless the investigations by Mr. Squier and other travelers have proven the truth of what the Spanish writers sent home to Spain, and which remained unread by any Englishman or American until translated and written in English by Mr. Prescott in 1842-1846, and published in 1847. On the subject of the ancient systems of water reservoirs and irrigation works in Peru, I make quotations from Mr. Prescott as follows:

Much of the country along the seacoast suffered from want of water, as little or no rain fell there, and the few streams, in their short and hurried course from the mountains, exerted only a very limited influence on the wide extent of territory. The soil, it is true, was, for the most part, sandy and sterile; but many places were capable of being reclaimed; and, indeed, needed only to be properly irrigated to be susceptible of extraordinary production. To these spots water was conveyed by means of canals and subterranean aqueducts, executed on a noble scale. They consisted of large slabs of freestone nicely fitted together without cement, and discharged a volume of water sufficient, by means of latent ducts or sluices, to moisten the lands in the lower level, through which they passed.

Some of these aqueducts were of great length. One that traversed the district of Condesuyu measured between four and five hundred miles. They were brought from some elevated lake or natural reservoir in the heart of the mountains, and were fed at intervals by other basins which lay in their route along the slopes of the Sierra. In this descent a passage was sometimes to be opened through rocks,—and this without the aid of iron tools,—impracticable mountains were to be turned; rivers and marshes to be crossed; in short, the same obstacles were to be encountered as in the construction of their mighty roads.

But the Peruvians seemed to take pleasure in wrestling with the difficulties of nature. Near Caxamarca a tunnel is still visible which they excavated in the mountains, to give an outlet to the waters of a lake, when these rose to height in the rainy seasons that threatened the country with inundation.

Most of these beneficent works of the Incas were suffered to go to decay by their Spanish conquerors. In some spots the waters are still left to flow in their silent, subterranean channels, whose windings and whose sources have been alike unexplored. Others, though partially dilapidated and closed up with rubbish and the rank vegetation of the soil, still betray their course by occasional patches of fertility. Such are the remains in the valley of Nasca, a fruitful spot that lies between long tracts of desert, where the ancient water courses of the Incas, measuring four or five feet in depth by three in width, and formed of large blocks of uncemented masonry, are conducted from an unknown distance.

The greatest care was taken that every occupant of the land through which these streams passed should enjoy the benefit of them. The quantity of water allotted to each was prescribed by law, and royal overseers superintended the distribution, and saw that it was faithfully applied to the irrigation of the ground.—*Conquest of Peru*, Alden's edition, vol. 1, pp. 80, 81.

From Caxas De Soto had passed to the adjacent town of Guancabamba, much larger, more populous, and better built than the preceding. The houses, instead of being made of clay baked in the sun, were many of them constructed of solid stone, so nicely put together that it was impossible to detect the line of junction. A river, which passed through the town, was traversed by a bridge, and the high road of the Incas which crossed this district was far superior to that which the Spaniards had seen on the seaboard. It was raised in many places, like a causeway, paved with heavy stone flags, and bordered by trees that afforded a grateful shade to the passenger, while streams of water were conducted through aqueducts along the sides to slake his thirst.—*Conquest of Peru*, vol. 1, p. 224.

The descent of the Sierra, though the Andes are less precipitous on their eastern sides than towards the west, was attended with difficulties almost equal to those of the upward march; and the Spaniards felt no little satisfaction, when, on the seventh day, they arrived in view of the valley of Caxamalca, which, enameled with all the beauties of cultivation, lay unrolled like a rich and variegated carpet of verdure, in strong contrast with the dark forms of the Andes, that rose up everywhere round it. The valley is of an oval shape, extending about five leagues in length by three in breadth.

It was inhabited by a population of a superior character to any which the Spaniards had met on the other side of the mountains, as was argued by the superior style of their attire, and the greater cleanliness and comfort visible both in their persons and dwellings. As far as the eye could reach, the level tract exhibited the show of a diligent and thrifty husbandry. A broad river rolled through the meadows, supplying facilities for copious irrigation by means of the usual canals and subterranean aqueducts. The land, intersected by verdant hedgerows, was checkered with patches of various cultivation: for the soil was rich, and the climate, if less stimulating than that of the sultry regions of the coast, was more favorable to the hardy products of the temperate latitudes. Below the adventurers, with its white houses glittering in the sun, lay the little city of Caxamalca, like a sparkling gem on the dark skirts of the sierra.—*Conquest of Peru*, volume 1, page 234.

In his *Conquest of Mexico* Mr. Prescott also gives us added proofs from the old Spanish manuscripts

about the storage of water and of canals for its distribution in Mexico City. These are descriptions of what the Spaniards saw in Mexico four hundred years ago. But their writings were entirely unknown to the English speaking world until Mr. Prescott's studies in Madrid in 1836 to 1841, and his translated work was first published in 1843 in New York.

In chapter six of volume one, *Conquest of Mexico*, Mr. Prescott relates of one Aztec king that he had a beautifully terraced garden, which was watered from a reservoir. This reservoir was "fed by an aqueduct that was carried over hill and valley for miles on huge buttresses of masonry." On a lower level were "three other reservoirs" from which water "was distributed in numerous channels through the gardens, or made to tumble over rocks in cascades." Also there were bathing places "excavated in the solid porphyry" there existing.

Another royal residence had gardens that were irrigated by "aqueducts and canals that were carried water into all parts of the grounds." The Spanish writers of that time stated that one Aztec palace had "more than one hundred baths" which were filled with "crystal water" from fountains that received it from the aqueduct of Chapultepec.

Besides the above facts about irrigation both in Mexico and Peru anciently, there have been many sketches in newspapers about the old-time ditches and reservoirs in New Mexico and Arizona. The item already referred to as coming from Bro. E. F. Shupe I now copy here as worthy of publication in the *HERALD*. It reads as follows: :

MAY REPAIR ANCIENT DAM AND IRRIGATE VAST TRACT.

ANIMAS, NEW MEXICO.—The practicability of rehabilitating the great prehistoric dam that is situated thirty miles south of Animas, and of making it again serve the purpose of forming an enormous reservoir for the storage of water for irrigation purposes is being investigated by representatives of financial interests that contemplate the gigantic project.

The ancient dam at the head of the Animas Valley is one of the most wonderful monuments in existence of the civilization that inhabited the southwest ages ago. The structure is fifteen miles long and no dam in the world begins to approach it in size. It is of semicircular shape. It is built of earth and mixed with cement. Notwithstanding the erosion of centuries the dam still has a uniform height of about forty feet. It must have been fifty to sixty feet high in the days when it was in use. By a comparatively small amount it could be made to again store a vast sea of water. It is 150 feet wide across the base and 40 feet wide across the top.

The southern end of this great reservoir is in Mexico. The artificial lake which the dam formed covered an enormous area of territory, and it is believed to have afforded a water supply for irrigating more than one million acres of land. The traces of the great irrigating canal and ditch that lead from the reservoir are still to be seen.—*Trinidad Chronicle News*, January 25, 1911.

I have in hand from the *Saint Louis Globe-Democrat*, dated November 29, 1877, a clipping about the book, "Arizona As It Is," written and published by

Mr. Hiram C. Hodge, who had recently made "an extended tour through the territory," and who thus reported his findings to the public. And his statements fully established what other explorers had written since the first white man saw them in the days of Coronado. He tells of the ruins of towns and cities and of innumerable relics in the way of pottery, stone implements, painted rocks and hieroglyphics in the valley of the Gila River, and elsewhere.

Among these evidences of an intelligent industry in past ages not the least are the accounts by many explorers of the use in former times of dams, reservoirs, and canals for watering the land. Mr. Hodge speaks of the remains of "a large irrigating canal which was from twenty-five to fifty feet wide" and it "took the water from Salt River about eight miles above" a point that he describes. He says that its course "can be easily traced for twenty miles or more." Mr. Hodge believes that "the people who made these canals must have had a knowledge of engineering, because the canals are cut on a true and perfect grade."

I quote further from Mr. Hodge:

The largest of the old irrigating canals visited and examined by the author is some twenty-five miles above Phoenix, on the south side of Salt River, near where the river emerges from the mountains. For eight miles it is fully fifty feet wide. Then it is divided into three branches, running in different directions, the three probably carrying sufficient water to irrigate the plateau of table land, before mentioned. . . . Below the great canal and the large ruins alluded to above are other canals of nearly equal size to the others, and which were taken from the river many miles below the large one; and along these are also ruins of towns.

Then Mr. Hodges states that the valley he speaks of contains about one hundred thousand acres of land "which evidently was all cultivated by the old, prehistoric races." He stated that "towards the upper end of the valley, on a piece of table land, are the ruins of a considerable town, also large reservoirs that were connected by canals." I might quote much more about the ruins of buildings, and about the roads and fortified points on high ground, and how explorers found ruins of buildings that showed the use of regular mortar and concrete, and stone work, all three as they were found to be needed by the ancient builders.

A copy which I also have of the *Ogden Freeman*, dated January 1, 1878, mentions the "Notes in Arizona from the pen of an able engineer and traveler which were prepared originally as a report for the Royal Geographical Society of London, England." This article in the *Freeman* also quotes from volume four, chapter eleven, of H. H. Baneroff's *Native Races of the Pacific States*, showing that both these authorities affirm the same things that Mr. Hodge claimed concerning the fact of the present outlines of "reservoirs and extensive irrigation canals con-

structed in ancient times by what race or people none can tell."

In modern times the importance of irrigation is being more and more understood, and indeed its actual necessity is more and more realized. This is evidenced by the great dams and reservoirs already constructed, and by others now in process. One of the greatest in value is the famous Assouan dam across the Nile in Egypt. It is a mile and a quarter long, and it conserves the floods of the rainy season each year and then the water is ready to keep moist a vast area of the remarkably fertile land of the Nile Valley, and thus avoid the shortage and occasional real famines that have been for thousands of years the curse of Egypt. Of the days of Jacob and Joseph Bible history gives us vivid pictures of the destitution in past ages. From such evils the great dam gives relief.

Then also in the United States men have gathered to the National Irrigation Congress, the first one, 1892, being attended by only eleven delegates coming from four States and Territories, but in recent years as many as fifteen hundred delegates have assembled from thirty-five States. This shows the remarkable increase in interest during eighteen years. They come to plan and execute the bringing into full use millions of acres of the arid lands, and the swamp regions of the United States. In 1907 it was accounted that at least sixty million acres of dry soil needed irrigation, also eighty million acres of swamp and boggy land needed reclamation. Therefore, in time to come one hundred and forty million acres may be added to the crop producing area of our country, for the good of our fast increasing population.

And the good work has gone forward until men in authority say that individual workers have already brought ten millions of acres into cultivation and the United States Government has supplied three million more acres with water, a total of thirteen million acres reclaimed. And in many regions ten or twenty such acres produce as much profit as fifty to one hundred of land, that, without irrigation, fluctuates between seasons of flood and drought.

One of the most noted irrigation works is the Roosevelt Dam, in Salt River Valley, Arizona. It is 240 feet from river bed to top of dam, and the reservoir of water covers twenty-five square miles. The water supply is expected to make 200,000 acres into farms and gardens.

Other great enterprises are as follows:

Gunnison Tunnel in Colorado is six miles long, a bore through the mountains, and it takes the water of the Gunnison River where it will irrigate 130,000 to 150,000 acres of fertile soil. What is good for fruit raising will become worth a thousand dollars per acre. The third is the Snake River dam, Idaho,

by which it is claimed that 240,000 acres has been, or will be put in cultivation, and ultimately 400,000 acres. Another is the Truckee-Carson project in Nevada. The fifth is the Engle or Elephant Butte dam in the Mesilla Valley, New Mexico. It makes a reservoir of Rio Grande water forty miles long, and 180,000 acres will be irrigated by it, 110,000 in New Mexico, 45,000 in Texas, and 25,000 on the Mexican side, as stated in *World To-Day* for September, 1910. Height of dam from rock to parapet, 265 feet. It is said that apples, pears, and grapes will yield from three hundred to six hundred dollars per acre, according to kind, and berries as much as eight hundred dollars per acre. Sixth is the Belle Fourche Canal and dam in South Dakota. Seventh is the Shoshone River dam in what is called the Big Horn Valley of Wyoming. This dam is taller than any other, being 328 feet high. It will bring into use at least 150,000 acres of arid lands.

These seven are among the chief irrigation projects, but there are many others in Idaho, Montana, North and South Dakota, Colorado, New Mexico, and other States. All these will aid in bringing to pass the prophecy that "the desert shall blossom as the rose." For, in this day of the Lord's power, he inspires and guides men to accomplish his purposes by means and powers that he gives them; and thus the things that in past ages would have been miracles are now known to be but the result of the processes of law. And these are more or less comprehended by men and are guided into use for the benefit and happiness of God's creation.

LAMONI, IOWA.

H. A. STEBBINS.

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A CONVERSATION BETWEEN A DISCIPLE OF CHRIST AND A MINISTER OF THE WORLD.

It was during the month of August, 1910, that a certain disciple of the Master visited a little hamlet in pursuit of duty, wherein one and one only of the popular churches was situated. After taking a survey of the situation he called on the pastor of the church before mentioned, having been referred to him by a good sister who lived near the little town.

That disciple approached the parsonage, rung the doorbell, and waited a moment. A lady answered the bell. "Good morning, is the Rev. Mr. S. in?" she inquired.

"Yes, sir;" (opening the screen door) "will you come in?" and the disciple entered. "Be seated, please, and Mr. S. will be in in a moment. Excuse me, please, and I will call him," said the lady as she left the room. The disciple found himself alone in the minister's study. His eyes hastily glanced over the books on the shelves, then picked up a magazine that lay on the center table and glanced it over slightly when the minister entered. "Good morn-

ing," said the disciple, introducing himself, "is this Mr. S.?" A hearty handshake with "I'm happy to meet you," and both were seated.

A few moments were taken in a general discussion of the weather and other preliminary topics, when the disciple began by saying, "I'm doing ministerial work in this part and have been referred to you by Sr. F., and would like to know what chance there would be to get the use of your church at such times as you will not be using it yourself?" "Wel-l, ah,—you say you are stopping with Sr. F.; do you represent the church she belongs to?"

"Yes, sir," answered the disciple.

"Wel-l, I will tell you just as I did Brother Pender when he was here. I have no objections to you coming in here to preach Christ, but I couldn't give my consent for you to come in here and preach *doctrine*. You see, we are very careful here not to preach anything that would disturb the people or cause a division among them. I have been quite successful in getting them together. If you will not preach any doctrine, I have no objections; but if you go to preaching doctrine I would certainly have to object."

"Well, brother," responded the disciple, "it all depends on what you call doctrine. You are aware of the fact, no doubt, that one version of the Bible renders the word *doctrine*, *teaching*; and therefore I understand doctrine to imply the teaching of Christ. I confess I can not preach without presenting the teaching or doctrine of Christ. We would be glad to have you define what you mean by doctrine, and we shall better understand one another."

"I—I—m, I mean *your doctrine*," said the minister. "I would certainly object to you coming in here and preaching any of your doctrine."

"My doctrine is not mine, but His that sent me," responded the disciple; "for I am determined to know nothing among you save Christ and him crucified."

"Hem-ah—I have no reference to that," said the minister, "I mean the peculiar doctrines of your faith. I think the Bible is so beautiful, I should certainly object to anything being presented here that is not in keeping with it. I think the Bible is good enough."

"So do I," said the disciple, "but certainly Bro. S. you will not object to anything that would make it better, will you?"

"I guess you mean your Mormon Bible now, don't you? I should object to it very strenuously."

"Not necessarily," said the disciple. "You, I think, intended to make reference to the Book of Mormon, did you not; why not call it by its right name? But by the way, did you ever read that book; do you know anything about it? what are your objections to it? You know as well as I do what the wise man says: 'He that answereth a matter before he heareth it, it is a folly and a shame

to him.' And if you have not read the book I would advise that you read it, at least before you undertake to condemn it. Did you ever read it?"

"Well—eh-em—no, I have never read it. I have read a good deal about it, but have never seen a copy of the book."

"Well," said the disciple, "you are not going to condemn it unheard, are you? You know what the wise man says about answering a matter unheard. I would advise you to learn something of the book before you undertake to pass judgment on it. Since you have already confessed that you know nothing of it, only what you had read against it, wouldn't you think I was a little inconsistent if I had only read infidel works and then condemned the Bible? It would be just as fair; just as reasonable."

"Well, now," said the minister, "what does the work claim to be; what do you claim for it?"

"We will be glad," said the disciple, "to answer, and we will use the doubtful term, as you would look at it. It claims to be a record of God's dealings with the aborigines of this continent, just as the Bible purports to be a record of God's dealings with the people on the eastern half of the world. It gives an account of two civilizations on this continent and the source from whence they came; the first one coming from the tower of Babel, according to the common chronology, about twenty-two hundred years before Christ (see Genesis 11: 8, 9); and the latter were descendants of Manasseh who came from Jerusalem about 600 B. C. It gives us an account of their customs, wars, religious worship, and also their destruction. And the American Indian is a degenerate remnant of the latter civilization (see Genesis 49: 22-26; Deuteronomy 33: 13-16; Isaiah 16: 8).

The Bible tells me the people were scattered upon all the face of the earth (Genesis 11: 8, 9), and the Book of Mormon tells me they came here. I turn to science and am informed that they were here. Thus I have a three-ply cord of evidence which is not easily broken.

The Book of Mormon tells me that the first civilization had its origin in Central America, and the scientific discoveries confirm the truthfulness of the account. The book again informs me that the second civilization had its beginning on the western coast of South America near the upper end of Chili, and science again comes to my rescue and bears record to the correctness of the statement."

"Well," said the minister, "that may or may not be true, but at any rate I think the Bible is good enough. I can't see where your book will help it any; and then if these things are true, why haven't the wise men of the world accepted it? Surely some of them have read it!"

"We shall answer your question," said the disciple,

"by asking you another: Aren't there just as wise men in the world, and just as honest men as there are in the church? and is it not a fact that they have also studied the Bible? Why have they not accepted the Bible? Answer me and I will answer your question. And further, in the very preface of the book I find it states it is to be a witness to Jew and Gentile that Jesus is the Christ."

"Well," said the minister, "I think the Bible is plain enough on that, and can't see why we should need anything to prove that."

"Very well, brother," said the disciple, "why then did not such men as Col. Robert G. Ingersoll and Thomas Paine, and a host of others accept Christ? and why don't our Hebrew friends accept him? If you go to the Jew with the New Testament, that which is most dear to Christian people, he will tell you it is simply the record of the disciples of an apostate Jew, and that it is beneath the consideration of a loyal son of Abraham, and he will refuse to hear it. But if I go to him with the record of his brethren, the children of Joseph, and demonstrate to him that his brethren on this half of the world worshiped the same God of Abraham, Isaac, and Jacob; and that through their prophets and the Scriptures they had they were taught to look for the great Messiah; that signs were given them of the time of his birth and crucifixion; that after his ascension he appeared to his people on this half of the world and exhibited to them his pierced hands and feet and side, and delivered unto them the same code of ethics that is found in the sermon on the mount; I say that this would serve as a witness to convince them that the Jesus they crucified on Calvary is in very deed the Christ, the Son of God.

The Gentiles must also be considered. The doubter says to the ordinary Christian, You are altogether too narrow minded in that you first tell us that Jesus is the Christ, the Son of God and the Savior of the world, and then say that he only appeared to the people on the eastern half of the world. Science has proven beyond a doubt that America supported as high a civilization as the eastern world ever saw, and if the theory of you Christian people is correct, they knew nothing of the Christ, and Christ knew nothing of them. Therefore, he is not what you Christian people claim for him.

When a representative of the faith I hold meets that man he has a satisfactory answer for him and shows him that the record of this people teaches the same Christ and it gives this hemisphere to Christ and Christ to the world, thus proving what we claim for him: that he is the Christ and the Savior of the world."

ONE OF THE DISCIPLES.

FEBRUARY 13, 1911.

THE LAW OF LIBERTY.

Law, when properly given and properly enforced, can readily be defined to mean, Protection to citizens who are governed by the law. The Government of this country offers us the protection due to citizens who abide by the law. Our legislators enact laws for the benefit and protection of those dependent on the law.

The question might arise, Who is dependent on the law? All law-abiding citizens. It is a promise to them of peace.

Thinking men divide law into three classes: First, carnal or man made laws; second, natural law, or law resultant of creation; third, spiritual law, or the gospel law.

Since the days of our father Adam, until to-day, man has striven to set up and maintain a system of laws or government by which he might enjoy continual peace. A glance at the history of the past will soon convince us that his efforts have lacked some essential part of what it takes to constitute perfect government. Why? Let the reader answer for himself. When our Father placed us here on earth it was for a purpose, for we know the all wise Father does nothing without a purpose. Later we have a record of the fact that he set up a form of government for man to follow. The strength, force and power of that law, or the blessings obtained from obedience to that law, no man can realize until he has obeyed at least a part of it.

Law is always given with a promise. The laws of our earthly governments promise us peace and quietude in our daily avocations of earthly life. What does the gospel law promise? Brethren, it is a question we should be striving daily to understand more fully.

When our forefathers drafted the Constitution of the United States, they sought to establish a government of liberty, which is not yet complete; for at every meeting of Congress they amend or enact additional laws. But the gospel law, the perfect law of liberty, needs no change. It is a law of liberty, because it was enacted by One who had a perfect knowledge of the law. It not only offers us the promises made us by national laws, but also abundant promise in the life to come.

Though these promises are always conditional, we have but to study the plan of salvation as it is written in the books as law, and in explanation thereof. If man fails to obey the perfect law, he will surely fail to receive promised blessings. We find in the law that we must strive, and strive earnestly to keep the commandments of the Lawgiver.

We as a people will be held more accountable to the law, for we claim to have more than one hundred and twenty-five revelations explaining the law. If we obey it we can expect the blessings promised; if

we obey not, we certainly must expect his displeasure.

The Master once said, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The godly man will take delight in the law. He will meditate on the things of the scripture both day and night. May the Lord help us, that by our diligence we may be worthy a better understanding of the perfect law of liberty, is the prayer of our brother,

BERT E. HART.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Ressegue, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

The Children's Hour.

Between the dark and the daylight, when the night is beginning to lower,
Comes a pause in the day's occupations, that is known as the children's hour.

I hear in the chamber above me the patter of little feet,
The sound of a door that is opened, and voices soft and sweet.

From my study I see in the lamplight, descending the broad hall stair,

Grave Alice, and laughing Allegra, and Edith with golden hair.

A whisper, and then a silence; yet I know by their merry eyes

They are planning and plotting together to take me by surprise.

A sudden rush from the stairway, a sudden raid from the hall!

By three doors left unguarded they enter my castle wall!
They climb up into my turret o'er the arms and back of my chair;

If I try to escape, they surround me; they seem to be everywhere.

They almost devour me with kisses, their arms about me entwine,

Till I think of the Bishop of Bingen in his Mouse Tower on the Rhine!

Do you think, oh blue-eyed banditti, because you have scaled the wall,

Such an old mustache as I am is not a match for you all?

I have you fast in my fortress, and will not let you depart,
But put you down into the dungeon in the round tower of my heart.

And there will I keep you for ever, yes, for ever and a day,
Till the walls shall crumble to ruin, and molder in dust away!

—Longfellow.

Jenkin Lloyd Jones Hits Gospel of Play.

"I submit this morning that a philosophy of play will not save the city or the nation. There is more promise for the soul and more profit to the community in the overworked than in the overplayed child. My faith in the future of this nation is strong, because I am happy in the thought that the great bulk of the citizens of the United States, the grown up men and women who are raising the future citizens of this nation, are not left with time hanging heavily on their hands—are not driven to the sad necessity of investing money and wasting soul in playground activities."

Jenkin Lloyd Jones in a sermon in All Souls' Church spoke on "The enthronement of God by the dethronement of the gods," and drew the conclusions quoted after discussing one of the "lesser gods," which he designated as the "Divinity of the Stadium."

FINDS THE GOD NAMELESS.

"I have turned the leaves of my encyclopedias and dictionaries," he said in his sermon, "in vain in search of a name for this one of the lesser gods, that is commanding the increasing devotion of certain important and extensive areas of American life to-day. I have thought of the Celtic Puck, with his mischievous pranks, beguiling and resting the careworn children of men. I sought the stately Tersipchore of the Greeks, swaying the mortals with melody and teaching them to forget their troubles in the rhythmic dance. I have thought of Milton's 'Euphrosyne,' the 'goddess fair and free,' with her 'heart easing mirth,' who with her—

"Quips and cranks and wanton wiles,
Nods and becks and wreathed smiles,
Such as hang on Hebe's cheek,
And love to live in dimple sleek;
Sport that wrinkled care derides,
And laughter holding both his sides.
Come, and trip it as ye go,
On the light fantastic toe;
And in thy right hand lead with thee
The mountain nymph, sweet Liberty."

"But none of these stand for that somber, businesslike divinity that directs, with great care, precision, scientific regulation and account book accuracy, this something that is called 'recreation'—the amusement of life.

RECREATION NOW SCIENCE.

"Those old classic and pagan divinities presided over the interests of children; they directed the exuberant life of the young. But this modern god undertakes to keep the old men young and aged ladies elastic by costly investments in the machinery of amusements; and play, which was spontaneous and inevitable under the old paganism, now is reduced to a department of pedagogy, a carefully prepared system, by which the degraded classes are to be uplifted, wayward boys are to be regenerated and wanton girls to be reformed.

"There is great truth in this, and this lesser god that presides over the amusements of a community deserves a degree of reverence, and his devotees should be encouraged. George Eliot spoke a profound sociological truth when she said, 'Important as it is to direct the industries of the world, it is not so important as to wisely direct the leisure of the world.'

"There is something exceedingly satisfying in the thought of municipal playgrounds for little children. I love to think of free concerts and public parks.

ON WEALTHY GOLFERS.

"But when I think of the millions of dollars invested in the golf-links of the United States, the contributions to which are written in three or four figures by men who begrudge the one

and two figures for the sanctities of the spiritual life; when I think of gray haired men spending every afternoon of the week chasing a little ball over the field, sweating and puffing, in search of amusement, who would consider it a hardship if they had to hitch up their own horse, again I think that the half god usurps the throne upon which the pretensions would seat the Lord of Life and the Master of our spirits.

"When I think of aged men and women, the physical valves in whose bodies are already beginning to wheeze and crack from overwork, thundering through space, resisting dust and noise, playing hide-and-go seek with danger, menacing the lives of dogs, children, men and women, for amusement's sake, it seems to me the paying of too high a devotion to this god of thoughtlessness, for that is the root of significance of the word 'Amusement'—that which does not muse; does not meditate."—Selected.

Requests for Prayer.

Hannah E. Cairns, of Knobnoster, Missouri, requests the prayers of the Saints in behalf of her husband, who has been suffering for some time from an attack of the grip.

Bro. O. B. Thomas writes as follows: "A letter received on the 12th inst. from Sr. J. P. Colvin, of Otway, Missouri, brings the sad news of a serious accident to Brother Colvin, her husband, who has had one hand and a foot badly torn by the saw in a neighboring mill. She requests me to give notice in the HERALD, asking the prayers of the Saints in his behalf."

Letter Department

BLLENHEIM, ONTARIO, April 11, 1911.

Editors Herald: I have heard some take the position that the lost tribes of Israel were mixed among the nations and had lost their identity, hence were called "the lost tribes of Israel." I believe this is Doctor Wilds' theory. I do not think it is true, according to the revealed word of God.

We read in the Apocrypha, second book of Esdras, chapter 13, verses 40, 41, 42, concerning them that "they took counsel together, that they would leave the multitude of the heathen, and go into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land." The writer tells how they journeyed for one and a half years, and how the Lord led them, and further tells what the Lord is going to do for them in the latter times when he shall bring them out.

In the Book of Mormon, page 106 small edition, Nephi says that the Lord will speak to lost tribes of Israel and they shall write it; also, "And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel: and the lost tribes of Israel shall have the words of the Nephites and the Jews."

From the above we learn that the whole house of Israel are going to keep a record of God's dealings with them, and in time these records will all come together.

On page 452 of the Book of Mormon, small edition, Jesus, speaking to the Nephites, says that he was commanded of the Father to go and visit the lost tribes of Israel, "which are not of this land; neither the land of Jerusalem; neither in any part of that land round about, whither I have been to minister." And he told them he was going and they should hear his voice and there should be "one fold, and one shepherd."

In the prophecies of Isaiah and Jeremiah we read that the Lord is going to bring his people from the north country and all the land whither he has driven them, and is going to show forth his mighty power in their behalf.

The Lord speaking through his servant, the prophet in the latter days, says: "And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the great deep. Their enemies shall become a prey unto them and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy."

I am of the opinion from the quotations cited above that the lost tribes are by themselves and not mixed among the nations and do not have any communication with them. However, I would like to hear what some one else has to say on the subject, as it is truth I am seeking.

In bonds,

RICHARD COBURN.

Extracts from Letters.

Bro. and Sr. Robert McBirnie, of Boone, Iowa, write: "By reading in the HERALD of April 5, 1911, the condition of the latter day work in the land of Palestine, and realizing that it is suffering for want of means, wife and I came to the conclusion to throw in our mite for the grand and noble cause that the angel brought to the earth. Please find inclosed our draft for ten dollars."

News From Missions

Australia.

"Time and tide wait for no man." Our lives, at most, are "like a shadow that declineth," or the flash from some distant lighthouse on a foreign shore.

It seems only like the dream of a night vision, since brethren T. W. Smith and Joseph Burton, with their inestimable companions, left this foreign shore, and yet it is almost a quarter of a century.

During their sojourn in this land, the latter day work was greatly strengthened, and the faith of the few scattered Saints was renewed by the comforting message, and the new additions to the fold. Quite a number of converts were added to the church, most of whom, that still remain in the flesh, are firm and steadfast in the faith.

The departure of these brethren left this vast field under the care and direction of two young and comparatively inexperienced missionaries, one of whom still remains here.

The request of Saints here had been that an apostle should be sent to their assistance, and no less authority would fully satisfy their longing desire, little dreaming that the raw material that had just landed was being molded for that very position, which was fully demonstrated in later years in a most marvelous manner.

"God moves in a mysterious way his wonders to perform," and often chooses the weak and unassuming, but humble, to actively engage in this great work of salvation, and occupy in some of the most responsible positions in his church. Not many wise men after the flesh, not many noble, not many learned, were chosen, for the Lord's excellent ministry, in former days, but the humble fishermen, and tax gatherers from the lowly walks of life were selected and commissioned to preach the everlasting gospel, and stand as living pillars

in the ground work of God's spiritual government on earth.

Those young missionaries in this land toiled away against great odds for a time, often single handed and alone, until help came. The first and unceasing assistance was found in two of Australia's fair daughters, who have proven to be helpmeets in the fullest sense of the term, and whose zeal and fidelity for the uplifting of fallen humanity has never grown dim.

The work in general gradually spread into new fields, but the scattering of the Saints militated somewhat against the old established branches and some were disorganized. Brethren Kaler and Wells were dispatched to our assistance, and reached here in the time of financial depression, and for a time it was difficult to make ends meet; but the Lord cleared the way and his work suffered no special loss.

Brother Wight's departure for America left only three missionaries to prosecute the work and devise the best ways and means at our disposal to get it more firmly established where it had gained a foothold, and push out into new fields.

Our conclusions were that unless the Saints could secure meeting places of their own, and become firmly established, the work would suffer loss, and since that time we have been working together to this end with some success. We have at present twelve church buildings in different parts of the mission, and most of them are free from debt.

One of our great drawbacks has been that the city work seems to be unable to progress or even hold its own without some assistance from the missionary, which has necessitated the locating of a missionary near by to assist them, which prevents opening up new places, to an extent. This has been a bone of contention for years, as the revelation directs that the missionaries should move out into "new fields now widening before them," leaving the local work to the care and administration of the standing ministers "so far as possible." And though they are not acting as branch or district officers they have been stationed so as to labor in connection therewith, in the cities, so as to maintain our position taken up, and to broaden the field as much as possible under existing circumstances.

Had we sufficient high priests and elders who could spare more time to feed the flock, some changes could be wisely made. It seems folly to leave a few struggling Saints to fail, for want of care and assistance, to run elsewhere and repeat the same thing. Better that a child never be born, either naturally or spiritually, than to be left to perish for want of proper care.

With the hope that all obstacles might be removed in time, the brethren have toiled away, organizing branches, Sunday schools, Religios, Daughters of Zion, etc., where the way opened up, and have met with fair success.

In our great hour of need Bro. A. H. Smith was dispatched on a special mission to ordain for us a bishop, and assist those in charge to regulate and set in order the mission work in general. This was a very welcome move, and much appreciated by all; for a bishop had been sadly needed for a number of years, that a better system of providing for the needy might be had among us. His patriarchal work, in blessing a number of Saints, has proven to be a source of great comfort to those who took advantage of the privilege offered them, and his short stay will long be remembered by those whose fortune it was to meet him and his secretary, Bro. Leon Gould.

I was in charge of the mission at this time; but was lying at home seriously ill, and from a human standpoint there seemed little hope of my recovery. Brother Alexander administered to me, and also gave me his patriarchal blessing while I was in bed. He left the next day for Melbourne, en route to New South Wales and America. A cable message from America directing my ordination to the Quorum of the

Twelve necessitated his return to attend to this work, which he did to his own joy and satisfaction, by the Spirit's presence.

The bishop had been selected by the spirit of wisdom and revelation and ordained; so that now things began to take on a new appearance with brighter hopes for the future.

Brethren Wight, Barmore, Tucker and Hanson were soon after sent to our assistance. The two latter stopped at New Zealand, where the work is gradually but surely taking root; and the others reached our shores. Brother Hanson was transferred to Australia later. He did a work and left a name that will not soon be forgotten.

Brother Wight had some strong battles against the opposing forces which sought to overthrow our work, and maintained our cause well; and all too soon he returned home.

Brethren Barmore and Wells showed wisdom and tact in selecting helpmeets and settling down in real earnest. They have helped the work much.

Brethren Davis and Robertson were the last, but not the least to come to our rescue, and quickly adapted themselves to the ways and customs here. They are doing a work which will surely bear good fruit in time to come.

We now have a mission headquarters where our paper, *The Gospel Standard* is published, and where all necessary church books and tracts may be had. The Saints are giving it considerable support. Beside the brethren mentioned, we have two of the Australian brethren holding the office of seventy, one high priest, and a bishop, with quite a number of elders who are assisting with the work and are able, worthy men.

The late New South Wales district conference was the largest attended and the most profitable gathering ever held in the mission. The bishop's books showed that the last year had yielded a bountiful harvest. May the good work go on.

Yours in hope,

C. A. BUTTERWORTH.

News From Branches.

Providence, Rhode Island.

The winter has gone so quickly, it seems that your penman hardly knew the days were passing until the crocus told her of a duty undone, and she hastens to make amends.

Some of our little flock have removed to other cities and others are going. Among those who have already gone are Brn. Daniel Joy and Frank Spinnett, who have been enticed to Buffalo, New York, by business changes.

We hardly know how we will get along without our "Good Samaritan," Sister Eva, who so often assists in cases of sickness. Her lullaby song was heard in many a household and we can recommend to California Saints an excellent nurse and good sister.

Wedding bells are beginning to chime, and the story they tell is of a little, black haired maid, Ethel, who will shortly make her home in Chicago. "Oh the changes, constant changes." The congratulations of a number of Saints were extended to our promising young priest, Edmund Brown, who graduated from evening high school and gave the valedictory of class 1911. He was introduced thus by the principal: "I now take the pleasure of introducing our best and brightest scholar, and the one who has received the highest class marks." By earnest and faithful effort, Edmund finished the four year standard course, notwithstanding he worked at his daily avocations, which often included night work, and has also been active in church work. We were glad he was a Latter Day Saint.

We notice our assistant Sunday school district superintendent, E. A. Fox, is making a canvass of schools. Boston,

New Bedford and Brockton have been visited. Haverhill is on his list.

Elder William Bradbury has been chosen pastor of Attleboro Branch. We miss him, but hear good reports of his work. He lately had the use of our baptistery to induct into the church the husband of one of our sisters, whose childhood home was here.

Elder George Robley has been laboring in the district, Haverhill and some cape towns being visited, and new places opened, with good interest manifested. He reports the baptism at Dennis Port of one who had long known the faith. We made a trip to Fall River last week. On Wednesday we started to meet with the Saints for prayer, but were surprised and saddened to find the church closed on account of a recent fire. Quite a little damage was done, we are told.

Our Sunday school, Religio, and Ladies' Aid are still helpful to the church, trying to work, "Onward and upward." We intend to continue until we bring our *better* up to *best*. May God speed the right is the earnest prayer of your sister,
GEORGIE M. SPINNETT.

Miscellaneous Department

Conference Minutes.

OHIO.—District conference was held at Columbus, Ohio, March 11, 12, 1911, with district officers in charge, Bro. R. C. Russell, minister in charge, being unable to be present. Routine business was transacted, and plans for the betterment of the work in this district were discussed. Important action regarding the reporting of the priesthood in the district was taken, which action will appear in full soon, as the district secretary was instructed to have it published in the church papers. On Sunday, March 12, the attendance was the largest ever had at a conference in this district. The meetings were good and instruction given well received. The speakers were Elders U. W. Greene, who stopped off with us while en route to the General Conference, J. A. Becker, and A. B. Kirkendall. District officers elected were: S. J. Jeffers, president; D. R. Winn, secretary-treasurer; Sr. Lula Beck, member library commission. Next conference to convene the last Saturday and Sunday in February, 1912. D. R. Winn, district secretary, number 82 East Northwood avenue, Columbus, Ohio.

MONTANA.—The district conference met at Deer Lodge, March 11 and 12, 1911. Motion made and carried that the district presidency preside over the conference. Sr. Ernestine Davey was elected chorister and Sr. Anna Wyckoff, organist. Bishop's agent's report read and referred to an auditing committee consisting of the following: W. P. Bootman, J. E. Eliason, and E. Fitzwater, who reported the account correct. Reports were read from the Gallatin, Deer Lodge, and Bozeman branches, Elders reporting: I. M. Smith, W. J. Brewer, A. J. Moore, T. C. Kelley, J. F. Jamison, P. Christofferson, A. Christofferson, J. P. Wyckoff, W. P. Bootman, and John E. Eliason. Priests: John Eliason and Andrew Hanson. Teacher: Thomas Reese. Deacon: F. E. Fitzwater. On invitation, the next conference will meet at Bozeman June 10 and 11, 1911. Petition was read from the Deer Lodge Branch that Bro. Alfred Peterson be ordained to the office of priest. It was granted and the ordination provided for. The present district officers were reelected for one year. Delegates to General Conference were elected. They were instructed to cast the full vote of the district, and, in case of a division, a majority and minority vote. Sacrament meeting was held at 2.30 p. m., Sunday, in charge of Elders T. C. Kelley and W. P. Bootman. Conference adjourned, as per previous resolutions. J. P. Wyckoff, district secretary, Deer Lodge, Montana.

Conference Notices.

Conference of the Western Maine District will meet with the Stonington Branch, Saturday and Sunday, May 6 and 7, 1911. Business session at 2 p. m., Saturday. Statistical and ministerial reports are desired from every branch. W. A. Small, district secretary.

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THE SAINTS' HERALD

ESTABLISHED 1860.

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The Bishopric.

AGENT'S NOTICE.

To the Saints of the Mobile District; Greeting: Having been appointed Bishop's agent for this district, I hope to see the name of every member on the books before the year is out, opposite whatever amount you feel able to contribute. We want to remember the missionaries' families, and the poor and needy must be cared for. Therefore, we hope to see all comply with the law of tithing. If we do, the Lord will surely bless us. Anything sent to the address below will reach me. I am your brother in gospel bonds,

FRANK STINER.

THEODORE, ALABAMA, Route 1, Box 6.

Died.

MOORE.—William Shepherd Moore was born in Holmes County, Ohio, March 27, 1843, and died at Ainsworth, Nebraska, April 3, 1911, aged 68 years and 7 days. He was married in Holmes County, Ohio, to Miss Samantha E. Riggs, who, with two children, Mrs. Millie E. Bates and Muriel E. Moore, still survive him. One brother, John J. Moore, of Kearney, Nebraska, and one sister, Mrs. Elizabeth Dagon, of Holmes County, Ohio, are still living. At the age of 13, in 1861, Brother Moore enlisted in the military service and supported the Stars and Stripes until the close of the war. He was baptized into the church by Elder W. A. Smith, at Meadville, Nebraska, March 6, 1898. The gospel continued to be a source of blessing to him unto the end of life. Funeral services were held in the Congregational church at Ainsworth, Nebraska, the pastor, Reverend Von Valkenberg, offering the prayer, and Elder Levi Gamet preaching the sermon.

BUTLER.—Charles Vann, little son of Preston L. Butler, died April 6, 1911, at Kingfisher, Oklahoma. He was born March 10, 1906. His mother preceded him to the better land. Since the death of Sister Butler the little ones have been lovingly cared for by their aunt, Sr. Irene Sorden. He was an unusually bright child, although sorely afflicted from birth. His father, one brother, one sister, with grandparents and numerous other relatives, mourn his untimely demise.

JONES.—Owen W. Jones was born January 18, 1831, in Dearbonshire, North Wales. Died January 18, 1911, at his home in Crescent, Iowa, aged 80 years. His wife remains to mourn. Funeral service at the church in Crescent, Friday, January 20, 1911. Sermon by D. R. Chambers.

"The chestnut tree will soon be nothing but a tradition in America," says a writer in the issue of *Harper's Weekly* for February 4. "It is being destroyed by a mysterious disease which, scientists admit, can not be cured. In New York City practically every chestnut tree is already dead. Over Long Island this tree malady is traveling fast. It is present in Connecticut, New Jersey, Pennsylvania, Delaware, and, to some extent at least, in Maryland and Massachusetts. The whole chestnut tree area in America, which reaches as far south as northern Virginia and as far west as Buffalo, is infected. Only a few scattered trees can possibly escape." This blight,

which was discovered five years ago in the New York Botanical Gardens, can neither be destroyed nor guarded against. The only thing to do is to cut down affected trees for the use of the timber. The difficulty and danger are that the disease spreads in almost the same manner as does a plague among human beings or animals. It is contagious. The blight forms on the tree's bark in tiny pockets. In these there grow little spores or seeds. The wind scatters the spores everywhere, and any chestnut tree that any spore lands on is doomed. The spores carry the contagion for miles. They are also carried in the fur of squirrels and in the plumage of birds, and in the end no tree escapes unless it is completely isolated. In this way for years the blight has been creeping through the chestnut forests and has done its work. The blight does not show itself in the bark until the tree is thoroughly infected.

Substitutes for Saloons?

After the saloon has been run out of town, what then? What shall take its place? Is some substitute for the saloon needed? *The Sunday School Times* runs an interesting discussion of this question which is now a practical one for so many millions of American citizens. A prominent Colorado man declares that any community that has banished the saloon needs to put in vigorous substitutes for it, or the last state of that place will be worse than the first. Another writer comes back with the retort that "a city no more needs a substitute for saloon than we shall need a substitute for Satan in the millennium." The Superintendent of the Anti-Saloon League of America sums the question up in a virile article of unsparing convictions. He brings the reader squarely up to the unexpected conclusion that a substitute for the saloon really means a substitute for the church.

Liquor men may not appreciate the following story, with which *The Sunday School Times* introduces the debate:

The saloon is on the run. In those parts of the country where it has not yet struck its running gait it seems booked for an early start. The liquor men are in the position of that farmer who had driven a team of mules to town, and was persuaded to step into a penny arcade and, for the first time in his life, hear a phonograph play one of Sousa's marches. He put the hearing tubes to his ear and listened. As the first notes of the full brass band came crashing on to his ear drums he dropped the tubes and started for the door, exclaiming, "Here comes the band, and I left them mules unhitched." The band is coming, and somebody has left the saloons unhitched.

In the same issue *The Sunday School Times* editorially dissects some figures that the *New York Evening Sun* published last summer to prove that saloon-closing in Indiana had meant more strong liquor drunk. *The Sun's* editorial reads plausibly—until one reads the *Times*.

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which governments can not deprive any portion of its citizens, however small. Despotism now may invade those rights, but justice still confirms them.—*U. S. Senate Report, 1827.*

Why Flying-Machines Fly.

Ask a scientist, "What is an aeroplane?" and he will reply, "Any flat or slightly curved surface propelled horizontally through the air." That, being merely a definition of a thing, and not an explanation of flight, tells little of what is most wonderful about a flying-machine. Time and time again we have all asked ourselves: Why is it that this combination of planes, propellers, motors, and rudders does not fall? Why is it that a machine many times heavier than the air stays aloft?

It is the air pressure beneath it, and its motion, that keep up a plane. If it is to remain in the air, an aeroplane must constantly move like a skater on thin ice. The skater must move fast enough to reach a new section of ice before he falls; the aeroplane must move fast enough to reach a new section of air before it falls. Both are constantly struggling with gravitation.

The simplest and most familiar example of an aeroplane is the kite of our boyhood days. By holding it against the wind, or by running with it, if there happens to be only a gentle breeze, this oldest of flying-machines is kept aloft. Invent a substitute for the string, some device, in other words, which will enable you to hold the kite in the proper direction, and you have invented a flying-machine. The pull or the thrust of an engine-driven propeller is that substitute.—Waldemar Kaempffert, in *Harper's Magazine* for April.

"Happy people are those who cultivate not only their seeing faculties for bright and pleasant things, but also their faculties for not seeing what is disagreeable and vexatious. They understand the use of both eyes and lids, those that are visible and that are invisible."

In the Grip of the Tsar.

Little news has come out of Russia since the bureaucracy obtained the upper hand and crushed out the revolutionary movement a few years ago. In the issue of *Harper's Weekly* for April 15 Alexandra Petrovna Delano tells of some of the latest incidents in the eternal struggle for liberty. "Even university self-government is threatened," she writes. "In order to humiliate and lower the prestige of the Russian universities, so called 'flying brigades' have been organized with leave to suppress 'manifestations' of protesting comrades 'with bullets'! The 'Temples of Science,' as the Russians fondly call their universities, are *de facto* in a state of siege." Nothing remains of the Tsar's manifesto of 1902, promising individual rights and freedom. "The promised liberty of public meetings has been practically withdrawn by regulations which require the names of speakers to be approved by the authorities before they can address an audience. A high official is quoted as having recently said, 'I recognize freedom of speech, but within the limits indicated by me.'"

In Front Rank for Peace.

Again, while our navy is increasing, we are still in the front rank of those who are striving for universal peace, founded on equity and justice and consideration for the rights of others. And the time will yet come when the great moral forces of this nation will assert themselves still more emphatically in the great struggle for international peace and arbitration. May that day be not far off; and when it comes, may we be prepared to fulfill our destined mission. "Blessed are the peacemakers."—*The Christian Herald*.

Some men would rather be profane than profound.

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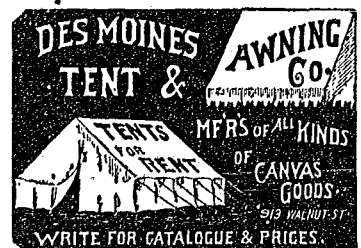
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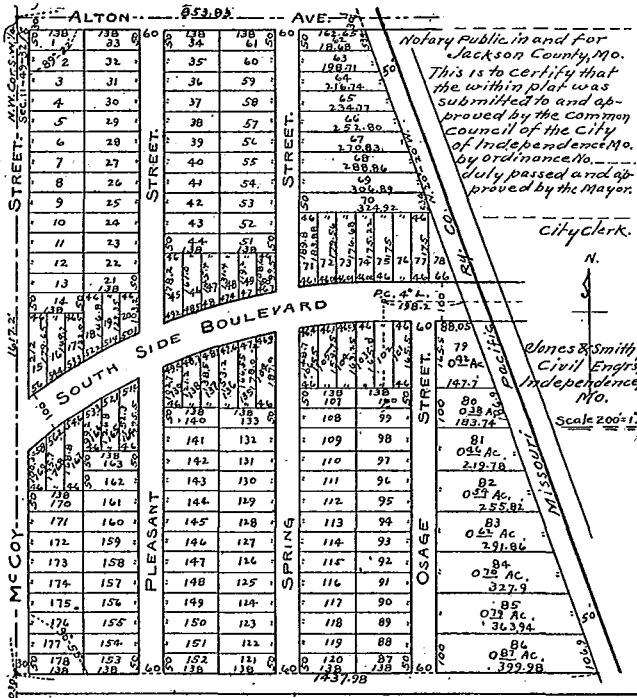
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The Order has also provided a head quarters at 103 South River boulevard, one block from the church, where Saints visiting or contemplating moving to Independence will be made welcome, and will be made comfortably at home. Saints contemplating moving to Independence Stake should confer with the local or general bishopric, which will always be to their best advantage.

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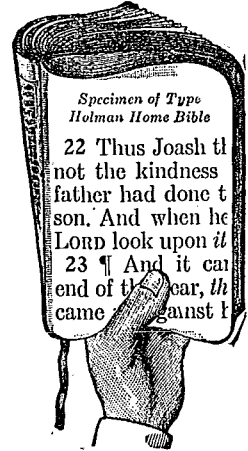
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NUMBER 17

Editorial

THE ALL PREVAILING LOVE OF JESUS.

SCRIPTURE READING.

(Memorial address of the late Bishop William Anderson, by Elbert A. Smith, at Lamoni, Iowa, March 12, 1911. Reported by Sr. Estella Wight.)

If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I have read a part of the eighth chapter of the Roman letter. As a subject, I desire to call your attention to the love of Jesus,—the all pervading and all prevailing love of Jesus. I especially ask you to notice the text: "For I am persuaded, that neither death, nor life, nor angels, nor principalities; nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

THE MUTABILITY OF HUMAN PLANS.

Once more we are reminded of the mutability of human plans. It was expected that Bishop William Anderson would occupy the stand at this hour; but instead, he is spending this Sabbath in another world,—in a world that we know nothing of, excepting as it is revealed to us in the revelations of God; and yet we have received such light, by reason of that revelation, that we believe him to be far happier in that world than he was here. Those who have been permitted to look into that world, even for a moment, have told us that its beauties and pleasures were such that human tongue could not describe them; that it did not enter into the heart of man, nor

could the human brain conceive of the glories and blessings that God has prepared for those who love and serve him. And so we believe that Bishop William Anderson to-day is in the paradise of God, and perhaps is renewing those old friendships that were so dear to him in days gone by, that were cut short by the hand of death.

WORDS OF COMFORT.

The words that I have read this morning to my mind should bring great comfort to all those who are concerned in this memorial service. They bring comfort when we consider the one whom the world says is dead, because my text says that *death* can not separate him from the love of Christ. It brings comfort to his associates in the gospel work, his counselors, and others associated with him in church work, and to the man who must succeed him as bishop of this stake, take up the arduous work that belongs to that office, and confront the problems that are yet unsolved, to realize that *life* can not separate us from the love of God. We do not need to pass over onto the other side to come into the circle of the love and influence of Christ. Especially I believe that my text will bring a comfort to the widow and the children and the other relatives of the man who has gone on before.

His children, now grown to manhood and womanhood, remember when they were little (I presume it seems but yesterday to them); they remember how he taught them, and the sweet intimacy that existed. They remember how he corrected them at times, and the profit they derived from his fatherly admonitions. His companion, who has traveled with him along the road of life so many years, now has with her memories of the past and anticipations of the future; the present means but little to her. And everywhere she turns, I suppose, she sees some reminder of the one who has gone.

SUNSHINE AND SHADOW.

But, my friends, what a difference there is between those who mourn without hope, and those who realize that they have a hope in the gospel. This life, as we have said before, is made up of mingled sunshine and shadow. The joys and sorrows of life are mingled. They succeed each other as time goes on.

We all must have our portion of each. Pity those who without faith are to-day passing through sunshine into shadow; blessed are those who believing, pass through the shadow into the sunlight.

It must be a solace, a consolation to these relatives to realize that nothing can separate this man from the love of God, and to realize further that he has approved himself to God as worthy of that love by a long and useful life.

The historical items concerning his life were stated by Bro. Heman Smith Tuesday afternoon, and we will not go into them in detail at this time. So far as his character is concerned, it is known to you. Your presence here to-day is a testimony of the respect that you had for him as an individual. That respect in your hearts is a higher tribute than any that I might pay. I presume that Bro. William Anderson made his mistakes during life, because he was human, and all men make their mistakes, and he would be among the last to claim that he was perfect and infallible. But to-day we can afford to forget his mistakes, if we know of them, in the remembrance of the long years of usefulness and of service that he gave to this church.

In 1864 he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. Almost immediately he took up active work, being ordained a teacher, and he continued in active service until his death; forty-six years of service in various offices, as teacher, priest, elder, high priest, and bishop.

FIVE ACTUALITIES.

In the text that I have read concerning the love of Christ we have five actualities named that conspire to separate men from the love of God; but we have the assurance that these factors can separate us on only one condition, no matter whether they work singly or collectively. These factors that he names are *life*, the adverse *conditions* of life, other *intelligent entities*, *governments* and *powers* of earth, and finally, *death* itself.

We take up the first of these, and we notice that he says that *life* can not separate us from God. It may seem that this is a peculiar statement, the thought that life might separate one from God. Why, it is by virtue of life that we get nearer to God; and yet is it not true that sometimes a confidence in the abundance of life that we fancy we have is the very thing that separates us from God? How often have we seen individuals, who felt so secure in the life that they had, and so confident that they would continue to live for many years, that they seemed to have absolutely no thought of a hereafter, nor of making any preparation for the life beyond the grave. They were so certain of this life and that it would continue that the certainty separated them from God.

It seems to me that this is a serious mistake; because there is nothing more uncertain than human life, even when conditions and indications are the very best. Just the other day I noticed an incident of a man in Kansas City, one of the employers of men there, who had an altercation with one of his employees, and as a result of the nervous excitement, or shock, or fear occasioned by that altercation he died almost immediately. Only a few days before this he had been passed upon by the experts of one of the leading life insurance companies, and they considered him an unusually good risk, his health was good and his vital organs all seemed in sound condition, and in his person was apparent every assurance that he would live for many years.

On the other hand we have but to look around us in almost any community, and we will see those who have been for years and are still frail, yet they have lived many years and have accomplished a great deal in this life.

There is nothing more uncertain than life. We do not know when it will be cut short. We may live for years, and we may not live longer than a day, or less. We should live so that we can say in the words of the poet:

"Some day the silver cord will break,
And I no more as now shall sing,
But, oh, the joy when I awake
Within the palace of the King."

ENVIRONMENT.

The next factor that the Apostle Paul mentions is the adverse conditions of life that surround us. He tells us that tribulation, distress, persecution, famine, nakedness, peril, and the sword can not separate us from the love of God. This brings up the thought of our environment. There are people who have embraced the idea that environment shapes the character of man almost wholly; that it is the greatest factor that we have to consider. The theory is that environment determines the physical, mental, and spiritual development of man, and determines his politics, his morals, and even his religion. And this theory would indicate, if it were true, that our environment, if it be adverse, is a wall that surrounds the individual and separates him from all benign influences that Christ might desire to bestow upon him. But we think this an extreme view. Of course we realize that there is a great deal of truth in the idea that a man's environment influences him to a marked degree; if this were not true, God would not care to establish Zion and to take the people out of evil environments and put them in environments that are good. But, on the other hand, we think that these individuals have failed to reckon with one factor in the case, and that is the love of Christ, that can penetrate every barrier, and take a man out of the most adverse environment, or even reach one re-

maining by force of necessity in that environment, and help him to live his religion. Why, the Apostle Paul says, "If God is for us, who can be against us?" There is no limitation to that which the human will can accomplish when it is in cooperation with divine power.

I believe that it was Edgar Nye, who while lecturing from this stand some years ago, touched on this theme, and said: "Now abideth heredity, environment, and personal endeavor; but the greatest of these is personal endeavor." He believed that personal endeavor could overcome heredity and environment, and we know that it can when it is united with divine power, through the love of God, and with the aid of Christ. It may be difficult for us, of course, to live our religion under adverse conditions; but if we are to believe Paul, it can be done. Possibly Paul himself is a good illustration for that thought, because we find Paul and Silas at midnight, and in prison, with their hands and feet in the stocks, and yet singing songs and rejoicing. Paul tells us in 2 Corinthians, eleventh chapter, about some of the troubles through which he passed. He says:

In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one.

The law as laid down in Deuteronomy, permitted them to give a man only forty stripes. They gave Paul thirty-nine. They stopped just one short of the maximum punishment, and five times he was afflicted in that way.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Now we discover that this man himself was confronting the adverse conditions of life; but possibly the greatest evidence of divine power was not in his overcoming these things, but in his overcoming his natural tendency as a result of his early education. Paul was raised among the strictest Pharisees, creed bound and intolerant, and yet God was able to take him out from such influences and make him an ambassador of the despised religion. And whereas we read in our first account of Paul that he went about breathing out threatenings and slaughter against the people of God, we find in my text what this divine love had accomplished. The man who before had been so cruel and intolerant is now writing about the all prevailing love of God, and his one burning ambition is to help those who differed from him in religious belief. "But," you say, "it took a miracle in Paul's case." My friends, God is working miracles every day, perhaps not in the same way he

worked in Paul's case, but he is working miracles every day all around us in the transformation of human character, overcoming adverse environment and false education.

OTHER INTELLIGENT ENTITIES.

But we pass on in the examination of our theme, and we notice that the next thing Paul says is that neither angels nor any other person can separate us from the love of God; and we are reminded that one of the serious mistakes that people make is that they do permit other individuals to come between them and God. Certain persons do a good work as preachers or tithe payers until some one says to them: "You ought not to do so. You are making a mistake in sacrificing yourself and giving up your home or your substance in the name of religion." And they take the advice of the other man and cease their labors.

Others discover some individual who is not living right, and they say, "If that is all that this church does for its men and women, then I have no use for it." The primary question with us should never be, What is some one else doing? The first question should be, What are we doing? Is this work divine? And if it is, it is worth our greatest effort, our most supreme sacrifice. If it is not divine it is not worthy of our membership at all.

Paul says that angels can not separate us from God. I presume that the angels of light do not wish to do so, and so he must have reference to the powers of darkness. It gives us encouragement to realize that these, all of them, are subject to God, and that if we but rely upon him they can not be against us to accomplish any material damage to our cause.

GOVERNMENTS.

He tells us that neither principalities nor powers can separate us from God. That brings us to the thought that perhaps at times the governments of this earth may ally themselves with the powers of darkness against God; and it is true that only four years after this letter was written the persecution under Nero began against the Christian people, and perhaps many of those very persons to whom this letter was addressed were taken and destroyed during those persecutions while the whole government of Rome, with all the powers of state was arrayed against the people of God. They were taken and thrown into the dens of wild beasts. They were saturated with oil and burned at night to light the city of Rome. But this brief agony was soon over, and they were ushered into the eternal glory that awaited them. And John the Revelator tells us that he saw the men and women who were beheaded for the testimony of Jesus, and he says they lived and reigned with Christ a thousand years. Ah, what

was a brief moment of sorrow and pain compared to that thousand years of pleasure and of joy?

As a church we have been very fortunate in America in that the powers of state have seldom been arrayed against us. It is true that in Missouri the governor at one time issued an "extermination order," saying that the Saints must leave the State or be exterminated, and in fact, they were driven from the State; but one might say in charity that this was a case where the reins of government fell into the hands of misguided individuals. The theory of our Government is one of religious liberty, and we have been fortunate to live in a land where all people are supposed to be religiously free. This has not always been the case. God says to us that when we keep the laws of God, we do not need to break the laws of the land; but that was not true of the saints in some ages and lands. When the king in the time of Daniel issued an edict that all men should bow down at a certain time and worship false gods Daniel had to choose, he had to decide whether he would obey the law of the land or the law of God. The test has never been required of us, because we are living in a land and an age where the constitution is based on freedom of thought and liberty of conscience.

There may come a time, possibly, when laws of a different character will be formulated, we can not say as to that; but we should ever pray that church and state may be kept separate, and religious freedom be guaranteed until Christ shall come to reign and direct.

DEATH, THE GREAT LEVELER.

Now we come to the consideration of the last thing that we have mentioned, and that is the statement that death can not separate us from the love of God. We come face to face with the great mystery of death, the thing that in the popular mind is supposed to be unsolvable. We realize that death itself is a great leveler of individuals. I have before me a clipping from an oration delivered by Senator John J. Ingalls, the gifted author of the poem, "Opportunity," and he pays this tribute to death:

In the democracy of death all men are at last equal. There is neither rank nor station nor prerogative in the republic of the grave. At this fatal threshold the philosopher ceases to be wise, and the songs of the poet are silent. Dives relinquishes his millions and Lazarus his rags. The poor man is as rich as the richest, and the rich man as poor as the pauper. The creditor loses his usury and the debtor is acquitted of his obligation. There the proud man surrenders his dignities, the politician his honors, the worldling his pleasures, the invalid needs no physician and the laborer rests from his unrequited toil. Here at last is nature's final equity. The wrongs of time are redressed, injustice is explained, the irony of fate is refuted, the unequal distribution of wealth, honor, capacity, pleasure and opportunity, which make life so cruel and inexplicable a tragedy, cease in the realms of death. The strongest has no supremacy, and the weakest needs no defense. The mighty captain succumbs to

the invincible adversary, who disarms alike the victor and the vanquished.

There is a sentiment of truth in the statement that death is the great leveler. It brings all classes to a common level.

I was just reading the other day where Jacob Riis, the American philanthropist, was telling of a case where simply a black mark on a tooth was all that identified the remains of a common laborer from the remains of a king. They were searching for the remains of this king, who died many centuries ago, and they found the remains of the laborer. Death had put them side by side. It had stripped away dignity and pomp and ceremony from the king; it had taken the rags and the degradation from the poor man, and laid them side by side, and men could not tell which was which, until by a peculiar process, on account of this little mark that I have mentioned, it was determined which was the king and which the common laborer.

WHO ANSWERS?

But while death brings all to a common level, it does not bring justice, and if death ends all, then there is nothing in the law of compensation or of retribution. Why, death brings the painted harlot and the virtuous mother to a common end. But what do we know about that which is beyond the grave? We turn to the Christian religion and we find certain statements made by those who have received divine revelation, and nowhere else can we find an answer to this problem. Has infidelity anything better to offer? Here are three verses from one of the poems by Robert J. Ingersoll in which he attempts to crystallize his philosophy in this manner:

"We do not pray, or weep, or wail;
We have no dread,
No fear to pass beyond the veil—
That hides the dead.
And yet we question, dream, and guess,
But knowledge we do not possess.

"We ask, yet nothing seems to know;
We cry in vain,
There is no 'master of the show,'
Who will explain,
Or from the future tear the mask;
And yet we dream and still we ask:

"Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We can not say.
The tongueless secret locked in fate
We do not know. We hope and wait."

Unlike this individual, we do not say that there is no master of the show. We know there never was a show where there was not a master who could rise and explain. We are told that the whole world is a stage, and to his advocates, or those who will serve him God has explained his purposes regarding the

mundane drama. He tells us that at death the body returns to the dust from whence it came, and the spirit returns to God who gave it. Now there is an assurance in this that science can not give us, because when face to face with this problem science is powerless. Science can not tell us how life originated, can not tell us concerning the mystery that surrounds the end of physical life.

Not long ago I was reading an article by a learned physician on the subject of the miracles of Christ. He took the position that miracles were necessary in the beginning of the Christian era to establish the gospel of Christ, but that they are not necessary now, and, in fact, that it would not be right nor wise that miracles should be wrought in this age, because if a man should be raised from the dead miraculously it would for ever settle the question of life and death. Science would take recognition of it, and thereafter men would not need to walk by faith and not by sight,—they would know.

I do not agree with that thought. I do not believe that any number of miracles would materially change the public attitude in regard to this question. If Christ were to come again to-day and in the presence of any medical clinic in the land, were to raise the daughter of Jairus from the dead, it would not change the attitude of science, nor would it be generally accepted by the so-called "Christian" world. In the first place if the men and women witnessing such a miracle were willing to go on record the world would not believe them. It would assail their integrity. It would declare that they were mistaken in their conclusions, that the girl was not dead at all; that she had simply been in a trance, and at some mental suggestion that she should arise, she again awoke. I do not believe that one could get scientists to go on record in support of a miracle even if they saw it. For various reasons they would conclude that they had been mistaken, or they would hesitate to jeopardize their reputation.

Not long ago in one of our modern hospitals a blind man was healed. That is, he was healed if I am to credit the testimony of those in whom I have the greatest confidence. He was healed after the physicians had said that he was blind; but when they were asked afterwards to go on record to the effect that he had been healed, and that he had been blind, they said: "No; if we were to say now that he had been blind, how could we explain his present condition?" How could they do it? Why, of course it could be done only in one way, and that would be by confessing that true religion is right in its contention that God works miracles in the world to-day.

GOD ANSWERS.

But the word of God answers the question, and in connection with this I desire to present two passages from the word of God that come to us with comfort

and power on an occasion like this. The first of these I read from John, the fifth chapter, beginning with the 24th verse:

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Remember this is the language of the Christ himself.

For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

We learn, then, from this great promise, that the hour is coming when the dead shall hear the voice of God, and those who have done good shall come forth in the resurrection of the just.

Then from 1 Thessalonians, fourth chapter, beginning with the thirteenth verse, I read:

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

I believe that there is comfort and consolation in that thought, and whereas Senator Ingalls extols death as the great leveler, the bringer of justice, we point beyond death to the resurrection. Paul says that every man shall be raised in his own order, and Christ tells us that every man shall receive according to his works. There will we find justice; there will we find consolation and joy. Then will we be ushered into our thousand years reign with Christ, and later we will inherit the new earth and the new heavens wherein there will be no sorrow, where all tears will be wiped away, and where there will be eternal joy and satisfaction.

ABUNDANT VICTORY.

I have said that these things that the Apostle Paul mentioned can separate us from the love of God only on one condition; that condition is that we give them our consent. In our present life, earthly powers and principalities, angels and other individuals, life and death, can separate us from God only on condition that we give our consent to such separation. The privilege remains with us. If we permit

these things to come between us and God, it is our privilege; but Christ has said that all power is in his hands. There is nothing in the world, there is nothing in heaven, there is nothing in the regions of the lost that can overcome us and pluck us out of his hands so long as we want to maintain our safe abiding place there; and the Apostle Paul tells us that if we do this we will come off "more than conquerors." It will not be a doubtful victory. We will be "more than conquerors." Every enemy will be overcome, and the last enemy to be conquered is death. In that day we will be united again with the brother whom we have lost.

May God bless and comfort, direct and aid those who especially need his help and comfort at this hour, is my prayer.

NOTES AND COMMENTS.

Bro. A. N. Hoxie, of Somerville, Massachusetts, sends us a newspaper clipping making mention of an Indian woman who had made herself conspicuous by standing before Saint Patrick's Cathedral in New York asking people who passed out to read a wonderful vision she had written down, and carrying a little banner on which was lettered, "The Lord will save you; trust in the Lord." For this she was taken in custody and sent to Bellevue for observation three days, and then pronounced sane. She has spent eighteen of her fifty-three years in New York; is a married woman with three children, and is a Mexican Indian.

Brother Hoxie says that he has talked with her, and finds her "a woman of remarkable intelligence and native ability." According to the interview, she was tutored from early childhood in the Roman Catholic Church. She claimed that a personage appeared to her and bade her write the things he showed her. Says she was carried away to Paradise; saw God and Christ and things most wonderful. Was taken to hell, which she observed was a place of confinement; not the place pictured to her by the ministers. A personage appeared to her in darkness as "an angel of light" and told her that the Roman Catholic Church was the only true church and bade her to herald that to the world. She took this written vision to the priests of her church who very promptly condemned her belief in visions or dreams without even reading it, which proved a blow to her faith. Brother Hoxie had with him several good tracts, which she took to read; and she is now investigating our position, which seems to commend itself to her. She was inclined to think that the Book of Mormon mentioned in the tracts could be identified as the record that her Indian tribe spoke of in a tradition concerning a former nation. She wishes to read the book, and the brother has ordered a copy sent to her.

"The responsibility of the church in social and industrial questions has been receiving more and more attention at the hands of both the clergy and the laity of nearly all denominations in America in recent years. One of the earliest developments was the institutional church, then came the organization of men's clubs concerned with social and civic betterment, followed by more definite plans in many churches for constructive philanthropic work.

"One of the pioneers in the effort to bring the churches to a realization of a definite responsibility in the social and industrial life of the people was the Rev. Washington Gladden, D. D., of Columbus, Ohio. His article on 'The municipal church' in the *Century Magazine* of last August has been widely commented upon. Largely because of this leadership, Doctor Gladden was made chairman of a section of the National Conference of Charities and Correction on 'The church and social work.' This section will present a program at the meeting of the conference in Boston during the week of June 7 to 14, which will be the first public discussion of national scope on this important development."

The above is sent us by the press secretary of the National Conference of Charities and Correction. From him we learn that the following subjects will be canvassed at the convention: "The function of the church in social work: should it inspire, interpret, guide or administer it?" "The preparation of ministers for social work," "Special types of church social work," "What the church itself can do as an organization," "How the church can help other organizations," "The value of social work to the church," "The relation of the liquor question to the labor movement," "Scientific aspects of drunkenness," "Legal and legislative aspects of drunkenness." Other sections of the conference will deal with problems related to "Law breakers," "Children," "Housing, health and recreation," "Standards of living and labor," "Securing and training social workers," "State supervision and administration" and "Families and neighborhoods." In fact, the discussions of the conference will cover the whole range of charitable and correctional activity, and it is expected that the attendance will be the largest in its history of thirty-eight years. It is the hope of the officers that churches of all denominations throughout the country will send delegates to the conference in Boston to take part in these most important discussions."

The Texas legislature, which adjourned March 18, voted to submit to the people, at a special election to be held July 22, an amendment to the constitution, providing for state-wide prohibition. Under the local option system, which prevails in Texas, the county being the unit, 154 of the 246 counties are already "dry."

Original Articles

SAINTS' HERALD DOCTRINAL SERIES.

VII. PREREQUISITES OF BAPTISM.

BY ELDER L. E. HILLS.

My purpose in this effort will be to call attention, briefly, to some points of doctrine and necessary knowledge one should have in starting to work out his salvation.

The first important principle is *faith*. It is written, "Without faith it is impossible to please him" (God).—Hebrews 11: 6.

What is faith, and how may it be obtained? Paul said, "Faith cometh by hearing."—Romans 10: 17. This, then, can not be a blind belief; for it comes by hearing, knowing, and understanding.

Peter said to Jesus, "Thou hast the words of eternal life."—John 6: 68. We must know what these words are. Jesus said, "Yea, rather blessed are they that hear the word of God, and *keep* it."—Luke 11: 28. To fully comprehend the significance of this language, one must know that Jesus was sent from God as the mediator of a covenant, and thus—"became the author of eternal salvation unto all them that obey him." (Hebrews 5: 9; 8: 6.)

Knowledge of the requirements, as set forth in the covenant (the word of God that Jesus was sent to teach) is necessary to faith and obedience. Many people have been indoctrinated with the idea that "the faith of Christ" and "a faith in Christ" are one and the same thing, and that it is sufficient to just believe that Jesus is the Christ and accept him as their personal Savior. But to accept him is to accept the conditions as set forth in the covenant, "The faith of Christ," which is his doctrine, the gospel. This gives us to understand how one may be justified by the faith of Christ (Galatians 2: 16). Paul wrote the Roman saints, "We have received grace and apostleship, for obedience to the faith."—Romans 15. Also, "A great company of priests were obedient to the faith."—Acts 6: 7.

Now note, all the error concerning the idea that faith in Christ and faith alone will save, came from the epistles of Paul, and Peter says of them, "In all his epistles, . . . are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."—2 Peter 3: 16. Is not this being done to-day?

James, while trying to overcome this misunderstanding of Paul's writings, wrote that faith alone will not save. "Ye see then how that by works a man is justified, and not by faith only."—James 2: 24. But when we understand that *the* faith of Christ is his doctrine (the covenant), and that John wrote "Whosoever transgresseth, and abideth not in

the doctrine of Christ, hath not God" (2 John 1: 9, 10), we see at once one can be justified only by obedience to the faith, the doctrine of Christ.

To believe in Christ, is to believe in his mission, and what he taught. To accept him is to accept the covenant he was sent to teach; and when we understand the terms as set forth in the covenant and accept them in faith, then it is that we are in a condition to work out our salvation with fear and trembling (Philippians 2: 12). One must want salvation, know how it can be obtained, and be willing to work for it, and the first work after accepting the terms as set forth in the gospel covenant is *repentance*.

When certain Pharisees and Saducees came to ask for John's baptism, he said to them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."—Matthew 3: 7, 8. Thus we learn that John's baptism was for the remission of sins and that he required repentance first (Matthew 3: 5, 6; Mark 1: 4.)

To repent means more than a sorrow for sins; yes, more than the relinquishment of practices that offend God. The fruit of true repentance is to right wrongs done to others, so far as possible. If I had wronged my brother, should I go to God for pardon before I go to my brother to right the wrong and seek his pardon? No, certainly not. And if a brother should come to us for pardon, should we say, "Well, I'll forgive you, but I won't forget it?" We should forgive all who ask freely and fully and never remember it against them again. "Let not the sun go down upon your wrath."—Ephesians 4: 26.

Jesus said, "Except ye repent, ye shall all likewise perish."—Luke 13: 3-5. Paul endeavored "to have always a conscience void of offense toward God, and toward man." (Acts 24: 16.)

When a person has repented, then he is ready to be baptized for the remission of sins. Jesus called attention to the fact that there was a baptism from heaven and another of men (Mark 11: 30). The baptism from heaven is immersion for the remission of sins, when administered in the name of the Father and of the Son and of the Holy Ghost, by a man called of God and ordained and sent as an ambassador with the right to use the name. And no man can take that honor unto himself (Hebrews 5: 4). There is a good lesson in the Old Testament (2 Kings 5: 1-16) where Naaman, the leper, a captain of the host of the king of Syria, hearing there was a man of God in Samaria who could recover him from his leprosy, took with him wealth to pay, and finally came and stood at the door of the house of the man of God. Elisha sent word to him to go and wash in Jordan seven times and his flesh would come again

to him, and he should be clean. When he had dipped seven times in Jordan according to the sayings of the man of God, he was clean. And Naaman returned to pay the man of God, but Elisha said, "As the Lord liveth, before whom I stand, I will receive none," and he urged him to take it, but he refused. Now the lesson is this, you must find a man of God, (and he will not be a hireling) who can cause you to be cleansed from sins by the baptism from heaven. How may one know the baptism which is of men only? Notice the ministers referred to by Paul in 2 Timothy 4: 3, 4. They will teach that baptism is nonessential, or that the Holy Ghost is not given in these days by the laying on of hands; they will not teach truth, for they will be "turned unto fables."

And in Acts 19: 1-6 we have a sample of the baptism that was of men only, though they were baptized by immersion for the remission of sins, which was promised in John's baptism; but Paul knew there was something wrong when he discovered that they had not received nor even heard of the Holy Ghost since they believed. (Read Acts 2: 38, 39.) So, a man of God with authority to remit sins (John 20: 23), baptized them again by immersion for the remission of sins, "and when Paul had laid his hands upon them, the Holy Ghost came on them."

Thus we learn that a legal, binding baptism of heaven is not merely that one immersed in water for the remission of sins; it must be administered by a man of God having divinely given authority, that there may be bound in heaven what he binds upon earth. (Matthew 16: 19; 18: 18; John 20: 23.)

Never permit yourselves to be so fettered by the selfishness of sectarianism, or the bigotry of the so-called orthodoxy, or the indifference of infidelity as to blind your eyes to the truth. Learn facts, obtain accurate information, no matter from whence it comes or how many preconceived ideas it may overturn. The doctrine of Christ is for the overturning of error. And remember that a blind faith enslaves the intellect. A wise man will be governed by evidence and reason.

Some of the prerequisites of baptism, then, are a knowledge of the requirements as set forth in the doctrine of Jesus Christ; faith in him as the faithful mediator; acceptance of the terms set forth in the covenant (doctrine) that he gave to the world; and true repentance. Then, let the candidate find one of God's ambassadors, a man of God, who has the authority to baptize in the name of the Father and of the Son and of the Holy Ghost, and thus he will have found the straight gate.

May God bless all honest seekers and lead them to the light, to the truth as it is in Christ Jesus, our Lord, Amen.

REGENERATION.

SERMON OF JOHN W. RUSHTON, DELIVERED AT INDEPENDENCE, MISSOURI, NOVEMBER 25, 1910, AT THE SOUTH SIDE BRANCH.

(Reported by Mrs. A. Morgan.)

I will read our lesson to-night from the 8th chapter of the letter of Paul to the Romans, reading to the thirtieth verse:

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate,

them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

The first three verses of the 6th chapter of the Hebrew letter read:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

To-night we bring to a close the series of subjects that we have been privileged to speak to you upon, and I do not know that there is anything at once so interesting and so strikingly significant as a study of the workings of the Holy Spirit. The way in which the apostle speaks of the operation of the Spirit in this 8th chapter of the letter to the Romans conveys almost all that we can say about it, experimentally, and shows at once and in what particular way the proper connection between ourselves and the higher powers not only can be made, but in what particular way the blessing and reality of such a connection may issue and be demonstrated. There can be no denial of the fact that the experiences of all men and women who may have passed through the spiritual crisis of what is known as conversion are very similar, and that experience is summed up in the language of the Apostle Paul in the closing verse of the 7th chapter of the letter he writes to the Romans, in which he speaks almost in the language of despair and abject pessimism. May I ask you to notice it just a moment?

For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. . . . O wretched man that I am! who shall deliver me from the body of this death?

Now I am quite sure that is the experience of all of us who have ability enough by the process of introspection to really analyze our own feelings. We should certainly find a very reprobate kind of a character in those who will do wrong and persist in wrongdoing because they like to do wrong. I venture to say that among all the cases of drunkenness, of which unfortunately we have so many examples, there are, comparatively speaking, few if any cases where men and women will give way to the attempt to gratify their abnormal desire for drink out of the sheer pleasure that they extract from so doing, and I know that in many cases pledges have been taken and men and women made to refrain from the use of intoxicating liquor under the very best of intentions, and later, to the humiliation of the pledgetaker, the

pledge has been violated and they have reverted to their old habits. Now this is one of the greatest problems that all moral reformers have confronting them, and it is precisely at this point where the matchless power of the Christian philosophy demonstrates itself.

Probably some of you may remember that in the writing of the 15th chapter of the gospel recorded by Saint Luke (though the other evening, in dealing with the question of repentance, I read but the latter portion of it) the story of the prodigal son occurs. The story of the prodigal son was the outgrowth of an experience that our Lord had with some of the scribes and Pharisees, and it may probably help us to comprehend the real meaning of the story of the prodigal son, if you will consider the little history that is attached to the origin of that particular story. On this occasion our Lord Jesus Christ had been invited to a feast with others of the better class of society, and they had felt indignant that our Lord should have shown himself so freely and become so popular with the outcast society of the city; so they refused the invitation and said that this man received sinners. No doubt they were acting upon the traditional advice of their own parents, and as we have it given in our own times, "A man is known by the kind of company he keeps, and if you will persist in associating with bad company, the chances are that sooner or later you will become affected by the bad until you will leave all good influences and give yourselves up to evil."

Unfortunately that is true, so far as human experience is concerned. We have seen it so frequently that we are quite justified in advising our children to take care in selecting their companions. Even the Apostle Paul, in speaking to the Corinthian brethren on one occasion, advises them—"evil communications corrupt good manners." And yet, here we have in Jesus Christ the deliberate seeking at all times of the very people against whom all our experience and history warn us. I say at this particular point, that this is the singular power of the Christian philosophy.

The philosophy of our human experience is not only the result of human experience, but it is also corroborated by the world, demonstrated by all our scientific investigation, and has been made the bed-rock of the Darwinian theory, the law of the survival of the fittest. Now we know that these things are taking place on all hands, and in almost every phase of our life. There is no question about it, there is a law according to which men and women are governed that insists upon the unfit being swept out of existence remorselessly, and only the fit can possibly survive in the midst of these competitive and warring influences. These things are on every hand. We see it in commerce; we see it in politics, and we see it in

all our various moral environments. Only the fit can survive, and the unfit go to the wall. It is the consciousness of this grim and inflexible law of nature that has developed the necessity of all our protective and benevolent agencies, and even in the course of the enactment of this law to which I referred, these benevolent institutions themselves have succumbed to such influences and are made to do service to those whom we may classify as being dangerously rich, as against the interests of those who are dangerously poor. Now, if there is a circle or phase of society in which this law of the survival of the fittest is operating more than any other, it is in the moral phase of life. Men and women on all hands are guilty of the perpetration of evil, and it is singularly difficult for us to combat the growing influx of the tide of evil which is absorbing more and more of our attention, and claiming more and more of our money to counteract and to protect the virtues against the encroachments of those who are criminally disposed. Now these are facts, as we have to meet them and face them, and it seems to me it is no use at all to conjure up some idealistic state of society, and then expect you to be satisfied with my philosophy because I present to you but the frame work of a dream or vision.

These things which at the present constitute the source of evil are internal and not external. You have to deal with the man and not with his environment, and the whole cause of the difficulty of our various moral problems is in the very experience narrated by the Apostle Paul himself, who, when he would do good, found evil was present with him, the very thing that he would not do was the very thing that he must do.

I remember, how early in my ministerial career at home, I used to very frequently meet an old gentleman who had been born of good family, educated more than in the ordinary way, was a successful man at his business, and could talk intelligently upon almost any topic that might be suggested. In business I had much to do with him, and found pleasure and profit in conversing with him on other matters apart from business. I noticed on one occasion that there was quite a long time before he came in to see me, and when he did there was a change in the man's attitude in every way. He was different in appearance and in conversation, and it seemed to me as if he were anxious to get away. Well, I urged him to talk, and finally he told me he was utterly ashamed of himself. He said, "I signed the pledge sixteen years ago and kept it faithfully until a few weeks ago, when a temptation came in my way and I was utterly powerless to resist it. I thought I had overcome the craving for drink, but it has overcome me, and I feel absolutely powerless to combat its influence."

A very good man in Bradford, Yorkshire, who has been in the temperance movement, told me he had been dealing every hour of his life with the temperance question and listening to the experiences of these men. He had devoted sixteen years of his life absolutely to this work. He said, "I have found, as a result of my experience in this work, that the most distressing side of it is the reversion to the old temptations. And what is still more tragic, is the fact that the women are the worst of all, in regard to drink. Out of all the pledges that have been made by women in my sixteen years' experience, there's not one solitary case that I can point to where a woman has been redeemed from the influence of drink."

Now these are the facts as they confront us, and you may take the police records and you will find the same corroborated. It is not the injustice of the police; it is not the callousness of our courts that insists upon cataloguing men and women who have a criminal career. They know by the virtue of human nature, revealing itself century after century, that once the step of evil has been taken, the chances are that evil will be persisted in, and the question is, Who shall deliver us?

Now there is the point precisely. Christianity must vindicate its claim at this particular point, or must, like all our philosophies, end in failure and disappointment. The Apostle Paul presents to us for our examination and investigation the operation of the Spirit in this particular connection, and mark you, it is based upon his own experience, individually, in addition to the remarkable attitude of Jesus Christ.

It is true that in the law of the survival of the fittest these individuals are swept out of the way. Those who have gone into the statistics of the intemperance question, will tell you that men and women who abandon themselves to drink have simply signed the death warrant of their posterity, in that the posterity of a drunkard can not possibly go beyond the fourth generation. There is a statement worth considering. It is quite true that those who indulge in evil in the very nature of things are making it impossible to project their personal influence, so far as personality is concerned, into the future. The law of the survival of the fittest demands that they shall be swept out of the way, and swept out of the way they are, sooner or later.

Then what are we to do with the problem? The number of victims is rapidly multiplying with the increase of evil on all hands and in every phase. Why is it that the Christianity of Jesus holds out hope for the hopeless and strength to the weak, and will rescue despairing and battered and shattered humanity and enthuse it with a new power and influence that shall make them better and holier, If

you will consider the nature of the problem seriously, then you will also consider the propositions we have tried to put before you during the past week, and will at once see that so far as we have gone we have left—hear this—we have left the fertilizing of cleansed humanity to the power of the Holy Spirit. Our first principle ends in the establishment of proper connection between the individual and the higher power. The cultivation of faith in God demanded that I should absolutely believe in all the supernal qualities of God, and if faithful to what I know is right, will issue in repentance in which there would be after-concern for my peace, and I will rearrange my future so that I shall, at least in intent, be identical with the mind and will of God.

In my baptism I am cleansed from my past, and redeemed from its consequences, but there still is the possibility of "reversion to type," to borrow the scientific language of Darwin once more. Now it is in order, therefore, that we may consider this question of fertilization, that I call your attention once more to the statement made by the Apostle Paul in the 8th chapter of his letter to the Romans. In like manner, I beg of you to read this 8th chapter carefully at home; study it prayerfully. I could dwell upon it with great pleasure to myself, and with profit, but it would consume more time than I have. I therefore come to the 26th verse: "Likewise the Spirit also helpeth our infirmities: for ye know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered."

Now can you see the pledge and promise that is made in the gospel? No matter what may be the particular infirmity under which the individual suffers, the gift of the Holy Spirit is with that individual soul that it may become fertilized with divine power, so that in the course of events, there will be evolved those characteristics that shall fit the individual for companionship with that society of whom Jesus is called the "Firstborn among many brethren." "Likewise the Spirit also helpeth our infirmities." May I call your attention, incidentally, to the way in which the Spirit was to help their infirmities? It was to give them the moral manifestations of spiritual power, and has it not occurred to you, my friends, in reading your New Testament history, how the very people against whom the law of nature has been arrayed with such tragical forces and remorseless fatality are the very people whom Jesus Christ has always associated with? Mary Magdalene, the outcast, was the woman whom we are told traditionally was first met by our Lord as he came down from the mountain summit after he had spent a season in prayer. We are told he had gone up to the Feast of Tabernacles, a Jewish feast, full of holy symbolism, but in their besotted condition they had

transformed this holy symbolism into a debauch, and Jesus Christ, embittered in his soul, left the mob and went up into the mountain, and stayed there all night in prayer. He came down from the mountain early in the morning, and the first sight that met the gaze of our Lord was this little circle of professional religionists, and in their midst was a woman who had been guilty of unnameable sin, the punishment for which was stoning to death. Consider these professional religionists encircling this spectacle of shame, in derision, in contempt and condemnation, considering the best ways and means of getting rid of her. The law of the survival of the fittest in the hands of religionists! Here comes our Lord, the unorthodox, the unconventional religious man, and they ask him, after relating to him fully all her crimes, what they should do with her. But our Lord remains silent. They insist and he says, "He that is without sin among you, let him first cast a stone at her."

Well, I am glad for the old men's sake, that they started moving out first, and then they all went. Jesus was alone with the woman. Do you notice the difference? He said, Woman, where are thine accusers? Does any man condemn thee? Neither do I condemn thee. Go thy way and sin no more. It was effective. The people who were thrown out because they were unfit, he took hold of and charged with a spiritual force that helped their infirmities, and Mary Magdalene became the forerunner of the resurrected Lord. Take the case of Peter, another witness of the very thing I am trying to present to you. Peter's chief characteristic was impetuosity. He was always ready to shoulder his own and everybody else's affairs,—always to the front, impetuous,—and if you read the account of Peter's life you will see that he always "got his foot in it" because he would be the first.

Self-assertiveness should give place to self-effacement, and there is one of the greatest miracles of the Spirit, I think, that I know anything at all about, when the influence of the Holy Ghost will so operate upon the hearts and souls of men that instead of living for themselves and pushing themselves to the fore at all hazards, they will get behind and put the Lord in the front.

But there was another way in which the Spirit of the Lord cured infirmities; and in which it helped infirmities of this kind. Those who were afflicted in body, under the operation and influence of the Holy Spirit were restored to health and strength. Men and women who were blind and deaf were healed of their infirmities. Now, my friends, I want to ask you, in a general way, are not these the very afflictions under which we are suffering to-day? Have we not those men and women who display themselves, and make everyone miserable because they

will assert themselves? They lack the power of self-restraint and self-control. If there ever was a time when we needed the Spirit of God to help our infirmities, the time is now; and what is more to the point, with all our advanced thought and boasted scientific research, we have never discovered any savior, any power that begins to compare with the power that Christ had at his disposal to remedy the evil. The evil has increased, and we have no power outside of this power that can help our infirmities.

Now that power was at the disposal of the church, and let me repeat it once more, it is the power of God by which the cleansed disciple must be fertilized to the point where one may expect the evolution of divine character. So it is this fertilization to which I call your attention to-night, and ask you to notice it? This brings us, therefore, to the method by and through which this fertilization was conferred or conveyed? To make my remarks as brief as possible, without doing injury to my topic, let me direct your attention to the 1st chapter of the Book of Revelation, where is recorded a singular experience. John was taken by the Spirit on the Lord's day and "heard behind me a great voice, as of a trumpet. . . . And I turned to see from whence the voice came that spake to me; and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. . . . And he laid his right hand upon me saying unto me, Fear not!"

You read your New Testament over and find where the laying on of hands is spoken about, and in every case that is the purpose of it. Christ laid on hands for the healing of the sick. Christ laid on hands for the blessing of children. Hands were laid upon men and women for the confirmation of the gift of the Holy Spirit. Hands were laid upon men for ordination to the ministry. These are items in your New Testament history, and when the writer to the Hebrews sums up the doctrine of Jesus Christ, he includes all of these about which we have been speaking this week—repentance from dead works, faith toward God, baptism, and the laying on of hands.

Did it ever occur to you what other purpose the laying on of hands was intended to serve? What does the laying on of hands symbolize? My friends, let me ask you now to refer to your own experience. Why did father lay his hand upon us at home? Why does an old man sometimes take the privilege of his years and lay his hand upon the shoulders of the youth? Hands are laid upon us to control us. Hands are laid upon us to restrain us and to encourage us, whether it be through the gift of the Holy Spirit in

confirmation of blessing, ordination, or confirmation of the Holy Spirit. You have a manifestation all through one or more or all of these moral qualities through control or restraint or encouragement, and these are the very qualities that we need to help our infirmities, therefore in the whole course of God's dealings with men, the laying on of hands has everlastingly been the symbol of the confirmation of these moral qualities.

You may take the first instance where we read of the laying on of hands; early in the Book of Genesis, and there it becomes the symbol of blessing. You may take the manifestation of the same power symbolized in the utterances of the Prophet Habakkuk. He saw a vision of God, or the vision of his hand. Out of the hand of God issues strength, inexhaustible strength,—no burden too heavy, no problem too complex, so that if we can get the laying on of hands of divine power we have the force that resists the natural law demanding the sacrifice of the victim. You have the hand stretched out to save, in which those who are the victims of environment, the down-trodden and the oppressed, are gathered up and fertilized with a new power that shall send them forth, an army of trophies of the saving grace of the gospel of Jesus Christ.

That is what we have to say of the Latter Day Saints. There is much more to be said. Abundance of scripture can be multiplied to prove that the law and ordinance are symbolical of the power and purpose of the church of Jesus Christ. But I will be satisfied if I can leave you with this thought impressed upon your minds; if, after all the processes of which we have spoken to you, you can remember that your faith, leading to repentance and abandonment of sin, shall issue in the burial of your old man of sin, and being attested by the laying on of God's right hand of power shall become fertilized with that divine unction that will make it spiritually possible for you to say, "I live, but not I, but Christ who liveth in me."

There has been started in the East a "League for the Improvement of the Children's Comic Supplement." This is badly needed, even in the West. The *Outlook*, after an examination of fifty comic supplements from all over the country, remarks on the extraordinary lack of invention and bad drawing, bad coloring, and demoralizing suggestion found in them. The League recognizes two kinds, the good and the bad supplement. They are trying to aid the good and discourage the bad. All our readers can do the same thing by subscribing for and encouraging only the good ones.

Of General Interest

GENESIS AND GEOLOGY.

(Read the whole first chapter of Genesis, and the first three verses of chapter two.)

Its hoary ancientness, the sublimity and importance of its subject-matter, its remarkable condensation, its audacious and astounding forecasts of modern science, its immeasurable influence upon human thought for ages, and its startling revelation to ancient and medieval peoples of the glory of God and the dignity of man, indisputably mark the first chapter of Genesis as the most wonderful passage in all human literature. Even as fiction it would stand supreme.

Without attempting to discuss whether all the statements of the Bible are correct according to modern science, we wish to open for the first time to some of our non-professional readers the amazing geologic order of the Genesis account of the creation of the world and man, because it will help them later better to understand the relation of scientific socialism to the Bible. If Genesis, our oldest sacred book, is hopelessly silly and incorrect in its opening chapter which deals definitely and extensively with matters most interesting to scientists, there is small hope of finding correct statements of economic and social laws further on; but if the first chapter of Genesis, considering the age in which it was written, is even approximately correct concerning the evolution of the world and man, the later portions of the book will receive more serious attention from those who covet a sure foundation for their beliefs.

THE "DAYS" OF CREATION.

There has been a considerable amount of fun poked at the author of Genesis and at those who believe the book by those who have not put themselves to the trouble of thoroughly investigating the matter. The "unbelievers" are quite as apt to receive their opinions from the mere dogmatic, unsupported statements of their leaders as are the "believers." Before one grows over enthusiastic for or against a thing and too solidly fixed in his opinion, he should carefully and fairly explore the subject for himself, with all the light he can obtain from both sides.

The idea that God created the world in "six days" has been especially ridiculed—on the fixed but self-evidently false supposition that the "days" referred to were measured by a sundial or by "grandfather's clock."

Whereas the Genesis account clearly states that the sun, moon and stars were "made" to be lights of the world to govern the day, etc., during the fourth creative epoch or "day"; therefore the first, second and third "days" could not have been, and therefore the other "days" presumably were not measured by revolutions of the earth on its axis in the light of

the sun. The sun was shining and the earth was revolving during the latter part of the first and throughout the second and third day, but the "days" were not measured by the earth's revolution.

How long were those days? The Bible does not say and the scientists can only guess. The first five "days" were probably many millions of years long in the aggregate.

What were those "days" and "nights"? The author distinctly says: "And God called the light day and the darkness he called night." Therefore according to the Genesis story itself, the "days" of creation could not have been mere 24-hour days, but were periods of light and darkness concerning whose actual length no hint is given. Had they been mere sundial days, the introduction of the sun could not have been delayed until the fourth "day."

THE FIRST DAY.—A UNIVERSE ABLAZE.

"In the beginning God created the heaven and the earth."—Genesis 1: 1.

Mark you here that our author states that both the "heaven" (including sun, moon and stars) and the earth were "created" on the first "day." Space forbids our presenting the various interesting "scientific speculations" as to the manner in which the great universe came into being, got into motion, and evolved into systems and worlds. Every student worthy of the name should carefully read several of the chief, most recent and authentic works on astronomy. It is a most fascinating, soul-stretching, mind-expanding study, without which no one can have a fair idea of the world we live in. By this means alone one may obtain a glimpse of the real greatness of God and the real splendor of his universal home.

"And God said, Let there be light: and there was light."—Genesis 1: 3.

If God did not inspire these brilliant, terse, starting, meaning-packed words, they are nevertheless worthy of being called divine.

More literally, the words are translated, "Light, exist!"—"and there was light."

The ancient peoples could not have understood the beautiful, stupendous, dramatic force of these words as we do. They anticipate the age of electricity. The ancients saw the gradual coming of the dawn or the murky light of smoking torches, whereas only he who has stood in a vast, dark room and beheld it instantly, dazzlingly illuminated by the turning of an electric button, can worthily appreciate the language of the text which suggests that out of the limitless night of a past eternity God suddenly flashed glorious light upon all worlds at once throughout the unmeasured universe. And it was "day."

The "creation" of the universe and light completed the work of the first "day," which began with the night, "evening."

The birth of any world, according to whichever nebular hypothesis one prefers, begins in darkness and tumult and ends in light and comparative rest. According to astronomy and geology the first period of our world's existence was as a ball of fiery gas, vast, hot, brilliant, beautiful.

"And the evening and the morning were the first day."—Genesis 1: 5.

THE SECOND DAY.—HOW GOD FIGHTS FIRE.

"And God said, Let there be a firmament (expansion) in the midst of the waters, and let it divide the waters from the waters. And God made the firmament (expansion), and divided the waters which were under the firmament (expansion) from the waters which were above the firmament (expansion): and it was so. And God called the firmament (expansion) Heaven."—Genesis 1: 6-8.

Please note that after telling of the "creation" of the universe and light, our author leaves his universal viewpoint and speaks from the viewpoint of the world, as if he had now come from a swift-winged survey of the entire cosmos to hover over our little world for the purpose of especially noting the further formation of the home preparing for man.

At the end of the first day we found a universe ablaze and our earth a ball of fire. The work of the second "day" or geologic period was to cool the world so that water might rest upon it, and later, land might be formed of now fiery, gaseous elements. The water was originally an element of the fire-mist, or of the sun ring which broke to form our world; but as the heat increased by contraction the watery elements were carried by radiation to the outer circumference of the fiery mass in the form of steam, where, condensed by the outer cold, they were precipitated in showers upon the heated gas, in which they were changed to steam and sent outward and upward again, only to be cooled and hurled back upon the fiery world. So the gigantic warfare of water against fire went on for ages, until at last the world became a mass of molten matter around which rolled a tide-wave of stormy fire extending from pole to pole; and still the water charged in steady victory until upon the fiery sea appeared floating islands of iron-like substance, which finally sunk to make the ocean bed between the fiery world beneath and the shoreless sea above.

Water having won a permanent resting place upon the earth and the clouds still pouring down their floods, at last the atmosphere was rare and dry enough to have permitted one had he been here then to see the "expansion" between the waters on the earth and the waters in the clouds.

Ingersoll loved to laugh at the author of Genesis who, he said, thought the sky was a solid vessel

holding the rain whose bottom was studded with stars! But the ancient Hebrew word so foolishly translated "firmament" by the "scholars" of King James' time is known by all modern scholars to mean expansion, as the marginal reading in your Bible gives it, which Ingersoll well knew. And every geologist knows that the work of the second period of world-development was the precipitation of the moisture from the sky upon the world and the formation of an "expansion" in earth's atmosphere between the waters in the floating clouds above and the waters in the rolling waves below.

"And the evening and the morning were the second day."

THE THIRD DAY.—FARMING WITHOUT HANDS.

"And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so. . . . And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so."—Genesis 1: 9-11.

Land and life! And this is the exact geologic record of the third period of world development.

First a mass of fiery gas, then a world of molten rock whose lurid seas swept unhindered over all, then a world with heart of fire and flesh of rock and skin of water as old ocean, shoreless and rampant with terrific storms, reigned supreme all over the surface. Supreme, but not undisputed; for volcanoes more awful than were ever beheld by human eye burst upward from the ocean's bosom everywhere spouting fire and water at the angry clouds and filling the sky with steam; until finally the strong laid ocean bed shuddered and crumpled beneath the weight of waters forcing by its sinking, wrinkling pressure the bottom of the sea elsewhere to mount skyward, and, like some gigantic prehistoric, mythic, monstrous beast, a continent arose, spitting fire, breathing smoke, and shaking streams of water from its trembling sides. And thus, by earthquake, volcanic action, God lifted the land from beneath the waters and rolled the seas back to their proper bounds.

And as soon as land was raised up life appeared. Land and life! What a tempting theme for the Socialist or Single Taxer!

In the soft marshes and the shallow waters near the shores of the warm paleozoic sea the first marvelous forms of life appeared millions of years ago. They spread into the deep, they crept over the land, and grew and thrived and brought forth fruit and seed, "each after its own kind."

"And the evening and the morning were the third day."

THE FOURTH DAY.—THE CURTAIN REMOVED.

"And God said, Let there be lights in the firmament (expansion) of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years. . . And God made two great lights; the greater to rule the day, and the lesser to rule the night: He made the stars also."—Genesis 1: 14-16.

It is easy for an ignorant person who has not closely studied this account, or for an unscrupulous person who wishes to deceive the ignorant for his own purposes, to make sport of the above amazing verses. One can almost hear and see even yet the ruddy, jovial face of Colonel Ingersoll as, his corpulent body shaking with the appearance of suppressed merriment, he drolly repeated—"and he made the stars also!" as if the author of Genesis thought the stars were so small and insignificant that God just threw them in as a trifling afterthought when he had finished the earth, the sun and the moon!

But why not read the first verse of the chapter over again where it says distinctly that "In the beginning God 'created' the heaven and the earth." This self-evidently includes "the stars also."

The word in the first verse is the Hebrew *bara*—to create; while the word in the sixteenth verse is *asah*, to do, to make, to appoint, to command. God "created" the sun, moon and stars (as "the heaven") in the beginning when he created the world; whereas on the "fourth day" he appointed, commanded, or "made" them to be lights for our world.

Remember that we called your attention in the earlier part of this article to the fact that the author of Genesis, after having told of the creation of the heaven and earth, withdrew from the universal viewpoint and gave the remainder of the account from the viewpoint of our own world; and this change of viewpoint was natural and inevitable since our author intended thereafter to confine his account to the development of this world alone. Therefore, whereas speaking in the first verse from the universal viewpoint he said, "In the beginning God created the heaven (including sun, moon and stars) and the earth," later, speaking from the viewpoint of the earth only he said, "God made" the sun, moon and stars to be lights of the world. And, mark you, in the first verse he said "create," whereas in the sixteenth verse he said "made"; and the difference between these words is even greater than the ignorance or spleen of those who try to ridicule the passage. In the first place God "created" the heavenly bodies; in the second place he commanded or appointed or "made" them to be the lights of the world.

In the third verse we are told that he made "light"; in the sixteenth verse we are told that he made "lights," like tapers to illuminate the world-house.

The introduction of the sun, moon and stars, as lights of the world, during the fourth "day" proves two striking things: first, that by the "days" of the Genesis account of creation can not be meant brief diurnal periods, as supposed by medieval people; second, that our author knew a startling and significant fact of world history thousands of years ago which was but recently revealed to modern scholars by geology, viz, that after the fiery birth of the world it was shrouded in darkness for untold ages, shut from the direct light of the sun, moon and stars, by a mass of clouds so thick, so black, so awful, that had there been an intelligent creature on the earth he would never have known by the dim, gloomy, starless light which filtered through the heavy, unbroken clouds that there was a sun, a moon, or any stars. This "cloud blanket" as some scientists have called it, wrapped the world around for ages, keeping away the outer cold and keeping in the heat, so that the earth at that period was a veritable hot-house, within whose moist, warm shelter, stupendous forests of plants grew which fell to form the immense "coal measures" of the carboniferous age upon the continents of that period; and it was not until the water (which constitutes the larger part of our modern ocean, but which was then yet in the clouds) was precipitated upon the earth (and found a secure resting place, enlarging the ocean, thus causing the clouds to become so thin that they burst apart letting the sunlight through to cheer and dry the gloomy, sweltering earth) that the sun, moon and stars became visible to the denizens of this world. Thus God drew back the great cloud curtain and "made" the sun, moon and stars to be the "lights" of the evolving earth. This is thoroughly scientific.

Thus we see that the very "day" concerning whose amazing work the skeptics have most ridiculed the Bible teaching is the "day" that throws light upon the key which unlocks the long baffling mystery of the creative periods called "days" in Genesis and in the most startling and convincing manner demonstrates that the author of the first chapter of Genesis, by some means unknown to us, had knowledge of the general geological evolution of the world.

"And the evening and the morning were the fourth day."

THE FIFTH DAY.—LIFE FINDS WINGS.

"And God said, Let the waters bring forth abundantly the moving (creeping) creature that hath life, and (marginal reading) let fowl fly above the earth in the open firmament of heaven."—Genesis 1: 20.

(The fowl flying in "the open firmament of heaven" proves it to be a foul interpretation to insist that the author meant the solid bottom of a giant kettle and shows clearly that he meant "expansion.")

How did this ancient writer know that fish, rep-

tiles and birds belong to the same geologic period? The fins of the fish are the wings by which it flies in water; the bird's wings are the fins by which it swims in air; the scales of the fish became feathers on the bird; the reptile (creeping) is the connecting family tie, and the very blood corpuscles of all three prove that they are of one family.

(The word *whale* in the King James Version (Genesis 1:21) is incorrect. The Hebrew is *tanniyin*, from *tan*, and means an elongated sea monster. The "whale" known to moderns is neither a fish nor a reptile, but a degenerated mammal that has deserted the land for the water.)

The age of fishes, reptiles and birds preceded the age of mammals and man, according to science, and the author of Genesis is yet safe within the authority both of modern geology and biology.

"And the evening and the morning were the fifth day."

THE SIXTH DAY.—THE HERO-PRINCE APPEARS.

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. . . . And God said, Let us make man in our own image, after our likeness: and let them have dominion."—Read Genesis 1:24-31.

Our Genesis author, to the great disappointment of his carping critics, safely passed by another fine chance to make a mistake as great as Colonel Ingersoll's mistakes about Moses. Surely, you benighted son of a vanished, ignorant age, you will not mar the dignity of your hero-prince, your offspring of God, by causing the beasts of the field and forest (mammals) to be made on the same "day" with Man! But, yes, even so; for science proves that while God was making mammals he was also making man. The "beasts" preceded him, as our author says; but man belongs to the same geologic period. The ancient rocks bear eloquent and all-sufficient witness of the fact; and the very organs of their bodies show their kinship.

And Elohim, the plural form of the ancient word God, created Man (both male and female) in his own image—to have "dominion." He first "made" man like any mammal, then he "created" man as a child of God bearing his Father's image.

The image of God consists not in shape, God has not "parts nor passions" as a man. The likeness lies in self-conscious personality—the power to know oneself, to think, to feel, to will.

Note that the scripture does not say whether God made the animals and man instantaneously or by the long process of evolution; but the general scientific order, the distinct work of the "day" periods and the correct grouping of the fish, birds and reptiles in one day and the "beasts" and man together in another, is very suggestive.

The question concerning how the author of Genesis learned the amazing facts as to the geologic order of the evolution of the world and life is very interesting. There are two theories: first, that God revealed these things to him in a series of stupendous, magnificent visions; second, that he obtained a knowledge of geology from the ancient Egyptians. It requires no telescope, microscope, or crucible to learn the main principles of geology as to world-making, for the evidence lies upon the surface of the hills among the broken rock strata over which men often walk and sometimes think. Perhaps ancient scholars had observed the main facts and thought them out.

"And the evening and the morning were the sixth day."

THE SEVENTH DAY.—THE DAY OF PROMISE.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it."—Genesis 2:1-3.

The first chapter of Genesis, which is an Elohist scriptural (from Elohiym, the Supreme God), properly ends with the third verse of the second chapter. The remainder of the second chapter is a Jehovistic writing (from Yehovah, the Self-Existent, or Eternal. I am.) The dear, industrious old monk who a few hundred years ago took the vast pains to divide the Bible into chapters and verses for ready reference, performed a great service to the world, though he made many mistakes by separating what should belong to the same chapters. Mistakes which can not well be corrected now, for the literature of the world is full of references based on his long and arduous labor of love.

When we start to read about the seventh "day," we are startled by a strange and significant omission, and we are prone to cry excitedly, "Watchman, what of the night?"

There is no "night" recorded after the sixth "day." All the other days begin with the "evening," they begin with darkness and end with light. "The evening and the morning were the sixth day," but where is the "night" that should fall between the sixth and seventh "days"?

The night ending the sixth day and preceding the seventh day has not yet come.

We are living in the sixth day yet.

God is not yet done making either mammals or man.

Man has not yet "subdued the earth," nor improved the animals as he must, nor himself reached the full stature of the Son of God in whose image he is being both "created" and "made."

The day of rest is not yet. "My Father worketh

hitherto, and I work," said Jesus. "We are laborers together with God," declared Paul. And all Socialists know that we must subdue the earth for man's own common welfare before the race can rise far above the brute and become godlike; while the Christians know that we must subdue mammon, greed, competition, and fully establish the brotherhood kingdom of God on earth before our preliminary work is fairly done or we can ever be real, royal sons of God.

The Hebrew verb is of uncertain tense. The past form is very often used for the future, as in the familiar passage, "He was bruised for our iniquities," etc., in Isaiah, 53.

This wonderful fragment of a great Elohist scripture (Genesis 1:1-31 to Genesis 2:1-3), is a sort of general introduction to and forecast of the whole cycle of the universe and man. Like a mighty rainbow it rests one side of the arch amidst the blinding splendors of creation, spans the whole history of life on earth, and plants its other side upon the dazzling, irresistible glories of a blest eternal future. When we complete the course marked out by its shining arch we shall find the Sabbath Day of endless victory and rest.

I must leave you to ponder the problem of what black, terrible "night" of social woe or world-cataclysm lies between our great "sixth" working, suffering, growing, conquering "day" and the "seventh day" of rest; for neither God nor man can rest while we live in brutal battle for the means of life.—Rev. Edward Ellis Carr, in *The Christian Socialist*, January 12, 1911.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Daughters of Zion Reading for May.

FATHERS.

In all God's works none shows greater wisdom, holds greater possibilities, or has more eternal duration than man. As his noblest work he could not have created him other than in his own image. He had no higher conception for his crowning work. God was made father by his creation of man, and creating this earth was an expression of his fatherly provision for the children for whom he was responsible. God has a purpose in all his works, far-reaching and enduring. In creating man he gave of his own power, that of reproduction, and thus made it possible for man to come very near to him.

Was there not a deeper meaning than companionship when God said "It is not good for man to be alone"? Was not

woman, as the complement of man, created to make it possible for him to carry out his purposes? If two, in entering the marriage relation, recognize it as an ordinance of God to secure to each the highest degree of happiness and usefulness, they will realize the importance of the work in preparing their home, and each, in a faithful discharge of duty, will make it all that it should be.

As the husband thinks of his home as a haven of rest, so his wife is waiting in anticipation of his coming, and as much of her strength is going to the development of another, she is renewed by the kind sympathy she finds in him. Did you ever feel, husband, father, that in the kind giving of your strong love you come nearer your heavenly Father; helping to bear every burden, you bring sunshine into the heart of your wife, enabling her to see beauty in that which, under other conditions, would be a trial; and that out of the pure love of pure hearts your child comes to you as a bond of your happy union?

The name "parent," now added to that of husband and wife, brings you a step higher, with a twofold need of wisdom.

The subject given us for this paper, in our mind, blends so perfectly with that of mother in the picture of home that we can only see him as the strong outlines, giving strength, reaching up and over, making him the head, the protector, the home band. The mother, though conscious of her part in shaping each one given her, acknowledges God's right to appoint to each its work, patiently, lovingly, attending to the little things that mean so much in the home, the church, and the state.

One vital thought in your work as fathers that may be lost sight of is this: It was by your agency, God's gift to you, that you have taken this name upon yourselves, and it is by the same gift you discharge the duties connected with it; the training rests with you, and you will develop instruments either for or against building up God's work. He is willing to help those who come to him, but will not by force interfere with the rights he has given. How necessary you heed the command to "study to make yourselves approved."

In the great work given you, the more clearly you comprehend God's fatherhood to man, the better you will understand your relation to your child. How better can we judge of God's divine love for us than in that which he has made it possible for us to do in his name? Consider your boy, from his earliest boyhood, as a responsible being. Let him know that within him lies the spirit of a man; and as you desire to stimulate good in him, make your instructions not an echo, but in the mission of perfect sympathy, make him feel that he holds great possibilities for good, and not weaken his spirit by an admission of inferiority. If you realize that God has a special work for each to do, you will not feel that it is left to you to make choice for your boy. In little ways there will appear that which will mark the Lord's preference, and it is only left for you, in harmony with him, to help in the development. "Though a father may only repeat an oft-repeated truth, the hearty words, the from soul to soul sympathy will carry conviction."

Be true to your boy. Give him that which you owe him. You know his needs. Your work is his. Give him a place in your heart. In kindness teach him the lessons of life. Be his good example by your daily walk; by your wise counsel protect him, keep him from the evil consequences of sin, and by the bond of true love bind him to you and home. Teach him that true, pure actions come from a true, pure heart, God's point of judgment.

With God's written word and his book of nature together, you can find profitable study with your boy. The love for man as expressed in one, God's works for the good of man as seen in the other, will open to his young mind the harmony there is in God's plans. Is this not religion?

If your earnest desire is to serve God, do not feel that because you are kept at home you can do nothing for him. There is no higher work, no better way of serving him, than making of your children instruments fit for his service, and when the time comes to call you, not to a higher work, but a broader field, if you have so filled your place that he can say, "Well done," you will not need to study a new theme. His keeping you to that one subject will mark his choice of you for the teaching in the field the lessons you have taught in your home. God is not unmindful of you. He judges from the work you do, not from your prominence before men. His eye was upon Abraham, and he made the great promises he did to him because of his work in his home.

MRS. C. J. CLARK.

INDEPENDENCE, MISSOURI.

Questions on May Reading.

What constitutes the fatherhood of God? What purpose is manifest in the creation of women as the complement of man? Can marriage be a success unless the two entering it recognize this purpose? In what relationship to God should man's fatherhood place him? In what exercise of love before the birth of his child may the husband and father become more like his heavenly Father? What of the child that comes of the pure love of pure hearts? Why does the name parent bring a twofold need of wisdom? How does the work of the mother blend with that of the father? By whose agency does a man acquire the name "father"? Taking this upon him by his own choice, who then is responsible for the training of his children? How many realize that the results of this training will be instruments either for or against the building up of God's work? What will bring you a better understanding of your relation to your child? In what sense is a boy a responsible being from earliest childhood? How should the man's spirit within him be developed? What is suggested by the expression "making your instructions an echo"? What different attitude is assumed in the mission of perfect sympathy? How may an admission of inferiority result in injury to the child? How may the father help his boy in making choice of the right? How shall the father be true to his boy? Should not the child's work be of equal interest to the father as the father's to the child? What relation with his father will be a great safeguard to the boy? How should the father teach religion to his boy? What can be said of the father's mission in his home?

An Appeal.

Dear Readers of the Home Column: Your editor has been very ill, but is improving so that she has been able to sit up a part of the day, and to see a few of the many friends in attendance at the conference who have been anxiously waiting for this opportunity.

Among those who enjoyed the privilege was the new matron of the Children's Home in company with the writer. It was a happy meeting, and as plans for the conducting of the home were discussed, Sister Frances entered into them with her usual fervor, her face, though showing traces of illness, lighting up with pleasure at the materializing of her hopes for this work.

As they talked together, the desirability of having several cows to start with was mentioned, this being considered the best means of making money off the land belonging to the home to aid in its support. Sister Frances said, "I believe if we should let it be known through the Home Column that cows were needed, we would get them. But," she said to the writer, "if we make an appeal now, you will have to write it." And one could see she looked too frail to undertake doing it herself. But she added, "I don't believe you are as good a

beggar as I am"; and the answer was, "I fear not, but I'll do the best I can."

And how better can I do it than to remind you of this one who so faithfully has given of her life and strength in helping us to recognize our opportunities for service, and who has said so bravely in the past, "Yes, I can beg for the Lord's work." Far from her it has always been to ask in her own behalf.

And looking beyond the handmaid to the Master, we see him who said, "Whoso receiveth one such little child in my name receiveth me." The receiving of these homeless children will be a work requiring sacrifice on the part of some, but with the sacrifice will come proportionate blessing. Would you like to share in the sacrifice, and by helping to make it possible to care for these little ones, to share also in the assurance that as you receive them to the care of the church, you also receive Him, the Holy One?

Some, we learn, are waiting for the home to start, who intend then to contribute to its support. Are there not some who can help now to give the work an encouraging start with a sufficient number of cows to provide milk and butter for the home and to yield a profit that will be worth while?

A MEMBER OF THE HOME COMMITTEE.

Address communications to W. P. Robinson, Children's Home, Lamoni, Iowa.

Letter Department

ROME, MISSOURI, April 18, 1911.

Editors Herald: There have been many misleading reports about this part of the State of Missouri. Some have bought land, stayed a short time, got dissatisfied, sold out and gone away to give southern Missouri a hard name. Well, some have given Lamoni a hard name, and some have moved to Independence, Missouri, got dissatisfied, went away and told hard things on Zion. But we can not help that.

So, while some say one thing and some another, I want to say that there are those who are building up for themselves good comfortable homes here. We have fifteen Saints, including wife and I, living at Rome. We have a fine Latter Day Saint Sunday school—the first Sunday school of any kind organized in the neighborhood for twenty-five years. There were from seventy-five to one hundred in attendance last Sunday. We have already ordered nearly six dollars worth of supplies.

We are looking forward to a branch being organized here in the near future. We already have plans drawn for a house of worship after the crops are garnered. Many are interested in our Sunday school and some are almost ready for baptism.

Land is cheap in these parts, compared with other parts of the State. There never was nor never will be a better time to purchase homes and gather into the regions round about. Yes, we have some poor land and some rocky land, too. But you should be a judge of small matters, anyway, and buy only what you want. This year promises to give one of the greatest fruit yields we have had for years. The distance between here and Independence is a very small matter and should not be regarded with fear. May peace attend Zion,

JAMES T. DAVIS.

GLOUCESTER, ENGLAND, March 30, 1911.

Dear Saints: We are a fully organized branch. We have good sound officers who strive to do all they can for the spread of the work, as far as circumstances will permit, to keep the Saints in harmony one with another. We have good meetings, the Lord's blessing following by the comforting influence of the Holy Spirit in the outpouring of the blessings which the Lord has promised. Though we enjoy these blessings, we

are not without our trials, which come to us in various ways. But we rejoice in the thought that our heavenly Father has promised to be with, and strengthen those who place their trust in him.

We are hopeful for the spread of the truth in this part and are thankful to say that the Lord has promised, if we strive to be united and stand firm in the work, that we shall have joy in seeing others gathered into the fold.

Let us, one and all, wherever we may be, strive to do our Master's bidding, whether our lot may be in paths of joy or sorrow, and remember the reward is sure.

Your sister in the faith,

BLANCHE GILL.

PERRY, IOWA, April 11, 1911.

Dear Herald: Though few in number, we are doing the best we can to help build up the work, by giving out tracts to all we can and sending them in letters to those at a distance.

We have a good little Sunday school, with Sister Doss as superintendent; a prayer union, with Sister Izenhart as president; a Religio local, with Brother Wiley as president; and a study club, with Sister Martin as president. We have preaching only once in two weeks unless some of the elders come to Perry; then we always put them to work. It is so hard to get the people out to hear. While Brethren Salisbury, Johnson and Roth held meeting here, there were a few who came out to hear them, but not until nearly the last night.

We have very interesting meetings of the study club. Sister Martin is writing up the Book of Mormon in poetry in such a way as to bring out every point in a condensed form. She is now, (with the help of some others) making charts, from Bible pictures to explain the Book of Mormon, for the Religio, which will greatly increase the interest. In this work Sister Martin's art comes in good play. With a few strokes of the brush with water color paints, she removes from the pictures the wings of angels and adds many other little touches that make them more instructive. We have four books under consideration in the study club. Sister Doss has the Voice of Warning to treat, from which she gets many good points not to be noticed by simply reading. Miss Izenhart has the subject of archæology, and I have the Bible, Inspired Version.

Our prayer union is certainly a source of much help and comfort to us all. As we will soon be through the book of the Acts, I have made a chart of the life of Paul for my intermediate class in Sunday school. It is made of Bible pictures and I believe it will make lasting impressions on their young minds.

Any of the elders passing through or near Perry would be made very welcome by the Saints; so don't forget us.

Your sister in the cause of Christ,

MRS. E. WALTERS.

BRINKMAN'S CORNERS, ONTARIO, February 28, 1911.

Editors Herald: We belong to the Stokes Bay Branch, but live about twelve miles away, and do not get to meeting or Sunday school only once in a long while. We miss them, for we have not heard a Latter Day Saint sermon since last spring, when Elder Grant St. John was here and spoke for four nights. He is well thought of. The neighborhood is sparsely settled but he had good attention.

I love this work with all my heart, though I feel my weakness. I care not what they say about me; I shall always be a Latter Day Saint. I know this gospel is the power of God unto salvation. Brother Ribbel is teaching school in this place; this is his third year of teaching. This is also his tenth year as township clerk.

I have been in this church for twelve years, and I could not

live without it. I have been tried a good many ways, including much sickness, which was to try my faith. Have been at times healed instantly.

I could not do without the church papers; would rather do without my dinner and have them than to be rich and do without them. I often think if I had the money I would do so much for the church; but I haven't got it and must simply do what I can, and let my light shine, so that the world may see that we have the true gospel.

I will close wishing God's blessing on all his dear children.

Your sister in Christ,

MARGARET RIBBEL.

SOUTH PORTLAND, MAINE, April 12, 1911.

Saints' Herald: Seeing so many nice letters and sermons in your columns makes me feel that I ought to add my testimony once in a while. This is the only way I have of communing with the people of God, as we have no branch here and only one other family of Saints, as far as I know.

I am fully persuaded that I have found the church and kingdom of God, where the signs do follow the believer, and also feel sure that we can live our religion if we so desire, although we may be separated from church privileges. If we love God and keep his commandments, he will give us the Holy Spirit to comfort and guide us through all the changing scenes of life. God and his Son will be our friends—what more could we ask? I speak from experience when I say that we can overcome evil with good.

I noticed a letter from Bro. Thomas G. Whipple in the HERALD of April 5, regarding secret societies, etc. I have often thought about the same as he. A fraternity man or woman has protection so long as he or she is in good standing. What do we of the church have? We have divine protection, it is true; but why not be organized so that if one of our number met with misfortune, the rest of us could help bear the burden. If one member suffered, all the rest would suffer with it, but in such a way that none of us would feel it a burden.

I realize, however, that this is a progressive work and we have to go one step at a time. The end of the journey is not reached at a single bound. Ever praying for the welfare of Zion, I am

Your brother in the faith,

W. S. POWERS.

News From Missions

Jerusalem, Palestine.

We are delighted with the large amount of reading matter received lately in the way of HERALDS, *Ensigns*, tracts and hymn books. We offer our friends our sincere thanks for their kindness in thus assisting us. We have sent souvenir cards to all whose addresses we could make out. But some had no addresses on their packages and the only way we know of thanking them is through the church papers.

We now have all the hymn books and papers we need for the present and we will try to make good use of them. Our meetings are ever so much improved since we have a hymn book for each. But the tourist season is on now and all are so busy that few have time to attend. We have preaching service Sunday, Thursday evening, and Saturday.

We have had considerable rain this season. The last week has been fine, and we thought the rainy season was over, but it is raining again to-day. Last week we took a donkey ride of about thirty miles, visiting Nob, Gibeath of Saul, Ramah, the birthplace of Samuel, Bethel and some other places of note which we will try to find time to tell your readers about later.

A brother inquires about the pools in Jerusalem. Yes, there are a number in which baptisms could take place. Among them are, the Pool of Siloam, which measures 19x52 ft.; the Fountain of the Virgin, 11½x5 ft., Mamilla pool, 97x68 yds.; Hezekiah's pool, 80x48 yds., Solomon's pools, just beyond Bethlehem, comprise three large reservoirs between two shelving hillsides, the one draining into the other. The upper pool is 380 ft. long by 233 ft. wide and 25 ft. deep. The middle one is 422 ft. long by 233 ft. wide and 39 ft. deep. Lower pool is 582 ft. long, by 175 ft. wide, and 50 ft. deep.

We are feeling well and hopeful.

In gospel bonds,
F. G. PITT.

[Elder G. T. Griffiths who just returned from Jerusalem, informs us that those pools which might be used for baptism are not very clean. The natives wash their clothes there—not in tubs but on the rocks.—EDITORS.]

Across the Pacific.

Editors Herald: My last letter was from Dunedin, New Zealand. I continued to labor there until March 3. The few weeks spent there were among the most pleasant of my ministry. Every Saint was an enthusiastic helper, anxious to do the utmost for the spread of truth. Preaching was done in a hall, on the street and in private houses. There seemed to be a keen desire to learn, both upon the part of the Saints and of many outsiders.

Some of the street meetings were exceedingly fine. Brethren Hall and Leberz spoke at each of these, as well as the writer. Many people were reached in this way, and fresh recruits gained each time for our indoor services.

A good work was in progress when I had to leave to catch the San Francisco bound boat. I felt a keen reluctance to leave under the circumstances, but my fare had been paid and my berth booked. I should have missed the conference had I not caught that boat, so I had to conquer my reluctance and say good-bye.

I am pleased to report the organization of a branch at Dunedin. With the consent of our missionary in charge, the little band of Saints met at the home of Bro. J. C. Bradley on February 26, and the Dunedin Branch was organized.

The following are the officers: Presiding elder, R. W. Hall; priest, A. Leberz; teacher, J. C. Bradley; financial and branch clerk, Sr. E. L. Venn, corner Cumberland street and David street, Dunedin, New Zealand. The total membership is but nine; but as four of these are recent additions, we are hopeful of still further increasing our numbers.

It will be somewhat disappointing to the New Zealand Saints that no one has been sent to their assistance from General Conference. In view of this fact the writer has determined to shorten his stay in America and spend two or three months there en route for Australia.

Our voyage across the Pacific was most pleasant. The monotony of sea travel was broken by short calls at different parts.

At Papeete, Tahiti, we were fortunate in finding Bro. J. Charles May and H. W. Savage with their respected matrimonial partners. We received a right royal welcome. The pleasure of meeting seemed mutual and we had a good time together during the twenty-three hours the ship remained in port.

The welcome of the native Saints was also very warm. I could not understand their strange, soft, musical language; but their beaming countenances, hearty hand shakes and cordial greetings were in some respects reminiscent of the saintly welcomes of other lands. With a meeting of welcome, two or three formal presentations of shells, etc., and a preach-

ing service, all crowded into one day, the reader will understand that we had a busy time.

That day at Tahiti will long stand out in my memory as a pleasant experience. I was especially pleased to note the progress of the missionaries with the Tahitian language and the printing and publication of papers, tracts and Sunday school quarterlies in the native tongue.

The Lord has wonderfully blessed these two young men and made them eloquent in the native language in record time. I am pleased to say that they are worthy of the blessing. Each one is most diligent in his duties, and both take a keen pleasure in performing the most arduous labor for the cause.

These men were sent there only eighteen months ago, and after but a short while Brother Lake, the minister in charge, was forced to return to America, owing to illness. Neither of the "boys" knew anything of the printing trade, yet this had to be mastered as well as the language.

When I say that the missionaries not only speak the language fluently, but do the mission printing in a most creditable manner, the reader will begin to appreciate the degree to which they have been blessed. Without divine assistance, this would have been altogether impossible. Still it must not be forgotten that *God helps those who help themselves*.

Sisters May and Savage are also at work, exerting an influence for good and helping their husbands in the performance of their duties, as only wives with the true missionary spirit can. They were both well and happy and the little May boys seem to have a good capacity for taking in Tahitian fruit and sending out Tahitian language.

At San Francisco I was met by Bro. J. M. Terry and later by Bro. J. A. Anthony. These brethren were very kind and helped me in every possible manner. Brother Anthony took me to his home, where his dear wife, a true mother in Israel, welcomed and entertained me for the day. With Brother Anthony, calls were made on a number of the local Saints and a brief visit paid to Golden Gate Park.

At 9 p. m., Brother Anthony escorted me to the depot where Brother Terry was met and I was safely piloted across the bay on the ferry and aboard the train at Oakland, Brother Terry coming on the train as far as Sixteenth street.

The next day, Brother Lawn of Sacramento was met aboard the cars and the following day Sister Ross. At Kansas City and Saint Joseph, other Saints joined the company, and we arrived at Lamoni on the evening of April 4, with some fifty other delegates. Here, I am the guest of Bro. and Sr. G. R. Wells, friends of "Auld Lang Syne."

What shall I say of General Conference? It has been the experience of my life. It has brought me into contact with a fair representation of the foremost men and women of the church. It has impressed me more than ever with the fact that in simplicity, humility, and purity of life lies the secret of true spiritual power.

As a stranger and foreigner from beyond the seas, I was not a stranger among these people; but a brother in Christ, accorded all the privileges and favors of brotherhood.

There was much to learn, so I sat still and kept quiet, and therefore profited a great deal. If it is always true that "out of the fullness of the heart the mouth speaketh," it was "up to me" to say a great deal, for my heart was full all the time. I guess I'll have the opportunity of overflowing quite freely when I return to my native land. I don't always sit still and keep quiet, but under certain conditions I believe it to be a real virtue.

Fraternally,
W. J. HAWORTH.

LAMONI, IOWA, April 19, 1911.

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Miscellaneous Department

Convention Notices.

The Zion's Religio-Literary Society of Southern Indiana District will meet in semiannual convention with the Union Branch, Wirt, Indiana, on Friday, May 19, 1911. Business session will be called to order at 7.30 p. m. We trust the locals will send complete reports and a full quota of delegates. Let all Religians who can be present do so and make this our first semiannual convention a good, lively one. The Union Branch ought to have a good live Religio, and now is our opportunity to make our presence felt in such a way that they will see the necessity of getting busy themselves. Send reports to secretary not later than May 15. Charles H. Fish, president. Edna S. Gage, secretary, 1911 Ruckle street, Indianapolis, Indiana.

Notice of Amendment.

Notice is hereby given that at the General Conference convening at Independence, Missouri, April 6, 1912, there will be introduced a resolution to amend chapter 15, paragraph 170, page 105, of Rules of Order and Debate, as follows:

Resolved, That chapter 15, paragraph 170, page 105, of Rules of Order and Debate be, and is hereby amended by striking out the words "preside over the branch in 'the city of the Stake' or seat of organization"; so that said paragraph hereafter shall read: "The duties of the stake presidency are to have immediate charge and oversight of the general spiritual work in the stake, subject to the advice and direction of the general church officers, who have general control of the work everywhere by virtue of their office, or special appointment; and look after the welfare and discipline of the members within the confines of the stake."

ROBERT WINNING.

613, BROOKLYN AVENUE, KANSAS CITY, MISSOURI.

Notices.

To General Church officers, and ministers under General Conference appointment: We want you to read the *Sunday School Exponent and Senior Quarterly*. You can have them free for twelve months by sending your name and address to G. R. Wells, Lamoni, Iowa. Do this whether your name is now in the list or not, as we find it necessary to make up a new complimentary list each year. The old list will be canceled July 1, 1911. Missionaries will please give field address. The post-office does not forward periodicals without extra postage.

As the Sunday School Association is a department of church work and care, it is necessary that you keep in touch with what it is doing. You can not do this unless you read its official paper. Whenever you meet with a school, it will add to your prestige, as a minister, if you know the lesson for the day. You can best do that by having a *Quarterly* sent to your field address.

THE EXECUTIVE.

Religio Quarterly.

All General Church officers and all General Conference appointees are entitled to the *Quarterly* free. Write a card to President J. A. Gunsolley, Lamoni, Iowa, giving your name and address, stating you desire the *Quarterly*. It will not be continued beyond the present number unless you renew your request. J. A. GUNSOLLEY, President.

Religio-Sunday School Field Workers.

Stake and district officers and reunion committees who desire the services of a field worker for convention, institute, and reunion work should write at once stating their wants, and preferences if they have any. We will not promise to grant the preference on every occasion, but will try to arrange for all the help we can. It is important that these requests be sent early so that arrangements can be made to meet them in the most economical way. Write Daniel Macgregor, Saint Clair, Michigan, or J. A. Gunsolley, Lamoni, Iowa.

Resolutions Regarding the Reporting of the Various Members of the Priesthood to the Ohio District Conferences.

Adopted at Middleton, Ohio, February 26, 1910.

"Whereas, the minister in charge requires that all members of the priesthood in the district make a quarterly report to him; and whereas, many have failed to report when requested to do so, therefore, be it resolved, That all members of the priesthood in the Ohio District, and not under General Conference appointment, who, after six months fail to report; upon a failure to show satisfactory cause for not reporting, shall forfeit their license and be required to return them to the district authorities upon demand.

"Be it further resolved, That all those holding priesthood, and laboring in branches be required to report to their respective branch president, and all who are not laboring in branches shall report direct to the district president."

The following was adopted at Columbus, Ohio, March 11, 1911:

"We, your committee, appointed to outline the correct system for the reporting of local officers, beg leave to offer the following: We recommend:

"1.—The district secretary shall send to each branch president the printed blanks issued by the Herald Office, no later than the 10th of the last month in each quarter. The branch president shall have each officer under his jurisdiction, report all work done to him, for each quarter, who will then, on the proper blanks, report the work of the branch to the district president, through the district secretary. The district president shall then compile and file his report with the First Presidency of the Church unless otherwise instructed by the minister in charge.

"2.—All members of the priesthood, outside of branches, shall report direct to the district president, through the district secretary.

"3.—The district secretary shall, from the quarterly reports sent him, compile a summarized report of the work done in each branch, and submit it to the district conference.

"4.—The names of members of the priesthood, failing to report, shall be furnished to the district president, who shall take action in accordance with the resolution passed at the conference held February 26, 1911, at Middleton, Ohio."

"F. J. Ebeling, S. J. Jeffers, D. R. Winn, committee."

This report was adopted without any changes, by the conference, hence becomes operative at once. Send all reports to address below. D. R. Winn, district secretary, 82 East Northwood avenue, Columbus, Ohio.

Changes of Address.

Bro. E. F. Shupe wishes us to say to those interested that he has changed his address. It is now Box 13, Littleton, Colorado.

Bro. D. R. Baldwin, formerly of Red Lodge, Montana, is now located at Roberts, Montana.

Pastoral.

ORDER OF EVANGELISTS.

Dear Brethren: The conference which has just closed was a peaceful and I believe profitable one. In the disposition and actions of the body, as a whole, and as individuals, (with but few exceptions at the most) there was to be seen much to admire and encourage. Clearly, God is doing his part, faithfully and well, as usual. He is getting all the good he possibly can out of his servants and people, consistent with their agency, but we have yet much to learn about what was meant by the apostle when he said the Saints were "workers together with God."

Only six of our number were present, two of whom are residents of Lamoni. The order held three sessions of its own, in which so far as we know, there was complete harmony with one exception on one point, and this, perhaps, was more apparent than real. Fifty blessings were given. The work being almost equally divided among five of the patriarchs.

The present officers of the order were sustained, and the acting president was also made treasurer. And in addition to this, there was placed in my hands the following communication, after two of the brethren had left the conference, making it impossible to call a sufficient number of members together to constitute a quorum. This teaches us that it is unwise for members of the conference to leave before the conference adjourns, if it can be avoided.

LAMONI, IOWA, April 15, 1911.

To the Order of Evangelists, Patriarch J. R. Lambert, presiding: I have received two communications from your presiding officer touching the order, and have also noted the reports which have been given with reference to your work. I have given this subject much study since I received Patriarch Lambert's first letter and have been frequently engaged in prayer in regard to the matter, and the voice of the Spirit to me is, in effect, this:

"The administration of my servant Joseph R. Lambert, in conducting the affairs and presiding over the Order of Evangelists, is acceptable to me. Let him continue to act in the office until such time as a successor to the presiding patriarch, Alexander H. Smith, shall be appointed, or until my servant Joseph R. Lambert, be called to rest."

This is all that has been given me. I have no intimations as to the successor of Alexander H. Smith.

Your brother in bonds,
JOSEPH SMITH, *President.*

My apology for presenting the above communication to the church, in this way and at this time, is the fact that a quorum of evangelists could not be convened before the sitting of another conference. But as a matter of course, the communication is not binding upon the order until they have indorsed it, should they see fit to do so.

May the Lord's wisdom and Spirit prepare us for another year's work which will give evidence (because of its improved character) of actual progress made.

Your coworker in the gospel,
J. R. LAMBERT.

LAMONI, IOWA, April 18, 1911.

Died.

CURTIS.—Frank A. Curtis was born in Williamson, Wayne County, New York, September 1, 1832. He was married to Louisa H. Hall, March 3, 1864, in Sycamore, Illinois. To this union were born three children. He was baptized by Elder George W. Shute in Clay County, Kansas, June 3, 1888, and remained a faithful and consistent member of the church until his death, April 12, 1911. Funeral sermon preached by J. W. Metcalf. Interment in Idylwild Cemetery, Kansas.

McLANE.—Died in Salt Lake City, Utah, April 11, 1911, Maria Walters McLane. Born in Wales, March 9, 1846; came to Utah in 1855. Married April 25, 1863. They united with the Reorganization in Fairfield, Utah, in an early day. Seven children remain to mourn, all members of the church. The home of Sister McLane was always a resting place for the servants of God. Brother McLane died about ten years ago, and two years later the family moved to this city, where they have made their home. The funeral was held April 14 from the home. Sermon was short and exercises simple; the deceased disliked ostentation in such things. Interment was in the Mount Olivet Cemetery. Elder A. M. Chase conducted the services.

MITCHELL.—Sr. Alice Mitchell was born March 24, 1839, at Bristol, Somerset, England. Her parents were connected with the church in early days and went to Utah, but like many others never indorsed polygamy. Our sister abhorred those evil doctrines and could tell much of the disgraceful things enacted under holy pretenses. She suffered from rheumatism for years. She had many friends. She leaves her husband and a daughter. She lived a good life and bore a strong testimony of the angel's message at all times. She died at her home in Plymouth. Funeral in charge of Elder Thomas Jones, assisted by Bro. James Bunt.

YOUNG.—On April 12, 1911, Martha May, daughter of Mr. John and Sr. Retta Young. She was born at Oskaloosa, Iowa, May 10, 1905, and was 5 years, 11 months and 2 days old at time of death. Cause of death, scarlet fever. Private services at the grave in charge of Elder C. B. Brown. Little Martha was as sweet a little bud as ever brightened and gladdened the lives of a fond father and mother. There is left a great void in the hearts and lives of the fond parents who have been called upon to resign their little darling into the hands of Him who alone can soothe the pain and heal the wounded hearts of those who have been called upon to give up little Martha, so far as this life is concerned, and who can give consolation in the knowledge that they may meet her on the morn of the first resurrection.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

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Editorial

"EVERYBODY'S MAGAZINE" CORRECTS ITS ERROR.

On Saturday, March 25, Pres. Joseph Smith wrote the managers of *Everybody's Magazine*, calling their attention to the fact that they had published in their April number two pages of photographs, styling them, "The hierarchy of the Utah Mormon Church," in which Pres. Joseph Smith's picture appeared at the head of one of the pages of the pictures. On the 1st of April the managing editor, Mr. Hillman, wired President Smith, acknowledging receipt of the letter and promising an explanation and apology. On April 5, President Smith received a letter which confirmed their message and promised to give satisfaction in the May number of the magazine. The May number, under the department of "Straight Talk," contains the letter of President Smith and the apology. We give the letter and apology below, from the magazine.

We hope this statement will prevent any acrimonious writing and faultfinding with the magazine:

A CORRECTION.

Dear Sir: In connection with the installment of "Under the Prophet in Utah" by Frank J. Cannon, appearing in the April *Everybody's*, you have published a number of photographs, ostensibly representing what Mr. Cannon in his article calls "the hierarchy," under which appellation you refer to the same body of men. Among them appears a cut of myself, which by an inexcusable blunder, or a willful and malicious mistake, presents me to the public as one of that polygamous hierarchy.

My object in writing you is to request that in the next issue of your magazine you make the "amende honorable" and relieve me from the opprobrium to which such publication subjects me. If, as I presume, it is a mistake, a blunder, as honorable men you will more readily accede to my request when I inform you that I have never been a member of the polygamous Utah Church, but have for fifty-one years been associated with, and presided over, The Reorganized Church of Jesus Christ of Latter Day Saints, known as the Josephites or anti-polygamous branch. The headquarters of our church are at Lamoni, Decatur County, Iowa. I have at no time been a resident of Utah, and have had no affiliation with the dominant body there in any respect.

The president of the Utah Church, Joseph Fielding Smith, is the son of my uncle, Hyrum Smith. I am the son of Joseph Smith, the first president of the church. The church with which I am associated now numbers some sixty-five thousand

people, and you will likely receive remonstrances from many of these, who are feeling outraged and indignant by your placing me pictorially among the leaders of the polygamous church, and leaving out the picture of Joseph F. Smith. I will be pleased to be assured by you, in a letter direct to me, that this blunder was unintentional, and to see in your May number such a correction as an honorable man may expect from others entitled to the same.

JOSEPH SMITH.

[We hasten to publish the above letter and our apology at this, the earliest, opportunity. Our readers need no assurance that the picture appeared by mistake—a kind of mistake that does not occur with us once in a million times. The photograph of Mr. Smith was forwarded to us by our Denver photographer, in a large collection of pictures of Utah Mormons. No explanatory description accompanied it; there was nothing to distinguish it as an exception to the rest, all of whom were Utah Mormons; and the name itself naturally misled us. Mr. Cannon is too far away to see page proofs of his article, and Mr. O'Higgins, when the pages were submitted to him, was too ill to give them careful attention. We deeply regret the mistake, and hereby offer our apologies to Mr. Smith and the members of the church over which he presides. THE EDITORS.]

—*Everybody's Magazine*, May, 1911.

"MORMON CHURCH SEEKS INQUIRY INTO CHARGES.

SALT LAKE CITY, UTAH, April 20.—For the first time in the history of the Mormon church, a concerted movement has been started by church and state authorities to obtain an investigation of current charges made in England in connection with an anti-Mormon agitation to the effect that the church is inducing the immigration of women for immoral purposes.

Supplemental to the ecclesiastical investigation proposed by the church authorities, Governor Spry has suggested a civil investigation.

In reply to a query from a London newspaper, Joseph F. Smith, president of the Mormon church, has sent the following cablegram:

"Charges mentioned in your telegram are absolutely and totally false. Polygamy is forbidden by Mormon church as well as by the Utah laws. No women or girls are imported by the church from England or any other country for immoral or other purposes. Current stories are without foundation. Fair investigation will prove this beyond question. All immigration from England is conducted under parliamentary provisions. The White Star lines and Dominion lines have full records which correspond with those kept at Mormon headquarters at Liverpool and show every particular concerning immigrants. State officials here will inquire into any cases of the kind alleged if names are furnished. We will aid in the investigation."

A recent news dispatch from London announced that a

FLORA SCOTT

meeting would be held in that city April 28 by representatives of different religious denominations to protest against Mormonism.

It would seem that a very grave crisis in the affairs of the Mormon Church in Utah had been reached. The strong denunciation of plural marriage, uttered by Francis M. Lyman last fall, has been more prominently made by Pres. Joseph F. Smith at the session of their late conference, held April 6, just passed, and this, together with the effort being made in some of the leading magazines of the country against "Mormonism," has aroused antagonism abroad, of which the above is indicative. How far this effort to be made by Governor Spry may be effectual in meeting the antagonism in England and the spirit of protest in America, it is hard to tell. It may be unkind in us to mention it, but the attitude assumed by Pres. Joseph F. Smith in his speech to the conference in Salt Lake City carries the impression with it, that by some means the select few had been permitted to become the Lord's beneficiaries, in securing a number of plural wives each, from which no legal enactment has been able to separate them.

The statement that no more plural marriages will be allowed or permitted to be celebrated by the church, while the leading men of the church, including its President, are allowed to live openly with their plural wives and to occasionally flaunt this condition in the faces of the public, seems to be very inconsistent and out of place to the general thinker. It raises anew the questions, "Was the so-called revelation establishing plural marriage of God, or was it of men? Was the action of Wilford Woodruff prompted by divine permission when he uttered the manifesto? Are the protestations of Joseph F. Smith and Francis M. Lyman condemning further plural marriages, and declaring that there is now no one on earth authorized to perform marriages, sincere, and in keeping with the harmony of religious devotion to the edicts of God, and the requirements of the Government, comparing such declarations with the actual example which they are setting the people in disregarding the laws of the State? Will Governor Spry be able to set before the British public the comparison between precept and example, in such way as will convince the hard-headed English citizen of the sincerity of the leaders, and offset the terrible force which the example must exercise?" We think a Herculean task has been assigned him.

Compulsory insurance for sickness and invalidity for the whole of the working population of the country whose incomes are under eight hundred dollars, is the plan outlined by British chancellor of the exchequer, who hopes to place it before Parliament this session.

THE KING JAMES VERSION OF THE BIBLE.

The three hundredth anniversary of the publication of the King James Version of the Bible was celebrated April 25. Two press comments, both from the *Kansas City Journal* are given below:

NEW YORK, April 25.—Letters from King George of England and President Taft were read at Carnegie Hall to-night at a gathering in celebration of the three hundredth anniversary of the publication of the King James Version of the English Bible.

The Rt. Rev. David H. Greer, bishop of the Episcopal diocese of New York, presided at the ceremony which was held under the auspices of the American Bible Society. James Bryce, the British ambassador, read the king's letter and delivered an address. President Taft's letter reads:

"I desire to express my deep interest in the recognition which is being taken in this country of so notable an event as the three hundredth anniversary of the King James Version of the English Bible.

"The publication of the version of the Holy Scriptures in the year 1611 associates it with the early colonies of the English people upon this continent. It became at once the Bible of our American forefathers. Its classic English has given shape to American literature. Its spirit has influenced American ideals in life, and laws and government.

"I trust that this celebration may continue and deepen the influence of the Bible upon the people of this republic."

King George's letter follows:

"I rejoice that America and England should join in commemorating the publication, three hundred years ago, of that version of the Holy Scriptures which has so long held its own among English speaking peoples.

"Its circulation in our homes has done more perhaps than anything else on earth to promote among old and young the moral and religious welfare on either side of the Atlantic.

"The version which bears King James' name is so clearly interwoven in the history of British and American life that it is right we should thank God for it together.

"I congratulate the president and people of the United States upon their share in this, our common heritage."

Elbert A. Brinckerhoff, vice-president of the American Bible Society, opened the meeting and introduced Bishop Greer, who said in part:

"The publication of the Bible, the three hundredth anniversary of which we are assembled here to celebrate, was not only a great literary event; it also was a great moral and religious event. It liberated the people of the Anglo-Saxon races from superstitious fears."

James Wood, of the Society of Friends, read the scripture from a first edition of the King James Version, printed in 1611, one of the treasures of the American Bible Society's library.

COLUMBIA, MISSOURI, April 25.—That revised versions of the English Bible are inferior to the King James Version, was the statement of Dr. Edward A. Allen, emeritus professor of English at the University of Missouri, who talked at University assembly to-day. "The Bible as literature," was his subject.

"The authorized version of the Bible is an English classic," said Doctor Allen, "but as much can not be said of some of the revised editions. They have been made necessary by changed meaning of words. They have a service to perform, but the authorized version comes nearest to perfection in literary value. For simplicity, dignity, power, general accuracy, happy turns of expression and music of cadence, it can not be excelled.

"One of the chief differences in the two is the use of synonyms. In the Revised Version the same word is repeated in-

stead of a synonym, however many times it may appear. This is good from the standpoint of accuracy, but not of euphony. Take the words, *kingly, royal, and regal*. The Saxon, French and Latin. Each really has a specific meaning and one can not be substituted for the other without loss. The revised versions are needed for clearness of meaning, but much of the old rhythm is seriously impaired.

"Familiarity with the rhythm of the Bible has influenced writers of all times. Good prose is always rhythmical. The measures are complicated and not reducible to meter, but the musical quality must appeal to the ear. To a mind saturated with the rhythm of the Bible, what a difference there is between the 'rich he has sent empty away,' and 'He has sent the rich away empty.'"—*Kansas City Journal*, April 26.

NOTES AND COMMENTS.

The Youth's Companion remarks: "The plague has been so long raging in India that its ravages attract comparatively little attention. But the frightful mortality from this cause is disclosed by the official figures for February, which show 88,498 deaths from the plague in that single month. The British India office reports that the most persistent attempts to check the epidemic have failed."

On April 24 there began in New York City a sale of the great library of Robert Hoe, the famous press maker. It is said that this sale has created greater interest than any previous sale because of the nature of some of the books to be sold. Says the *New York American*:

"The most important item to be disposed of to-day will be the famous Guttenburg Bible, dating back to 1450-55. It is expected that this ancient and beautiful book will bring at least \$25,000.

"Printed on vellum of the first quality, it is in remarkably clean and fresh condition, and the bold gothic characters of the print stand out finely and clearly.

"This Bible is unique, even among the few copies of the work which are now in existence, for it is the only Guttenburg Bible in which the headings at the commencement of the Epistle of Saint Jerome and the first Book of Genesis are printed in red. It has been presumed that the difficulty of printing in two colors caused the abandonment of the plan with the other editions.

"The illumination of the Book is superb. The beautifully illuminated initials and decorations, taken in conjunction with the antique and massive appearance of the binding, make the work one of the most impressive relics in existence.

"One reason why book collectors are so deeply interested in the Guttenburg Bible is that it is one of a very few, if it is not the only one, that will ever be obtainable at a public auction.

"There were perhaps thirty copies of the work printed on velum. Of these fewer than a dozen are

known to be in existence to-day, and some of them are in very poor condition. Most, if not all of the other known copies are the property of public libraries or museums, where they will always remain.

"It is therefore possible that to-day will see the last opportunity for private purchase of the monumental work—the first important book ever printed from movable type.

"The Hoe copy was obtained from the Perkins and Ashburnham libraries of England, and before that it was owned by Nicol, the London bookseller."

It is understood the Danish Government, in response to numerous petitions, meditates measures to prevent a Mormon propaganda in this country. This intelligence is contained in a press dispatch of April 23.

A movement to convert the Mohammedans, contrary to what might naturally be expected, meets with the disapproval on the part of some, as will be seen by the following protest taken from the *New York Sun*:

To the Editor of the Sun; Sir: A movement most unwise and indiscreet has been started by the supporters of Protestant Christian missions to celebrate the coronation of King George V, by raising a special fund for the conversion of Mohammedans, and especially to withstand the rapid progress of Islam in central Africa. The King, when he assumes the imperial crown and title at Delhi on January 1 next, will be proclaimed the ruler of at least 70,000,000 Moslems in India alone, and a very large number of Mohammedan rulers will declare their allegiance, including the Khedive of Egypt, the Sultan of Zanzibar, the Ameer of Afghanistan, the Nizam of Hyderabad, the Rani of Bhopal, and many others.

There are many millions of Mohammedans in central Africa who are the subjects of the King of England, also in Java, Borneo, and the Strait Settlements. In fact it would appear that the Moslem subjects of the English King actually outnumber the Protestant Christians.

So far from Islam being an unmixed evil in Africa, the late Bishop Elwyn, of Sierra Leone, shortly before his death said that it was a great aid to civilization in rescuing them from savagery. It is a notable fact that the King of England rules over a large number of Moslem subjects than any Mohammedan ruler in the past. England now calls upon the people of every creed to unite in demonstrations of loyalty to the British crown and asks for the prayers of the people of every tongue. Dr. William Quinlan, who became a Moslem twenty-five years ago and is the Persian Consul at Liverpool, has raised an earnest protest against the movement. ANGLO-INDIAN.

NEW YORK, April 20.

Prof. R. D. Aitken, astronomer of Lick Observatory, in a recent lecture, declared that there is no animal or plant life on Mars, and that the markings on the surface of this planet are earthquake fissures instead of canals, as is commonly understood. Almost at the same time comes the statement from Prof. T. J. J. See, an equally eminent authority on astronomy, who says that "life is a general phenomenon in the universe, and that living beings exist wherever a star twinkles in the depths of space."

This seems to be the day of "swat." "Swat the fly!" comes from the health crusaders, while the watchword of the magazines for the past few months has been, "Swat the Mormon!"

Elbert Hubbard says he has found the most valuable secret in the world. It is: "Let motion equal emotion." And then he proceeds to elucidate what he means. He winds up his article by saying that it is balance we need, and that if one is healthy and happy he must work with his hands as well as his head. "Sickness . . . comes from a failure to make motion balance emotion. Impress and express; inhale and exhale; work and play; study and laugh; love and labor; exercise and rest. . . . And to live long and well is to accept life in every phase—even death itself—and find it good."

The Bar Harbor, Maine, *Record* for April 19 reaches us with a column communication by Bro. H. A. Koehler, which seems to have been called out by a recent article in the same paper, written by a certain "reverend gentleman." While we have not seen the former article, judging from Brother Koehler's reply, the reverend gentleman evidently was sadly misinformed or seriously misrepresented matters pertaining to the Reorganization.

The following press item records one of the closing incidents of the dying Dowie movement. It seems almost incredible that it could have reached so low an ebb in so short a time:

"DOWIE'S EFFECTS AT PUBLIC VENDUE.

"MUSKEGON, MICHIGAN, April 22.—Furniture and other things collected by the late John Alexander Dowie, said to have cost in the neighborhood of \$10,000, were sold recently at auction at the Dowie summer home, Ben McDhui, on White Lake, before mortgages aggregating \$1,000 were satisfied. The famous Dowie bed, which is said to have cost \$5,000, was bid in at \$95.

"The auction attracted a large crowd, which tramped over the lawns and inspected the interior of the house which, during the occupancy of the 'prophet,' was barred from the public."

The disturbance between the Portuguese Government and the Vatican is becoming quite as complicated and sensitive as that between the Vatican and Spain. To the Portuguese Government's order canceling a Vatican decree the Vatican has replied by an agitation against the Government through clerical forces. To the Vatican's demurrer about receiving an ambassador from Portugal the Portuguese Government replies by leaving the position vacant. The Government is also promoting a measure to provide for the civil registration of births, deaths, and marriages, and as this threatens a large source of income to the clergy the fear and irritation of that body keep it in lively protest. So far the temper of Spanish and Portuguese governments is alike in protesting against Vatican interference in domestic matters.

How often has it occurred that what seemed at the time to be a flat failure or a disheartening defeat was only God's preparatory step to a glorious victory. Paul's career most forcibly illustrates that great fact. He had often longed to visit Rome that he might proclaim the gospel. But when at last he did enter that imperial city, it was as a prisoner wearing chains. Can the Christian world ever forget, however, what transpired while he was confined in the Mamertine prison? While there he was enabled to preach Christ even to those who were of Cæsar's household, and with such success that, in his letter to the Philippians, he was led to say: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance (or progress) of the gospel."—Frank P. Parkin, Philadelphia, Pennsylvania.

"The religion of India teaches that a husband dies because his wife has displeased the gods; and the people seek the favor of the gods by punishing her. Her head is shaven, ornaments are taken off, she is clad in widow's cloth and put to work in the fields."

"When Congress is in session, every Trust has its ablest lobbyist at Washington every minute that any legislation affecting the Interests is under consideration. But there are no mechanics, no farmers, no clerks, no miners, lobbying there for *their* interests."

Some large plants grow from very tiny seeds, and if we follow quarrels to their beginnings we generally find that they start with things so small that we might easily make the mistake of thinking them of no account. Look out for the seeds of little misunderstandings from which great troubles so often spring.

Over one hundred American cities have adopted the commission plan of government.

Elders' Note-Book

THE RIGHTS AND PRIVILEGES OF A HIGH PRIEST.—A SYMPOSIUM.

A high priest, to acquire the right and privilege of acting as an evangelical minister, must first be called and ordained a patriarch, as designated by revelation to the authority defined in the law, and confirmed by the action of the traveling High Council, or General Conference. The patriarch is an evangelical minister.

A high priest thus ordained and acting, is free from all ministerial responsibility and care, either as a traveling minister, or local officer of branch, district or stake—in which capacity he may not act—and of control by mission authorities, “unless transcending his bounds, and teaching false doctrines or found in transgression.” He is not to meddle with branch, district, or stake affairs, nor listen to complaints of individuals, but “if such persons insist upon presenting their troubles, he is to request and require them to make them in writing, signing the name, giving the time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch, district” or stake officers, “as the case may require.”

As the office of “patriarch and an evangelical minister,” are conjoined, he should be “as a father to the church, to give counsel or advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing.” As evangel, his voice should be that of inspiration; his life so close unto God that he shall form an intelligent and intelligible channel of communication for the Holy Spirit, and the manifestation of the divine love, prescience, wisdom, and power.

A revivalist, he should as wisdom may direct, visit branches and districts, or stakes, within the field of his assignment, and so expound the word of God, so preach and teach, so exhort as to awaken renewed interest in the minds and hearts of the people; arousing them to a realizing sense of the importance of their active compliance with all the terms of that covenant, not only for their own present and eternal good, but for the influence which such lives shall have upon their environment now and hereafter.

To bless, where wisdom and revelation may direct, with prescient word, seal upon the head of the child of God “the Holy Spirit of promise,” “unto the day of redemption, that they may not fall, notwithstanding the hour of temptation that may come upon them.” Not only is it his right and privilege to bless and seal that blessing upon the son or daughter of God; alas, he may some time be constrained to curse instead of bless, but woe to him, should he thus curse, unless constrained to do so by the Spirit, as

the manifestation of God's wisdom. Let us hope that this shall rarely be the case.

The duty and privilege of such an one demand that he shall live so near to God in thought, and word, and deed, that the divine Spirit shall always be manifest in his life and teaching, and his voice unto the Saints be as the voice of wisdom, lovingly made manifest.

To such an one, the injunction comes with double force, “If ye receive not the Spirit, ye shall not teach.”

(References consulted: Doctrine and Covenants 42: 5; 104: 17; 107: 29, 36; 122: 8; 124: 2; 125: 3, 4 and 6.)

ROBT. WINNING.

I don't know as a high priest has any rights or prerogatives when acting as a pastor that others of the priesthood have not. Primarily the functions of a president is to preside in an assembly over which he may be elected or appointed, to govern the proceedings, keep order, and to manage the concerns of the society over which he has been placed as president.

In the Book of Rules we read:

It shall be the duty of the presiding officer of the meeting to preside over the same during its sessions; to enforce the Rules of Order and an observance of the same, with decorum and propriety; to secure, so far as he is able, a due respect and regard for the laws governing the church, as contained in the Bible, Book of Mormon, and Doctrine and Covenants; and prevent these books from being treated lightly, jestingly, or disrespectfully.

So much for any presiding officer over meetings. Now as to who are the proper ones to preside:

In section 120, paragraph 2, Doctrine and Covenants, we read:

A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district. If a branch, or district be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest.

From the foregoing we learn that it is necessary to have a high priest for president when one can be had who is qualified, and if an elder is qualified he should be ordained a high priest. All other things equal a high priest is preferable.

Again in section 122, paragraph 7, speaking of the missionary quorums of the church, it says:

“Leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders,—

Here high priests are also mentioned first.

In resolutions of joint council of April 20, 1894, page 378:

Resolved, further, that when high priests are acting in their *own standing* as local presidents, they are subject to the direction and counsel of members of both the first presidency and the twelve, whose duty it is to *regulate*.

While this says nothing about others acting as local presidents, being under the "direction and counsel" of the Presidency and Twelve, the apparent reason is that the high priests were under consideration in regard to missions in juxtaposition to the foregoing quotation, and elders and priests, etc., were not under consideration, and consequently were not mentioned; but if it is necessary for those who are preferred as presidents to be under the direction and counsel of the quorums mentioned, it would certainly be necessary for those of a lower degree in qualification. However, I do not believe this quotation from the resolutions of the joint council gives the members of those quorums the right to interfere in the management of branches and districts except to "regulate,"—only when things are out of working order and need "regulating," and this wise provision names those competent to do it. When there are irregularities, or difficulty arises which the president is unable to cope with, it is his duty to seek the counsel of one of these brethren.

W. H. DEAM.

(Read before the Independence division of the High Priests' Quorum.)

Very little if anything is revealed in the law as touching the rights or special privileges of a high priest who may be chosen to act as president of a stake. We would infer that along all general lines of operation his duties would be similar to those duties which attach to the office of district president where high priests are chosen to act in that capacity.

In our Book of Rules, chapter 15; paragraph 170, we find the following statement:

The duties of the stake presidency are to preside over the branch in the "city of the stake" or seat of organization; have immediate charge and oversight of the general spiritual work in the stake, subject to the advice and direction of the general church officers who have general control of the work everywhere by virtue of their office, or special appointment; and look after the welfare and discipline of the members within the confines of the stake.

This instruction, as will be seen, makes the stake officers as fixed in their situation, and in case of death or removal their places are filled by the "general officers of the Church." In these respects the stake officer is different from the ordinary district officer, who is chosen and elected by voice of the people at regular and stated times.

The above statement is not offered on an equality with revelations which have come to the church regulating such affairs, but is an act of the General Conference and subject to modification and repeal. Outside of the fact that the high priest chosen to act as stake president, is to have two counselors;

that he is to preside over the branch in the city of the stake; and that he is appointed and ordained to his position by the general officers of the church, I see no great difference between his work and that before mentioned, the work of a district president. It is the right and privilege of the stake president to exercise lawful and proper jurisdiction over the branches within the stake. In dealing with conditions in the branches he should always work through the officers of the branch unless it appears that they are in transgression. It is not his right to appoint meetings and arrange other matters affecting the branch without the knowledge and consent of the branch, except in extreme cases where transgression and disorder exist. It is the privilege and right of the stake president to visit the several branches and keep in touch with every movement for progress and assist, advise, and help in every way possible. As it seems to me it would be better or as well for the stake authorities to visit the branches at their own discretion or upon invitation rather than upon fixed days which at times will conflict with arrangements made by the branch.

It will be understood that all the several duties pertaining to the office of high priest and all the rights and privileges that attach to that office are the same, and not detracted from one who may be chosen as an high priest to act as president of a stake.

W. E. LARUE.

(Read before the Independence division of the High Priests' Quorum.)

The true leader is not the one who complains about the ingratitude of his followers, the inappreciation of the public or one who dwells upon the deficiencies of mankind. He is rather the one who treats with people as they are and endeavors to make them do what they are capable of. For others to have faith in you it is necessary to have faith in them. It is just as easy for the mass to see the unfavorable traits of a leader as it is for the leader to see its shortcomings. The leader brings out the good qualities of his followers, and inspires them with confidence in themselves. To gain their respect he must rise above his office and not cater for their favor. When the followers once believe that the purpose of the leader is to establish himself in his position, that he is afraid to express his conviction because of the opposition it may engender, that he moves with the crowd instead of guiding it, his influence is soon gone. The mass in time is able to distinguish between the sham and the real leader. The former may be popular for a while, but the time of reckoning surely comes, like the one who overdraws his bank account. The greater the expectations raised, the greater will the performance have to be.—*Electrical Worker*.

Original Articles

THE BOOK OF MORMON.

SERMON OF JOHN KALER, DELIVERED AT INDEPENDENCE,
MISSOURI, SEPTEMBER 11, 1910.

Reported by Marie Clark Morgan.

I will take a text, as a starting point, from Paul's First Epistle to the Thessalonians, 5:21: "Prove all things: and hold fast that which is good." Some people think that this expression of Paul's does not really mean what it says; that they ought only to prove a few things, and denounce all the rest without any proof. Now, I can remember when I was so prejudiced against this record, the Book of Mormon, that I would not read it. I had read what its enemies had to say about it, and I thought that was conclusive proof that it was entirely false. I read a book written by a professed minister of religion, and he made the statement that the Book of Mormon had horses and mules in ancient times among the people who dwelt upon this continent, while the facts were that the first horse was brought here by the Spaniards in modern times, and the first mule during the days of George Washington, and many things like this were presented in the book that led me to believe that the Book of Mormon was simply a novel and a poorly written novel at that, because the writer was uninformed sufficiently even to make it reasonable to the educated of the times in which it was written. So if the book at that time had been handed me, I would have desired to burn it, and never open it, but when I later had the proof presented to me that the Bible spoke of the coming forth of a book like this in latter days, and that this book answered to the description of these prophetic utterances, and also found that there was an abundant proof to refute the theory that these animals mentioned in the record were not upon this continent in ancient times, I was stirred up to make an investigation on the other side of the question. One of the Bible prophets says, "He that answereth a matter before he heareth it, it is a folly and a shame unto him," and so we ought to be very careful how we condemn anything before we thoroughly investigate or hear both sides of the question.

Upon last Sunday night I spoke on the subject of the church in prophecy, showing by the prophetic utterances of the apostles and prophets of the New Testament Scripture that the church would cease to exist in its organized form upon the earth, or as the Prophet John says in the twelfth chapter of Revelation, it would flee into the wilderness for one thousand two hundred and sixty prophetic days, representing, according to Ezekiel 4:6, one thousand two hundred and sixty years, and I tried to show from scripture and history that such was the case; that the church with the apostles and prophets, evan-

gelists, teachers, pastors, deacons, as organized by Christ and his apostles, ceased to exist upon the earth, and even the doctrine was changed. Instead of teaching faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Spirit, as they did in New Testament times, there was a serious change in doctrine and finally there was a complete apostasy about the year 569 or 570 of the Christian era, as stated by historians, when the Bishop of Rome was declared the universal head of the church, and I tried to show that adding the one thousand two hundred and sixty prophetic days to the five hundred and seventy years it would bring it down to 1829 or 1830, when the church was to come out of the wilderness or reappear again upon the earth, and in this connection I used the text in Daniel that I now refer to, 12:4-9. The fourth verse reads like this:

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.

And at this time called the time of the end he says in the same verse "many shall run to and fro and knowledge shall be increased," and further on he says:

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half.

Here we have the one thousand two hundred and sixty prophetic days again, and he says at that time when the sealed book is to speak at the time of the end, in the ninth verse—and this angel said to Daniel, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Till when? Till the time of the end. What then?

Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

Now you see it is repeated twice there. The angel showed him a book and said that the words of the book were to be sealed up. Not to be given to the world until a certain time called the "time of the end," and in the ninth verse again the same statement is made, and that the wise should understand these things, but the wicked should do wickedly and not understand.

Now over in the twelfth chapter of Revelation you have the key to this time that is referred to here as a time, times, and half a time. It is there given as one thousand two hundred and sixty prophetic days, meaning years, according to what the Lord told Ezekiel, and as I have shown you that time expired about 1829 or 1830. Then not only was the church

to return to the earth again, but there is a landmark in prophecy that clearly points to this unmistakable fact that the sealed book or the words of the sealed book that Daniel saw in vision were to speak at that time. Not at the end of the world, but in that dispensation when the end should come.

Well, I have heard ministers of religion say, "You don't know that the end of this world will ever come." One very learned man in Australia said it was a mistake some people made, thinking we are living at the time of the end or when the end would come. "Why," he said, "that is what they have thought all along for ages, and they were mistaken, and this old world of ours will go along for the next five thousand years, and people will still make the same mistake, and think the end is going to come all the time, but it will keep on just the same as it has in the past."

Now Peter says in the Second Epistle that

there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation.—2 Peter 3: 3, 4.

But he says in the same chapter that the day of the Lord will come as a thief in the night, and he tells of the destruction that will be then, and that it will be like it was in the days of Noah when they said, Peace and safety, and sudden destruction came upon them, and so it shall be again. They shall not escape. "It shall come," said Jesus, "as a snare shall it come on all them that dwell on the face of the whole earth."—Luke 21: 35. That shows us that people will not be found believing the doctrine of the time of the end, and of the second coming of the Lord. So they will be found unworthy and unprepared to meet him.

Now concerning this expression to Daniel, that the sealed book should come or speak at the time of the end: Go with me to the thirteenth chapter of Matthew, and there Jesus is speaking a parable of the sower of the tares that were sowed in the field where the good seed was sowed by an enemy; and afterwards the disciples came to him and said, Master, explain to us this parable. He said to them that the reaping time, the harvest time, is the end of the world; the reapers are the angels, and that when he shall come at the end of the world he will send his angels, and they will gather out of his kingdom those things that offend and do iniquity, and they shall be cast out where there is weeping, wailing and gnashing of teeth. I remember that an individual said to me, "I do not believe your doctrine, because the man who was the founder of your church, who brought forth the Book of Mormon, Joseph Smith, claimed an angel appeared to him. That branded the whole thing as a book of lies, for there are no angels in this day and age of the world. The

last revelation or angel that appeared was to John the Revelator when he wrote the Book of Revelation."

I asked this individual, "Do you believe the teaching of Jesus Christ?"

He said, "Yes, certainly. I am a Christian. I belong to a church."

I said, "Do you remember that Jesus said he would come again as recorded in the twenty-fourth chapter of Matthew, and would send his angels to gather his elect from the four quarters of the earth, and another scripture says the Lord will come with ten thousand of his saints, that he will come to execute judgment upon the ungodly, or as Paul says, he will come in flaming fire, taking vengeance on them that know not God and obey not the gospel?" I said, "My friend, you read your Bible in a very strange light when you ignore these places where it tells you that in the end of time or in the last days there were thousands of angels to come where they only came by ones and twos in ages that are past and gone."

Now Joseph Smith claiming that an angel came to him and told him where these records of the Book of Mormon were hidden in the ground does not prove that true. Neither does it prove that Joseph Smith was a prophet of God. Any man could make that claim and it be utterly false, but if the Scripture proves that there was a record like that to come forth in this age of the world, and this record answers to the prophetic utterances in the Bible, and the claims of Joseph Smith and the doctrines he taught are in harmony with the word of God,—the same doctrine that Christ and his apostles taught, it would prove that he was the individual who was to receive this latter-day dispensation or this gospel restored.

Now I desire to call your attention to another passage of Scripture. In the twenty-ninth chapter of Isaiah we read in the fourth verse:

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

Who is the Lord talking to? By the first verse you will see that he is speaking to the Israelites. He says there, "the city where David dwelt," which was Jerusalem. Now these people, some of them at least, were to be brought down, and then they were to speak out of the dust and out of the ground. Four times in that one verse, they were so to speak. Now I have not time to read the whole chapter. It is more or less concerned with the subject, but I will go to the eleventh verse:

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Now, when was this to be, that the sealed book, the record of an Israelitish people, which should speak out of the ground, was to be delivered to a young man, saying, "Read this, I pray thee"? Here in the seventeenth verse it tells us when it was to be, in what age of the world:

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

In Zechariah 10: 10 and Jeremiah 22: 6 it tells us that Lebanon is the land of Palestine. Christ said before his crucifixion that because they had rejected him their land should be made desolate, and it was fulfilled; but after this record, this sealed record, came out of the ground, was placed in the hands of the young man who was unlearned,—a few years after this the fertility of Palestine became an established fact. The rains increased there, and now we have the Israelites gathered back there by the tens of thousands.

Jerusalem has again become inhabited with them. It is as a fruitful field, and they are making beautiful gardens on the barren hillsides, as I learned from a gentleman recently traveling there. He says that you can look up the hillsides and see rows of walls, but when you go to the top of a hill and look down over the terraces toward the city you can see that these walls are terraces that they have built along the hillside, leveling off the dirt or soil, and there they have beautiful gardens growing, and there is an abundance of rain and vegetation, and the land is again blooming as the rose, in fulfillment of many statements in the Bible that in the last days or before the second coming of Christ that land should be restored to the great fertility it enjoyed anciently, and that some of the scattered Israelites scattered to the four corners of the earth should return and inhabit the land the Lord said to their forefather Abraham he would give them and their posterity after them for an everlasting possession.

I remember having a conversation with a person who afterwards united with our church, and I pointed to this fact, that the Book of Mormon is the only book in existence that claims to fulfill these statements in Isaiah. It gives us a history of the ancient inhabitants on the American continent who were here before our present American Indians. It says that two colonies were of Israelitish origin; that they came here anciently in at least three colonies, one from the Tower of Babel at the confusion

of languages, and about 600 years B. C. a colony came and landed on the western coast of South America. Along about that time another colony came and landed on the western coast of Central America, and found the ruined cities that the people had built who emigrated here from the Tower of Babel,—found them empty. They had killed each other in war, and the land was found desolate. Now, I said, the Book of Mormon agrees with the Bible in these prophecies, for it states there in Genesis that from the confusion of languages the Lord scattered them abroad upon the face of all the earth. If that statement is true, the American continent, being a part of the earth, then some came here. The Book of Mormon says they did, and it gives you a history of those who came here (the Jaredites) to the time of their extinction by war, and as I said, if this book is not the book that fulfills this prophecy, where will you go to find the fulfillment? There is no other book that makes the claim, and if you should hereafter find another book it could not fulfill it, because the time is past. The book was to come forth before Palestine was to become a fruitful field in the last days, and that time is past, so now it is too late for their fulfillment, and when you take up the past, it is the only record that makes the claim. That person could see that it was either to accept this record or there could be no solution to this prophecy.

Now concerning the colony that came here from Jerusalem about 600 B. C. I want to show you that the Bible tells us of them. In the sixteenth chapter of Isaiah and eighth verse we read:

For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

One minister in a discussion stated that that was the record of the Israelites going through the Red Sea when they came out of Egypt, but I said to him, "My friend, they came out of Egypt seven hundred years before this, and they didn't go over the sea, they went through, dry shod. Didn't go over it at all. Now," I said to this man, (the discussion was held in his own church, before his own congregation,) "if these prophecies did not mean this book, you tell this people what they did mean. If you can give a better solution of it I will accept it."

I am not teaching this coming forth of the Book of Mormon because it is popular in the world. It is far from popular, and if the theory of its coming forth is false no one in this world would be more pleased than your speaker to find it out. I will thank the man and receive him as a friend if he will show me wherein its claims are false. The Scripture says that the rebuke of a friend is better than the kiss of an enemy, but the rebuke ought to have some consistency behind it that would make it of value. Now

Israel here in this verse is spoken of as a vine. Psalms says of the Israelites, Thou art this vine: I brought you out of Egypt. I planted you here, a goodly vine, but you have become degenerate. So you can see that in prophecy Israel is called a vine.

I might produce other scriptures of this form from Jeremiah, and other places, but it is not necessary. He says here that they wander through the wilderness; their branches are stretched out. "*They are gone over the sea.*" Now you will find that these words *Heshbon* and *Sibmah* were towns over the Jordan, east of Jerusalem, and when the Israelites came in from the wilderness from Egypt, Joshua led them through them. They conquered these tribes that lived there, and took possession of these lands east of the Jordan which were really outside of Palestine proper. They held them and there were certain ones the Israelites appointed to remain there. And the Book of Mormon tells us that these people emigrated from Palestine just before the king of Babylon came up and took Jerusalem captive, and put out the eyes of the king, and led away many of them to Babylon as captives.

But it was before this that this small colony of four brothers and several families (afterwards several families) left there, that they went east and south through the wilderness until they came to the sea. There they were instructed to build a ship and were brought to this land, and landed on the west coast of South America. The youngest of these brothers became their leader, their king, so to speak, or ruler and prophet. He was a righteous man.

They brought with them records of the Old Testament Scripture, and laws of Moses, and that is the reason antiquarians have found records, stone tablets, and other things in the mounds in this country, with the word *Moses* upon them, and parts of the ten commandments.

Now I wish to appeal to American archaeology. Baldwin says in his work concerning South America that down there in Peru, ancient history was supposed, according to the traditions of the natives down there, to have originated by a people led by four brothers. The youngest of these brothers was the leader, and became the first of a long line of sovereigns. You will find this on page 264 of *Ancient America* by Baldwin, written in 1872. Now you can see that forty-two years after the Book of Mormon gave the history of these people,—this colony that left Jerusalem 600 B. C. and came to this country, landed in South America, populated the land and drifted northward; the youngest becoming ruler and from him a long line of rulers,—forty-two years afterward Baldwin found out the same to be true in his research in American archaeology. The Book of Mormon gave it to the world many years ahead of the antiquarian. When the Book was given

to the world the world rejected the idea. They said, "We know if such a people ever lived here there was no evidence of it, because the Indians had no knowledge of mining; they had no knowledge of working with steel or metal tools. The only tools they had were the crude stone tools, stone arrowheads, stone hatchets and knives, and that they had no knowledge of laying rock and of building cities and temples such as the Book of Mormon described."

But years after the coming forth of the book these scientific men who were not believers in the book searched, and they found in Central America many ruined cities, some of them larger than ancient Babylon. Great cities they found there, that would compare favorably with anything we have to-day, and the masonry was even, in some respects, greater than we have executed by the skill of the nineteenth century. Baldwin says that in South America they built a great roadway over the mountains and made bridges over chasms with masonry and built it for hundreds of miles, a roadway as long as our two Pacific railways; and makes the statement that the superior engineering skill of our day might reasonably shrink from constructing such a roadway as the ancient Peruvians built in South America, and their superior work stands to-day. And there have been discovered in the southwestern part of the United States, in Mexico or Arizona, irrigating ditches which were built in the ages of the past. The Indians knew nothing about their origin, and in many places the cement is as perfect now as when built. So you can see that cement work is not of modern origin. These people could make cement and build with it before modern civilization on this continent knew of it.

When the book came forth it was stated it was not known that such animals as the horse and the cow and the swine and other domestic animals were here anciently. As I stated in the beginning they were supposed to have been brought here in modern times, but after this book made its appearance before the world, the scientists unearthed the fossil remains of many different varieties of horses, from the size of the little Shetland pony up to the largest draft horse we have to-day, and in fact the bones of the swine have been uncovered, and scientists say it proves that these animals existed here many, many years ago in ancient times. So we can see the claims of the book are indeed being verified by scientific research.

I desire to call your attention to another passage of Scripture, one that is not commonly used upon this subject, found in the prophecy in the Old Testament Scripture in the prophetic utterance of Habakkuk, second chapter: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." You will

all admit, you who have read the Book of Mormon, that it is written in very plain language. You can run and read it.

But, says one, that is simply something that the Lord showed this Prophet Habakkuk and told him to write it at that time, back there 600 years before Christ. Let us read the next verse: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." You see he saw a vision, and in this vision he saw something that should be written on tables. (This Book of Mormon was written on tables or plates.) "For the vision is yet for an appointed time." What is that appointed time when it should be brought forth and speak? "*But at the end it shall speak, and not lie*: though it tarry, wait for it; because it will surely come, it will not tarry." You see it was to tarry, and not speak until an appointed time. Then it would not longer tarry, but it would speak and the time it would speak would be "*at the time of the end*," and it should be written on "tables." Now the word tables is only another word for plates. We say plates because it is modern, but in reality the record, this sealed book, was written upon tables, small tablets or tables that were fastened together like the leaves of a book, and thus it was deposited in the earth, and as the Psalmist David says, "Truth shall spring out of the earth, and righteousness look down from heaven." The only way that truth could spring out of the earth would be for a true record to be written and deposited in the ground, and then for it to come forth out of the earth, and to be written and given to the people.

"Now," says one, "how do you know that the vision of Habakkuk concerning these tables that were to be written in plain words is really this record?" Well, it says it was to speak at the time of the end, and if you will read a little further there is a clincher as to when this "time of the end" should be. In the fourteenth verse: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Now isn't that a clinching argument that this was to be in modern times? This is not yet come to pass, but the Scripture tells us that when Christ comes to reign as King of kings and Lord of lords it is then that those who remain will know the Lord from the least unto the greatest, and will have no need to say to each other, Do you know the Lord? for every man that remaineth in that day whose happy lot it will be to live and reign with Christ upon the earth, will know the Lord and have a knowledge of him, and at that day the knowledge and glory of God shall cover the earth as the waters cover the mighty deep.

Now, before that time comes when the knowledge of God is to be universal in the earth, this vision that

Habakkuk saw will be fulfilled, where he saw tables or plates, and that there would be plain words written upon them that a man could run and read, and they were to speak at the time of the end. I have already shown you by the words of Jesus that the time of the end is that time called the harvest, which is the end of the world, as stated in the thirteenth chapter of Matthew.

John F. Short, of Chicago, wrote a book on American antiquity or archæology. This man was not a believer in the Book of Mormon, or of the Latter Day Saints' doctrine, and he says on page 425 of his book called "North Americans of Antiquity," that in Central America a Mr. Landas discovered a key to translate some of the ancient writings on the ruins down there. Many ruins were found in Central America all covered up and grown over by thick forests. These cities there were found to have been built with excellent masonry, built of stone, very large, beautiful stonework and cement, and beautiful mosaic work equal to anything found in Europe, and the writings on these ruins were some of them translated by Landas' key. A man by the name of Landas discovered a key to translate them, and a Mr. Bol-laert translated some of the hieroglyphics in Yucatan, and the word *Mulek* was written or was translated there, says Mr. Short, and was found to mean "to unite."

Now that is what the Book of Mormon says, that the colony that came over to Central America a few years after the colony of four brothers landed down on the coast where Chili now is; this colony in Central America was led by a man named Mulek, the son of the King Zedekiah of Judah who had his eyes put out by the King of Babylon when he took Jerusalem, and the sons that remained there then were slain, the Bible tells us. But this son Mulek led a colony away, and they landed over here, and finally the Nephites from South America drifted northward and found the Mulokites in Central America, and they rebuilt the desolate cities that the Jaredites had built that came from the Tower of Babel, and when the Nephites from the south came and found the Mulokites in Central America there was a compact formed between them. A union. They united and became a union, a federation, so to speak, and became one people. You see this word *Mulek* was translated there and means exactly, says Mr. Short, what the Book of Mormon says it meant: a union of two people.

Now Mr. Short's work was written in 1880, fifty years after the Book of Mormon said the same thing. In fact they didn't know, when the book was published to the world, that there were any ruins of this character in Central America; but fifty years after it comes to the world, this is published by the scientific and scholarly men of this country. Yes, we find

every claim made by the book is literally verified, so that we can see that the word of the Lord in these prophetic utterances in the Bible are fulfilled in the coming forth of the sealed record, and the research of the scientific men corroborates the Bible.

One of these antiquarian writers says that in ancient times this continent had teeming millions of intelligent and enlightened people living upon it, and this man Short says that there are more than ten thousand mounds of earth thrown up by them, and in these mounds they have unearthed tablets and records, stone tablets, and copper tablets with inscriptions upon them that prove they were of Israelitish origin. They had a knowledge of Moses and the ten commandments, and everything the Book of Mormon claims.

When I had a discussion with Elder Roberts in Kansas he said to me, "What good is the Book of Mormon if it is true? What good is it? Does it add anything to our salvation? Isn't the Bible enough to save us?"

And I said, "Yes, if you will live up to the gospel as taught in the New Testament, it will save you."

"Well," he said, "that's enough now. That refutes Mr. Kaler and his church. You don't want any more than that confession."

"Why, we might say if you live up to the gospel as taught by Saint John's record, his writing in the New Testament, will that save you? Every man and woman would say, Yes. Then you might say, What need have you of Luke, Mark, Matthew, and the Acts of the Apostles? It is ridiculous to take that position. If one witness is good two witnesses are better, and if there were teeming millions on this continent anciently the Bible tells us that in every nation they that fear God and seek righteousness are accepted with him, and that he is ready to reveal himself to all people that will seek the Lord, if they should seek him they should find him.

Now if these people who lived here anciently and built these cities and mounds and did these wonderful works, that these antiquarians tell about, if they sought after God according to the Bible, God would hear their prayers and answer, and reveal his will. The traditions of the modern Indians tell us that their forefathers were a white and delightful people, and that God spoke to them anciently, and they were greatly blessed, and they had his word given unto them, but that they lost it through transgression. So we can see that some of the traditions of the Indians, scientific research, and prophecies in the Bible, all these things dovetail together in beautiful harmony, and tell us that this book is correct, and when you ask me what does it teach I will tell you this: that it teaches that you can be saved by faith in Christ, and in his name only you can find salvation; that you must repent of all your sins, and turn

to God and live a righteous life; that you should be baptized for the remission of your sins, or born of the water; that you should also be born of the Holy Spirit, and follow its leadings in living a pure and holy life unto the end of your days upon the earth. Then its teaching is in exact harmony with the New Testament. We have had men say that is where the danger lies: It is so much like the Bible. It is a dangerous book, must have been copied from the Bible. It strikes me that that is a poor argument. If it was not like the Bible then they would be glad. They would say it is a dangerous book. It is not like the Bible, it contradicts the Bible, but when we say it is like the Bible they say also that it is a dangerous book,—too much like the Bible. You can see it is hard to please some individuals who have made up their minds they won't believe a certain thing.

Of General Interest

THE BOY SCOUT MOVEMENT.

What is called "The Boy Scout movement" has become a really important factor in the life and training of British youth. In this country the progress of the movement has been slower and, unfortunately, marked by some unpleasant episodes, but there is no reason to doubt its future success. The movement has been misunderstood, but the more it is studied impartially the more beneficial it appears.

The word *scout* carries a military meaning, but there is nothing essentially military about the boy scout organizations. The most ardent advocates of peace may, and do, give them their sympathy and support. The boys are taught obedience and "team work"—virtues that are as necessary in industry and social life as in war. They are taught to use their faculties efficiently, to study nature, to be self-reliant and alert and courageous, to find joy in construction and conservation rather than in destruction of birds and animals. They are impressed with the truth that it is manlier to be kind, truthful, and helpful, than to be tricky, "smart," and deceitful.

Practical sociologists have written much about the decline of reverence and discipline among American youth. Parental authority is almost unknown, and the school influences and surroundings hardly supply the deficiency in the home. The evil results are not always direct, but among the poorer sections of the community we have "boy gangs" and gang leaders, play bordering on delinquency, dangerous acquaintance with criminal resorts. Wholesome recreation under intelligent control has been advocated as the best substitute for the attractions of the "gang," but the recreation that can ordinarily be provided as school centers, settlements, and small parks is not sufficiently alluring to the more enterprising and adventurous boys. The scout movement

takes them into field and camp, gives them outdoor life with some of its hard work and touch of danger, drills and taxes them, provides them with a form of organization that creates opportunities for leadership, promotion, and the manifestation of loyalty.

It will be remembered that the late Prof. William James proposed a "moral equivalent for war" in the form of compulsory service for a certain period in industrial and peaceful tasks, in well directed and strenuous warfare on inhospitable nature. He wanted civic armies to reclaim swamps, to fight forest fires, to clear jungles, to improve roads, to destroy pests and parasites. To some extent the boy scout movement is a moral equivalent for war—or for crime and vice, which mean war on society and civilization—designed to meet the needs and aspirations of the juvenile population. No doubt boy scouts would have their function in times of national danger, but they have even nobler functions in times of peace and settled industry. Wisdom and ability in the direction of this promising and great movement should keep pernicious influences out of it and maintain it as a force for efficiency, righteousness, and cooperation.—*The Chautauquan for April.*

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THE CREED OF THE INDIAN.

In his little book, *The Soul of the Indian*, (Houghton-Mifflin Company), Charles Alexander Eastman, himself a Sioux and named Chiyesa, attempts "to paint the Religious life of the typical American Indian as it was before he knew the white man." Practically all existing studies on this subject, he finds, have been made in the transition period, when the original beliefs and philosophies of the red man were undergoing rapid disintegration.

"The great mystery," "The family altar," "Ceremonial and symbolic worship," "Barbarism and the moral code," "The unwritten scriptures," "On the borderland of spirits"—these are the chapter heads under which Doctor Eastman tells us of the simplicity and exaltation which marked the Indian's earliest attitude toward the Eternal.

The worship of the Great Mystery was silent, solitary, free from all self-seeking. It called for no temples or shrines save those of nature. Its rites were wholly symbolic "and the Indian no more worshiped the sun than the Christian adores the cross." The belief was "that the spirit pervades all creation, and that every creature possesses a soul in some degree, though not necessarily a soul conscious of itself. The tree, the waterfall, the grizzly bear—each is an embodied Force, and as such an object of reverence."

Truth, modesty, and the control of the tongue were important matters in the Indian moral code. Friendship was held to be the severest test of character. The hospitality of the wigwam was limited only by

the institution of war. "The historians of the white race admit that the Indian was never the first to repudiate his oath."

Doctor Eastman says a bold thing on page 24. "It is my personal belief," he declares, "after thirty-five years' experience of it, that there is no such thing as 'Christian civilization.' I believe that Christianity and modern civilization are opposed and irreconcilable, and that the spirit of Christianity and of our ancient religion is essentially the same."—*New York World.*

* * * *

DOCTORS WHO OPPOSE THE USE OF MEDICINE.

Others than the Christian Scientists upon whom the County Medical Society [New York] is now making war, appear to have gone on record against the use of medicine. The library at the Academy of Medicine has about as many volumes advocating the treatment of disease by food selected to fit the case as there are on therapeutics. The writers of these books are physicians, and the majority of them disbelieve in medicine. Some of them declare that it is utterly valueless.

Dr. Edward Hooker Dewey, who had been an army surgeon and had much hospital experience, says this in a book written to advocate doing without breakfast as a cure for most of the ills of life, particularly corpulency and stomach troubles:

It had not escaped my notice, even before I began the study of medicine, that whether disease were coaxed with small doses or blown up with shells, the percentage of recoveries seemed to be about the same, regardless of treatment. As my experience enlarged, so did my faith in nature, and since there was no similarity in the quality, sizes, and times of the doses for like diseases, my faith in mere remedies gradually declined.

For full ten years I visited the sick and dosed them according to the books, but with far less force of hands and faith than any of the brethren, and all were adjured to take nourishment to keep up the strength for the combat with disease.

I now see, as I did not then so clearly, that nature's victories are often won against the desperate odds of treatment that are simply barbarous.

Doctor Dewey then relates how he cured himself of indigestion that had dragged him down for years by the simple expedient of fasting from breakfast. At the same time he reduced the overabundant flesh under his waistband all that he desired, something he had never been able to do by any other known process. He gives a record of innumerable cases, which include celebrated pulpit orators and other physicians, who also were cured of their infirmities as if by magic.

He confesses that he did not himself know at first why it was so. He only knew it, but after a while he reasoned it out, and then announced he had made the discovery that food had nothing to do with

strength. The whole idea of eating to get strong was upset, and with it a large number of the theories involved in the practice of medicine. As the body wastes every minute of the waking life, the only purpose of food, Doctor Dewey concluded, was to restore the waste. Strength itself came only through sleep. Food rebuilt wasting tissues and sleep restored vitality.

"From the first wink in the morning until the last at night," he writes, "strength departs, not in any way kept up by food, and from the last at night until the first in the morning strength returns. I became fully endowed to tell the sick that in the strength of the brain recharged by sleep is all the labor of the day performed."

One of Doctor Dewey's adherents, a clergyman, made this report after he had tested the no-breakfast treatment:

1. I have not had the first suggestion of a sick headache since I gave up my breakfast.
2. I gradually lost all my surplus fat.
3. I find that my skin is improving in texture, my complexion and eyes have cleared:
4. I experience no fullness and unpleasantness after eating as I often did before. I eat everything my appetite and taste call for.

The Rev. George F. Pentecost made this observation:

Desire for morning food is a matter of habit only. Morning hunger is disease under culture, and they who feel the most need have the most reason to fast into higher health.

Common ideas of what is good for the stomach are rudely shaken by medical writers, who advocate food of the medical fraternity and many of the principles for medicinal purposes. This is one jolt:

There is this to be said about fruits, that those containing acids decompose the gastric juice, as they all contain potash salts. As soon as they reach the stomach the free hydrochloric acid of the gastric juice unites with the potash, setting the first acid free to irritate the stomach. There is never any desire for acid fruits in real hunger; they are simply taken to satisfy that lower sense called relish. Because of the general impression that apples are healthful human stomachs are converted into cider mills.

"It will be found that no reason whatever can be urged why curative meals shall not always be effectively employed for treating sick persons," writes Dr. W. T. Fernie, author of the work, *Meals Medicinal*, "indeed why nauseous medicaments shall not be altogether supplanted by savory productions from the cook." He tells what should be eaten and what should not be eaten, according to one's physical condition. He is a little more lenient about the use of liquor than most of the other writers who prescribe foods for health, as they almost universally condemn alcohol in any form. . . .

Common white beans he regards as food for the brain because the sugar which they contain is identical with the sugar of flesh meat and in brain tissue.

Dr. Charles Reinhardt declares that the chief cause of infirmity of old age and a large proportion of the diseases of life is self-poisoning from over-eating.

"The widespread belief," he says, "that we must eat three meals a day to maintain good health is unquestionably one of the principal causes that lead to serious illness."

He advocates a substantial breakfast and just a glass of water for the midday meal, and never more than two meals for the day. It would be pleasant, he thinks, to be able to get along on vegetables and fruits, and thus avoid the necessity of taking the life of fellow-animals for food, but unfortunately, he says, it is not possible in this climate with the heredity of the mixed feeder behind to obtain health or display the highest efficiency upon an exclusively vegetarian or fruitarian diet.

An authoritative physician and writer made this flat declaration:

It should be distinctly understood that medicines never cure disease, with one or two possible exceptions—when, for instance, a poison in the blood is combated by another poison as an antidote. Four fifths of disease is the legitimate outcome of eating and drinking; the human body is a factory of poisons; excess in eating creates these poisons to fill the blood and produce disease.

There is only one cure for disease: Pure food, pure air, and pure water. These are the only agencies that make pure blood. The only agent that cures disease is pure blood. Pure blood is not made by medicines of any kind. In general, it may be said that medicines act just as so much poison when taken into the human body.

Even physicians have deluded themselves into a belief in the curative action of drugs. The superstition of medicine or the belief that medicines cure disease is a relic of what may be called the Dark Ages, extending back one thousand years B. C.—Selected.

Probably nineteen twentieths of all the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house. You can make that little room a home to you; you can people it with such moods, you can turn to it with such sweet fancies that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and is a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—*Exchange*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

[In the early days of the Home Column there was at one time much space and attention devoted to the discussion of the subject of plain dressing, and many were honestly seeking to more fully comply with the instruction the Lord had given to the church in regard to this matter, namely: "Let all your garments be plain, and their beauty the beauty of the workmanship of your own hands." At that time it was in our own mind, as well as the mind of many others, a puzzling question why we should make our own garments in preference to buying them ready-made. But this is no longer a problem to us, and we hardly think it can long remain such in the light of the cruel, grasping oppression, which the following article reveals to us is exercised by those who provide us with our ready-made garments, over the poor unfortunate girls who do this work. Please read the article carefully as we shall have more to say about it in our next.—EDITOR.]

The Factory Girl's Danger.

On Friday evening, March 24, two young sisters walked down the stairways from the ninth floor where they were employed and joined the horde of workers that nightly surges homeward into New York's East Side. Since eight o'clock they had been bending over shirt waists of silk and lace, tensely guiding the valuable fabrics through their swift machines, with hundreds of power driven machines whirling madly about them; and now the two were very weary, and were filled with that despondency which comes after a day of exhausting routine, when the next day, and the next week, and the next year, hold promise of nothing better than just the same monotonous strain.

They were moodily silent when they sat down to supper in the three-room tenement apartment where they boarded. At last their landlady (who told me of that evening's talk, indelibly stamped upon her mind,) inquired if they were feeling unwell.

"Oh, I wish we could quit the shop!" burst out Becky, the younger sister, aged eighteen. "That place is going to kill us some day."

"What's the matter?" asked the landlady.

"It's worse than it was before the strike a year ago," bitterly said Gussie, the older. "The boss squeezes us at every point, and drives us to the limit. He carries us up in elevators of mornings, so we won't lose a second in getting started; but at night, when we're tired and the boss has got all out of us he wants for that day, he makes us walk down. At eight o'clock he shuts the doors, so that if you come even a minute late you can't get in till noon, and so lose half a day; he does that to make sure that every person gets there on time or ahead of time. He fines us for every little thing; he always holds back a week's wages to be sure that he can be able to collect for damages he says we do, and to keep us from leaving; and every evening he searches our pocketbooks and bags to see that we don't carry any goods or trimmings away. Oh, you would think you are in Russia again!"

"That's all true; but what worries me most is a fire," said Becky, with a shiver.

"Since that factory fire in Newark where so many girls were burnt up there's not a day when I don't wonder what would happen if a fire started in our shop."

"But you could get out, couldn't you?" asked the landlady.

"Some of us might," grimly said Gussie, who had been through last year's strike, and still felt the bitterness of that long struggle. "What chance would we have? Between me and the doors there are solid rows on rows of machines. Think of all of us hundreds of girls trying to get across those machines to the doors. You see what chance we have!"

"Girls, you must leave that place!" cried the landlady. "You must find new jobs!"

"How am I going to find a new job?" demanded Gussie. "If I take a day off to hunt a job, the boss will fire me. I might be out of work for weeks, and I can't afford that. Besides, if I found a new job, it wouldn't be any better. All the bosses drive you the same way, and our shop is as safe as any, and safer than some. No, we've got to keep on working, no matter what the danger. It's work or starve. That's all there is to it."

The next morning the two sisters joined their six hundred fellow-workers at the close packed swift machines. All day they bent over endless shirt waists. Evening came; a few more minutes and they would have been dismissed, when there was a sudden frantic cry of "Fire!"—and what happened next all the country knows, for it was in the Triangle Shirt Waist Factory that Becky and Gussie Kappelman worked. The fire flashed through the eighth, ninth, and tenth floors of the great building like a train of powder; girls were driven to leap wildly, their clothes afire, from the lofty windows and in a few brief moments after the first cry one hundred and forty-three workers, the vast majority young girls, were charred bodies heaped up behind doors they had vainly tried to beat down, or were unrecognizable pulp on the street far below.

As for Gussie and Becky, who had gone to work that fatal day knowing their danger, as all the workers knew it, but helpless in their necessity—what of them? Gussie was one of those who met a horrible death. Becky, in some way unknown to herself, was carried down an elevator, and to-day lies in a hospital, an arm and a leg broken and her head badly bruised. Frequently the young girl calls for her older sister, but her condition is too precarious for her to stand the shock of the awful truth, and the nurses have told her that Gussie is injured in another hospital. And so Becky lies in the white cot waiting until her wounds and Gussie's shall have healed and they can again be together.

Conservatives, liberals, radicals, of all shades and intensity, are agreed in denouncing the criminal indifference that is shown to the murderous conditions in which men, women, girls, and mere children are compelled to earn their bread. The Triangle disaster has revealed an appalling state of affairs that exists throughout the factory district of New York City, and that presumably exists in varying degrees of badness in other cities. From the standpoint of the safety of the workers, everything was wrong. And yet it is hard to single out one person or institution and say that there belongs the blame. The proprietors of the Triangle Company were violating no law, and were but following the instincts and practices common among manufacturers in their trade. The inspection of the Building Department has been inadequate and loose, and ugly stories of "graft" have been set afloat. The ultimate blame must be traced back to the inadequate building laws, and thence to an indifferent or unawakened public that allowed such laws to be passed and to continue in existence. The huge modern factory buildings of New York City are what is called "fire proof"; such construction

is safest to the builder and secures him a lower rate of insurance than would non-fire proof construction. The building in which the Triangle fire took place is as sound as ever; outwardly it bears few signs of fire, and doubtless the comparatively trivial property loss was covered by insurance. The great impulse that brought the present New York laws into existence was the safety of the dollar and the best profit upon it. The safety of the hundreds of thousands of workers, their possible terrible deaths, the widespread tragedies that death would bring upon the workers' families and loved ones—such things were given hardly a thought against the mightier dollar.

The tragedies that such tragedies bring upon loved ones! Two days after the fire I was in an East Side street that was a street of funerals. It was crowded with sobbing men and women; children wept with their parents; even little babies must have felt the bitter sorrow, for they clung tightly to their shawled mothers in an agony of terror. Among the poverty stricken funeral corteges was a hearse containing a rough pine box, and behind the hearse was carried a Jewish wedding canopy, all of black—and here I learned the story of another Becky and her Jacob.

Becky Kessler was out on strike for sixteen weeks last year against the Triangle Company, and was among the most valiant of those who struggled for safer and fairer conditions. She picketed about the shop morning and night, in cold and rain; she suffered outrageous treatment from the police; she was three times arrested. When the strike of the forty thousand shirt waist workers was settled, the Triangle was one of the few big shops that did not sign the union agreement, though in order to get its workers back it made a verbal promise to maintain union conditions—which promise, by the way, it very quickly forgot. Becky did not want to return, but she was penniless, she was half starved, she owed her kind landlady for four months' lodging, she had an old father in Russia dependent upon her wages; and so, after her sixteen weeks' fight, she was driven by the terrible necessity into her old position, and upon terms and conditions dictated by the company.

The Triangle firm had two systems of payment, piecework and a fixed weekly wage, and it imposed upon each employee whichever method of payment it preferred. Becky was a swift and clever worker; in the busy season, working at the piecework scale, she could make from eighteen to twenty dollars a week. The Triangle Company, seeing how quick she was, with sharp business sense, changed her from piecework to a weekly wage, and managed to get the same amount of work out of her for half the money. In the case of slow workers the reverse of this process was practiced—they were not given a regular weekly wage, but were put upon piecework. But, though working at half her real value, Becky kept on. Out of her week's earnings she kept one dollar with which to cover her car fares, breakfasts and lunches, and the rest she divided between her debts and her father.

Her great sustaining hope was that she was soon to be married. Her life with Jacob would be one of poverty, to be sure, but she would be free from the grind of the shop. Toward the end of winter Jacob begged her to give up work and take a rest before their marriage, which was drawing very near; she needed a rest, he insisted, for she was sadly worn from hunger and exposure when she had gone back to the shop, and the strain of her hard, tense work had given her no chance to recover. But she refused. She must work up to the very day of the marriage, for she must come to him with all her debts paid and with some money laid aside for her father. Besides, the marriage was now but a few weeks off. So she worked on, joyously checking off the days till the wedding day. And the end of this love's young dream was what I saw in that East Side street of funerals—an

incinerated bride to be in a pine box, a black marriage canopy, and next in the procession a bowed, white faced young man with streaming eyes.

How many love dreams were blasted by that Triangle fire, God only knows. But here is a matter of cold statistics: On one floor of the Triangle shop, where they had fallen from charred fingers, were found fourteen engagement rings.

The dangers that lurk in the factory, waiting their chance, do not menace the worker alone; the strike blows, often irreparable, upon the worker's relatives. There was little Rebecca, who came from Russia two years ago at the age of sixteen. Too slight to operate a machine, she at first sewed on buttons, and later cut out the fabric underneath lace insertion, for which she was paid six dollars a week. Shortly after her arrival here her father and mother died, back in Russia, leaving a boy of eight, who was taken into a neighbor's family, and a girl of thirteen. This sister Rebecca determined to send for, and she denied herself food, denied herself clothing, held tight to every penny, till at last she had scraped together enough to make the first payment on little Minnie's steerage ticket, which she bought on the installment plan.

Three months ago Minnie arrived, her only baggage the clothing upon her back. Of course Minnie had to go to work at once, but her sister-mother, Rebecca, dared not stop work even for a day to help Minnie hunt a place. So Minnie looked for herself, and in a little shop on Grand Street she found a boss sufficiently disinterested to take on a little greenhorn like herself at nothing per week. Rebecca, with two mouths to feed on her six dollars, and with the regular installments on Minnie's ticket to pay, had even less for herself than ever. She became very thin and weak; often she wished to stay away, but she dared not do so, not only because she could not afford the loss of a day's pay, but more because she feared her absence would lose her her job. The company could not stand for having one of its machines idle for a day, and thus earning nothing for them. Once she fainted at her work. She was taken to a dressing room, was revived, and, instead of being sent home to rest, was sent directly back to her work.

She clung desperately to her strength and her job; she had to, for Minnie's sake. On Friday night before the fire she came home very ill with the grip. Her landlady urged her to stay at home for at least a day. But Rebecca would not consent to do this; she said she would lose her job if she did so. All night she tossed about in fever, but the next morning she dressed herself and went weakly back to the shop.

Well—Rebecca lost her job, anyhow. She was among those who sought safety by the great building's single fire escape that gave way, and who were found dead at its foot.

And behind there is left the little Minnie, penniless, unskilled, uneducated—the foothold Rebecca was trying to aid her to win not yet secured—no helpful relatives in Russia, not a friend or relative in America—and even the price of her ticket to this country not yet entirely paid for. "If that factory had been built safe, Rebecca would have seen that Minnie got a chance," Minnie's kind-hearted but poverty stricken landlady wailed to me. "But what is going to become of her now?"

Yes, what is going to become of her? I had to echo in dismay, knowing the dangers and temptations with which New York surrounds the ignorant, penniless, unprotected girl. What is going to become of her? Perhaps the fate that heartless factory conditions inflicted on Rebecca is, after all, a kinder fate than that which these same factory conditions are holding in reserve for little Minnie.

Yes, the danger to the worker is not limited to the worker; it reaches out and strikes down at the very ends of the world. Esther was the main support of her old parents in Rumania,

though her brother Abraham, who was also in New York, contributed all he could. She was a very skillful waist trimmer, and when she went to work for the Triangle Company after the strike she received twelve dollars a week. Her excellent work was noticed, and she was soon offered a place over five newly arrived Italian girls, to supervise and instruct them. This offer was presented to her in the light of a promotion, and Esther so regarded it and gladly accepted. Under Esther's instruction, the eager Italian girls made rapid progress and soon were able to do almost as good work as Esther herself; moreover, they were willing to do it for six dollars and seven dollars a week, which to their non-Americanized standard seemed a tremendous sum. Thereupon Esther was told by the company that they could no longer pay her her old wages; she would have to accept a cut or go.

Esther already perceived that, under promise of being promoted, she had been used to train girls who would underbid her; but she was in debt after a long strike, she must send money to her parents, she dared not be out of work, so there was nothing for her to do but to accept the reduction.

She stayed on, lowering her own standard of living to the very minimum in order that her parents might suffer as little as possible from the cut in her wages.

Esther was paid every two weeks, and Saturday, March 25, her pay was due. On Friday evening she wrote a letter to her parents saying that she and her brother were together sending twenty-five dollars for the Easter holidays; Saturday evening, after she had been paid, there would be nothing to do but buy the draft, inclose it, and mail the precious letter.

Esther was paid, as was the custom, before her Saturday's work was quite done, but she never came home with her wages. She was among the scores who were trapped by insufficient exits, and who were crisped and blackened by the flames; her money was lost in the vain, wild rush for life. To pay for her funeral her brother used all his money—pawned all his belongings, including his overcoat, save the clothes in which he stood—borrowed from all sides. . . . And up in the tenement room which Esther shared with three other girls, in the top of her little trunk, was found the unsealed letter that was to carry her Easter present to her far distant parents—a present that now was never to be sent.

"Won't it ever be safe for us to earn our bread!" the agonized mother of one of the victims cried out to me. And sobbily she told me of a generation-long struggle against the dangers and oppressions of the worker. As a girl, and even after her marriage, she had been a shirt waist maker; she had seen the dangers from fire, from disease, from overwork, from underpayment, and she had joined in every effort to secure some betterment of conditions. Her husband was a cloak maker, and he, too, during all his working life had thrown himself into every struggle for improvement. They had tried to save, in order that their children might have an education and not be forced into factories; but the cost of living rose faster than wages, and they had been able to lay nothing aside. Last summer came the cloak makers' strike, and for long weeks the husband did not earn a penny. Debts piled up; their credit became exhausted; the mother would have gone back to her trade, but she was nursing a newborn baby. In this stress of circumstances they were forced to let their eldest child go to work—Rosie, then barely fourteen.

Rosie found a place in the Triangle factory. After the fire she did not come home. The parents searched distractedly among the burned and mangled bodies collected from, in, and about the building. Upon an unrecognizable heap of remains that had been gathered from the Belgian blocks that paved the street they found a tarnished locket, and in the locket were their own pictures. That was how they knew their child.

"For twenty years we have struggled for better conditions!" the mother burst out to me in her black bitterness of soul. "For twenty years! And what have we won? A death like Rosie's! They have made their shops better and safer for their machines and their goods, but for us workers—O my God! how long will we have to stand it? How long?"

And that mother who had fought the long fight, and now at the end of it all sat in her dark tenement kitchen, with a new life in her arms, mourning her mangled dead—that mother's anguished voice sounded in my ears as the outcry of the millions of workers: "How long must we stand this—how long? Will it never be safe for us to earn our bread?"—Miriam Finn Scott in *The Outlook* for April 15. (By kind courtesy of *The Outlook* publishers.)

Letter Department

BENTON, ILLINOIS, April 20, 1911.

Dear Herald: There are a few Saints here who are striving to keep the banner afloat. We read so many encouraging letters from the Saints, it makes us rejoice to know the Lord is blessing his children wherever they may be. We have recently had some good sermons by Bro. S. H. Fields.

Our branch (Parish) is getting along very nicely. Last meeting we elected the following officers for the year: Bro. F. M. Davis, presiding elder; Bro. Ernest Roberson, priest; Bro. Carroll Dillon, teacher; and Bro. Charlie Summers, clerk.

We are glad we live in the days the gospel is being preached as it was in former days by Christ and the apostles, and hope to live worthy of the blessings God has promised to his obedient children.

Your brother and sister in the gospel,
MR. AND MRS. MET ROBerson.

MOUNT VERNON, WASHINGTON, April 9, 1911.

Dear Herald: My faith is stronger and my desire more determined to press onward and to try to do my Master's bidding more fully. I do realize that the fulness of the perilous times are very near, even at our doors, and it behooves us as Latter Day Saints to cast away worldly pride, vanity, love of dress, and following after the fashions of the world. Remember the good book bids us to come out of the world, as we will have to suffer for disobedience, just as we would punish a disobedient child. Why should not the Saints give up all worldly things, so we can be equal in all things which will lead to a unity, and without which, the Lord says, we are not his? Zion will never be redeemed unless we throw off our worldly yoke. Think of the dimes and dollars spent in foolish coverings for the head alone. Count up costs and how many elders might be sent out to preach the gospel to this sin cursed world.

I have not seen or heard a preacher for over two years, because there are not enough missionaries to go round. I have had one or two openings where there has been a request to hear one of our elders, and been waiting, waiting; oh, the terrible waiting; too trying to one's patience. In my poor blundering way, I try to spread a small portion of the gospel truth, as I understand it.

If it were not for the church papers and my home class study of the blessed word, I would almost perish for spiritual food. Am, very thankful to my heavenly Father that I am permitted to have such spiritual feasts through our periodicals, which I enjoy very much. I can not possibly do without my blessed papers. They are such a boon and comfort to me in my isolated condition. The nearest branch is at Seattle. For the lack of the needful, we can not attend much. The article, "Why was Christ baptized," in the last week's *HERALD*,

was good. I would like some elder to take up the subject more fully, giving references to help us out, so when we meet such questions, we would be better posted.

I will say in conclusion, that I will always remain firm in that faith once delivered to the Saints, although I make many mistakes in life. Pray for me, for I need your prayers.

Your sister in bonds,

SR. ALICE SAVAGE.

SHABBONA, MICHIGAN, April 16, 1911.

Dear Herald: I am still in the faith and striving to live as becometh a child of the King. While I meet trials and discouragements, I have ever found a friend in Jesus.

How sorry I am to read the pamphlet sent out by Robert E. Grant, of Grand Rapids, Michigan. Eighteen years ago I was very skeptical, but I have heard Mr. Grant state time and again that he knew the work was true. My house was opened for the elders, and he and many others stopped many times with me. Many were the talks I had with him, and many times he said he knew the work he was engaged in was true, and that the knowledge he had received was not from man. Then, how dare he make the statement he does in his pamphlets, and why the slinging of dirt? It does not show the Christlike spirit which every child of God should possess.

Dear Saints, let me say, Be true to your faith. We know that God hears and answers our prayers, regardless of what R. E. Grant says. We know that in unity there is strength. Let us strive to set the example before our everyday associates that they may see that we are trying to follow our great Exemplar, the Savior.

I have been in the work a little over seven years, and I know it to be true. Let our motto be, United we stand to conquer Satan. Let our conduct out in the world square up with our testimonies, so the world can not say, Hypocrites.

B. F. PHETTEPLACE.

WINNIPEG, MANITOBA, April 13, 1911.

Editors Herald: As has been stated through other letters in the HERALD, we have a church building erected in this great city, and we hope ere long to have it completed, paid for and dedicated. Elder E. E. Long is branch president; who is at present attending General Conference. Since we have been able to use the church, we have better accommodations for all the services, including Sunday school and Religio. We have quite a few interested in the lessons of the local.

Sr. Ethel Conlin, who has taken great interest in all the different phases of the work here, left for Zion in time to attend General Conference. Learning that she was not intending to return, we met after prayer meeting, March 29, for a social hour, during which she was presented with an address and a few tokens of our love and esteem. Refreshments were served, after which all dispersed for home, feeling that a profitable time had been spent.

W. W. COMB.

628 BURNELL STREET.

LANCASTER, NEBRASKA, April 22, 1911.

Dear Editor: I thought I might again write of my work in the prison, that the Saints might know that I have not yet got my discharge, but still hold the fort, although a new governor has been inaugurated. He has not seen fit to relieve me of my charge as chaplain. I have taken occasion, since I thought my time was short, to give them some strong meat instead of all milk, and I have entertained them with our views on the marriage question at one time, and I made it as strong as I could with the three-books; then I gave them a sermon on the coming forth of the Book of Mormon, and

while I stay now, I shall try to give my church doctrine without any excuses. In case any of the elders come this way going to their missions, I should be glad to have them stop over Sunday and give a talk to the prisoners, and we have a good congregation of visitors without prisoners and a good congregation of prisoners without any visitors, so a person doesn't have to talk to empty seats, as we seldom have less than five hundred to speak to. I am aware that the elders in their travels in missionary work seldom have that many to speak to.

I have had Elders Knisley, Porter, Hanson, Rannie, Sidney Pitt, and others here, and their sermons have been highly spoken of by the prisoners, as well as the officers of the prison. I have been very glad to know that no speakers from other churches have been more highly spoken of than those of my own faith, and it makes me feel that I am not afraid to ask others to come.

In case of my discharge from here I shall make it known through the columns of the Saints' Herald as soon as possible, that the elders may know that I can no longer give them the privilege of speaking to the prisoners.

Yours in gospel bonds,

JAMES HUFF, *Chaplain Nebraska State Penitentiary.*

IRONTON, MISSOURI, April 23, 1911.

Saints' Herald: As I am alone this beautiful Sabbath morning, isolated from the Saints, (except company,) I thought I would write a few lines. Ironton is located in Iron County, eighty-nine miles south of Saint Louis on the St. L. and I. M. R. R. I moved here about the first part of March, from Saint Louis. I am not sorry I left the city, as I think country life is far the happier and better life to live, though isolated from the Saints. I am trying to prepare myself for future happiness and to be able to locate among God's people. There are no Saints here except my wife and I, that I know of, and I want to have some of God's servants appointed to Southeastern Missouri District, to come and make themselves at home with us while here. I will assist them in getting a place to preach, as I believe there are quite a number that would become Saints. I wish to do what I can for the glory of God and the establishment of his kingdom.

The church is crying for financial help, but many are spending their means in other affairs of the world, seeking pleasures and gain. My desire is to become able to help, at least some, and if possible much help to the church of Christ.

The churches here are Baptists, Methodists, Presbyterians, Catholics, and Lutherans. This is called by some the sky garden, and Garden of Eden. It would be an ideal spot for a Saints' reunion. There is plenty of good water, fresh air, and mountain climbing.

Your brother.

ALFRED C. RICHARDSON.

Extracts from Letters.

Bro. A. B. Dunham, Graneland, Texas, writes: "A few lines to let my many friends know my whereabouts. We are isolated and the HERALD is our only preacher; but it is a good one, as it comes with its inspiring and soul reviving news, a feast of spiritual food to those who are deprived of the communion of Saints. I will be glad to correspond with any that will write to me. I am not doing much for the cause, but I am striving to heed the admonition of Bro. S. S. Smith given us at Cleburne, to try to save ourselves if we could not save others."

Brother James A. Hervey, writing from Howard, Oklahoma, says: "A Lamanite came twelve miles to see me to get the Book of Mormon. He read some in it and said, 'Oh, it good, it good!' He said the Lord is just the same to-day. So he took his book and went on his way rejoicing. There

are no Saints here but myself and father. I love to be with the Saints all I can. I was glad to meet with the Wilburton Saints in conference, and was greatly blessed by so doing. I hope to meet with them again in the near future."

Bro. S. M. Gideons, Robertsdale, Alabama, writes: "I have been a member of the Latter Day Saints' Church for eight years, and I feel better in the faith every day. We have a nice Sunday school organized by Bro. A. G. Miller."

News From Missions

Stockholm, Sweden.

It probably would be of some interest to the Saints in America to know how we are getting along in this far off land. Myself and wife landed in Gothenburg on the 21st of July, and after visiting some of the few Saints that are living in that city, we continued to Stockholm, where we have been since most of the time, trying to show the people the glorious gospel. We have learned that this is a very hard field. The oppositions are great. One of the hardest things is to make people believe that we have nothing to do with Brighamism, and that seems next to impossible. One difficulty is that we have not enough tracts to give a full answer to our belief. We need tracts that plainly represent the gospel, and at the same time show the difference between us and the Brighamites.

We have plenty of tracts that can be translated if we had means for printing. I have translated Brother Luff's tract, "Why I became a Latter Day Saint," and I think it will be a good one. I will kindly ask the Saints that are interested in this mission and the Lord's work in general, to remember us in this field if they have a few cents to spare for above named purposes. Printing is not so expensive in this country, and if we have only a few dollars it will give us a great help.

We have to pay hall rent every meeting, and I have done that mostly by my own means, but I don't know how long I will be able to do so. The few Saints we have in this country are poor in this world's goods, and can not give much help to the work.

I have many times felt greatly blessed by the Lord's Spirit in presenting the truth to the people, although the attendance has sometimes been small.

I believe the time will come when many in this land will accept the gospel. Some are interested and some will soon be baptized. This time seems to be for us to sow the seed, and ask our dear Lord to bless it, that the time may come when it will bear fruit.

We are anxious to know who will be sent to this country from the General Conference.

This has been my first year in the mission field and I have been compelled to labor alone all the time. I would like to hear from some Saints in America, and I ask all to be kind and remember us in your prayers.

Your brother in the faith,

OSCAR JOHNSON.

STOCKHOLM, SWEDEN, Plogga 12. III.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest without concern; it is not my affair. I ought to consider the duty to which I am called each day as the work that God has given me to do and to apply myself to it in a manner worthy of his glory, that is to say, with exactness and in peace. I must neglect nothing; I must be violent about nothing.—Fenelon.

News From Branches.

Fall River, Massachusetts.

It has been such a long time since Fall River has been heard from that it seems as though we are again as strangers in your columns. Although we have not been informing you concerning Fall River and the lives of the Saints who dwell here, you can rest assured that we are not becoming weary in well doing.

Fall River is a very busy town and so, also, are the Saints who live here; not only as regards physical work, but also in spiritual matters. My negligence in writing to you has been caused by lack of time, and perhaps, also, because I thought my letters might be censured by you, as you object to social information in correspondence. I have decided, though, to risk your disapproval.

The Saints here are, like their brothers and sisters in other localities, doing their best to advance the banner of Christ, and live in harmony with his precepts. You may find some who are not as good as they should be, but perhaps in every branch you will find that they are not all perfect. It is the duty of those who are spiritually strong to assist those who are weak in the faith. Our pastor is always ready with words of encouragement and advice to those who become discouraged.

A few weeks ago we had a calamity befall us that filled us with sorrow, and has caused inconvenience. A spark from a nearby fire caused the roof of our church to become ignited, and soon it was blazing all over. An alarm was sent in, but not soon enough to prevent us from losing the roof of our church and suffering a great deal of damage caused by the water. We have some good Samaritans though, in our neighborhood, and immediately we received invitations from two churches to hold services in their places of worship. One was the Church of England and the other a Methodist Episcopal Church. We accepted the invitation of the latter, and for three Sundays and during the week we have been holding services in their chapel. We have quite frequently held union services, and at each there has always been a feeling of good fellowship. The other Sunday evening both choirs sang together "The Hallelujah Chorus," and it sounded fine. We will hold our Easter service Sunday afternoon, and in the evening they will hold their Sacred Easter Concert, to which we have all been invited. These union services have been very beneficial, for they have shown to us that while our manner of worship is somewhat different from theirs, still we are serving the same God, and also, that there are honest, God-fearing men and women outside the church as well as in.

The repairing of our church is nearly completed, and we expect to hold services therein by next Sunday. It certainly will seem good to get back to our own church, even though our neighbors have been kind to us.

The young people of our branch have been quite active this year, for there have been no less than three marriages already. William Roberts and Margaret Billington in January were joined in wedlock by our pastor. A month later your correspondent went on a scouting expedition and captured the best young lady in Haverhill, Gladys Hatch, who agreed with him that married life was very desirable, and on February 20, we were married by Horatio W. Howlett, our pastor. About a month after, John Sheehy informed us that he was going to get married, which he did, on March 21, he and Elizabeth Baldwin becoming man and wife. The occasions were much enjoyed. May the life of each husband and wife be as happy as was the first day.

While reading *Everybody's Magazine* for this month the thought came to me that articles for publications are written to please the majority of their readers, and they are not

always careful to adhere to the truth. Personally, I do not like to see people going around with a "chip on their shoulders," but I do believe in defending one's honor. I think a word of protest would be quite in order.

Soon the good summertime will be here and then we will gather once more at the reunion camp grounds, there to enjoy the best two weeks of the whole year. You can not mention reunion to anyone who has ever attended, without bringing pleasant thoughts to their remembrance. Truly, reunion is Zion in a condensed form.

In parting, permit me to extend to you the hand of comradeship and wish that happiness and prosperity may continually be yours, even as we desire it to be ours to enjoy. May the Lord bless other brethren and sisters in other localities, is the wish of the Fall River Saints.

Your brother,
ALMA M. COOMBS.

April 17, 1911.

Chicago, Illinois.

Sunday, April 23. Lovely weather, seventy-eight in attendance at Sunday school. Motions were passed to hold Children's Day exercises the second Sunday in June, and a picnic the Fourth of July. Bro. C. Hartshorn, from the West Side, occupied in the morning, expressing many good thoughts in regard to giving God the very best there is in our lives. How many of us consider the Lord's work first and uppermost in all our doings? Elder R. N. Burwell, of Hammond, Indiana, discoursed in the evening on "How the sons of God should live." How important to live each day as if it were our last on earth. Bro. James Keir and wife, of Matteson, Illinois, were in attendance at the morning service.

Wednesday evening, April 26. Prayer meeting in charge of Brn. Henry Keir and J. J. Oliver. Excellent spirit, and we wish those who were absent could appreciate the blessing they missed.

Next Sunday is to be called "Tuberculosis Sunday," as the ministers are to make an announcement in regard to fresh air, sunshine, sanitation, etc., in order to prevent the spread of this "white plague," that is causing so many deaths every year. How many of us appreciate God's sunshine, fresh air and wholesome foods as much as we should? When there is so much sickness among the Saints, we are often brought to wonder, Are we living in accordance with the admonition given of the Lord as to what we shall eat and what we shall drink, or abstaining from poisons that in time will have an effect upon our systems, both physically, mentally, and possibly spiritually? Let each one endeavor to live by every word that proceedeth from the mouth of God.

"Teach me to live and find my life in thee,
Looking from earth and earthly things away,
Let me not falter, but untiringly press on
And gain new strength and power each day."

ALICE CARY SCHWARTZ.

6549 Marshfield avenue; Phone Wentworth 8731.

"How many loaves have you?" It is the Lord's first question, and the hands of those who really want his help search their robes to see what they have hidden there. One brings his joy, another brings his pain, another brings his helpless desire, another brings his poor condition, another has nothing to bring except just his sorrow that he has nothing. It is a poor collection—only seven loaves and a few little fishes—but it is enough. His blessing falls upon them; and they come back to the souls which gave them up to him, multiplied into the means of healthy, holy, happy life.—Phillips Brooks.

Miscellaneous Department

Conference Minutes.

KENTUCKY AND TENNESSEE.—Conference met with the Bethel Branch March 11, 1911, at 10.30 o'clock, with District President J. R. McClain in the chair. Conference was organized as follows: Elder F. M. Slover (missionary in charge) chairman, with Elder J. R. McClain to assist; Brook F. Webb was chosen clerk. All branches reported except Liberty Hill Branch. Reports were as follows: High Hill, 106; Farmington, 144; Foundry Hill, 147. Report of Bishop's agent, J. R. McClain, was read as follows: Received \$664.24; paid out \$530.52; balance due church, \$133.47. This was audited and found correct. Delegates were elected to General Conference. The good Spirit prevailed throughout the entire conference. Adjourned to meet with Farmington Branch at the call of district presidency. Brook F. Webb, secretary.

SHEFFIELD, ENGLAND.—The nineteenth annual conference of the Sheffield District was held at Clay Cross, January 14 and 15, 1911. Business meeting on the 14th at 7.30 p. m., Elder Thomas Taylor in the chair. The following conference officers were appointed: Simon Holmes, sr., secretary, pro tem; Joseph Holmes, deacon; Simon Holmes, sr., organist; C. Cousins and John Holmes, auditors. Minutes of former conference were read, and after one correction approved. Ministers' reports: J. Austin, John Holmes, T. Taylor, E. Wragg, R. Rallings, C. Cousins, J. Naylor, and S. Holmes; Priests G. H. Holmes, H. Taylor, G. H. Arber and S. Holmes, jr. Statistical reports of Sheffield, Clay Cross, and Sutton in Ashfield were read and approved. Preaching service 10.45 a. m., Elder J. Austin in charge. Preachers: Elders J. Austin, T. Taylor, and E. Wragg. Business meeting 12.15, T. Taylor in the chair. Election of officers was as follows: Elder J. Naylor, president; Elder C. Cousins, vice-president; Joseph Holmes, secretary; Simon Holmes, sr., treasurer. A vote of thanks was tendered John Austin for past services. The auditors report of treasurer's and bishop's agents accounts was read and approved. Notice to amend rule 15 given at July conference was then taken up. It reads that we add to rule 15, "and that collections be taken up at our conference and reunions, and that publicly." This was carried unanimously. Notice of new rule was given to be brought up at next conference, which reads as follows: "Re the election and alternation of any rule, I move that the branches send a delegate for every fifteen or fraction of members to represent them in district conferences at election of officers." Signed by J. Naylor and E. Wragg. Treasurer's report was read and approved. Fellowship meeting at 2.30 p. m., Brn. C. Cousins and John Holmes in charge. At 6 p. m. Elder Simon Holmes, sr., in charge; preacher, Elder Thomas Taylor, after which the conference adjourned and the holding of next conference was left in the hands of the district presidency. Joseph Holmes, secretary, Sluter street, Clay Cross, near Chesterfield, England.

Conference Notices.

The conference of the Fremont, Iowa, District will convene with the Henderson Branch, Henderson, Iowa, Saturday, June 3, 1911, at 10 o'clock a. m. Owing to the fact that this district will unite with the Pottawattamie District in a joint Sunday school and Religio institute later, there will be no convention in connection with this conference. However, there will be a program given the Friday night preceding. Parties coming by train will be met at Henderson Friday or Saturday. Please drop us a line when you expect to arrive. We hope for a large attendance. T. A. Hougas, president of district.

The Lamoni Stake will hold a conference at Lamoni, Iowa, the first Saturday and Sunday in June, 1911. Prayer meeting at 9 a. m. Saturday; business session 10 a. m. Important matters require attention, relating to the stake bishopric and stake high council. John Smith, president.

Convention Notice.

The joint session of the Massachusetts District Sunday school and Religio Association will convene in Saints' church, Bellevue avenue, Providence, Rhode Island, May 13 and 14, 1911. First session Saturday at 2.30 p. m. Secretaries: Ora Viola Holmes, Mary Ocella Lewis.

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

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

Pastoral.

To the Saints of Southern Kansas: Having been appointed by the General Conference to labor in Southern Kansas again this year, we wish to request all the Saints, wherever they may be located in this territory, to write us if you want meetings. This is practically a new field, and there are many who have never heard the glad sound of the gospel. We want to carry it to them, if only you will give us the opportunity by your cooperation.

Remember the Lord has said, "It becometh every man who hath been warned, to warn his neighbor"; therefore let us not hesitate to comply, but "do it now," before it is too late, and we suffer the loss of the reward for helping to save some soul, beside incurring God's displeasure for not heeding his word. Do not wait for fear that we may have more calls than we can fill, but write now and we will see that your wants are supplied, and thus you may be the means of bringing some soul to the knowledge of the truth.

The Lord has said that if we save but one soul, great will be our joy in heaven with that soul.

Address me at Winfield, Kansas, R. F. D. 9, care of J. J. Boswell.

Yours in gospel bonds,
 ROY F. SLYE.

Died.

BARKS.—Carrie Barks was born at Corydon, Indiana, in 1834; died at the home of her son, J. E. Cline, near Tryon, Nebraska, March 29, 1911. Baptized in 1901 by C. H. Porter. Funeral preached by Elder C. W. Prettyman, at Tryon, Nebraska. She was the mother of three sons by her first marriage. After Mr. Cline's death she married Reason Barks, who also preceded her. She was for many years a patient sufferer. She was a faithful Saint, a devoted mother, and loving friend.

VEAL.—Bro. William Veal was born September 30, 1849. Baptized by Elder F. J. Chathurn at Spokane, Washington, September 9, 1903. Died April 2, 1911. He was stricken with apoplexy while working in his garden and expired without a moment's warning. The brother is survived by his wife. Services held at Saints' church. Interment at Greenwood Cemetery. Sermon by Elder A. J. Smith.

KELLEY.—Rosanna Kelley was born December 4, 1826, at Harwich, Massachusetts. She united with the church September 26, 1866, at Dennisport. Baptized by Thomas Gilbert. She passed peacefully away March 18, 1911, after an illness of only one week with pneumonia. She leaves three children, many grandchildren and friends to mourn. Sermon by Elder I. B. Ames, at her late home. Interment at Swan Lake Cemetery.

DIMOCK.—Mrs. Eunice Dimock, of South Rawdon, Hants County, Nova Scotia, wife of J. W. Dimock, departed this life at the home of her son-in-law, James O'Brien, South Rawdon, on March 28, 1911, at the age of sixty-nine years. Sister Dimock was an affectionate mother, a good, true wife, and a thorough Latter Day Saint. She was baptized by

Joseph F. Burton, some twenty years ago. Many of the missionaries can testify of her hospitality and devotion to the latter day work. Funeral was conducted by Rev. Mr. Townsend, of the Methodist Episcopal Church.

CRANDALL.—Helen A. Holcomb was born near Montrose, in Ashtabula County, Ohio, Jan. 12, 1837, and died at the home of her daughter, Mrs. Henry Bell, near Dow City, Iowa, Thursday, February 23, 1911. She was the eldest daughter of Bro. O. E. Holcomb, the sweet singer in Israel, who was so well and favorably known to the early ministers of the Reorganization. She was the second in a family of nine children, six of whom were present at the funeral: Z. B. Holcomb, of Clay Center, Nebraska; O. E. Holcomb, of Independence, Missouri; Mrs. Gideon Hawley, Woodbine, Iowa; Mr. C. S. Holcomb, Mrs. A. Jackson, and Mrs. R. Wight, of Dow City. She was united in marriage to Bro. Albert Crandall, October 10, 1855, and they became the parents of seven children, as follows: Harvey C., Ida M., Eva, who died in infancy, Ellsworth C., Albert, Nellie, and Frederick. Sister Crandall was a successful teacher in the schools of Shelby County, Iowa, for a number of years, and was loved by her pupils. She was baptized into Christ by Elder John A. McIntosh, September 8, 1861, and was ever afterward a consistent and much loved member of the Reorganized Church. Her last request was for the administration provided by Christ for the sick, and in less than five minutes after receiving the ordinance she quietly and peacefully passed to her rest. She was a loyal wife, loving mother, and a true Christian. Those who knew her best loved her most. She was an active worker in the church, and at the time of death president of the Ladies' Aid Society. The floral tribute presented was copious and beautiful. Funeral services were conducted at the Saints' church, Dow City, Iowa, February 25, 1911, by Elder Charles E. Butterworth, and the remains were laid to rest in the Dow City cemetery, to await the resurrection of the just.

TEAL.—Elizabeth Teal, wife of Joseph Minter, was born in New York, March 29, 1834, and died at her home in Duncans Township, April 17, 1911. When four years old she emigrated with her parents to Harrison County, Ohio. They afterwards came to Mercer County, Illinois, where on February 12, 1857, she was married to Joseph Minter. To them six children were born, all of whom, with her husband, survive. Sister Minter joined the Reorganized Church June 4, 1876, at Buffalo Prairie, and has been a faithful member. She has been a great sufferer, but always bore patiently her burdens. Funeral services at the home Thursday, April 20. Elder O. E. Sade officiating, assisted by Elder Joseph Arber. Interment in Duncan cemetery.

HOWER.—Bro. S. D. Hower, born October 5, 1849, at Saint Joseph, Michigan, was brought up as a Methodist, and lived as one until 1891, when he became a Latter Day Saint at Lake Ann, Benjie County, Michigan. Was ordained a priest in about 1895, and lived the life of a good father and Christian always. Came to Washington in 1904 and worked with the Milwaukee Railroad, being out of doors in all sorts of weather. He contracted tuberculosis in the spring of 1910, and suffered patiently through it all. He was ready

to meet his heavenly Father when the end came, January 11, 1911, at Saint Joe, Idaho. He leaves a loving wife, two daughters, and three sons, most of whom belong to the church.

A Few Holds.

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your virtue—it is above all price to you in all times and places.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your good character, for it is and ever will be your best wealth.—Selected.

A Fifty Thousand Dollar Book.

It is fitting that the highest price ever paid for a book should be paid for a copy of the Gutenberg Bible, the first important work printed from movable types. But there are other good reasons why nothing short of a bid of \$50,000 should have been sufficient to secure the two fine volumes at the Hoe sale. They make one of only seven known copies printed on vellum, nearly all of which are held by public institutions and can never come up for sale. J. P. Morgan is the owner of the only one in America.

That the Gutenberg Bible was printed at Mainz between the years 1450 and 1455 is about all that is known as to its date. That Johann Gutenberg actually printed it has been disputed but none disprove. To carry on the work of printing with movable types, Gutenberg secured several loans, principally from Johann Fust, who in the end took over Gutenberg's printing materials after legal proceedings to compel the payment of his loans. But whether or not the printing of the Gutenberg Bible was completed in Fust's house by another printer, the materials and the process by which the work was done were Gutenberg's. The honor of having devised and utilized in the middle of the fifteenth century the means of making the modern book can not be denied him.

Printed in Latin in Gothic type, the two folio volumes of the Gutenberg Bible contained 1,282 pages in two columns of forty-two lines; hence it is also called the "Latin Bible of forty-two lines." Spaces were left for illuminated initials and marginal decorations in gold and other colors, which were painted by hand, as in the case of the splendid works of earlier periods left by monks who were loving artists in the beautification of holy books. The Hoe copy is inclosed in heavy oak boards, covered with pigskin and bound with ornate metal clasps. Marking as it does the beginning of a revolution in human knowledge and progress, the Gutenberg Bible after nearly five centuries remains the finest monument to its maker.—*New York World*.

A man to amount to anything must be practical. He must actually do things, not talk about doing them, least of all, cavil at how they are accomplished by those who go down into the arena and actually face the dust and the sweat, until they triumph in the struggle.—Theodore Roosevelt.

An Accidental Discovery.

Blotting-paper was discovered purely by accident. Some ordinary paper was being made one day at a mill in Berkshire, England, when a careless workman forgot to put in the sizing material. The whole of the paper made was regarded as being useless. The proprietor of the mill desired to write a note shortly afterwards, and he took a piece of waste paper, thinking it was good enough for the purpose. To his intense annoyance the ink spread all over the paper. Suddenly there flashed over his mind the thought that this paper would do instead of sand for drying ink, and he at once advertised his waste paper as "blotting." There was such a big demand that the mill ceased to make ordinary paper, and was soon occupied in making blotting-paper only, the use of which soon spread to all countries.—*The Christian Herald*.

Doing things on a big scale by machinery may become such a passion with inventive folk that the delicate touches of hand work may be forgotten. A mowing machine cutting ruthlessly a wide swath across the field does wonders in a day. But around the flowerbeds and under the shrubbery a careful man on hands and knees with shears and sickle is none too personal. A piece of church or Sunday-school mechanism built for big work seldom does all that is needed even in its own kind of service. How much close personal, non-machine care is needed in the more delicate places! The machine does not replace the man. How easy it is for some of us to forget this!—*Sundav School Times*.

Pride is an abomination. There are some things the Lord hates and pride is one of them. How can we love God with all our hearts when we have pride in our hearts, something that we know he hates. Pride has its seat in the heart. It roots down to the very secret recesses of our natures. The outward manifestations are only indexes that point to the true state of the heart. Tearing the index out of a book does not destroy the contents, neither do our attempts to remove the outward manifestations of pride, free us from it; but when the Lord is allowed to purify the heart he takes away the abominable things.

Answer me! If in San Francisco after the earthquake the saloon could be closed and the people spared the curse of drunkenness in addition to all their other sufferings:

If General Wood could stop the fearful ravages of vice and whisky in Havana, why can not our authorities do as well for our home cities? And yet they say it can not be done.—*Stainless Flag*.

"The past is written, the future is beyond our control, but to-day is ours, and is an opportunity to bestow a gift which will be more welcome than any that money can purchase. There should be no guesswork concerning affection; 'make it plain,' 'write it large.' 'Silence is golden' when it represses bitter words or ignorant comment, but it sinks like lead into the heart which has a right to expect tender and trustful utterances."—*Christian Advocate*.

How often we are disturbed by the little vexations of life. It would help us to bear them with more equanimity if we would but consider how insignificant they will appear a year hence.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, MAY 10, 1911

NUMBER 19

Editorial

THE RECORDS AND THE CHURCH.

(Sermon by Pres. Joseph Smith, at Lamoni, Iowa, during the General Conference, April 9, 1911, at 11 o'clock, a. m. Reported by Sr. Belle James.)

The fact that a gavel made from material grown in the Holy Land has lain upon our desk during our business sessions suggests a topic to me, and I may have a few thoughts to present about it. These thoughts may be broken, and I may fail altogether, either to make you hear, or to interest you if you do hear.

I have not in the past been fond of endeavoring to trace the metaphors and the images of the old prophetic history, and finding their counterparts in our time, and in our world; but those of you who may have listened in the past to the presentation of that wondrous image which was spread in prophetic vision before the active mind of one of the prophets, with its head lying in the far east, and its feet in the far west, may recall to some extent the history, the mutations that have taken place in the world, through the influences of which that image, or its moral and religious effect have been continuous in the world.

The lying of this gavel upon this stand during our business sessions should remind us not only of the pit whence we were digged, the quarries whence we were hewn, but it should remind us also that our Lord again has begun to minister, so far as the last dispensation of the gospel is concerned, in that Holy Land.

I am not to-day so much impressed with the importance of any effort that we may make at Jerusalem as I might have been at the earlier stages of the church. It had been prophesied touching that land, that the wondrous city, of which we often hear sung that beautiful hymn called "The Holy City," should become the home of every foul bird; and from what we have learned from those of our brethren who have lately been there, it now presents a peculiar attitude before the world. In striking contrast between the old city and the modern city is the fact that nearly one hundred languages and dialects are now spoken in both the streets of the old and the new; and in the old still rests the squalor, the pov-

erty, and the meagerness of human life that were manifest when the Master came in his humbleness to introduce the wondrous gospel which was to redeem the world.

Events have passed, the Lord has pushed the mutations of his providence, politically, materially, and spiritually, until now there lies across the world this image, and the feet with its peculiar construction of the toes of miry clay and of iron are noticeable; and the empire can no longer go westward, but must stop here and now, and when it makes any important move in any other direction it must turn back upon the traces that have been made in the past and go eastward until the ultimate is reached. Whatever others may believe, my faith is that when the gospel was instituted at the first it was instituted for all time, to become important in eternity, and should form the great character basis upon which humanity should be built, in order that as individuals and as communicants men might be prepared to live in the presence of God and his Christ; and that at no time in the history of the world has there been a period in which there has not been existent somewhere the seed of the people or the seed of the church. It may have been existent without the full authority to act in a priesthood capacity, or organized form, but the prophecies of God rested with the people. I know that our historians are proverbial in endeavoring to trace back to the rule of the apostolic quorum in the past, and some have claimed that they could trace the apostolic authority from there down to here; but I early became impressed with the fact that it could not be traced; that so far as the rightful authority of the ministry was concerned it had been preserved with God in Christ to be revealed in his own time, and that no effort of historians could possibly trace back their authority to act unto those apostles whom Jesus chose.

It certainly must be true that God has reserved unto himself somewhere within his divine realm a people worthy to be called his. You know that the reformers and those who have traced them since that time have been fond of pointing to the mountains in northern Italy and France, and in the valleys of the Voudois, finding the remnants of those who were left from the awful massacres perpetrated

by misguided men and the bloodshed in the name of the Master. But the most striking contrast that ever presented itself to me, I find in the book called *The Cross and the Crown*, written by one Lieutenant Roberts, who had been sent out by the English Government to southern Europe to trace if he could the atrocities perpetrated by the Russians in the small countries around the Caspian and Mediterranean Seas.

This Lieutenant Roberts found somewhere in the valleys of these mountains a people who in their faith, a people who in their manners, a people who in their treatment of each other and their neighbors around them, conformed almost emphatically in similarity to those represented by the New Testament Scriptures. They were called "Bogamiles." And you historians, you searchers who hear me, you men of the ministry, I pray you, seek if you can, in the bookcases and in the libraries wherever you may go, and in the secondhand bookstores to find this peculiar production brought forth by Great Britain in its ministration, and you will find something that will interest you, and show you that there was a people there who might be called the people of God, and a remnant who were left of the Lord, and those that were called the people of the Lord.

My faith is that God had intended, religiously and politically, as well as materially, to find a place or make use of the place already existing, in which he could bring to pass his act, his strange act, and send out from somewhere the principle of repentance and religious and political freedom that should finally cover the entire earth with its influences. And then should come a time when the evil influences and power of material government should cease, and wickedness should be crushed out, because of the wonderful increase of good under the rule of Jesus Christ our Lord.

The influence of this thought has compelled me from the first to differ from some of the more ambitious or perhaps more optimistic of the people with whom I have been associated, and in the ranks of whom I have been found as an active worker, in holding that there should not be in this land a continuous storm of riot and bloodshed during the period in which the gospel should be steadily and steadfastly preached, to go from this land elsewhere, in the line of the accomplishment of its mission, that there could not be a peaceable prosecution of the gospel economy under anarchy and a ruinous rule of bloodshed and riot. I only give this thought for what it is worth, my brethren; think of it. You have known my life, whether it was consistent with this thought or not. I have steadily pressed forward in the pursuit of that which was presented to me. I am not now conscious of any time when I ever forfeited among my brethren that thought, to aid the

ever constant, ever persistent, never resting, never failing purpose of the Almighty, to accomplish, through Jesus Christ and those whom he had called, the final spread and triumph of the gospel of truth.

What a fight we have made! Eighty-one years to-day since the church was organized! Almost eighty years since I was born into the world, and born into this work! Almost four fifths of a century have passed into history. What has been accomplished? There has been that accomplished which made the introduction of the gospel of the Son of God essential; and since its introduction there have taken place those things that have been brought to the mind of those who were at first, and have remained, steadfast in the pursuit of that mission which had been granted unto them, the never-failing thought that it was begun by Jesus Christ the Lord. It was begun because of the admonition of his Father to him; the command of his Father to him. It had remained hidden in Christ Jesus and in the authority of those who rightly held the priesthood, that when it should be restored it should be established upon that very approved rock and foundation that should never again be removed or broken to pieces.

I call attention to a purported prophecy said to have been uttered by Joseph Smith that "wherever the records are there is the church, or there will the church be found." It does not matter to me that this prophecy is quoted against us. Let me inquire what may be meant, what is the more consistent meaning of the words "*the records*"? Does it mean the record upon which was written the names of those who espoused the gospel economy in the angelic message stated to Joseph Smith by the angel who came to him? Does it mean the names of those who obeyed, which names were recorded by the secretaries chosen from time to time? If it does, where are those records? Have they ever been produced? A hundred thousand communicants of the church in 1844! A hundred thousand of them would have made a wonderfully large record. Where is the record of that membership? I have made efforts to trace them. I have made efforts to trace men whom I knew when I was a boy, and their children. Those names are not to be found. Whose fault is it? The records have been lost. Whose fault was that? The records of the Reorganized Church during the last fifty-one years can be traced back, and almost every member of the old church who united with us, and those who have been baptized into the church since, through the ministration of the elders called and sent out—practically everyone of these members may be found and traced, and we may know where they are, or where they have been, if they are living or dead. No, my brethren, it can not be that the spirit of the prophecy meant that we should take those words, "the records," to signify thus that rec-

ord of names. Barely twenty-seven hundred of those names were reported to our historian as having been found at a certain period after the death of Joseph and Hyrum Smith as connected with the church. What became of the other seventy, or seventy-two, or seventy-five thousand people? What became of them?

My understanding of the more intelligent representation of this prophecy is this: that it refers to the records of what God has done in the world, of what he has said in the world, of what he has permitted to go into history, of his work, which he had attempted to accomplish in the old time by the sending of the gospel, by the incoming of the Mosaic economy, by the passing of the judges, by the establishment of all that led to the building of the temple at Jerusalem, and subsequent to it the destruction, spreading abroad from thence upon the surface of the land the men who were to people it everywhere, and finally to establish righteousness.

I have before me on the table here what we understand to be the record of the Jewish people as far as their religion is concerned, and it goes back in its history to the Garden of Eden and shows that the gospel was had all the way down until it became lost, and the evil took it by storm; but when it was restored under the ministration of Jesus Christ and his apostles it was again called by those so reinstating it under the New Testament the record of the Apostles of the Lamb of God.

When this record was brought to the attention of us who are "moderns," to use that expression, through the ministration of the angel, this New Testament gospel was restored, and you and I, my friends, to-day stand in our allegiance unto what is called the Bible, or these New Testament Scriptures especially, and our allegiance is held to it by the fact that we have committed ourselves, each of us, unto a belief in the doctrine of present revelation and have accepted its foundation with us; and its voice to us has been: "Thou shalt find my gospel written in my scriptures, and thou shalt take the things which are written in my scriptures which I have given you to be a law to my church, to be my law to govern my church." It was reiterated to us by revelation that it should be held so, and when that fragment was gathered to Kirtland, Ohio, there had been a prophecy made that the law would be given to them which would be good for them in their present condition, and in the New Jerusalem.

We have heard from the Old Jerusalem. Our hearts bleed for the condition of things over there. We would if we could lift the veil from that Holy Land, we would brush back the awful things that have transpired at that place, the sepulcher of the Master's bones—and the place of his rising; but we would not blot out a single fact of the history that

has transpired from that time, and that which brings it actually before us at this time, by the visit of our brethren, in such a way as it has never been brought to us before.

I have before me—I suppose I have, it feels like it. Yes, they say seeing is believing, but feeling is the naked truth—I have before me what we have been pleased to bind together, we of the Reorganized Church, and call it the "Two Records." What are they? The record of the apostles of the Lamb at Jerusalem, and the record of God's people upon this land. They have been conjoined. The prophecy said they would be. Did anybody else ever fulfill that prophecy? Who answers that question? Have these two records every been brought together, practically, in a temporal form, containing the spiritual statements, the spiritual essence, the spiritual power, the spiritual presence of the words of the Master unto the twelve apostles of the Lamb and to those of this land to whom he came? Have these wondrous revelations ever been conjoined together except by the Reorganized Church? Who dares to answer to the contrary?

Now, brethren, I am not so egotistical as to say that I did that; but I am sufficiently conversant with the facts to say that it was done through the instrumentality of those who were chosen of God, first, as custodians of the record; secondly, as the ones through whom it should be presented to the world. I mean now the record of the people upon this land—Christ's people. And as to my associates, you have been sufficiently acquainted with the history to know that not a dollar has ever been made by speculation in the publication of the Book of Mormon, either in the translation or the publication of it. It has been with the poor people; and yet that work is doing a mission abroad, everywhere it is used under the judicious management of those who are preaching the gospel of the Son of God. And we find it conjoined with the record of the twelve apostles of the Lamb.

I take my share of the credit with those men who are thus bearing abroad these banners. I take my place in the work of spreading these two records, and say that my opinion of this prophecy of Joseph Smith is, that where these records are found in the hands of those who are faithfully standing before God and among men preaching the things contained in these two records, there is the church of Jesus Christ.

I preached here over thirty-five years ago among this people. I bore record for nearly a quarter of a century. I come back to you bearing the same message that I have always borne in your midst. I have not moved one step, either spiritually or temporally, from the stand I have taken here year after year; and I have never compromised the truth of those

things which have been borne abroad by those elders. Not one of you can ever find a single instance where I have ever hindered your mission by anything I have said or done, that has thrown discredit upon the work of God. Now if you think I am not pleased by that much of my record you make a mistake. I value the integrity of manhood. I love the character of an upright man. He may not think as I do; he may not look at things as I see them; but when he stands in defense of the Master's work, and I know from acquaintance with him and from the knowledge of his work that he has been chosen of the Master, I will stand by him even if he goes down in defeat—and the Master will never suffer him to do that.

Again, I anticipate I have here the Inspired Version, a third witness in this controversy about the record. It is the Inspired Version, but where were the records of this translation or this version kept? An "elect lady" was intrusted with the custody of them. Did she faithfully perform the duties of her custodianship? Read the title-page of this book and you will discover this elect lady was chosen for this purpose. A committee was selected when the time came, and the voice of the church decided that the time for the publication of this work had come, and these records were surrendered by her, and by a committee properly chosen they were put into print, and we have the record here. O, bless the Almighty! A threefold cord can not easily be broken. And what a wonderful thing was presented here: records that have come to the world under different administrations and different periods of the world are brought in our time by men of our own age, and placed in our hand, we are given to understand the spiritual nature of them, we are given the spirit by which they were written and by which they were to be understood, and are blessing ourselves together in presenting them with the things that God has designed that men should know, and that they should reach from the rivers to the ends of the earth. A threefold cord can not easily be broken. It is true that the new translation, so far as the New Testament is concerned, is embodied in the two records, and it makes the threefold cord still stronger.

One other evidence and I am done on this point, if my time serves me. We never could have reached the height of successful aggression against the awful darkness that has come upon the world—religious blindness, which has happened in part to Isreal—we never could have stood and made headway against the errors of the past, if we had not received some direct manifestation from God, some direct manifestation to us as individuals, provided for in a general way to reach every member of the church, and more especially every member called to any responsibility in the priesthood, if there had not been provided by the Master that never-exhausted power

and prescience of the Holy Spirit which was to be given to every man to profit withal, and by which the truth should be shown and known, comprehended and understood, by those who were its advocates.

I thank my God, that when in a prayer meeting in northern Illinois, there sat by me Bro. Charles Williams, one of the strongest minded men, so far as physical service is concerned, that ever was, one who possessed strength of character almost beyond my comprehension; and when I turned and saw him weeping like a child while a man was speaking in tongues down on the floor of the house, I heard a voice speaking to me, as one of you would speak to me now: "The Book of Mormon is of divine authenticity." I almost sprang to my feet. I raised my eyes and said: "What?" The voice spoke to me again. It was not Charley Williams' voice. I turned and saw him weeping like a child, and he said to me afterward: "I have often heard that expression, 'Except you become as a little child.' I have never understood it until now."

And he broke down and sobbed like a boy. And that voice reiterated the second time, "The Book of Mormon is of divine authenticity." I had preached four years without an evidence of the divinity of it, only as I believed in the Bible; but it was confirmed unto me. I have never doubted. I have never felt that the time would ever come that those iconoclasts who are searching everywhere and tearing into pieces the religions of men should dig sufficiently deep to ever disturb the evidence of the Book of Mormon, as to how it should come and what it was. And how earnestly men have striven to destroy these things; but I thank God, the Book of Mormon lives.

The record has been restored, and when there came one and put into our hands the revelations of God to the church by which year after year their value has been increased, and the testimony borne at the start has been reiterated, and reiterated again; where, brethren, where is the chance for our doubt? Suppose that I fall away, suppose that I cease, as my labors must inevitably come to a close as a result of the infirmities of age, as it must come to us all; suppose my place is taken by another, and the places of those who have stood so long by my side are taken by others; is there room for us to doubt?

And let me tell you a conclusion I came to years ago and reiterated in the little chapel at Salt Lake City in the far West. At that time a great deal of pity had been expended as to the fate of "young Joseph," the son of the Prophet. Thank God, I have quit being "young Joseph." But I built upon this statement: "I place myself squarely upon the word of God." A man by the name of Abram Hatch came to me at the close of the service and said, "You have been grievously misunderstood, and misrepresented."

"Yes, sir; I know that."

"I perceive that you plant yourself squarely upon the word of God."

"Yes, sir; that is exactly the position that we occupy."

I then put these books in this form: first, the Bible; then, the Book of Mormon; then, the Inspired Version; and then, laid upon the top of them the Doctrine and Covenants, in which the revelations have come to us as individuals and as an organization, and I said to that people:

"Now, whatever may be your opinion, I do not know. I am not worrying about that. But here are the records as they were left. And we of the Reorganized Church have placed ourselves upon these records squarely. As an individual I propose to go into the great judgment which shall be beyond, and if I am permitted to carry these records with me, I propose to say to Him, who sits upon the throne, 'I have acted upon what you sent out into the world as your word. I understood that there was to be no compromise in what you sent out. I understood that these words you had spoken were to be for all time. I have understood that these words were never to perish, and that those who obeyed them and stood by them should be saved. Now, if, with this understanding, I have done wrong in taking these records as I have found them, I must submit to the judgment which thou shalt pass upon me, for my condemnation.'" I further stated: "I propose to continue and make this plea there and say to the judge, 'Condemn me if you can, justly.'"

I know that some would say, "Brother Smith, that is almost blasphemous."

No; it is not. It is but manifesting a confidence in the integrity of God in dealing with us as men. It is in recognition of the personal integrity that should govern us as men; it is in recognition of that wondrous spirit of self-dependence that marks us as individualities endowed of God with the authority and the right to pursue that way that seems reasonable to us according to his word, and build upon what he has said, and stand by it until the crucial moment. That is what it means.

I have no fellowship with this truculent humanity that to-day may be one thing and to-morrow be something else, and I stand for the perpetual and inalienable manhood that God has intrusted us with. That is where I stand.

I did not know, nor do I now know, how long I shall stay. Thank God, I have been permitted to come back here once more—bless you, I can not say to "see you"—I wish I could. But I am not finding any fault. I know there is a mass of people before me, many whom I know and have known in the past. I thank God for this privilege. I have confidence in them; I know them as they will be hereafter. So, I

am thankful to be with you here this morning and once more attempt to bear the testimony of a physically failing man to that which has been his lifelong care and study. May God help us to the end is my prayer. Amen.

NOTES AND COMMENTS.

In the SAINTS' HERALD for March 29, in the department of Notes and Comments, there appears a paragraph regarding a certain member of the Independence Branch who was expelled from the church on the findings of the High Council. Subsequently his wife brought suit in the civil courts against four church officials living at Independence. The statement in the paragraph to the effect that the position of the church had been sustained by the civil court was based on statements found in an exchange to the effect that the court had dismissed the case, thus sustaining the position of the church. The members involved feel that the comment does them injustice and that it misrepresents them. They write that the case was voluntarily withdrawn, and the woman who brought the suit for damages says that she did so on account of promptings of the Spirit which led her to leave the matter in the hands of the Lord for final adjustment. She feels that this fact should be made known, and we willingly give it publicity, as it is not our desire to misrepresent or injure anyone.

The last number of Alfred Henry Lewis's article, "The viper's trail of gold," appearing in the *May Cosmopolitan*, contains the most brutal indorsement of mob law and murder that we have read in a long time. In his statement, found on page-824, where he says, "With that the Illinois people, as had the incensed Missourians, fell foul of the Mormons, and, among other worthy deeds, killed Joe Smith and his brother Hyrum."

In our Letter Department will be seen a letter from Bro. T. W. Williams, from Webb City, Missouri, where he is holding a two weeks' meeting. Bro. Hale W. Smith is assisting him in the services and has charge of the singing. It seems from the reports of this effort appearing in the Webb City papers, the *Register* and the *Sentinel*, that these meetings are a great success, each of the papers giving column long notices of Brother Williams' sermons.

A clipping from the *Omaha Bee* for April 16 is sent us by Bro. Charles Jensen, of Council Bluffs. This item is a communication from one H. H. Field, who claims to know much concerning the migrations and virtues of the Mormons. Mr. Field is eighty-seven years old. He answers some of the imaginings of Alfred Henry Lewis who recently romanced in the columns of the *Cosmopolitan* magazine. We may

be able to use Mr. Field's article in whole or in part in our column of General Interest.

In a personal letter to the Associate Editor, Bro. Walter W. Smith, of Philadelphia, writes as follows:

"You will see by the inclosures that we have layed the corner stone to the new building we are erecting here. It is in the nature of an addition, but so large that we will have twice the seating capacity that we now have; and we are building it so that we will have a fine gymnasium and school rooms. We have been growing some of late, and now are unable to accommodate the audiences even on Sunday evenings, and for Sunday school we have to use two residence properties in the neighborhood. Three classes, one of boys or young men, and two of men, have to have their class work in these separate buildings. We expect to have the new building ready by the first of July, in time for the summer school work.

"The day was an ideal one here, and the services were all very good; yesterday, at 11 a. m., more than five hundred people witnessed the laying of the corner stone and listened attentively to the historical address. The singing was by a chorus of thirty voices; the congregational singing was inspirational, and the vast throng simply made 'Onward Christian Soldiers' ring out; as also, 'Holy, Holy, Holy.' The very best of attention was observed. At 7.45 p. m., the church was packed, while I tried to preach on the subject, 'Ask for the Old Paths.'" Seventy-one non-members were counted; possibly others were there. Three young men, just in the bloom of youth, asked for baptism last night; will administer the ordinance Thursday evening. This will be seven for the conference year of 1911-12. Four others asked for baptism, to be administered later, and so the good work moves. We have opened a very interesting mission about fourteen blocks from the church, once an independent mission, but we were asked to preach there, and after some weeks' work by Elder William Anderson and others, it is now practically Latter Day Saint. We will have full charge soon, good interest.

"The work here is prospering in many ways. I feel that I missed very much by not attending the late conference, but it was impractical for me to leave, as the builders were here at work, and other things claimed our attention. We have an unusual opportunity here, great interest in the gospel, and we hate to lose any opportunity of reaching the people. We distributed from house to house three thousand of the 'advocates' announcing the service of yesterday. We also got a favorable newspaper notice."

At the regular annual election held by the United Order of Enoch, at Independence, Missouri, the first Monday in May, the following named brethren were elected trustees: E. L. Kelley, A. H. Parsons, B. J. Scott, G. H. Hilliard, J. T. Curtis, Ellis Short, G. H. Harrington, F. M. Smith, D. J. Krahl, David Reese, W. B. Kelley, and W. R. Dexter.

Original Articles

HAVE FAITH IN GOD.

The Christian life is one of continual progress, both in grace and truth. Even now, the knowledge of the Lord covers the earth as the waters do the seas, and to the earnest seeker after truth, like the dove first sent out of the ark, there is nothing in the wide world to afford him rest but the consciousness of truth. His mind reaches out beyond the things visible, with the hope of more clearly comprehending the invisible. Such a hope has been divinely planted and is the one great inspiration to life.

What an intense longing exists in the soul of every true Saint to experience the results of an invincible faith in God. All seem conscious of failure in some degree, but none is willing to give up the struggle. They feel that success is certain, and their hope increases as experience enlightens and strengthens them. Faith is as difficult for the mind to conceive as it is for the lips to express a meaning. No definition of man can fully describe its workings or limit its power. We may substitute the words, *trust*, *confidence*, *assurance*, etc., but these do not convey to us the equivalent of faith. They reveal only the man side of the question, and that imperfectly. Words can not bound it. Eternity alone can do that. However, we are only beginners in the study of eternal things, and our comprehension of such matters can not exceed the mortal limit. God requires no more of us, and we will have done well to succeed in attaining even this limited understanding and conformation to the divine nature. May we never doubt. In our present condition, circumscribed on all sides as we are, we will find it difficult to believe all things. If it were otherwise, the curse of sin would not have reached us, and there would have been no struggle for the mastery of right over wrong. Some may be less inclined to doubt than others, but all will have their faith tested, each in his own way. The visionary man will have his troubles, so also will the hard reasoning man of fact, who knows no fancy. The former may appear to have the advantage over the latter, in that he believes with little or no demonstration, while the latter withholds his support until the truth of the matter is in some way demonstrated. But when we consider the susceptibility of the visionary man to spirit influences and human sympathies, we value the presence of the other, and feel that he is a saving factor in the body. Neither extreme is safe. To break midway is better.

But faith in God must not be construed to mean faith in man. There is a vast difference between the two, as it is written, "Cursed be the man that trusteth in man and maketh flesh his arm." We are not at liberty to substitute the arm of flesh for

the arm of God. The man thus honored may feel greatly elated, but God would be insulted. However, all men must unite and work together. Confidence in each other is a necessity, as it is the only proper way to build each other up; and beside, it is the combined faith of the body that leads to perfect unity, —a oneness of heart and mind.

This allowed, my faith in another, no matter what his official standing in the church, is necessarily limited to my faith in God. I can not have greater confidence in my brother than in God, or at least such is not required of me, for the moment I do trust my brother beyond my faith in Jehovah, I place my trust in the arm of flesh. The Lord then has second place in my affections. Perhaps the brother in question may be correct in his contention, but in no case should he ask me to trust him beyond my understanding or confidence in God. If lacking in the latter quality, I need instruction in the law of God; then my faith may increase and eventually I come to harmonize with my advanced brother. To force subjection, or even persuade submission to another's conception of the divine mind is wrong. We have only to recall the past, and we have many convincing evidences along that line. The principle is wrong and disaster is sure to follow. Our interests are one, and there should be just enough faith in each other to unite the whole in the service of God, without friction or suspicion. More than this results in a curse.

Faith in God is an absolute necessity to the working of the Spirit of truth, and to keep pace with the Spirit's teaching and leading, is the one great redeeming feature of our life. Limited though we are to mortal possibilities, very few if any have ever reached the limit. We have wonderful examples of faith in the Bible and Book of Mormon, and these inspire us to greater activity and nobler deeds. We therefore hold fast to the rod of iron in full hope. In Jesus we have the most perfect example. He clearly demonstrated the principle, and so we look upon him as our example and model. But the writer has no thought of any Saint, however successful, equaling the faith or works of the Savior. Christ had a special mission into this world and was especially fitted for it. His faith and works were equal to the occasion, and inasmuch as he stands alone the Redeemer of the race, his divine prerogatives were peculiar to him only. Progress is imperative, and a certain state of perfection demanded, but the perfect bliss of the Savior's life will never be known to us on this side of the death line. He will still be our teacher and model during the reign of peace and glorified conditions. No doubt we will add much to our spiritual stature under the increased privileges of that sanctified age. The Savior's knowledge of the spirit world and its laws, and of God's holy person and power, was the basis of all the miracles

wrought, and possibly the secret of his extraordinary faith. He knew what he commanded would be fulfilled, because he knew how it would be done. With us results are so uncertain that blessing appears more accidental than otherwise. This is not the fault of the law, but because of our imperfect conception of the law. What was thus clear to the mind of Christ is a mystery to us and will so continue till our knowledge equals his. Jesus certainly had in his mind a true mental picture of God's person, and also a recollection of his preexistent glory. He had also a true mental picture of Satan, and understood the working of laws superior to any known to man. Men have no such knowledge, consequently their power is less.

Faith is easy and natural in its own realm, but its realm is one of certainty, of which little is known in this world. It admits of no wavering, or forcing of the mind, for that indicates uncertainty. Peter's experience in walking upon the water serves to illustrate this point. As soon as his thought reverted to the water, the charm was broken and he began to sink. Jesus remarked, "O thou of little faith, wherefore didst thou doubt?" Christ was fully conscious of being on the water and of Peter's failure, but remained undisturbed. He had a full conception of the law where Peter's knowledge was very slight. If to walk upon the water requires but "little faith," how much faith do we exercise ordinarily?

We must appear before the Lord as very weak and ignorant. Yet he shows great mercy, and opens to us daily the door of opportunity. Individually this is true, and collectively as a church it is also true. How will we improve upon present conditions? When will the time come for a decided advance in spiritual life? Who will lead the way? These are questions of moment and must be taken seriously. May we feel ourselves drawn nearer to God, as the giver of all life, and ceaselessly striving to approve ourselves unto the Lord, labor in faith till the end comes.

FREDERICK GREGORY.

SNOVER, MICHIGAN.

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OBEDIENCE.

Henry Drummond says: "Obedience the organ of spiritual knowledge." This statement is very strongly affirmed by the Master in the seventh of Matthew, seventh verse: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We observe here three very important statements: notice, three antecedents; upon these are based three results. Can the results follow if the antecedents are not followed? Certainly not. You might as well talk about crops without planting. You sow the seed, all other things necessary being operative, such as land, rain, and sunshine, and the crop follows.

Well, then, if we want to know anything we must seek, and in a very proper way. There is a very great deal depends upon that. If a boy wants to learn a trade, or profession, he must not only apply himself, but as directed by his tutors or instructors.

Finding is the result of seeking; to have things given you is (spiritual at least, the Savior affirms) the result of asking. But if you do not ask, can you expect them to be given? There is a proper way to ask. The Apostle James throws light here in James 1: 6:

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." Is not that a lucid explanation? Could anything be clearer?

So we must not ask only, but ask right, properly, correctly. This is extremely important. All this applies to: "Knock, and it shall be opened unto you." Why, we know there is a right way and a wrong way to everything in life. Ask in faith. But how can I ask in faith when I have none? True, but can it be possible the Majesty on high says we must have something we can not get? or is unobtainable? Certainly not. Saint Paul understood that, when he said: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?"—Romans 10: 13, 14.

True, man is an intelligent being, to reason and act for himself. He can not have faith in God, or believe in him, unless he understands a reason for it, so in the 17th verse he says: "So then faith cometh by hearing, and hearing by the word of God." Not only must he hear, but hear aright, from the true or proper source—the word of God. It tells us: "Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119: 105.

So, then, we see how essential it is to conform to the means provided by our Father for our guidance through this life. Obedience to his plan is the organ of spiritual knowledge. Natural things we know in a natural way. The divine teacher—rather the teacher of divine methods—tells us: "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."—1 Corinthians 2: 11.

We see, then, how very essential it is to seek to obtain the Spirit of God, and the fact confronts us that, "The world by [its] wisdom knew not God."—1 Corinthians 1: 21. "But God hath revealed them unto us by his Spirit."—1 Corinthians 2: 10. And again James 1: 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Here is the same essential fact presented again:

you can get wisdom, but only through the means provided. The door is wide open, but you can dodge all around it and learn nothing. "Come unto me and learn of me," said the great Teacher. "Other foundation can not man lay," but the foundation of God stands sure.

Please note this: Though he were a son, yet learned he obedience. And being made perfect (by obedience) he became the author of eternal salvation unto all them that obey him. Could he have been made perfect without obedience? If he could not, can we? and note, he "became the author of eternal salvation." Is it fair to say without obedience he could have accomplished the same thing? Hardly. And he became perfect. We too are advised to "go on to perfection": also "be ye perfect, even as your Father which is in heaven is perfect." These are the Master's own words.

We have very strong exemplifications of obedience in 1 Chronicles 22: 13 and Daniel 1: 3-16. These also brought physical blessings, and partook of spiritual. Again John 17: 17: "Sanctify them through thy truth: thy word is truth." Obedience to the word would result in their possessing truth. James says, we are begotten with the word of truth (1: 18). The twenty-first verse says: "Receive with meekness the ingrafted word, which is able to save your souls." Does not "receive" mean obey? If not, what does it mean? "If ye know these things, happy are ye if ye do them."—John 13: 17.

It is the doing that brings results. Abraham when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went. Obedience, and trust or faith are both manifested here. So as we carefully examine and study God's word we are unmistakably informed that obedience is the means, the gateway and avenue through which spiritual knowledge, and we may say any other information, comes to us.

"Yes, trust and obey,
For there's no other way,
To be happy in Jesus,
But to trust and obey."

CHARLES A. PARKIN.

SAN FRANCISCO, February 3, 1911.

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THE TWO COVENANTS—THE NEW AND THE OLD.

Quite recently a lengthy letter, written by a Seventh Day Adventist minister, was placed in our hands by a friend writing from Wray, Colorado. It was written by one who was quite well posted, and claims to speak for the Saints also by contrast to an extent, as well as for the faith of our friends, the Adventists.

The letter in a brief way takes in nearly all the

Adventists' theory. The minister writing the letter refuses to debate, unless challenged and urged to, stating that "debating is in bad company," according to Romans 1:29, where the Apostle Paul writes of debate as carried on by "haters of God," unregenerate and wicked. This is not the class referred to by Jude (verse 3) when he says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was *needful* for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Our friend, unwilling to debate, proceeds to conclude without an investigation, "The Latter Day Saints can no more maintain their doctrines from the Bible than can Spiritualists and Antinomians (no-law-people)." Isn't that a bold, broad statement?

In the first place, Latter Day Saints have, and profess no doctrines, but the doctrine (not doctrines) of Christ. Men and devils have doctrines (see Matthew 15:9; 1 Timothy 4:1). Christ has taught but one "straight and narrow way," but one system of doctrine; and that is based on eternally essential, undeviating, unchangeable, fundamental principles. It is therefore divine and infinite science. It can not be divided or prevented without rendering it void and inoperative, so far as its divine purpose is concerned. (Galatians 1:6-12).

Any other gospel than the one that Paul and all God's ministry were and are divinely commissioned to preach, are no gospels at all; and men are "cursed" for preaching any other.

Paul enumerates the basic principles of Christ's doctrine in his Hebrew letter (Hebrews 5:12; 6:1, 2). Let us read: "Faith toward God" (Hebrews 11:16), "Repentance from dead works." We conclude, inasmuch as Paul's letter to the Hebrews is designed to show the contrast between the Covenant given through Moses and the new covenant given through Christ, that the "dead works" from which the Hebrews were to repent, were the works formerly required under that old covenant, which was "written and engraven on stones." (See chapters 1 to 10 of this letter, as to what the old covenant was; also Exodus 19:7, 8; 20:1-17).

This is the oldest account we have of the terms of the old covenant, and they were consecrated to Israel, by the blood of animals (Exodus 24:1-8; Hebrews 9:18-21). Moses called the ten commandments God's covenant with his people Israel (Deuteronomy 5:2), and in the twenty-two verses following tells its *specific terms*, and at verse twenty-two, confines God's words to the ten commandments, and the terms of it there written.

Out of these ten commands, are given the statutes of the code. See, for instance, Moses' comment on the fifth command (Exodus 21:12-25; Leviticus

18th chapter). Moses develops the scope of the seventh commandment, calling it and its outgrowing statutes, "judgments" and "ordinances." Also, note how Moses constructs law, taking the first of the ten commandments for a text (Leviticus 20:1-8). These examples show that the ten commandments are the basis upon which the entire code of law given to Israel was founded.

The ten commandments were the constitution of the Israelitish commonwealth, were the soul of it, while the outgrowing code was the legal body. But for the ten commandments, the legal code could not have been construed or applied, any more than can we construe and apply the code of laws of the United States, as such, independently of its constitution. That covenant, the ten commandments, was the basis of a government partly civil and partly religious.

Such was the law of the ancient Jewish nation; but such is not the church of God under Jesus Christ. It stands entirely separate and distinct from all the laws of all lands, so far as its specific code is concerned. All earthly governments are distinct from it. Yet there is no collision between it and them, unless a union of church existed such as Israel's commonwealth was, and such as the church would be if that law, the ten commandments, the old covenant, were reenacted since Christ.

Returning now to Paul's statement in the sixth chapter of Hebrews. He enumerates baptism, and the laying on of hands, as *principles* of the doctrine of Christ. No one will ever seek unto, or worship God, unless they have faith in God, in his character as an unchangeable and impartial being, in his attributes of infinite power, knowledge, wisdom, justice, truth, mercy, and love. Because of the infinity of his attributes, he can not change in any of his eternal purposes, which must be carried to a successful issue; they can not fail. No believer in him will dispute these general propositions.

With the above named principles, Paul names the resurrection of the dead, both of the just and the unjust; also eternal judgment,—six fundamental principles of Christ's doctrine. These constitute a perfect doctrinal foundation of God's government, the church.

Faith brings men to God (Romans 10:13, 14; Hebrews 11:1-6). Repentance transforms man's sinful character to one of righteousness and holiness. Baptism, with the prerequisites of gospel faith and genuine repentance toward God, translates us into the kingdom of God, and brings to us a remission of past sins, (Acts 2:38, 39; Mark 1:1-5; Acts 2:47; Galatians 3:26-29; Colossians 1:13, 14).

We are thus transplanted, adopted into Jesus Christ, *provided* the one who administers the ordinances of the gospel to us is divinely commissioned of God to administer to us. (Acts 19:1-6; Romans

10: 15; Hebrews 5: 4, 5; Mark 1: 1-3; Acts 13; 1, 2, 3.)

But our friend asserts that "Latter Day Saints teach there is no commandment to keep *any day*." That is, no Sabbath, and further that, "The Latter Day Saints can not reject the Old Testament Scriptures for they depend on Isaiah 29th chapter and other Old Testament scripture for many things they teach." True, Latter Day Saints believe "all things written in the law and in the prophets" (Acts 24: 14). All things found "in the law of Moses, and in the prophets, and in the Psalms" (Luke 24: 44). But the prophets and the Psalms are not the laws given through Moses at Sinai; but were later exhortations, discourses, commentaries and prophecies, as to what is *commonly called* the Old Testament.

We have, and believe in "Moses and the Prophets," as Jesus designates it (Luke 16: 31; Matthew 5: 17), and we also believe that Jesus came to fulfill the law and the prophecies that related to his first coming, and are now fulfilled, while many of the prophetic statements are yet to be fulfilled.

Jesus "fulfilled the law," in precisely the same sense in which he fulfilled the prophets. The word *fulfilled*, as used by Christ, occurs but once in the text (Matthew 5: 17), and applied by him to both the law and the prophets. To fulfill is to complete, fill full, to perfect, to bring to an end. See Webster. "To accomplish what was intended." To this Paul agrees in Galatians 3: 19-24: "Wherefore then serveth the law?" It was added, till the seed should come. For if there had been a law given *which could have given life*, verily righteousness should have been by the law. And again Paul says: "The law was our schoolmaster to bring us unto Christ."

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Romans 4: 13). Here, as in the Galatian letter, Paul argues that eternal life is not received through or by keeping the law. But, we ask, what law is Paul referring to? Let us go to Romans 2: 17-23, and we learn that he is making direct reference to the ten commandments as part of the law. He there refers to stealing, "adultery," idolatry, three of the ten commandments. He continues the argument all the way to chapter 9, and shows conclusively that no flesh is justified, or has the pardon of sin by that law. There was no forgiveness or mercy extended through the law, nor any eternal life (Romans 3: 20). It is through Christ, or by obeying the gospel alone, we can receive remission of past sins (verses 24, 25, 28). Paul concludes that man is "justified by faith" in our Savior "*without the deeds of the law*."

If the ten commandments were incorporated into the bosom of the gospel, it would for ever destroy

the mercy of God therein, for every transgressor of it would die, or else God would have to change: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10). He, therefore, who transgressed one or all of the ten commandments, died without mercy at the mouth of two or three witnesses. As "all have sinned," all would have to die; and die *eternally* under the gospel penalty (Hebrews 10: 27, 28). We will further cite the reader to John 7: 17, 18; John 7-10; Galatians 1: 9-12; 1 Timothy 6: 3-5.

The doctrine of Latter Day Saints is the law of Christ, which was no part of the law or "ministration of death, written and engraven in stones" (2 Leviticus 2: 7); it is "everlasting righteousness," brought in by Christ long after the law was given to Moses (Daniel 9: 24-26); can be sustained by the Bible, the statement of our friend to the contrary notwithstanding. Did God give Israel two codes of law, two laws?

In order to sustain this false position, Seventh Day Adventists, when shown that the law was superceded by the gospel of Christ, assert that two laws were given to Israel: one the "ceremonial," the other the "ten commandments law." They assert that the former (ceremonial) was done away by Christ, but the ten commandments are still binding; are the immutable and perfect law of God. This is the position held by all with whom we have met in debate, from June, 1878, to March, 1903. All their leading writers assume this position. See all their books and tracts on the subject.

This false idea originated somewhere, sometime after the New Testament was compiled. We are safe in this statement; for we do not find the two-law idea even remotely suggested or even implied, in the language of any inspired writer in the Bible. Not one text can be found in the Bible that so teaches. By them it is called, "the law," "all the law," "Moses," he being its writer (Luke 16: 29), and "the law of Moses" (Malachi 4: 4). That which God "commanded" in Horeb is by Malachi called "the law of Moses."

We will admit for argument's sake that all that covenant or law was abolished except the ten commandments. See what logically follows: All ceased to be binding as a religious guide but the ten commandments. To "abolish" or abrogate is to annul, make void, repeal. Now, remember the "ceremonial law," so called, was not changed or exchanged, *but it ceased to exist, as law*, when Christ was resurrected. All we have left of the old covenant are the ten commandments. We must save them or the fourth commandment enjoining the "seventh day sabbath" is gone.

Now let us quote: "For the priesthood being changed, there is made of necessity a *change also of*

the law" (Hebrews 7:12). To change is not to abolish, or annul; it is not to exchange one law or thing for another. The ceremonial law being abolished, is not changed. The heaven and earth are to be changed but not abolished. What! The adventists teach that law to be God's immutable, unchangeable law. Suppose they do, the Bible does not. We would be glad to see *the proof*. Paul, after showing a change of the law of necessity, continues the argument, thus: "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect; but the bringing in of a better hope [or testament, see marginal reading] did; by the which we draw nigh unto God." (Hebrews 7:18, 19.) The heavens and earth shall be changed, or made new. (See Psalm 102:26; Isaiah 65:17-25.) "Behold, I make all things new." Not all new things. (Revelation 21:5.) The Saints of all the ages are to be changed, or will have been changed at the resurrection of the just. (1 Corinthians 15:51.) Now, while God's children are all to change, they surely will not all be abolished or cease to exist. ("No-law-people") "Antinomians, are the Latter Day Saints and Disciples." The latter, in their discussions with us, usually have taken the position that we (Saints) held to too much of the gospel as being binding on men nowadays. That one, at least, of the gospel enactments—laws—ceased to be binding at the death of the ancient apostles, i. e., the ordinance of laying on of hands for the gift of the Holy Ghost. (See Acts 8:14-20, Acts 19:1-6; 1 Timothy 4:14.) And as a consequence all the blessings and gifts of the Holy Spirit ceased then also. But this negation or affirmation on their part, like that of the assumed "two-law" position, has no Bible proof of its fulfillment. But we prefer to let the Disciples speak for themselves on this question of the law. Paul says that the commandment going before the "hope" or covenant of Christ, "was disannulled *because of the unprofitableness thereof.*" As a religious rule of life in the light of the gospel law, that is absolutely true. Jesus shows this when he began to introduce the gospel in its stead, *as a religious guide or code*, notice! Note his treatment of this subject in his teachings; he never once enjoined the observance of the seventh day. Neither did Paul, nor any other apostle. "Ah, but," says my friend, "Jesus went into the synagogue and taught on the Sabbath." Jesus kept and enjoined the keeping of *all the law till it ended*. Thus: Then spake Jesus to the multitude, and to the disciples, saying, The scribes and Pharisees sit in Moses' seat. "All [not just the ten commandments] therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." (Matthew 23:1-3.) "All, therefore, whatsoever they bid you

observe," the Jews knew no distinction existing between the injunctions of the law, so far as there being any existing between the ten commandments or any other part of the law. Jesus taught none. "The law and the prophets were until John." Since that time the kingdom of heaven is preached and all men press into it. (Luke 16:16.) As the law gradually declined from John's preaching the gospel of Christ, (Mark 1:1-5,) and the gospel as gradually was introduced, men were called on to "press into" the "kingdom of heaven." The law made nothing perfect as pertaining to the conscience, did not, could not regenerate men (see Hebrews 7:11-19; 9:4), and it was just at this point especially, and in particular, was its lack, it was found faulty. Instead of sin being taken away by the law, it memorialized sin. The gospel dedicated by Christ's blood, could alone cleanse the heart, conscience, of sin. Hence, it was a necessity that the new covenant be inaugurated, made, established, that the sins by it reached are removed by it once for all, and when man embraces it by faith, even the "new covenant," the "everlasting covenant," God's word declares: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Hebrews 8:12, 13.) It was impossible that "the comers thereunto" could by that covenant "be made perfect." (Hebrews 10:1; 8:8-10.) In the light of all these teachings, and the all sufficiency of the gospel, that "the man of God may be thoroughly furnished unto all good works," what place does the old covenant, the law given at Sinai, supply, so far as salvation in Christ is concerned? It is by "the royal law," (kingly law,) "the law of Christ" (Galatians 5:2). "The perfect law of liberty." (James 1:25; 2:8; Psalm 19:7). God converts and saves men, and liberates them from sin. Jesus, who gave that covenant or law to Israel, knew that it would save no one, the covenant given at Sinai; hence, he fulfilled it and let it decay, and vanish away so far as being *a religious guide* is concerned. He gave it, he had the right to annul it and did abrogate it.

JESUS ABROGATED THE LAW OR OLD COVENANT GIVEN AT SINAI.

Because the law given at Sinai was "fulfilled," had served its purpose, when the gospel was dedicated and ratified by his blood, he broke down the middle wall or partition that would have for ever separated Jews and Gentiles. "Abolished in his flesh *the enmity, even the law of commandments* contained in ordinances; for to make in himself of twain one new man." He slew the enmity, the dividing wall, by abolishing the law that created it. He shows how he did this, Thus: "Ye have heard

that it was said by them of old times, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matthew 5: 27, 28.)

Jesus treated all parts of the law as of equal standing. He exchanged the precepts of the gospel, for one of the ten commandments, as in the foregoing example, as in the following ordinance on divorce. "It hath been said, Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." And so Jesus kept on finding "the weakness and unprofitableness" of the law, any and all parts of the law so far as living a gospel life is concerned. Instead of making oaths as under the law and performing, Jesus taught: "But I say unto you, Swear not at all: neither by heaven; for it is God's throne; nor by the earth; . . . neither by Jerusalem; . . . neither by thy head, . . . but let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil."—Matthew 5: 31-37. But he does not stop with the foregoing examples, but continues nullifying the law, saying that we, instead of hating our enemies, as is written in the law (Leviticus 19: 18; Deuteronomy 23: 3-6), should do just the opposite, and authoritatively enjoined: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you; . . . that ye may be the children of your Father which is in heaven" (Matthew 5: 44, 45).

In Exodus 20: 7, the third commandment forbids taking "the name of the Lord in vain"; by doing this one can blaspheme (see Leviticus 24: 10-16). For blasphemy the penalty was affixed, stoning to death. But at verses 19, 20, Moses said: "and if man cause a blemish in his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again." This is but unregenerate nature. Anyone not born again would do just as the law here says. But what does the higher law teach on this point? Jesus says: "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (Matthew 5: 39-42.)

But what can we do with that law from Sinai, with its penalties gone? Gone because no place is found for them. But in the work of displacing that law, so far as being a law to the church is concerned,

our Savior proceeds with the seventh commandment, as shown in John 8: 3-10. Note how the Pharisees sought to catch Jesus in his teaching. He had a test case. A woman actually guilty of a crime under the law given at Sinai, the penalty of which was death by stoning; and so far as that law was concerned, there was no appeal, the penalty must be inflicted or the officers of that law were guilty of neglect of official duty. But Jesus, with the gospel law in his hands, released her from that penalty, nor did he have the informers or officers condemned by that law.

ANTINOMIAN—NO LAW?

But our friend would be greatly excited over these considerations, for in the continual study of that law from Sinai, he is in a similar state of mind as the Jews were as found by Paul (2 Corinthians 3: 7-16). As a consequence he concludes that if these observations are correct, we are altogether left *without a law*, but let him not be so hasty.

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 8: 2-4.) The man who lives the law of the Spirit of life, keeps all the law of the land and more. Again: Paul, in correcting the ideas of some of the Saints in his day says: "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man slayers, for whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." (1 Timothy 1: 8-10.)

Surely the law of Christ does not deal out penalties to the criminals here referred to by Paul, and which the law he here names is designed to deal with, murderers, adulterers, and thieves. What law is made for these? That law "was not made for the righteous," says Paul. What law under the Israelitish government dealt the penalty to such transgressors as Paul has named? Where and when and by whom were the arrests made, and tried and executed the penalties? "Oh, the officers and judges, the courts," to be sure. But has the church such officers and courts? Does the gospel provide for such officers and courts? I say unto you, Nay. If such impose themselves on the church, it has the right to exclude them from its fellowship, and deliver them

over to the "law" here referred to by the apostle, the law-now-since Christ's death, "*The law of the land,*" where the spirit of the ten commandments were found prior to the cross, and where it is found resident to-day. The church would have to be a union of church and state, as was the Israelitish, to assume to handle that law now. No other conclusion can be arrived at from Paul's language.

But the gospel arrests the sinner before he commits the act of sin, and convicts him as such, *when planning sin*. It condemns as sin his plotting. "The law of Christ" (Galatians 5:2) searches out sin in the heart, and condemns it as such. Under this law the "*evil thoughts*" of the heart *are sin* and condemned. (See Matthew 5:22, 25.) Where murder is murder though not yet committed overtly. (See also 1 John 3:15.) "Whosoever hateth his brother is a murderer." (See also Matthew 5:28.) Mouth and lip service toward God is condemned, being hypocrisy, when the heart is not in the service. (Matthew 15:3-9.) And to the hypocrite Jesus says: "How can ye escape the damnation of hell!" Do not be troubled for fear there is not law enough without we attempt to put old cloth into the new government, or add the law, (or part of it) given through Moses into the gospel. By that law man could not be condemned for sin, till caught and proven guilty by two or three witnesses, and sentence placed. This was when the covenant from Sinai was broken, the ten commandments or any one of them. (See Deuteronomy 17: verses 2 to 6, 7; Hebrews 10:28.)

While in the church, when gospel precepts are broken, it can disfellowship them only "at the mouth of two or three witnesses." (Matthew 18:16; 1 Corinthians 5:4, 5.) God, by the law of the gospel, does not wait for either the church or men to convict the sinner, but condemns his sinful scheming, secret planning, "For out of the heart proceed *evil thoughts*, murders, adulteries, fornication, thefts, false witnesses, blasphemies: these are the things which defile a man; but to eat with unwashed hands defileth not a man." (Matthew 15:19, 20.) "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." (James.) By the gospel the hearts of sinners must be cleansed. The works of eternal salvation must begin in the heart, from gospel seed. If men fail to repent, penalty comes sooner or later, by earthly courts, or at the great court of last resort, the eternal judgment. These decisions, even the church must await. Where, then, does the law serve the church? That given through Moses at Sinai?

The ten commandments are the old covenant, and is cast out. Moses calls the ten commandments "the" and "a covenant" (Deuteronomy 5:2-22.) It was not made with Adam, Abel, or Enoch; it was not made with Abraham, Isaac, and Jacob. (Deuteronomy 5:3.) Regarding the fourth command-

ment Moses declares that God said, (verses 5 to 15,) "and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; *therefore* the Lord thy God commanded thee to keep the sabbath day." Two reasons why ancient Israel was to keep the seventh day, that do not apply to those now living. 1. We were not servants in the land of Egypt. 2. God does not bring us out thence, with a mighty hand. We will digress for a moment to observe: God did bring his Son Jesus Christ from the land that Egypt, in the typical gospel typifies, the land of the dead in sin, on the first day of the week very early in that day. A pledge of our deliverance from thence, (1 Corinthians 15:1-22.) And as the resurrection of the dead is, the hope of people of the gospel, God's power unto salvation (Acts 24:14, 15; 1 Corinthians 15:12-18). And as on this day the world's hope of the glorious life eternal, was awake and pledged of high heaven on that first day of the week, the church has the right to celebrate their hope, receive the Holy Ghost as a seal of their heirship in Christ on that day of the week, and with the approval of God, by *his great acts*, as did the holy apostles and saints of old (Acts second chapter). Peter's sermon on that day was the resurrection of Christ as their reason for being there that day. God's seal was on it by giving the baptism of the Holy Ghost on that day. (See also Acts 20:7-11.) On this occasion Paul waited seven days, including a Sabbath, to meet with the Saints, (upon the first day of the week, Luke says,) to worship God and celebrate the resurrection of Christ on that day. What was the day the "break" of which came after the saints met the first day of the week to break bread? They (saints at Troas) did not meet on the seventh day, commonly called "the Sabbath" from long usage.

When Paul or Christ met with the Jews on the seventh day to preach to them, Luke never calls it "the first day of the week," but "the Sabbath day." (Luke 4:16; Acts 3:42-44; 16:13.) Paul could reach the Jews on the Sabbath more readily than at other times, so preached to them on Saturday. Just as I would among Sabbatarians to-day. But Jesus met with his disciples on the evening of the day of his resurrection (John 20:19). Also the next first day of the week (verse 26).

It was the custom, it seems, for the saints at Corinth to put their aid for the poor saints into their church treasury, on the first day of the week, to have it in readiness for the one chosen by them to dispose of it as they directed. This was done, that it might be altogether, that "no gathering" be waited for when Paul, or others called for it. (See 1 Corinthians 16:1, 2.) This day, "the first day of the week," was afterwards designated "the Lord's

day," day of our Lord's resurrection (Revelation 1: 10). We learn this from the early church fathers who lived from about A. D. 140 to 325.

Our Adventist friends have labored long and diligently to deaden the force of the evidence of these Antenicene Fathers, but so far have failed. Hence, went so far as to accuse the pope of changing the day, or rather of enforcing the worship on the first day of the week. Suppose they did, that would not destroy the fact that the saints observed the first day of the week hundreds of years before the Catholic Church existed. But the ten commandments were the old covenant as we have seen (Deuteronomy 5: 2-4; Deuteronomy 4: 13), here called "his [God's] covenant" (see verse 23). Moses wrote on the tables of stone, "the words of the covenant, the ten commandments" (Exodus 34: 28).

After Moses had copied the decalogue into the book he wrote with the other commandments and statutes God gave him on Mount Sinai. (Deuteronomy 4: 13, 14.) That book was called "the book of the covenant." (Exodus 24: 4-7.) See also Exodus 20th chapter for that copy. The ark into which Moses put the tables of the covenant, was called "the ark of the covenant of the Lord," "the ark of the covenant." (See Numbers 10: 33; Deuteronomy 31: 26.) Here is enough testimony cited to identify the ten commandments to be the covenant God made with Israel, at Sinai, beyond any doubt or controversy. Now notice this covenant comes to an end when God's new and everlasting covenant comes into force, even the gospel, ratified and consecrated by the blood of Christ. The law by which man will be redeemed from sin once for all here, and from death in the never ending hereafter.

The new covenant made not like the old (Jeremiah 31: 31-34)—under this new covenant the old will not be observed. "And it shall come to pass, when ye be multiplied and increased in the land, in those days, SAITH THE LORD, they shall say no more, the ark of the covenant of the Lord; neither shall it come to mind, neither shall they visit it; neither shall that be done any more." This is in the day God gives Israel "pastors after his own heart." (Jeremiah 3: 15-16). Like Paul and fellow-ministers, these pastors will not be ministers of the "ministration of death written and engraven in stones" (2 Corinthians 3: 5-7), but of the new covenant. In this connection, note Paul's commentary on the two covenants, old and new, the one from Mount Sinai, which was in bondage with its children, represented in the allegory by Hagar, "the bond woman," the latter new covenant, the gospel, by Sarah, Jerusalem which is above, who with her children are free. The mother of all saints, of the covenant from Aramid, Sinai; whose children are born after the flesh, not after the covenant of the Spirit. Paul says:

"Nevertheless what saith the scriptures? Cast out *the bond woman and her son*; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free" (Galatians 4: 30, 31). So that under the gospel they are neither children or ministers of the former covenant or from Sinai.

But the Adventist ministers are not the pastors Jeremiah says God will give to Israel, for they can not preach their faith without going to the old ark of the old covenant, and bringing it into "remembrance" (Jeremiah 3: 16). But again, Paul, that illustrious advocate of Christ's gospel, when showing the contrast between the two covenants, in that wonderful Hebrew letter, tells us: "In that he saith, A new covenant, he hath made the first old, now that which decayeth and waxeth old is ready to vanish away." (Hebrews 8: 13.) Christ is the mediator of the new covenant. But once more, "Then said he [Christ], Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Hebrews 10: 9, 10.

God's will, testament, or covenant for our salvation, obedience and redemption, is found in the gospel of Jesus Christ.

C. SCOTT.

CONIFER, COLORADO.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Thoughts for the Thoughtful.

"And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquity."—Revelation 18: 4, 5.

It seems to us that after a careful reading of the article by Miriam Finn Scott in the last issue of the Home Column, that it ought not to be a difficult matter to understand the full meaning of the declaration made by the voice from heaven, neither for Latter Day Saints to understand, as perhaps they never have before understood, the wisdom and the necessity of the gathering, and to more fully comprehend why the commandment has come to us, "Let all your garments be plain, and their beauty the beauty of the workmanship of your own hands."

When one considers the present condition of the church, our slowness to hear and to heed the warnings and commandments given unto us, and especially when by observation and

examination we discover that in many ways, and those, too, directly along the line of the things in regard to which God has spoken to us, the world at large to whom no such commandments have been given, are in advance of us; it comes to the mind of the writer to inquire, Is it heresy to question in regard to the mission of the church? Are we indeed as a people to become a light to the world, or will the Lord use us as a match to start the conflagration which is to consume Babylon and then to flicker and die out?

"He came unto his own." To them he offered first the great salvation. But when his own rejected it, counted themselves unworthy of salvation, then he turned to the Gentiles. From the first dawn of creation to the present time, history has repeated itself, and who shall say that this repetition may not continue?

All men and women, too, who have studied history ought by this time to most fully understand that God is no respecter of persons, has no favorites, and that it is only through obedience that we inherit the promises.

In our present scattered condition it may be difficult if not impossible to comply fully with the requirements God makes upon us. It becomes then a question of vital importance to each individual as to who is responsible for our scattered condition. Not the individual who has paid his tithing and consecrated of his property all which the Lord requires for the establishment of Zion. Salvation is an individual matter, and though Zion be not established, the righteous man shall be saved. But responsibility rests some place, upon some one, because Zion is not established, that there is not a place to which "my people" can flee, a place where justice and humanity prevail, where the laborer may obtain employment and a just compensation for his labor, and where the people may earn an honorable living, be clothed and fed without partaking of the sins of Babylon and sharing in her plagues as we do now.

There are many things which we might cite in proof of our assertion that the world is to-day, in many respects, in advance of the people of God in regard to some of the things concerning which we have received special instruction from the Lord. But we will confine ourselves to the one subject, dress, as that is the one to which we wish most to direct your attention at this time.

How many of us when we have gone into department (or any dry goods) stores in search of dainty lingerie, a new suit for the season, or any of the many accessories of a lady's toilet, how many, we ask, have ever thought to inquire in regard to the conditions under which these garments were manufactured? Has it ever entered our minds to inquire how those who labored to produce them were treated, and whether or not they were justly compensated for their work? And yet it can not be news to any of us that in the great and wicked city of New York (and it may be in other cities also) that there has been organized what is known as "The Consumers' League." This league consists of those who have banded themselves together for the purpose of benefiting the employees connected with the stores of the city. For the accomplishment of this purpose they are pledged not to patronize those stores which do not come up to the standard of fair dealing required by the league.

In *The Outlook* of April 29 we find the following concerning this league:

"Most of our readers know about the systematic effort and excellent influence of the Consumers' League in procuring better conditions for the employees of stores. Before long *The Outlook* will print a somewhat extended and carefully prepared article by a writer who is intimately acquainted with this work. Meanwhile, we note a change of method which is of decided interest. For a score of years the asso-

ciation has published what has been called a White List, which gives the names of the stores which are known to treat their employees fairly and in accordance with the regulations of the Consumers' League. Now, in place of this, there will be published from time to time statements which will describe the actual conditions as they exist in individual stores—wages, vacations, hours, conformity to all physical welfare, etc. In making this change the Governing Board pointed out that it has become increasingly difficult 'to distinguish a basis for commendation between houses which, while maintaining certain very desirable conditions, nevertheless fall below our general standard in some respects, and houses which, while conforming outwardly to the requirements of our standard, still, in ways difficult of investigation and of proof, allow conditions of which the league can not approve.' It therefore seems advisable in the future to state the facts, and leave to the judgment and the conscience of the individual consumer the decision as to what houses seem worthy of patronage. *The Outlook* joins in the hope that this method will increase the benefits which have already been exercised by the league in bringing out proper conditions of labor for working girls. It may be noted that the league's label is now used by sixty-five manufacturers, and that leagues of the same kind have been formed in France, Germany, and Switzerland."

Now while this is not as God would have it, not as he has instructed his people it should be, we leave it to every candid mind to answer if it is not a step and a long one in advance of where we, as a people, are found to-day.

Responsibility for this failure must rest somewhere; but where? is the question.

Request for Prayer.

Sr. Sadie Burch, Moorhead, Iowa, asks the prayers of the Saints that she may be healed of a sickness of long standing, and from which she is unable to get anything more than temporary relief.

Letter Department

NEW BLOOMFIELD, MISSOURI, April 30, 1911.

Dear Herald: I was acquainted with this work a few years before I saw fit to join, but on August 3, 1907, under the preaching of R. O. Self and W. S. Macrae, I could resist no longer, and I have never regretted the step taken.

I have met a few and talked to them on the Bible and this work. We want to see the work open up here this summer if God will grant our request.

I think Callaway County is hard to beat. We have good farm lands here, pay good wages, and have lots of coal mines. We have a good blacksmith shop complete for sale or rent. I will act as agent for it, so any Saints looking this way, write me.

With love and true respect to all Saints, I remain
Your brother in bonds,

CLARENCE E. TREMAIN.

JOHNNIE, NEVADA, April 20, 1911.

Dear Herald: How I love to read your columns, as you are the only preacher we have in this part of the country. How you do keep us in the remembrance of the command we have made with our Father in heaven, and the responsibilities that rest upon us. May you ever be cherished dearly in our homes. We rejoice to read of how the Spirit of our God is with his people, insomuch that those that enjoy the same can see how rapidly his work upon earth is being accomplished. Yes, can see that which is in the distance.

I often wonder, though, with much meditation, can we realize the great work our Bro. R. C. Evans is doing in Toronto, and in all the world? May God be with him unto the end, that his Spirit will prepare the hearts of men to receive the glad tidings. I also rejoice to hear of the work being done in Jerusalem by our Brother Pitt and I hope that in this new field he may not be left alone, but that other missionaries be sent to take care of those who enter into the fold, and carry on the work in that land. As it takes money to carry on the work so as to get it rightly started, I feel that each one who loves to do something to help the good work along, would do well to send a little donation. I have already sent a little and intend to send more.

I love to read the opinions on different subjects of our brothers and sisters, though I do not agree with some of them. They probably express what some of the world might think, and in that way give some of our able men a chance to explain and show the right and wrong, what is possible and that which is impossible, God's way and not man's way, which if received in the papers, will be good for all in and out of the church.

We have only heard one sermon in the course of three years and that was in Los Angeles by Brother Williams. We would love very much to be among the Saints, where we could enjoy the meetings and be together as much as we used to be in old Michigan, talking of the glorious gospel and singing the songs of Zion. I would love to meet the many Saints and friends back there at their meetings. I rejoice very much to hear of those that are ready for baptism at Otter Lake, and especially so, for one among the number is my aged father whom I feel will be baptized before this is read. May his life be that which will bring many more that are near and dear to us into God's kingdom. My dear old mother still stands for the Catholic faith, and as her learning is very limited, I pray that God's Spirit will strive with her that she may see the angel's message before it is too late, that she may be born into the kingdom of our God and know him whom she has been so long trying to serve.

Ever praying for the accomplishment of God's work, and the welfare of the race, I ask all to remember me in their prayers to my heavenly Father, that I may do all that is required of me at his hand for the cause while in this life, and that I may be worthy of the promises of the riches at the end of the race.

Your brother in the one faith,

N. C. JONES.

SPRINGFIELD, MISSOURI, May 1, 1911.

To the Saints and Friends of Montana: Having been appointed to labor in Montana again this conference year, I would like to hear from all the scattered Saints and friends who would desire preaching. I would be glad to accommodate all. We are all laborers together with God. I would like to effect as many new openings as possible, and as the season is short, let us put our best efforts in sowing and watering the seed, and God will give the increase.

My field address for the conference year will be Deer Lodge, Montana. Let me hear from you and I will try to accommodate all that I possibly can.

I expect to arrive in my field about the 25th of May.

Ever praying for final victory, I am yours,

In gospel bonds,

W. P. BOOTMAN.

MOORHEAD, IOWA, May, 1911.

Editors Herald: As I have very poor health, and doctors' medicines do me no good at all, I wish to claim the promise for healing in answer to the prayer of faith. I have suffered since childhood, and now at times I am in such pain I can

hardly breathe. I do not know the exact cause of my suffering; some say it is gallstones and weakness, but God knows all about it, and I believe he will heal me if the Saints unitedly will pray for my healing. If it be his will that I have help how thankful I shall be! Pray for me to this end. If it should not be his will, pray that I may know it and why, that I may, if possible, make myself more worthy of the great blessing I ask.

When any member of my family is sick God always hears me and answers my prayers, and they are restored to health at once. I could give you accounts of several almost miraculous healings in answer to my prayers, and I have been much benefited. For some cause unknown to myself, I do not get permanent relief. It may be lack of faith, yet I try hard to exercise faith. I have been administered to at different times, and each time I have been benefited, but not healed entirely, and the old trouble comes on again. I do not lack faith when I pray for others.

Last winter, one of the little boys threw an ear of corn and hit his father just under the ear on the jaw. It swelled terribly and was very painful. He believed his jaw was broken, it hurt him so much. After he retired he feared he would not sleep much, and he could not lie on that side at all. I told him to look to God for help and he said he would. I laid my hands on his head and revoked the pain in Jesus' name, and claimed the promise of the signs that follow the believer, and he became better at once, and was sleeping in less than ten minutes. He felt no pain or soreness after that. This is only one little incident, I could tell so many. Yet I suffer daily and get no cure. I wish you would publish a request for prayers for me in the HERALD and oblige,

Your sister in one faith,

SADIE BURCH.

DES MOINES, IOWA, April 25, 1911.

Editors Herald: I just arrived home last week from Holyoke, Colorado, where I spent six weeks laboring in the interest of the gospel. I baptized five last fall and on my last trip baptized five more, preached twenty-eight times, blessed six children. Enjoyed fine liberty in preaching and closed meeting with increased interest. Several more near the kingdom and some who said they hoped to be ready on my return for baptism.

While out there I crossed over the Colorado line and preached a week in a small town in Nebraska, Lamar, held services in a new church which was built by all donations with the understanding that when not occupied by the Christians or Campbellites, it should be free for all denominations. Certainly the church is a credit to town and country. Their regular pastor is Elder Radcliff, who treated me very courteously. I arranged with him to take charge of the singing and open with prayer, which he did good naturedly; he also fired the furnace and lighted up the house. While preaching I often thought of a remark I once made to President Joseph Smith. I said, "Bro. Joseph, when I am out in the world preaching I usually get the congregation to do the singing and I do the preaching," and he replied that "it is a hard proposition to ask a man to sing at his own funeral." This was one of the occasions where I certainly did so.

While here, when the weather was favorable, I had good turnouts and good interest. I parted with Elder Radcliff, leaving him feeling quite friendly. I was royally cared for and entertained by Mr. Ed. Travis and his family. His wife and two oldest boys belong to the church and are strong in the faith. Certainly the boys are promising young men and have just graduated from the eighth grade. They are anxious and hopeful to be able to attend Graceland College this fall. For some reason unknown to me, Mr. Ed. Travis, the father,

has not as yet obeyed the command of Christ, but I hope and pray that soon he may accept the glad message, as he is well posted and says he fully believes it. I baptized two of his brothers, one of them having paid one hundred and fifty dollars as tithing before baptism, and through the efforts of Mr. Travis' sons, the old folks, father and mother, who never heard but one other sermon, have been converted to the faith. I had arranged to attend to their baptisms, they living thirty miles east of Lamar. They have been faithful members of the Dunkard Church for years. But in the midst of my preaching one night I was gladly surprised by an unexpected appearance of my old friend and once my neighbor, Elder Charles Prettyman, who not knowing of my being in that vicinity and having heard some time back that the old folks were ready for baptism, came for that purpose. Hence, I gladly arranged to have him go east and attend to their baptisms, while I returned to Holyoke and spent my last week preaching.

On Monday, after closing on Sunday night, I baptized Bro. Frank Burress and wife; also Sr. Leona Bower, who is a sister of Sister Burress. I congratulate myself, by the help of the Lord, in getting what I consider the cream and talent of the neighborhood.

On my return home, I found my son J. D., who is president of Eastern Colorado District, and by my request he left for that field on his way home, it being a ripe field, and in the near future I hope to return.

As ever in gospel bonds,

EMSLEY CURTIS.

3804 2d street.

NEW YORK CITY, April 22, 1911.

Dear Herald: I have a habit that grows upon me to make known my religion to men, when the opportunity comes to enlighten them, and I trust I have made many friends, and perhaps sown seed on good ground.

I recently met Rev. Dr. Aked and found him without a particle of prejudice, and with a warm heart. He sought me out even when he left. I gave him a set of the gospel message tracts, which he readily accepted. He said that he had met and known two of our men. I will, as soon as possible, mail him church literature of the kind to enlighten him. He is a most profound scholar, a powerful speaker, but error, as usual, runs all through his efforts.

This city of New York is beyond the power of man, to prevent the hideous crimes and lawlessness, for no power can stay it, and hardly anyone believes it will ever be put down. Fear is upon the people. I find the general public in an ugly mood against the money power, who have closed in and control every avenue that prevents even legitimate enterprises to rise above it. The mark of the beast is the trade-mark of illegitimate business.

This city is given over to lawless extreme fashion. Theaters overcrowded, midnight gormandizing, rum and riot, poor, starving beggars, everywhere tramps. Criminal hordes come here because they can not be curbed or successfully handled. Never in the history of the world is there so much peace and safety hurled from pulpit and press; never has there been so much money spent, including Carnegie's ten million dollars, dedicated to peace, and the Hague tribunal to bring about national arbitration between nations. While this is a noble act of Mr. Carnegie to bring about the day when the nations shall go to war no more if it were possible, but if the Devil would sign a contract also with the nations of the earth to prevent war, then Mr. Carnegie would make a decided success of his now misspent energy.

The decree of Almighty God is "I will visit the iniquities of your fathers unto the third and fourth generation in which they live." The pulpit and press have sought in vain to pre-

vent the kingdom of God from standing the test finally set up, in these last days. This generation is fast nearing its end, the Son of God will come before this shall pass away; it is your duty to warn your neighbor and he that will thrust in his sickle to reap is called of God. We have been called out of the world to this end to make it our duty to spread the great latter day gospel for him who gave up his life for the same testimony. We are to give to others, no matter what we are called upon to suffer. Do not let your minds be led away from the fact that your bodies and your spirits belong to God to be laid upon the altar of sacrifice, that our joy may be full when he shall come, for he is preparing to gather all things, both in heaven and earth. Do not speak evil of one another; be united, so that when any are sick among you the matchless power of God will not only heal the sick, but the spirit of peace may come and we be united in the name of Jesus Christ.

In gospel bonds,

A. N. HOXIE.

HOTEL COLLINGWOOD.

LANCASTER, NEBRASKA, April 30, 1911.

Dear Editor: Since writing my letter one week ago to you inviting the elders to come this way and preach to the spirits in prison, I have received my discharge and a Methodist minister has been installed as chaplain in my stead. I now think no Latter Day Saint need apply for a privilege to preach to those whom I have entertained for the past twenty-two months.

Yours in bonds,

JAMES HUFF.

LAMONI, IOWA, April 27, 1911.

Editor Saints' Herald: Owing to a change of field of labor, it is but just and Christian to express a few words of appreciation of Saints and friends of Colorado and the Rocky Mountain Mission. Let me say first, that my association with the missionary force, including those in charge, was of the agreeable. Whatever my weaknesses, no words but those of encouragement and good will were spoken.

The Saints received me, at first a stranger quite entirely, with cordiality and encouragement. Association with the local ministry was always pleasant and cordial. Peter's exhortation: "Be courteous," characterized all—ministry and and Saints.

I would feel ungrateful, indeed, not to remember the liberality of the Saints of the great West. May our Father abundantly repay them for all their kindness to me.

I received some signal blessings of the Holy Spirit while laboring in Colorado, that greatly strengthened me in the hour of need. However little the fruit of my labors appear, I tried to sow the seed of the kingdom, and patiently await the harvest.

The mission has its peculiarities. A new and restless population largely, seeking for better conditions temporally, and many of them battling with privations on their newly acquired homesteads, and but few churches, and in many country places schoolhouses far apart, all make it difficult to find places to preach in; but it would be unfair to omit the saying, that growth is developing in Colorado, so we may yet expect a good work to be done in the interests of the cause of Christ there.

I am glad of the experience that came to me in that mission, and shall pray for the prosperity of Zion and the divine blessings on the work in that great mission.

Truly your brother and colaborer in the great latter day work of the Lord,

C. SCOTT.

TULARE, CALIFORNIA, April 24, 1911.

Dear Herald: Will you permit me to say to my friends that I am still alive and trying to do what I can towards building up the kingdom of God? I manage to preach every Sunday, but the last three or four I have had to sit in a chair and talk; but I have enjoyed a goodly degree of freedom, and so far as I know, the Saints have been satisfied with my efforts.

This last winter I undertook to carry out my long cherished desire of writing a small book on the Sabbath question. I rented a room and fixed up quite comfortably. I got my material together and started in good earnest, but I soon found that my eyes were failing, and next my nerves gave way, and I came near having a complete break-down. Each time I undertook to renew my effort I got worse, until I had to abandon the undertaking. I am very sorry for this, for I had hoped that my many years of study might be of benefit to some of the young ministry at least.

I did not undertake the work thinking to excel those that had written on the subject, but I thought the work that the church had published did not cover all the ground upon which the controversy is had.

I have often said I did not believe that there was a paragraph in the Bible or in authentic history that justifies the observance of the seventh day, and I am still of that opinion, and am willing to try to answer any reasonable question that anyone chooses to ask on the subject.

Since I had to abandon the idea of writing on the Sabbath question, I have received many letters from different parts of the world asking me to prepare my autobiography for publication in book form, but this I am also unable to do.

I guess there is nothing left for me to do but to wait patiently for the reaper. Still I will keep trying to do what I can. My faith in the latter day work is strong—yes, stronger than death, and I shall go to rest with the consciousness of having done what I could, considering my chances for doing.

May the Lord bless his people and his work is my prayer.

J. C. CLAPP.

OSBORNE, STOCKPORT, ENGLAND, April 24, 1911.

Dear Editor: I feel I should like you to know how things are progressing in Stockport and England in general. The Mormon scare is all the rage and in several places brutal force is in evidence, from the Archbishop of Canterbury to the quiet country Methodists. All are filling the daily papers with all sorts of slanderous statements, and it is very rare we can get anyone to give us one line in defense of the Reorganized. Leading clergy from the Church of England are making such statements, viz: "All Mormons ought to be taken by the knap of the neck and dropped in the sea." Again, "Push them in a pond and duck them"; horsewhip them, etc. One town gave the Utah elders seven days in which to clear out; if not, the vicar would take the law in his own hands and be responsible for what the mob would do. I got a fairly lengthy letter in a leading paper. Now, as you will see by the papers, our Brother Maloney has a debate with one of the leading clergy of our town, Mr. Thorpe. "His church cost ninety thousand pounds—a very fine structure."

The brother and myself went to hear a sermon on the Mormon error, and the way the reverend gentleman handled the Book of Mormon, Doctrine and Covenants, and the life of Prophet Joseph was fearful in the extreme. I feel very glad in a sense that this commotion is going on, for I feel that God's hand is in all this and that he will not let his work go under. It is needful for us at such times to get posted and be ready to give a reason for the hope within us, and therefore we are gaining knowledge of the history of the church and the divinity of the latter day message.

Now, Mr. Editor, as you will see by Brother Maloney's letter, he is a digger in the streets, being a brick setter's laborer for the Manchester corporation, street work, man holes, etc. He is a priest in the church, Manchester District, and must needs have our prayers to God to give him words and power to defend his work.

I will send you further papers containing the debate, which I hope will be interesting to you.

Your brother for the cause of truth,

H. PRESTON.

ROSE HILL, CALIFORNIA.

Dear Herald: Will you permit me to say to my friends that I was baptized two years ago by Bro. S. W. Simmons and never have regretted the step I have taken. It was cold in February, and it was snowing and sleeting, but I knew that I must be baptized to be saved. A few days before I was baptized I dreamed I saw the Holy City, and I was told that I must be baptized to enter. I could see my father on the inside and I was baptized because I wanted to be saved with papa. I do not want to be one that has to turn back.

Mamma takes the HERALD and I like to read the letters. I asked mamma if I could write a letter, and she said yes. I wish Bro. S. W. Simmons, Bro. E. A. Erwin, and Bro. John Harp, whom I gave my best kisses the last time I saw them, would write lots in the HERALD, so I could see the good letters. I love Bro. E. A. Erwin, for he used to come to my papa's house, and he baptized papa and mamma. Mamma said if any traveling elders pass this way, they must write us a card, and we will be glad to have them stop with us.

I ask the prayers of the Saints, that I may live a life that will be pleasing to the Lord.

In the gospel bonds,

HENRY KELSEO.

The Webb City Meetings.

We are meeting with success far beyond our fondest anticipation in Webb City meetings. The committee of arrangements certainly deserve great credit for the systematic advertising and considerate preparation made. They circulated some three thousand "door knob hangers," twenty-five hundred hand cards, and one hundred large window cards, besides running several advertisements in daily papers, and large banners on the street. Everything was in readiness on our arrival.

We began our series of lectures on Sunday, April 23. On Monday, I sent a five hundred word synopsis of my Sunday evening lecture to the daily papers. They received them gingerly, one editor remarking, "It is too long." However, they printed the same, and the next day the editors of both *Sentinel* and *Register* requested that we supply them with a five hundred word synopsis of each lecture, and yesterday the *Register* increased the demand to nine hundred words. The *Joplin News-Herald* representative called on me this morning and requested a half column report each day. Four other revivals are in full blast in this neighborhood at this time, I am told, yet scarce a line appears in the papers concerning them.

As a result of this publicity, our people are getting before the public as never before. To-morrow morning, I address the high school students, upon special request of the principal, who has attended my meetings. The attendance has been all we could expect, indeed far beyond what I anticipated. Representative people of the city are coming every evening. Last night the postmaster, a prominent lawyer, druggist, jeweler, and five or six school teachers were in attendance. One nonmember has given twenty dollars towards the expense of the meeting, and so the good work goes on. Bro. Hale W.

Smith is rendering valiant service in the realm of song.

Will remain here two weeks, or longer, as the interest may determine, unless the work demands attention elsewhere. My meetings at Kansas City and Council Bluffs, where the crowds in each place have filled the buildings at times to overflowing, likewise here, evidence the wisdom of systematic and thorough advertisement. We must adopt modern methods if we would win. God is certainly very, very good. We are seeking to be as appreciative of his goodness as we can, by humbly filling our mission in this great work for human redemption.

Your brother in Christ,

T. W. WILLIAMS.

WEBB CITY, MISSOURI, April 27, 1911.

News From Branches.

Des Moines, Iowa.

Sister Moore, of Perry, who was so badly afflicted with dropsy, and away in the South, wrote a request for prayers to the branch here, and on Wednesday night at the regular prayer service special prayers were offered for her recovery. Marvelous was the result, as she relates it. She retired on Wednesday night on which prayers were requested for her, and in a very swollen condition, her life being despaired of, but the next morning the swelling was gone, and she has not had a return since. This change during the night surprised her relatives where she was staying, and when the physician came he could not understand what had occurred. Sister Moore gives God the praise, and all our hearts are filled with gratitude. Several blessings of a marvelous character have been realized from God during the last few weeks.

The elders from Utah held a conference in the city last week, and they have decided to make Iowa the center of their missionary work in the States, and it is understood that they have decided to locate four of their elders in the city of Des Moines, more than at any one point in the State, so it looks like Des Moines is the center around which they expect to revolve.

Six of their number held meetings on the streets of Perry Saturday night, and became wonderfully angered when questions were asked. They stated that they were anxious to have the Book of Mormon read, and their tracts investigated, in which it was said the people would find their views on marriage, and that they would find that they had been misrepresented on that subject. They would not answer any questions till they had dismissed. I asked them if it was misrepresenting them to state that they formerly taught and practiced polygamy, and the answer was, "You are here to bring up that which will cause contention," and I had to repeat the question the third time before they would answer it. They said they had formerly taught and practiced polygamy, but did not now, nor had not since 1890. I asked them what the president of their church was practicing by living at the present time with five women he called his wives. They said, that was a different thing. I then told them that only on the Wednesday before I was visiting with a lady in the east part of Des Moines and she told me that they had taught her polygamy, and I know that they left with her a tract that taught that God approved of two methods of marriage, monogamy and polygamy, and gave scriptural citations from the Bible that they used to sustain their contention. They denied this and became quite excited, and said that I could not prove the charge. I told them that I would bring the evidence, when they said, "You can't prove anything to us. You are a Reorganite. We held a debate with you in Des Moines, and you did nothing but throw mud."

The facts are that I never held a debate with them in Des

Moines, but met one night by their appointment to hear them present their proof that Brigham Young was a prophet, and they would not present the subject, and I then presented from the books they claim to believe in, the Book of Mormon, Doctrine and Covenants, *Times and Seasons*, and *Journal of Discourses*, the former teachings of the church. When I quoted and read from the *Times and Seasons* and *Journal of Discourses* statements from Brigham Young and others, they called that throwing mud. Well, I thought, if that which those men said contrary to the word of God is now condemned as mud, then there has been some change, for at the time these statements were made they were considered the mind of God to them.

Bro. O. Salisbury remained to reply to their erroneous position on Sunday. Three of the elders were present and became quite angry ere they left.

Since the conference the companion of the writer has been in such a condition physically that I have been under the necessity of being near home the most of the time.

A sociable is to be held this week in the interests of the tent fund. The district tent is in such a condition that it can not be used, and a new one is necessary.

Preparations are being made for the coming reunion to be held at Colo, beginning the last Friday in August, and continuing ten days. It is expected that Elder J. W. Wight will be in attendance to assist, with other representatives of the church. Notice will be sent later.

CORRESPONDENT.

Independence, Missouri.

During the month of April the Saints have been blessed in hearing excellent sermons from Elders W. A. Smith, Mark H. Siegfried, C. Ed. Miller, W. H. Kelley of the South Side Branch, George Jenkins, C. E. Crumley, Gomer T. Griffiths, Joseph Luff and R. Etzenhouser.

On Thursday evening, the 27th, Brother Griffiths gave a very interesting lecture, accompanied with views, on Palestine, and there as a large and appreciative audience present.

There has been a fine attendance at all the meetings, the number at the eight o'clock prayer services being about eighty, and Sunday afternoon the lower room was filled with young and old, occupying to the edification of all present.

The gifts of prophecy and of healing have been manifested, making our hearts glad in the comforting and encouraging of many of the sick and afflicted.

At the business meeting, on the 3d, nine were granted letters of removal and fifteen were received into the branch.

We mention especially the effort in arranging for a beautiful cantata, called, "Christ is risen," to cheer the Saints at the church on Easter evening, and repeated on the 23d, under the efficient directorship of our sister, Mrs. B. M. Anderson.

We also note the increased interest and attendance at the Sunday school, the number present on the 23d having been 846. In closing these notes, unattended by either those of the robin, or balmy spring air, we quote the poet who sings thus:

"Hail, gentle spring! the poets sing,
Nor do they sing in vain;
Spring hails, and snows, and rains, and blows,
With all her might and main."

ABBIE A. HORTON.

"No honest, faithful, heroic work ever failed of reward. It may not have been the particular kind of reward the worker set out to win, but something richly worth the toiling for, was bound up with the labor, for this is one of God's beautiful laws."

Miscellaneous Department

Conference Minutes.

MANCHESTER.—Annual conference of the Manchester (England) District, was held Saturday, Sunday, and Monday, April 15, 16, and 17, 1911. Business sessions on Saturday and Monday were held in the meeting room of the East Side Branch, Longsight; the Sunday services were held in the Longsight public hall. Opening session was called to order Saturday evening at 6.15, the district president, H. Greenwood, in charge. The chair appointed James Baty and S. F. Mather to consider delegates' credentials. Cyril Armstrong and Samuel Mather were appointed to act as deacons. G. W. Leggott, submissionary in charge of the northern portion of British Isles Mission, was associated with the district presidency in presiding over the conference. Minutes of January quarterly conference read and accepted. The secretary read a copy of the letter sent to the Bishopric, and also the First Presidency on the departure of Apostle Gomer T. Griffiths for the General Conference to obtain help for the English Mission; also a reply received from Bishop E. L. Kelley; also a letter of thanks from our aged Sister Dewsnup, in answer to a letter of congratulation sent in January on the attainment of her seventy-sixth birthday. Report of committee on delegates' credentials received and votes appoitioned to delegates from various branches. Reports of elders and priests read from Elders James Schofield, George Towers, J. Harper, James Waugh, J. S. Grundy, J. Dewsnup, James R. Baty, F. Bruton, N. J. Weate, J. Foden, William Spargo, R. Murray; also W. H. Greenwood of the Seventy, and Priest Ed. Maloney. The reports of other priests were included in the branch spiritual reports. Branch presidents reports read from S. F. Mather, South Branch; J. Bailey, North Branch; G. W. Leggott, Northeast Branch; W. R. Armstrong, East Branch; J. Harper, Farnsworth Branch; James Spargo, Wigan Branch; W. H. Chandler, Warrington Branch; William Worth, Stockport Branch; H. L. Griffiths, Eccles Branch, and T. Brien of the Denton Mission. Branch spiritual reports read from the South, North, Northeast, East, Farnsworth, Wigan, Warrington, Stockport and Eccles branches. Exception was taken to items in three reports, and they were referred to a committee. N. J. Weate was given charge of the catering, with power to call to his assistance. The announcements were made of the order of Sunday services, and the conference adjourned to meet again for business at 9 a. m. Monday. The Sunday services in the Longsight public hall. Morning meeting at 10.30, with district presidency in charge; soloist, S. F. Mather; preacher, G. W. Leggott. The afternoon fellowship service in charge of James Baty, S. F. Mather, and N. J. Weate. The evening service was presided over by the district president. Sr. Evelyn Mather was the soloist and W. H. Greenwood, the speaker. Monday morning assembly called to order at 9.10 with district president, H. Greenwood in charge. The minutes of Saturday's session read, corrected, and passed. District president's report read and received, and consideration of items thereon left for a later stage of conference. A resolution was made that the consideration of ordinations now have preference. Recommendations for ordination of Brn. Nephi Dewsnup and Samuel Mather to the office of priests in South Branch. After consideration it was resolved that this conference accede to the request of South Branch and provide for the ordination of the brethren named. The recommendation of the district president, of Priest Ed. Maloney to the office of elder was next discussed, and after lengthy discussion it was resolved that the conference accede to the ordination. The vote not being unanimous, the brother refused the office and the matter was deferred till the October conference. The recommendation of East Branch of Bro. Cyril Armstrong to the office of deacon, and Brother John J. Weate to the office of Priest, also of Brother Heywood, of Eccles Branch, to the office of teacher, were considered, and ordinations favored. Report of the superintendent of Sunday schools was presented by Bro. S. F. Mather; report received and ordered spread upon the minutes. Secretary's report was presented and discussed. There had been twenty-eight baptisms during the year 1910 and eight received by letter. There have been eleven removals and six deaths; making a net gain of nineteen. There had been four ordinations and two marriages. It was also resolved to have a procession of the district Sunday schools on the occasion of the British Isles Mission conference in August. The financial secretary's report read and accepted, which showed a balance on hand of 7-6-3. A brief summary of the district Bishop's agents' accounts was read, showing

receipts 197-712½; expenditures 194-4-5; on hand 3-2-9. The auditors' reports on the above account was read, stating they had been well and accurately kept. The request from the Eccles Branch for an itemized account of business to be sent to each branch one month before conference. Formation of the Rota plan of speakers for the several branches was left to the district presidency; a communication was read from the secretary of the Boys' Brigade in connection with the Northeast Branch. An effort was made to rescind a motion which was made at the January conference, which left the corresponding in the interests of the Reorganized Church in the hands of the mission presidency. The agitation against the Mormons is very acute at the present time in this land, and our brethren are anxious to vindicate the cause of the Reorganized Church, and feel keenly the restraint placed upon them by the above motion, but it was nevertheless resolved to let the rule stand, and let the wave of fury expend itself, after which we feel that the contrast in the churches will be more manifest. We delight to think the Parliament is taking the matter up and the Home Secretary has written to the chief constable of each city, for information, and in several places our representatives have been sent for and interviewed, and the distinction made. Bro: Ed. Maloney had entered into a newspaper debate with the Rev. Mr. Thorpe, rural dean of the Parish of Stockport, and it was resolved that all further communications respecting the question at issue in Stockport be referred to the secretary of the British Isles Mission. The suggestion of Brother Greenwood that a mission be opened in Bolton was deferred until October conference. Election of officers: H. Greenwood was reelected president; T. Brien and W. R. Armstrong vice-presidents; William Worth as secretary, with H. Preston assistant; N. J. Weate, financial secretary of district; J. Foden was elected auditor in place of W. R. Armstrong. Resolved, That we sustain J. D. Dewsnup as Bishop's agent. Resolved, That we sustain S. F. Mather as superintendent of Sunday schools. Resolved, That we sustain G. W. Leggott as missionary to the district. Resolved, That we sustain the general, mission, and local authorities of the church. Resolved, That the best thanks of conference be awarded to Brother Weate for the generous way he provided for the catering during conference and also to those who assisted him. Resolved, That best thanks be awarded to the East Branch for the use of meeting rooms. Conference was fairly well attended and a good feeling prevailed throughout. Henry Greenwood, president; William Worth, secretary.

Conference Notices.

The Des Moines district conference will convene at Des Moines, Saturday and Sunday, June 3 and 4, 1911, at which time the annual election of district officers will occur. We trust that the brethren of the priesthood of the district will send in reports, that a good representation of district will be in attendance and that we shall have reports from all the branches. E. O. Clark, district secretary.

Kewanee district conference will convene with the Joy Branch at Joy, Illinois, June 3 and 4. Please send all reports to the district secretary, to reach her not later than June 1. Mary E. Gillin, district secretary, 115 Clarke avenue, Peoria, Illinois.

Saints and friends of the Nauvoo District will please bear in mind the date fixed for the conference is June 2 and 3. Branch officers will send all reports to Elder Charles Fry, 1835 West Second street, Ottumwa, Iowa, care E. H. Lewis, Brother Fry is president of the district, and since the secretary can not likely attend the conference, we have directed that the reports be sent to the president. Do not send them to M. H. Siegfried at Nauvoo.

Eastern Iowa district conference will convene at Muscatine, Iowa, June 10 and 11, 1911. Prayer meeting at 9 a. m., business session at 10 a. m., June 10. It is desired that all those in the district holding the priesthood send in a report of their labors since last conference. Send all reports to Elder J. B. Wildermuth, care of Elder C. G. Dykes, Muscatine, Iowa. Robert Smith, district secretary, Oelwein, Iowa.

Conference of the Southeastern Illinois District will convene with the Dry Fork Branch on Saturday at 10 a. m., June 10, 1911. We hope to have a good representation of the district workers, both local and missionary. It is the intention of the Sunday schools and Religios to give an entertainment on Friday night and we hope those coming from the different branches will come with the expectation of taking part. Please send branch reports to me at Xenia,

Illinois, in time, with assessment. A. H. Burroughs, secretary.

The Pottawattamie district conference will meet at Hazel Dell, Iowa, at 10.30 a. m., Saturday, May 27, 1911. It is requested that all reports and other business papers to come before the conference be placed in the hands of the district secretary one week before that date. J. Charles Jensen, secretary.

The conference of the New York District will convene with the Buffalo Branch, 10 a. m., June 3, 1911. All the branches in the district will see to it that reports are in the hands of the secretary as early as possible, and, according to the resolution of last conference, all officials will report one week prior to the convening of conference. All reports may be sent to Miss Lila Schofield, 101 North Ashland avenue, Buffalo, New York.

Convention Notice.

The Clinton district Sunday school association will meet in convention at Fort Scott, Kansas, May 26, 1911; also the Religio association will meet at the same place and day in the afternoon. Please have all credentials in. Zora Lowe, district secretary.

Reunion Notice.

The Southern Nebraska district reunion will be held at Eustis, Nebraska, in 1911. Time and arrangements will be announced later. H. A. Higgins.

Address.

Joseph Arber, 1517 West Lexington street, Independence, Missouri.

Pastoral.

To the Ministry and Saints of Mission Number 1; Greeting: It was perhaps noted by all that the environments of the above mission have been changed, and that the portion presided over by the writer for seven consecutive years has been taken off and a portion of Canada added in lieu, so that the mission is now comprised of Iowa, Nebraska, Minnesota, the Dakotas, Alberta, Saskatchewan, and Manitoba.

ASSISTANT MINISTERS IN CHARGE.

The following brethren will have local ministerial charge of the fields as designated; Nauvoo and Eastern Iowa districts, James McKiernan; Lamoni Stake, Eli Hayer will have charge of the missionary work while John Smith will care for the local arm; Des Moines District, J. F. Mintun; Fremont District, W. E. Haden; Pottawattamie District, C. Scott; Little Sioux and Gallands Grove districts, W. A. Smith; Nebraska, J. R. Sutton; South Dakota, Levi Gamet; Minnesota, Leonard Houghton; the three Canadian provinces, E. E. Long. These brethren will have the watchcare of the missionary arm, leaving the organization of branches and other local matters to the minister in general charge and local authorities.

"TWO BY TWO."

So far as it is possible so to do the various brethren will travel in harmony with the above designation, save in the case of the evangelists, whose especial duty it will be to travel among and revive the branches, while beside those already objectively designated, J. L. Parker will remain for the present, at least, in Sioux City, and B. S. Lambkin will care especially for the work in Minneapolis and Saint Paul.

REPORTING.

The reports as heretofore should be sent to the minister in general charge, Lamoni, Iowa, unless otherwise notified, and be mailed on the first day of July, October, January, and March. And that your names may not be published as delinquents in this matter, make a note of these dates and *remember them!* The quorum by resolution ordered that each minister in general charge should require a quarterly report from stake and district presidents. Let each president see to it that the proper blanks for this purpose are ordered from the Herald Office, placed in the hands of the various branch presidents, and in turn sent to me quarterly.

"A STAMP INCLOSED."

If those wishing information from the minister in general charge will kindly remember the above injunction it will help to materially equalize the "burden." While this may seem

like stinginess, it is not so meant. Possibly some of you read the financial reports and wonder how it is that the preacher spends so much! Consider, one thousand letters during the year would reach a maximum alone of near thirty dollars—counting the cost of paper and envelopes in addition to the stamps.

Why not "Bear ye one another's burdens, and thus fulfill the whole law"?

REUNIONS AND CONFERENCES.

If you desire the presence of the minister in charge it will be well to notify as to time and place as soon as known, that arrangements can be made to this end. If not possible to be there in person it is possible that a substitute can be with you. In fact, if health permits, the quorum president is likely to visit North Dakota and the Canadian provinces. It is also likely that a patriarch can be with you. If, however you desire the presence of the latter, it will be well to communicate with both Bro. J. R. Lambert and me, that no confusion may result.

LAST, BUT NOT LEAST.

The "allowance" was raised two dollars a month for the wife, so that it will naturally mean that an extra effort should be made in tithes and offerings. Let us show our faith by our works; that all may duly be provided for.

May peace and blessings abide.

In bonds,
J. W. WIGHT.

LAMONI, IOWA, May 1, 1911.

AN EPISTLE.

To the British Isles and Palestine Mission; Greeting: Having been continued in charge of the work of the Lord in the above named territory, I herewith call the attention of the officers and the laity to some matters which in my opinion are of importance to all concerned. The following ministry have been appointed to labor as missionaries, namely, E. B. Morgan, R. Baldwin, T. Jones, Thomas Taylor, T. U. Thomas, Henry Greenwood, G. W. Leggett, Rees Jenkins, and William H. Greenwood. The brethren herein named will confine their labors to the following sections of the mission: Rees Jenkins to the Holy Land, Jerusalem objective point; E. B. Morgan, Eastern Wales District and eastern end of Western District; T. U. Thomas, Western Wales District, Llanelly objective point; Richard Baldwin, London District, London objective point; Thomas Jones, South of England, east end of Wales District; Thomas Taylor, Birmingham District; Henry Greenwood, Leeds and Sheffield districts, Leeds objective point; G. W. Leggett, associated with Richard Baldwin during the summer and fall months, Manchester District; William H. Greenwood, Manchester District.

The following brethren have been given local appointment, ever you desire the presence of the latter, it will be well to self-supporting, but their traveling expenses will be met while doing missionary work: William R. Armstrong, Samuel Mather, N. West, Thomas Brien. These brethren will labor two and two, under the direction of William H. Greenwood. We have been greatly favored as a mission in that the leading authorities have appointed a bishop of many years' experience to take charge and control the financial affairs of the British Isles. He will select two of the English brethren as his counselors to assist him in this work at the coming mission conference. Brethren Leggett and J. W. Taylor, whose ordinations to the office of high priest have been ordered by the General Conference, will be ordained at the mission conference, which will be held at Manchester, commencing August 5, at 10 o'clock, and continuing over Monday, the 7th. We sincerely trust the brethren will make a special effort to be present at this conference, as we anticipate a good time. Brother Armstrong, the secretary of the mission, will give due notice and particulars of the conference in the near future. We are highly pleased with the brethren who have been assigned to this mission, and we feel confident that if the ministry and laity will combine their efforts and seek to do their full duty in obedience to the spiritual and temporal law, a grand work will be accomplished the ensuing year.

The Presiding Bishop has promised to supplement our efforts to the extent of his ability, along financial lines, but it must be remembered there is a duty devolving upon every individual Saint, to do his or her part in paying tithes and free will offerings, thus helping the bishops to carry on their work. We sincerely hope the Saints in Palestine will not permit the spirit of emigration to take too strong a hold of them, as we

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deem it expedient for the work's sake to remain where they are and help build up the work of the Lord. I heartily recommend Brother Jenkins and wife as good, faithful Saints, and all will do well to heed our brother's counsel, and cooperate with our brother and sister.

Your brother and coworker,
 GOMER T. GRIFFITHS.

May 2, 1911.

To the Saints of the Central Nebraska District: Again I wish to remind you of the necessity of sending in your tithes and offerings, so that the families of missionaries depending on that source of revenue may not be left in want. Do not wait to see the bishop's agent for you may possibly have to wait a long time, as he is assigned to the State of South Dakota as part of his mission field. But send your money to him at Inman, Nebraska, and you will get your receipt after a little time. Let us all put forth a strong effort to do our whole duty in this as every other thing, and may the kind Father bless and prosper you.

LEVI GAMET.

To the Saints and the Ministry of Mission Number 2, comprising Oklahoma, Arkansas, Louisiana, Texas, Kansas, Missouri, and Central and Southern Illinois; Greeting: Invigorated as a result of the faithful labor done by the ministry and Saints in the year that has just passed we feel encouraged and inspired with a hope and zeal, that as good and probably a better record may be made during the year we are now merging into.

The field, by reason of its location, is one of the most important missions in the church. Hence, we need a thorough and careful ministry; men of God in whom we can trust its every care—not only in general, but in a local sense, too.

Therefore, to be thoroughly forearmed for every important emergency before us, we must not only have the aid of the General Conference appointees, but every local man in the mission, as well. Yes, presidents of districts and branches, with their official assistants. Sunday school and Religio workers—working with us to accomplish the great design of our heavenly Father—in a preparation to the redemption of Zion.

That we may have system in our ranks to accomplish the best results to the end named, we appoint the following brethren as our assistants in the different parts of our field: F. C. Keck in charge of southern Kansas—all that part not now in organized territory. J. T. Riley, Louisiana and Arkansas, and including all of that part of Arkansas which is in the Eastern Oklahoma and Spring River districts. R. M. Maloney, all of Texas save that part included in Central and Eastern Oklahoma districts. Lee Quick, Eastern Oklahoma District—including that part of Spring River District in Oklahoma, and that part of Texas east of the 96th meridian, and north of the Central Texas District—east to the Arkansas line. J. Arthur Davis, all that part of Spring River District in Missouri and Kansas. W. E. Peak, Eastern and Western Kansas districts. Hubert Case, Western Oklahoma District. W. M. Aylor, Central Oklahoma District—including that part of Texas north of the Central Texas District, lying between the 96th and 98th meridians.

It is our will that the three brethren, Case, Aylor, and Quick, associate their work, so as to make a vigorous campaign (as far as wisdom demands) among the Lamanites of their respective fields. Do not let the imaginary lines that divide your fields hinder you in reaching our Indian brethren. Visit each others' conferences and confer together for the betterment of the work in your charge if at all possible.

The Books of Mormon that have been donated by the Saints for the benefit of the Lamanite mission, should be ordered through us. Saints and friends that desire to make a further donation of the fifty cent edition of the Book of Mormon for the Lamanites of our field, should send their donation to us, with names and addresses of the donors, and we will see to it that the donors are protected in their "gift," and the brethren supplied with the book in its proper time and place.

George Jenkins, in charge of Southeastern and Saint Louis districts. R. T. Walters, Central Illinois District. A. C. Silvers, Nodaway District. E. L. Henson, Far West District. Swen Swenson, Northeastern Missouri District. W. S. Macrae, Clinton District. A. M. Baker, Southern Missouri District, and the unorganized territory joining on the east. The ministers in general charge will supervise the missionary work in the Independence Stake.

William Lewis, of the Order of Evangelists, is appointed to the Far West District. Ammon White, to the Independence Stake. Ammon is at present on the Pacific coast—in British Columbia—having been granted a leave of absence by the proper authorities for a few months. Evangelists are not strictly missionaries, but, in the law are denominated revivalists, and should be free to visit branches and districts as wisdom may direct, in order to comfort the Saints—acting as a father unto them. They do not want to "butt in" to find work; but should be kindly invited by the officers of branches and districts, to come! Thus this order of God's house is honored in its proper calling, to the special benefit of the church.

The superannuated ministers may feel free to labor as their circumstances will permit, in harmony with local authorities, under the direction of the ministers in charge, as per General Conference resolution, No. 660. There will be no room for unnecessary friction in any of the departments of field work, if all will honor each others' rights in his office, work, and calling. Do this, and let us have peace, though we may be ever so earnest and aggressive for good in the church work.

DEBATES.

Do not be "nagged" into debate by men that are unprincipled in their character as debaters. We advise not to arrange for, or enter into public discussions without first consulting with those in general charge, so far as can be done and protect the work.

REUNIONS AND CONFERENCES.

If officers and committees especially concerned, will advise with us as to "time and place" of holding reunions and conferences, it will enable us to be present at many of these gatherings, and assist in furnishing speakers at the reunions

from the list of our General Conference appointees more readily.

REPORTS.

By special arrangements between the ministers in general charge, the ministry will please report direct to I. N. White, 1006 West Maple avenue, Independence, Missouri, on the first day of July, October, January, and March.

BLANKS.

Do not wait for the minister in charge to send you blanks; send direct to the Herald Publishing House, Lamoni, Iowa, and get them at eight cents per dozen. If you should fail to get blanks on time, send your report promptly anyway in a letter—giving every item under the following heads: Sermons preached; assisted or in charge; baptized; confirmed; ordained; patriarchal blessings; children blessed; debates; new openings; actual time in the field; districts, branches, Sunday schools, and Religios organized.

If absent from your field for any reason, state why. What interest has been shown in your field, and where. Any other items of interest, suggestions, or remarks. If this order is strictly observed, blanks will not be absolutely necessary, as we keep a book in which a record of names of all the ministers in our field are recorded, and the "items" contained in their reports are placed opposite their names, quarter by quarter—thus enabling us to make out our annual report from our record book. Your promptness in this matter of reporting every item will place your "credit" before the First Presidency in the true light of what you really have done, or not done.

DISTRICT AND BRANCH PRESIDENTS.

Blanks for your purpose can be had at Herald Office. It is enjoined that all presidents of branches make full report to the presidents of their respective districts, on the first day of the month before named, and the presidents of districts immediately afterwards report the same to us, or the Presidency.

FINANCES.

The present financial strain on the church, demands strict economy on the part of the ministry in their expenditures—traveling only as the real needs of the work demands. It is, and has been a sorry showing at times to note the "expense list" of an elder appointed only to a single district as a "field of labor," running up an expense account equal or even far above one who is in charge of a whole State. Let the minister attempt to show some generalship in the line of economics, and thus be an example to many of the membership. Let not the Saints turn the worthy minister from their doors empty handed. He will have discouragements enough, without meeting "cold-hearted Saints."

CONCLUSION.

"Consecration," seems to be the watchword to success; not alone with the ministry, but to the membership as well. If we are wholly consecrated to God, it will take no pushing on the part of any to keep us to the front, as to duty.

Let our lives be models of purity, in our homes, in the pulpit, and in our everyday walk among the people. Such a life will crown the ministry with valuable sheaves—auxiliaries to the church that he need not to be ashamed of. Beware of hasty baptisms! Preach repentance to the people. Do not drag men and women into the church, that have

not repented of their sins by a thorough turning away from them.

Having said so much, let any or all feel free to write us, of your trials, or of your triumphs, and let us be "workers together" with you, in the great conflict. May the Master's blessings be with you, is our earnest prayer. As ever, your colabourers in gospel bonds,

I. N. WHITE.
J. F. CURTIS.

INDEPENDENCE, MISSOURI, May 5, 1911.

To the Saints of Northwestern Kansas District: Having been again appointed to this district, I seek your cooperation for the work of the coming year. You can greatly assist by getting openings in your locality, and by letting the missionaries know where there are openings for preaching. I am willing to go anywhere in the district if I can only have or get a place in which to preach. I trust we may all operate together for the advancement of the Master's cause, and may our district receive an impetus as it has not known for years.

Also, dear Saints, let us remember the law known as the temporal law. The Lord has made known to the church that the tithes are to make it possible for the spread of the gospel. (Doctrine and Covenants 114:1.) So let us give of our substance to the Lord, at least that which we owe. The undersigned will receipt you for tithes. I ever desire the spread of God's work.

In gospel bonds,
JOHN A. TEETERS.

Died.

JACKSON.—Margaret Thomas was born in England in 1832; came to America when four years old. Married to William Jackson in 1859, at Davenport, Iowa, and they settled on the home farm where she passed away on Sunday evening, April 23, at the age of 79 years. There were born to this union five children, two dying in infancy and three surviving. William Jackson, the husband, Bessie Dugan, daughter, living in Putnam, Oklahoma, Mary F. Stall, daughter, of Fulton, Iowa, George Jackson, son, with whom the aged parents were living, several grandchildren, and friends, remain to mourn. She joined the church twenty-five years ago and has been faithful. Funeral in charge of Elder John Heide; sermon by Elder Warren Turner.

EASTARDAY.—Donald La Monte Eastarday, infant son of Mattie and Alvin W. Eastarday. Born June 19, 1910, and died April 14, 1911, after a brief illness of one week with bronchial pneumonia. Leaves father, mother, two sisters and four brothers; all at the funeral except one brother who lives in Colorado. Funeral sermon by Elder C. E. Blodgett in Saints' church at Eustis, Nebraska, to a crowded house of friends and neighbors; remains laid to rest in Eustis Cemetery to await a glorious resurrection at the coming of our Master.

The man with a light head will never make much of a light in the world.

A good book in the home that the boy can keep is worth ten that he can return to the library.

It is easy to be truthful, but some people prefer to do something a little more difficult.—The Christian Herald.

"No man knows his true character who is a stranger to God."

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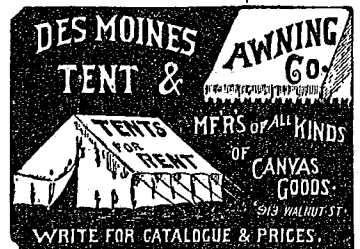
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THE SAINTS' HERALD

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, MAY 17, 1911

NUMBER 20

Editorial

A SERIOUS MISTAKE.

CONCERNING HASTY GATHERING TO INDEPENDENCE.

Some of our overzealous Saints, some living isolated, and others in or near to branches abroad, are making a mistake in selling out their habitations and business and hurrying into Zion, without first ascertaining the conditions unto which they are proposing to move, and making all things ready as required in the revelation. The general funds of the church in the Bishop's hands are gathered from the mites, free will offerings, consecrations, and tithings of the people as a whole: a few cents here, a few dollars there,—and without the contributions of any millionaires, for there are none among us. It seems to be a too prevalent notion that the church is possessed of an inexhaustible treasury, and that whoever may by any means fall into apparent or real necessity has only to throw himself into the hands of the bishopric, and all that is desired by them will be provided at once.

A little thought before changing location and a little seeking of advice after proper statement of conditions to the Bishop or other leading officers of the church might help a good many in more ways than one. There is now no call to "come to Zion" to escape "the sword," a fleeing into a condition of safety, because one does not wish to raise his hand against his brother; (that is, his brother of the common brotherhood of man); and why Saints who are doing well in a financial or temporal way where they have a means of support for themselves and those depending upon them should disrupt conditions surrounding them, and change into new conditions, almost invariably at a loss, is a surprise to some of us, who, while we are not accounted as business men, can see and realize the loss to the church of both means and prestige of individual effort, in the accumulation together of persons who are more or less dependent upon the gatherings of others to supply their own deficiencies. This is more surprising in cases where individuals are possessed of lands in eligible location which are constantly increasing in value. For instance; along in the sixties, and soon after the civil war, land sold in Hancock County,

Illinois, with fair improvements, for twenty-five dollars and thirty dollars per acre, and lands without improvement could be bought for even less. Now the same lands are valued at and will easily sell for from one hundred and fifty to two hundred dollars per acre, a valuable increase. Saints, as well as "the children of the world," should in this respect be wise unto the situation; for the reason, that if there should come a call from the Lord, officially stated, to gather to Zion to the central spot or stake, in order that a temple should be built, a people who will build such a temple must have temporal means by which they may carry on that work, in the purchase of material and the payment of skilled labor and the superintendency, which will be absolutely necessary.

Why, then, should "The children of Zion" carelessly throw away some of the means by which they could not only assist in the general gospel work as it is now being carried on, but by which when they come to Zion they might have means which they could freely give for the completion of the great object, if the building of the temple is a great object? We have tried, from time to time, to call the attention of the people to this phase of conditions, and as early as 1866, 1868, and 1870, we labored with the people in the northwest to secure vacant lands around them, in order that they might take advantage of the increase in value which we then foresaw (as we have realized since) would take place.

We personally saved to one brother who was contemplating selling out where he was, near the now flourishing city of Shenandoah, Iowa, one thousand dollars, by persuading him not to sell at the price which had been offered him for his land. He waited one year and received one thousand dollars more than he was offered at the time when we thus persuaded him to defer his sale. He left his location, moved into Nauvoo, and after some two or three years went back to Shenandoah and purchased land close by that which he sold, for which he paid considerable more than he received for that which he had sold a little while before. It was a mistake, of course, but others have been making similar mistakes, and we would really like to see a better condition of things arise.

Again, it sometimes happens that in small

branches the brethren are doing well. They have good prestige among their neighbors, a good reputation, and are exemplary. They are preaching the gospel by both precept and example. It may be that they are not eloquent ministers, so far as pulpit preaching is concerned, but their consistent and steady work and upright living is an example of which their neighbors can take note. The desire comes and the elder or other officer feels that he would like to change his location and get, as the saying is, near to the church, the greater body. He has an opportunity, sells out and gets to Zion, or in the neighborhood round. He finds it more or less difficult to locate himself suitably, and sometimes weeks, sometimes months, and sometimes years elapse before he gets located permanently, until finally he is, financially, almost where he began his early married life. The church needs good men everywhere, and in perhaps no other places more than in the small branches where the work has been begun by missionary labor. Why not let the Lord have his way, and if the Saints are within a reasonable distance, to use an army expression, a "striking distance" of the great army of occupation, why not take it in hand and make the best of it, unto proper provision, so that when the time does come the move may be advantageously made, so that there will be nothing to hinder, neither moral nor material, against the change of location.

There is another phase of this matter. That is this: There are now belonging to the Independence Branch some twenty-four hundred members, as fine a body of people possibly as has ever been gathered together under the gospel dispensation since the days of Christ. These are earnestly striving with all their might, both by precept and example, to spread the gospel in the immediate location where they are. Elders and priests who were active in the branches where they have resided, on moving into the nearness of the central place, find themselves some out of the way of doing missionary work among their neighbors; and sometimes they feel hurt that they are not invited to occupy the pulpit at the central place, and feel that they are becoming restive and rusty under spiritual idleness. Effort is being made to get this increase of the army into active operation in the regions round about, that those who may come in after proper and reasonable inquiry, and with an understanding with the bishopric and the general officers of the church, may find the spiritual employment suitable to keep them up to the mark of spiritual usefulness.

So, all things considered, let us avoid making mistakes, if we can. Within the last three years a second church has been built in Independence, the seating capacity of which is now pretty fully occupied, and it will be necessary to enlarge the borders of

Zion in this respect; and those who come from abroad should come ready to help in such work as this. Some seven churches are now occupied in Kansas City, and its close environments, these too need aid, because of the increased numbers of the Saints, to build church buildings; and those who come ought to come prepared to aid in this good work.

Upon the hypothesis that "Wisdom is justified of her children," let us as Saints come nearer to heeding the admonition, "Let all things be prepared before you," in order that we do not detract from the advantages of being near the great body. Spiritual righteousness is not a product of the soil, it is the product of the gospel in the hearts of those who are pure in heart; and in any locality, under any environment, where the heart is set to do righteousness, there will the peace of God be found, and his Spirit will rule and abide.

Only a day or two ago we received a letter from one who has not heard a gospel sermon for twenty years, who has been living isolated and alone, and yet the spirit of the gospel burns brightly in the heart of that Saint. There is the pure in heart. There is room in the regions round about for those who are willing to live in harmony with their neighbors, keep the law of the land by keeping the law of God, in justification of their personal conduct and enjoyment of the Spirit, being blessed by the associations of the Saints.

In gospel bonds,
JOSEPH SMITH.

TWO SUCCESSFUL CAMPAIGNS.

There is something significant in the effort being made to present the gospel by Brn. R. C. Evans and T. W. Williams; the former at Toronto during the last five months, ending with the last Sunday in April, in the Princess Theater, together with the publication of his sermons during the year in the *Toronto World*, which will evidently include his Sunday sermons in the Toronto Saints' church for the remaining part of the year, he having delivered some twenty-two of the series, leaving some thirty Sunday efforts still to be presented; the latter in an effort begun at Webb City, Missouri, April 23, which effort was continued until May 10. Concerning Brother Williams' effort, the *Webb City Register*, published by the Register Publishing Company, and edited by Arthur Rozelle, in its issue of May 9, gives the following:

The *Register* is a secular newspaper. In disseminating church news, it plays no favorites. From a professional standpoint, all look alike to the *Register*.

We have been giving a synopsis of the sermons delivered by Rev. T. W. Williams, of the Latter Day Saints' Church, in this city during the past two weeks, as a matter of news. The sermons and synopsis have aroused much interest and

favorable comment among the most thoughtful people of the city, and have given them a very favorable opinion of the Latter Day Saint doctrine.

Reverend Williams is a man of exceedingly pleasant address and bearing. He is not dogmatic, but argumentative. He preaches a religion of hope, instead of despair, and on the whole, it is the most reasonable religious teaching that has ever been promulgated from a Webb City pulpit, by an evangelist.

Reverend Williams is not a ranter, not an adept in the use of slang. In that respect he is different from some of the so-called evangelists, who are out for the "stuff," but he wins respect wherever he goes among intelligent people who are not carried away by their emotions, but who believe in a practical and rational religion, as taught by the Master, Jesus.

These two efforts were running simultaneously for a time, Brother Evans having begun his in December, and Brother Williams, after filling two weeks at the Central Branch of Kansas City and a week at Council Bluffs before General Conference, after its adjournment took up the effort at Webb City by the invitation of the Webb City Branch, beginning meetings in that city on April 23 and continuing up to the time mentioned. Both of these efforts have been successful so far as attendance at the services is concerned.

We understand that the effort of Brother Evans at the Princess Theater is under the auspices of the Toronto Branch of the church, the meetings being presided over by Bro. Archie McLean, president of the branch, Brother Evans having the assistance of the branch officers and those chosen to work with them, and the branch choir. Brother Evans' efforts have been well spoken of as well as those of Brother Williams.

Brother Hale W. Smith was selected by the Webb City Saints to take charge of their singing, and it is said that the song service was quite excellent.

We are much pleased to notice the efforts made at different places for the spread of the gospel, especially through the efforts of the local organizations. It can not fail to be productive of good. It may be true that we have not many evangelists of the kind that our neighbors of different denominations have and employ in their protracted efforts, but it seems quite certain and significant that wherever we gain an opportunity the brethren are inspired to conduct the services in such a manner as to bring the gospel teaching into prominence, and favorable commendation is received from those among whom these efforts are made. All credit to those who have been thus engaged and honor and glory to the Master whose gracious Spirit gives the ability and the power.

The following clipping from the *Toronto World* recites the fact that the effort made by Bro. R. C. Evans at the Princess Theater closed with evidences of fine success, and a reception among the Saints at

the close suggests the thoroughness of the cooperation which the Saints of the Toronto Branch and other nearby branches have given the movement made in the Princess Theater:

The Latter Day Saints gave a supper to four hundred of their workers last Tuesday night in the basement of their Soho street church. After the supper, addresses were given by members of the church and outsiders, and a very pleasant evening was spent.

The occasion was to mark the completion of Bishop R. C. Evans' series of lectures at the Princess Theater, where he has spoken to crowded houses for the last twenty-two Sunday nights; and to show some appreciation of the work done by many members during the winter months. The meetings at the theater have been very successful, in that scores of people of different denominations, including many Catholics and Protestants, have been led to think for themselves, and have become baptized members of the church.

The lectures will be continued in the Soho street church during the summer, as on account of the approach of the hot weather it was thought that it would be impossible to fill the Princess Theater, and so be able to meet the heavy expenses. It has, however, already been engaged by the bishop for next winter, where he will again speak in his usual vigorous style.

A very pleasant surprise was given Mr. Evans when he was presented with a purse of money. A vote of thanks was returned to Miss Hazel Hathaway, the young soloist who has delighted the Princess Theater audiences Sunday after Sunday, and to Mr. Boyne, the pianist, and Mrs. Faulds, leader of the choir.

A few facts regarding the progress of the Latter Day Saints' Church in Toronto should prove interesting. Bishop Evans organized the Toronto church twenty years ago, when there were but ten members, with a plank and a few chairs serving as pews in the little roughcast cottage on Manning avenue. Now there is a small church at Humber Bay, of which Elder Withrow has charge; another one at Davisville under Elder Wilson, and the Soho street one, of which Elder McLean has charge.

The bishop has supervision over all the Toronto work, and whenever he is billed to speak at Soho street, the church is packed to the doors. One reason for his popularity is that day after day when the Soho street church was being built (four years ago), he was to be seen in his overalls working with trowel and hod, sometimes for sixteen hours a day, among his fellow-members. This winter he helped put the addition on to the Soho street church, which will now comfortably seat 950 people.

In connection with the church there is a Ladies' Aid Society, presided over by Mrs. Evans; a Sunday school, of which Mr. Long is president; also the Zion's Religio-Literary Society, which is similar to the Epworth League of other churches.

In all, the members of the Latter Day Saint Church in Canada number five thousand, while in the United States there are something like sixty thousand members.

Brother Evans is to be congratulated upon the success of his earnest effort, and also upon the loyalty of those who have been his helpers. It appears that the branch has already made an effort to secure the theater for the coming year. May it be the pleasure of the Lord to keep our brother, R. C. Evans, in health and strength to fill the expectation.

JOSEPH SMITH.

NOTES AND COMMENTS.

Notice is again given to the readers of the *HERALD*, that communications on church affairs, intended for the Presidency, should be directed to the Presidency or Frederick M. Smith, secretary of the quorum, Independence, Missouri. Communications of a personal character intended for Pres. Joseph Smith should be marked personal. Those communications intended for the members of Pres. Joseph Smith's immediate family should be addressed to them in name, to 1214 West Short street, Independence, Missouri. Communications intended for the *HERALD* Editors should be addressed to Editors Herald, Lamoni, Iowa. Also communications intended for Elbert A. Smith, one of the Presidency, should be directed to Lamoni, Iowa.

This arrangement has been made for the purpose of relieving Pres. Joseph Smith from a large amount of correspondence which has occupied his time and attention unnecessarily. Please take notice.

BY ORDER OF THE PRESIDENCY.

Some time ago the celebrated pastor, C. F. Russell, of the Brooklyn Tabernacle, made the following statement regarding the closing verses of the sixteenth chapter of Mark:

"Not long ago I pointed out that the last twelve verses of Saint Mark's gospel in our common version are spurious—so recognized by all scholars, because these verses are not to be found in any of the oldest Greek manuscripts and were evidently added to the word of God in the seventh century or later. Moreover, we gave proofs of the untruthfulness of this addition. Is it true that whoever believes the gospel of Christ may handle serpents with impunity and may drink deadly poison without harm? Surely not. It is nothing short of a sin for those who know better to acknowledge these verses and to use them to bolster up theories of divine healing. It is as much a crime to add to the word of God as to take away from it."

In this issue you will notice a very interesting review of the above statement, written by Bro. S. A. Burgess.

We have recently received a neat folder printed by the Manchester, England, District, on linen paper, showing the entire district organization, giving names and location of branches, names of ministers who labor on the "rota" plan and those who labor as circumstances permit, with a schedule giving the exact dates when each minister on the "rota" plan will preach at each place or branch in the district. It is a very well planned folder and speaks much for the executive ability of the brethren in charge of the district.

From recent press dispatches it appears that the Moslems in Jerusalem are excited over the report or rumor that foreigners have invaded the Mosque of Omar and looted it of some of their priceless treasures, among which one report says is the "ark of the covenant" containing the tablets of the Mosaic law. Another report says that the archæologists (who are known to have been working there and to have sailed) did not find the ark of the covenant, but instead have Solomon's crown, his sword and his ring. This sacred Mosque of Omar is the place where it is said Mohammed ascended to heaven after his night ride from Mecca.

We have received a letter from Salem, Missouri, but have been unable to use it because it was not signed. The party, a member of the church, writes quite interestingly about the place as a good place for business enterprises. Still more recently we have received a letter without address, signed "A Sister," which we can not use under our rules because we do not know who the writer is. This sister is discouraged and asks the prayers of the Saints that she may have help to continue steadfast in the faith.

Andrew Carnegie complains that the life of the philanthropist is exceedingly hard. He recently plead previous engagement when a grand jury summoned him to appear before them. When he was notified that if he did not come he would be brought, the real hardness of his lot began to appear. It is indeed unfortunate that some men have to be treated as other men are.

Recently we noticed the great private book sale in the city of New York. Since then we have read a number of items in regard to some of the sales made there, among which we note that the Guttenberg Bible, which was described in the last *HERALD*, sold for \$50,000, Henry E. Huntington, of California, being the buyer. This is a little more than twice as much as was ever paid for a single book by an American. The second highest price paid was \$21,000, and was for a copy of Helya's Knight of the Swanne, the first printed English version of the legend of the Lohengrin, dated London, 1512, and published by Wynkyn and De Worde.

It is a good idea to ask yourself why father and mother object to certain associates for you, why they insist on early hours, the school attendance, and other things of the same sort. The girl who takes pains to understand the good reasons back of her father's and mother's requirements, is fitting herself to govern herself wisely after the time comes when she can no longer depend on outside authority.

Original Articles

THE AUTHENTICITY OF MARK 16: 9-20.

"Not long ago I pointed out that the last twelve verses of Saint Mark's gospel in our common version are spurious—so recognized by all scholars, because these verses are not to be found in any of the oldest Greek manuscripts and were evidently added to the word of God in the seventh century or later. Moreover, we gave proofs of the untruthfulness of this addition. Is it true that whoever believes the gospel of Christ may handle serpents with impunity and may drink deadly poison without harm? Surely not. It is nothing short of a sin for those who know better to acknowledge these verses and to use them to bolster up theories of divine healing. It is as much a crime to add to the word of God as to take away from it."

The above paragraph appears in the sermon of Pastor C. F. Russell, of the Brooklyn Tabernacle, in *The Weekly Inter-Ocean and Farmer*, March 17, 1911.

As we re-read it, the first point that occurs is, How grossly the text has been misconstrued! We agree with Pastor Russell, that it is not true that whoever believes in the gospel of Christ can with impunity handle serpents, and use them as playthings. We also agree that it is unreasonable to suppose that they may deliberately drink deadly poisons without harm. It is nothing short of a sin for those who know better to put such an unreasonable construction on the word of God. Where two or more constructions appear superficially possible, that should be preferred and accepted which is consistent with the word of God as a whole, with his divine nature, and with common sense.

In the fourth chapter of Matthew we read that the Devil came to Jesus in the Holy City, when on the pinnacle of the temple, and quoted Isaiah, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (Matthew 4: 6; Isaiah 91: 11, 12.) The answer of the Master is significant: "It is written again, Thou shalt not tempt the Lord thy God." (Matthew 4: 7; Deuteronomy 6: 16; Luke 4: 2.) There is the sufficient answer, Thou shalt not tempt the Lord thy God.

There is no integral part of these verses that can not be sustained by other passages of scripture. The command of the Savior to baptize is also given in Matthew 28: 19. Luke also gives the promise that the disciples should tread on scorpions. These verses of Mark and similar promises do not mean that the Saints are to go out as dime museum freaks. The Master said, "For, verily, I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto

this mountain, Remove to yonder place, and it shall move; and nothing shall be impossible unto you," (Matthew 17: 20); but he did not intend that his disciples should enter the cut rate moving business. The thought is rather, divine protection in case of need; as when the viper bit Paul (Acts 28: 3-6), and a power which may be used by devoted men for the blessing of the people of God and the good of mankind in general. The Reverend Russell, when he states a different interpretation, in order to reject this verse, uses the same argument that Lucifer did to Jesus after the forty days' fast.

Now, what are the facts in regard to the ancient manuscripts? In the first place "manuscript" means a copy of the New Testament written entirely in Greek. A copy of the New Testament in any other language than Greek, no matter how ancient, is called a "version." Now there are three manuscripts which are grouped together as being the most ancient and authentic: The Vatican, Sinaitic, and the Alexandrian. Their antiquity appears now to be generally considered to be in the order set forth. Their exact age is not known, but the theologians usually place it between 300 and 450 A. D. The Vatican does not contain these verses. But there is a column and a half left blank at the end of the gospel of Saint Mark. This does not occur in any other place, nor at the end of any other book of the manuscript. When it is considered how valuable writing materials were at that time, the devices used to condense the characters and crowd as much as possible on the page, the general opinion of scholars is that the copyist knew of these verses and was doubtful whether to include them or not. The Sinaitic omits these verses entirely. But the Alexandrian contains them.

The statement that these verses are not to be found in *any* of the oldest Greek manuscripts is therefore unfounded, though they are not found in either of the oldest two. Yet when we open the Revised Version we find these verses. Why? Because all the evidence against the authenticity of these verses is that set forth above, and some statements of Eusebius, while the evidence in favor of the authenticity of these verses is nearly all the rest of the manuscripts, (some 1,500), and most of them versions. (In the remaining manuscripts and versions this chapter of Mark is missing altogether.) Some of these versions, especially the Syriac, were used by some men whose parents had seen the apostles and are very ancient. For textual criticism the manuscripts are the most relied upon, to secure the exact sense of the words, but the simple question here is, Should these be included at all? On this question the versions, especially the more ancient, should be permitted to speak with great authority.

Historical criticism shows that the spiritual power

of the church declined after the first century. There seems to be no valid reason why these verses should be formulated and placed in the versions and nearly all of the manuscripts, unless authentic. The tendency of the church was away from spiritual things. It was away from miracles of this class, and deep faith. The tendency was toward temporal rule and power, and away from the theurgy and theophany of the Apostolic Age.

Hence there appears no reason to believe that these verses were fabricated and introduced later. Especially is this true, when we consider how widely spread is their publication and how few indeed, though venerable, are the evidences against their authenticity.

It is true that some scholars question these verses, but it is not true that all, or even most scholars, consider them as being spurious. There should be a sufficient answer in the fact that the English and American revisers, after careful and critical analysis, include these verses in the Revised version. Hence, in conclusion, we respectfully submit, first; that these verses are consistent with the remainder of the Holy Scriptures. Second; that the evidence of the manuscripts and the versions strongly favors their genuineness. Third; that historical criticism makes it improbable that these verses were interpolated at a later date, but upholds their authenticity.

S. A. BURGESS.

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EXTRACTS FROM D. R. BALDWIN'S EXEGETICS OF FAITH.

A certain bright young child, upon starting to school, was thus strictly charged by loving and prudent parents. "John, you must believe in your teacher and you will become a wise and intelligent man."

He found it very easy to believe in his teacher whom he could see and hear; so he was highly delighted. Having great confidence in his parents he repeated this charge over and over to himself until he became strangely infatuated thereby, insomuch that he could never after be made to understand that anything else was necessary. What use had he for brain racking study and tedious application, since believing in his teacher would make him wise? So it was that many who were not his peers graduated along various lines, while he made no advancement.

Can we find anything more applicable to liken the "Christian" world to than to this poor child? All their lives have they heard these words of Jesus repeated over and over again: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Passive souls having unbounded confidence in these words, have been hypnotized and inveigled into thinking that this is all that is needed: and as Johnnie ignored all the instructions of his

teacher, so do these refuse to follow the examples and precepts of the great spiritual teacher. At the altar some are persuaded to repeat: "Jesus is precious to my soul." Then they arise and sing:

"Hallelujah, 'tis done,
I believe on the Son,
I am saved by the blood
Of the crucified One."

"'Tis done" (finished, completed) without prayer, without repentance, without baptism, without a single gift of the Spirit. Some settle down in a quiet, half satisfied manner, too obstinate to listen to the pleadings of truth, while others become so hilarious and noisy that they can not hear the truth though its thunders shake the earth. And this is called faith. But, alas, where are the results? Where the advancement?

WHAT IS FAITH?

The basis or ground work of faith is an intelligent belief in the truth, in other words the beginning of faith is belief in God and in his word. Belief in error (no matter how sincere you may be) is for me no part of saving faith; but it clogs the wheels of progress along any given line. The truth but half told sometimes becomes "the worst kind of a lie." The results of a belief in a lie are always bad. If it makes no difference what one believes, or if belief in error will save us, then the mission of our Savior was a failure; and of all his efforts to establish the truth can not elevate us.

Nowhere in the sacred word are we advised to believe an error, or a lie; but always and everywhere we are commanded to believe the truth. So we learn that a belief in the truth is the foundation of faith; and it is properly called faith even though it be in its embryotic stage.

THE EVOLUTION OF FAITH.

We are commanded to add to our faith such important things as virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. I want to suggest that whatever you add to faith becomes a part of faith. Virtue is here first mentioned; and according to Webster's prime definition, virtue includes repentance in all of its ramifications; includes all there is of repentance. So faith must become an active proposition. The next thing that we are commanded to add to our faith is knowledge. We hear talk of a time or place where faith ends and knowledge begins. This sounds rather incoherent to the writer; for while he adds these graces and virtues to his faith, making them a part of his faith he sees the evolution and not the diminution of his faith. A knowledge of God must be added to our faith before it becomes a saving virtue.

In the sacred books of the church faith is likened

unto a seed: the living germ in an acorn will serve as an illustration: the kernel of this acorn is nutritious but its real value is but the small fraction of a mill. You lay it away for an ornament, or feed it to the swine, and the life of the kernel is destroyed; it can never develop into a beautiful shade tree to yield bushels of acorns annually, or from which valuable timber may be taken. So it is with the germ of faith (belief in God); if it remains inactive it will, like the acorn, soon die; and its real value is too small to reckon. The acorn bears the same relation to the future giant oak as does an inactive belief in God bear to fully developed faith. So faith must augment, unfold, develop; it must work and grow like the acorn that becomes a great tree; or like the acorn that is hid away, it will surely die.

SAVED BY FAITH.

The writer holds (with our Methodist brother) that faith will save one in celestial glory. It must be that way, for faith can never be developed without works of righteousness, works of obedience. It requires an intelligent application of all the commandments; an addition of all the graces and virtues to constitute the mustard seed brand or stage of faith.

AN ABSOLUTE POWER.

When faith is fully developed it must be absolute; that is, it must be an unlimited power (not however to be exercised by man only as he cooperates with God). There can be no doubt that the mustard seed stage of faith is an unlimited independent force; for Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Matthew 17:20. "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."—Luke 17:6. "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."—Mark 11:23.

Faith is the dynamic power of God, set in motion by the cooperation of his children, and who shall say that it does not partake of the absolute nature and character of the giver?

ITS ETERNAL OR PERPETUAL NATURE.

"Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith, I am in the bosom of the Father; and, behold, Zion is with me."—Doctrine and Covenants 36:9.

Notice his words, "Through faith I am (present tense) in the bosom of the Father."

The gospel is the only means of salvation. And after the thousand years' reign of Christ on earth all the dead, except the sons of perdition, "shall be heirs of salvation," "shall be servants of the Most High." See the vision. Therefore faith will be a principle of the gospel in eternity as well as in time. Paul tells us that when Christ shall come, prophecy and tongues shall cease, and that partial knowledge shall be swallowed up by perfect knowledge, etc.; but speaking of the adornments that abide, he mentions faith, hope, and charity. (1 Corinthians 13:13.)

Paul defines faith as "the substance of things hoped for." I like this translation, and hold to it, because in its outstretched arms it embraces all other translations of this passage, that I have seen. (Hebrews 11:1.) Do you hope for a knowledge of God? We have seen that it must become a part of our faith. Do you hope for eternal life? "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Do you hope for salvation? "By grace are ye saved through faith."

Do you hope for a home in the kingdom of God? Enoch said, "Through faith I am in the bosom of the Father." Can you hope for any achievement that is Christlike which is not included in "the faith once delivered to the saints"? Is the substance of our hope to be snuffed out in eternity?

We understand that the worlds and all things that are in them were created by faith by the Son of God. (Hebrews 11:1; John 1:1.) By faith he stilled the winds and the waves, gave sight to the blind, cast out devils, fed the thousands, cleansed the lepers, and raised the dead. Since he worked by faith on all of these occasions, and is "the same yesterday, today, and for ever," (past, present, and future), how shall we say that he will not continue to work by the same in eternity?

So it is that the writer suggests the following amendment to the fifth stanza of that beautiful, soul stirring hymn (number 699) in Saints' Harp:

"Love is the grace that keeps her power
In all the realms above;
There faith becomes a mighty tower,
And saints for ever love."

LOVE MAKES FAITH ACTIVE.

A mighty locomotive, throbbing and trembling under a full head of steam, stands at the station attached to a modern passenger train which is perfect in all of her appointments; it is three minutes past the time when she should pull out; the passengers grow restless; what is the matter? Why doesn't she go? Presently the throttle is pulled and steam

rushes into the cylinders and the great train is gone. Steam in the cylinders, then, is the active agent that works our trains. Gas is the potency which makes our auto cars glide along the streets. The electric current is that which gives momentum to the motor cars. So it is with all organized principles that move. They are each worked by some force peculiarly adapted to their organization, and faith being an active agency, is no exception to the rule.

It is well, then, that we inquire into its vitality; because we must understand these things, ere we can make an individual application of them. All machines, and all working principles are first organized, constructed, or built, after which the working force is applied. We have seen how faith is constructed, the component parts being first belief in God, then it is brought to perfection by an individual application of all his teachings; and now we want to learn what the principle is that gives motion to this most powerful agency the world has ever seen; for we can not apply it until we know what it is. Come with me now to Galatians 5: 6 where we find a most definite answer to our inquiry: namely, "For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love." Love, then, is the principle that makes faith operative. Peter teaches this same lesson, where he commands us to add to our faith virtue, knowledge, temperance, patience, godliness, and brotherly kindness; and when our faith has assimilated all these, he names lastly the propelling force, charity, or love. Paul not only taught this great truth to the Galatians, but he wrote to the Corinthians, "Though (or if) I have all faith so that I could remove mountains and have not charity I am nothing."

In other words, if his faith was fully developed, it would remain inoperative without love. After naming nine of the spiritual gifts in his twelfth chapter he speaks of charity as "a more excellent way." He wrote to the Romans thus, "Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law"; and to the Galatians, "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

James writes thus, "Even so faith if it hath not works (of love) is dead, being alone."

Faith without love is like a locomotive without steam; or like a motor without electricity; expensive arrangements of no value. "God is love"; he and his Son are one; we are to become like Christ. There must be a wonderful assimilation of the Christ character before we love our neighbors as ourselves. All selfishness must be worked out of us; so that we will want others to possess as much of earthly treasures as ourselves.

The old gospel train (the church) stands on the

track. The bishop with sturdy hand is faithfully pulling at the throttle. It is long passed the time that she should have moved out with increased speed; passengers are getting restless and ask, "What in the world is holding her?" "Who is to be blamed for this tedious delay?" etc., etc. Listen. When the tokens of our love press as vigorously into the coffers of the church as steam does into the cylinders of the locomotive, there will be something doing. Then will our faith become an executive force. The manifestations of the Spirit will be multiplied; the gospel train will speed away; Zion will be redeemed; Christ will come; wickedness will disappear; the righteous dead be resurrected.

Oh, Lord, help us apply the dynamic power of love to our faith.

D. R. BALDWIN.

RED LODGE, MONTANA.

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CHRIST AND ECONOMICS.

Synopsis of a sermon by Elder T. W. Williams, as reported in the *Webb City Register* (Missouri), May 3, 1911.

I have no desire to discuss politics to-night. Men should not bring politics into religion. They should not leave their religion behind when they enter politics. If a man's politics are so corrupt that he can not take his religion with him, it is time that he corrected his politics. Jesus was an infidel to the old order. He was the prophet of the new age. The conservators of the old regime killed him.

As with the individual, the period of incubation and birth is followed by virile growth and expansion; an era of stability and permanency, followed by the senile deterioration of age, so it is with nations as well as world-wide movements. The Mosaic institution had flourished for hundreds of years. It was dying. Its friends were impervious—blind as to its decrepitude. Jesus, the inspirational prophet of the New Evangel, bluntly told them Mosaism was dying. They would not believe him. He persisted. They killed him. This has been the fate of the advance guards of every onward step since man began. Every new order, every new evangel, has been sanctified by the blood of the martyrs. We are not out of the fog even yet.

Jesus had no reverence for tradition. He arraigned their customs and habits. He spoke flippantly of their cherished heirlooms. If they were right he ought to die. There was no affinity between Jesus and their conception of Judaism. Jesus had a mission. He desired to establish a new order. Hitherto God was a tribal divinity. Under Jesus he was the Father of the race. The objective with Jesus was a universal kingdom in which all men would be brothers. His slogan was "Fatherhood of God, brotherhood of man." He sought to abolish war; industrial, racial, national wars. The conser-

vation of human life was the all absorbing passion of his life.

The life of a babe; the reclamation of a fallen woman, was of more concern to him than the preservation of a dynasty. He placed man above everything. He did not come to eliminate the instinct of self but to blend the individual manifestation into the larger consciousness. Selfishness is simply mis-directed energy; the perversion of an innate divine function. It is stated that "self-preservation is the first law of nature." That is false. Even the lioness will sacrifice her life for her young. Our mothers go down to death that the race might be. What man would hesitate to enter a burning building to save a helpless child? No, brother, no. Race preservation is the divine law of life. All nature teems with verification.

The religion of Jesus was twofold: individual regeneration and social reconstruction. The Christian church for ages has confined its energy to bring about the former, and with scarce an exception has neglected the latter. Jesus said: "As ye would that men should do to you do ye even so to them." It is the only safe schedule of morals. Throughout the commercial realm men find this law at variance with commercial ascendancy. We need social reconstruction. It is impossible for men in all walks of commercial life to observe the golden rule and succeed. Some believe the rule to be made of rubber and proceed to stretch it to cover defects. Moral departures will be the rule so long as men's interests clash. Christ sought to bring about an identity of interests. In the world to-day, human life is a cheap commodity. Profits take precedence over human life. Ruthlessly, brutally, we are sacrificing the life of men, women and children to the mogul of greed. In the South they feed babies, children of tender years, into the factory maw and produce therewith the cotton fabric of the world, dyed with the blood of infancy.

The sacrifice of the babes of Judea by Herod becomes insignificant compared with the wanton, ruthless sacrifice of children in mill and factory all over the world to-day, in order that capital may increase its profits. A civilization which allows girlhood, innocent, helpless girlhood, the alternative of starvation or crime is not worth the name. It is not a question whether it is your child or my child. All children look alike to the man of God. Every girl is the special ward of a civilized man. The crying need of this age is social reconstruction. Man demands it; the gospel prescribes it. Any organization, society, or movement, which leaves either God or man out of the equation must miserably fail. The church has forgotten that man had a body and has crucified it on a cross of unmitigating horrors in the elusive struggle to save his soul hereafter. How

stupid. The only way to save the soul is to conserve its present abode. We must make the material interests consonant to the spiritual. The world does not need charity, mawkish charity. They demand justice. They crave love. Any act, though it bring seeming good to a few yet harms a living soul, is immoral. That act which brings good to all and injury to none, alone is right. If, in my business transactions, I receive aught from any and render not a full and complete equivalent of value, then am I dishonest. It matters not what business interests demand, nor what the laws of men indicate, this is the great law of universal comity.

Of General Interest

A LABOR SENSATION.

The country is promised a repetition of the Haywood trial and Orchard confession in the situation which has arisen by the arrest of three labor men charged with being the authors of the dynamite explosion that last fall destroyed the building of the *Los Angeles Times*, and of other explosions in various parts of the country which have wrecked property and destroyed many lives. One of the men arrested is secretary-treasurer of the International Association of Bridge and Structural Iron Workers. He is charged with being the brains of a conspiracy of murder and destruction, and the other two men, one of them his own brother, are alleged to have been the executors of his plans. Two other men are implicated in the charges but have eluded arrest. The arrests were made by the famous detective, W. H. Burns, who has been working on the case under the stimulus of large rewards, offered by the city of Los Angeles and by the National Erectors' Association. The evidence against the men appears to be circumstantial, and includes the finding of stores of dynamite at various places. There have been various reports and denials of a long confession by one of the men. The detectives assert they have evidence enough to convict the men, while labor leaders declare that the high official involved is incapable of any such conspiracy and assert that the evidence, including the planting of dynamite, has been concocted under the spur of the offered rewards. They attack bitterly the method by which the men were arrested. Two of them were taken in Detroit, induced by false charges to waive requisition, brought to Chicago and kept in secret for a week in a private house, and are even said to have been heavily chained. The other man was taken from Indiana by requisition papers, without opportunity to consult counsel, and was taken before a justice of the peace, whereas it is contended that the Indiana law requires in such a case that a man be taken before a circuit judge and that it be established that he was

in the State issuing the requisition at the time the alleged crime occurred. The question of the guilt or the innocence of these men must await the determination of a fair trial, which can not probably be had in Los Angeles owing to the extreme prejudice against organized labor which has been created in that community by the *Times*. The attempts on either side to try the case in advance in the newspapers will be strongly deprecated by all fair-minded men. If the facts concerning the arrest of these men and the secret captivity of two of them are as reported, they call for action by the proper authorities. Such methods belong to the Dark Ages or to Russia. The extra-legal activities and methods of the police and of private detective agencies constitute a menace to law and order.—*Northwestern Christian Advocate*.

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THE TEN COMMANDMENTS.

"SHORTEN THE TEN COMMANDMENTS," URGES DOCTOR DOUGLAS.

WASHINGTON, April 28.—Considerable sensation was created here to-day among the clergy and delegates attending the Twenty-ninth Congress of the Protestant Episcopal Church by the advocacy by the Rev. George B. Williams Douglas, canon of the Cathedral of Saint John the Divine, New York; of the revision of the prayer book, and particularly of the ten commandments.

"Let us have the courage," urged Canon Douglas, "to restore to our prayer book that form of the ten commandments which scholars are pretty well agreed was their original form. Let us follow the example of the Roman and the Lutheran churches and drop the inflated clauses."

The form of the ten commandments which Canon Douglas advocated is as follows:

1. God spake these words and said: "I am the Lord thy God; thou shalt have none other gods but me.
2. "Thou shalt not make to thyself any graven image to worship it and serve it.
3. "Thou shalt not take the name of the Lord thy God in vain.
4. "Remember that thou keep holy the Sabbath day. Six days shalt thou labor.
5. "Honor thy father and thy mother.
6. "Thou shalt do no murder.
7. "Thou shalt not bear false witness against thy neighbor.
8. "Thou shalt not commit adultery.
9. "Thou shalt not steal.
10. "Thou shalt not covet thy neighbor's goods."

The principal alterations were in the Second, Third, Fourth, Fifth and Tenth. The revision would bring them down to the brief terse style of the Sixth, Seventh, Eighth and Ninth, as those Commandments have always stood.

Canon Douglas referred to the great social movement going on in America as elsewhere in the Christian world, and cited Father Dolling in England, the Rev. Percy S. Grant, of the Church of the Ascension on Fifth avenue at Tenth street, New York; the Rev. Mr. Stelzle of the Presbyterian Church near Second avenue and Fourteenth street, New York, and others in other denominations, who had shown that the working classes could still be got into the churches.—*New York World*.

IT SEEMS TO BE RATHER A DARING UNDERTAKING—
ESPECIALLY FOR CLERGYMEN.

Some Protestant gentlemen tell us that they propose to change and improve the ten commandments. Certain things are to be left out, other things are to be smoothed down. The reverend gentlemen who propose to bring the commandments up-to-date feel that human beings have improved, and that the commandments can be considerably improved also.

The would-be improvers of the ten commandments are Protestant clergymen. Cardinal Gibbons, who stands at the head of the Catholic Church in America, says that the idea is "horrible." If it is not horrible, it is at least surprising.

The Bible states quite plainly that the ten commandments are given to us in the words of God himself.

The Bible does not say that Moses, like other old statesmen, tried to give divine authority to his personal orders in order to get a respectful hearing for them.

The reverend Protestant clergymen either do or do not believe that the ten commandments and other parts of the Bible are the exact words of God.

If these commandments are not God's words, anybody has a right to change them, and the proper thing would seem to be to bring the matter up to Congress.

If the clergymen who want to re-write the commandments do not believe that God spoke these commandments to Moses, then, of course, they do not believe that any other part of the Bible represents divine commands, and, therefore, they speak with no authority at all, except that of their own changing views and greater or less personal virtue.

A sarcastic gentleman once suggested that the commandments be revised by striking out the word "not." He went a great deal too far, but not so very much farther than the gentlemen who want to re-write the commandments.

The Bible is a most beautiful and impressive book, satisfying to millions of human beings, for many different reasons. Our advice to the reverend fixers would be to let the Bible stand as it is without patching it up—at least for a while.—*The New York Evening Journal*.

The Jewish Chronicle gives particulars of yet another attempt to establish a colony of Jews near the Holy Land. In 1903 the late Doctor Herzl, after having failed to obtain any satisfactory concession from the Sultan of Turkey in respect to Zionist effort in Palestine, approached the Egyptian Government with the object of securing a grant of land for Jewish settlement in El Arisch district, between Egypt and the Holy Land. The territory between these two points includes the Pelusium plain, which at one time was extremely fertile and probably the original habitant of the Hittites.

A tentative offer was made by the Egyptian Government of a tract of land situated within an isosceles triangle, one side extending from the east of the Suez Canal to Akabah, the other going from west of Gaza to Akabah, the coast forming the base. A commission visited the district and its report was to the effect that the territory was unsuitable for purposes of colonization except in small parts, so the scheme was abandoned.

Now once again Jewish eyes have been turned to this district. The plan offered by the General Jewish Colonizing Organization is far less ambitious than that which animated the Zionist leader. Instead of attempting to colonize the large territory which Herzl had in view, attention has been concentrated upon Rapha, which is situated near to Gaza, and is said to possess an excellent harbor of the sea front.

Under the auspices of the organization an examination of Rapha has taken place in the last eighteen months, and according to the report the district is "especially fitted for the production of almonds, apricots, figs, olives, mulberry trees, eucalyptus, castor and cactus of the very best quality, and it is believed that the vine grape could also be planted with great success."

The organization has secured rights of land at Rapha to the extent of some 50,000 dunums (about 10,000 acres), and has the option of a further 50,000 dunums. There is therefore sufficient land for the forming of a colony larger in extent than any of the Jewish colonies at present established in the near East.—*New York Sun*.

Dr. Jacob Faitlovitch Returns from Abyssinia.

What are believed to be lineal descendants of the Jews that were driven from Jerusalem two thousand five hundred years ago have been discovered in Abyssinia by Dr. Jacob Faitlovitch. The doctor arrived in America last week for the purpose of raising a fund whereby these Falashas (as they are called) can be educated and brought into modern ways of living.

Six hundred years before Christ, when the first temple in Jerusalem was destroyed and there was an exodus of Jews, one part went to Babylon and the other crossed over into Etriopia. The latter, the descendants of whom Doctor Faitlovitch believes he has found, were lost track of as the ages passed and were believed to have all died out.

In 1904 and 1905 the doctor, exploring in Abyssinia, came across these people. His investigations led him to believe he had found what he was looking for. In 1908 and 1909 he returned again, and this time was convinced he had found the remnants of the ancient tribe which crossed into Ethiopia (Abyssinia.)

The facial characteristics he found to be strongly Hebraic, and the customs unmistakable. Orthodox Jewish rites were strictly adhered to. There was no cooking on the Sabbath, no work, and no lighting of fires of any kind. In the crude temples (sometimes only thatched tents) were erected altars of the orthodox sort. Some fifty of these places of worship, a few of stone or baked clay, were found intact.

Doctor Faitlovitch learned that under the reign of Em-

perors Theodore and Johannes the Falashas were badly treated, and sometimes persecuted, because of their religious beliefs. The present Emperor, Menelik, is liberal, but to offset future rulers who may be unfriendly, the doctor is now aiming.

Baron Edward Rothschild was interested in this work of restoring the race in Abyssinia, and financed Doctor Faitlovitch's first trip, according to the doctor. Other English and Italian Jews have taken interest of late, and the doctor hopes to raise at least a million-dollar fund to begin his work with.—*New York American*.

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Mediaeval New York.

New York, more than any other city, is all things to all men. It is the most civilized, the most barbarous; the most up-to-date, most antiquated; the most liberal, most narrow; the most scientific, most superstitious city in the world. You can take part in a universal peace banquet or participate in a Wild West gun-play; take a flight in an aeroplane or ride in a horse car; live up to Mayor Gaynor's doctrine of personal liberty or become a member of innumerable societies for the regulation of the minds, morals and manners of your fellow-men. Finally, you can watch a leg taken from one dog grafted and growing on another at the Rockefeller Institute, or you can get your enemy killed by the long-distance administration of the "dead-thought."

Only a day or two ago the post-office authorities raided a large concern which was a making a comfortable fortune by selling magic love philters to a part of our community which is still living in the days of the Borgias or of the califfs of Bagdad. Never did New York appear more strikingly as the city of wonderful contrasts.—*New York World*.

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Presbyterian Confession of Faith on Social Problems.

Increasing interest on the part of the church in the moral problems raised by our modern industrial system and social conditions is in evidence everywhere. Recently in Toronto, for example, there was prepared by the Social and Moral Reform Board of the Presbyterian Church in Canada a statement which has been called the Presbyterian Confession of Faith on Social Problems. In brief, it declares that wealth should be administered as a trust from God for the good of humanity; that Christian principles should be applied to the organization of both capital and labor; that the products of industry should be distributed in an equitable fashion that can be approved by the Christian conscience; that society is responsible for the existence of poverty that is created by preventable disease, uncompensated accidents, and other incidents to our modern social system; that women should be safeguarded in industrial occupations; that working people should be protected from dangerous machinery and objectionable conditions; that the burden of industrial accidents should not be allowed to rest upon injured persons and their families; that every worker should be released from work one day in seven; that in labor disputes methods of conciliation and arbitration should be employed; that housing conditions should be such as to provide a proper physical basis for Christian family life; that dependent and defective persons should be cared for by Christian methods; that offenders against the law should be dealt with in the Christian spirit of reformation and correction; that the causes of vice should be discovered and removed; that food and drugs should be guaranteed free from adulteration, poisons, and infection; and that recreation, both of children and adults, should be brought under social control so that it may minister to the physical and moral well-being of the people. It is interesting

to note that the minister of the First Presbyterian Church of London, Ontario, the Rev. J. Gibson Inkster, used this statement in urging upon workmen the necessity of keeping in touch with the church, on the ground that the church is now fighting to make conditions of labor better and the distribution of wealth fairer. It is to be hoped that when this Confession of Faith is presented to the General Assembly in the Canadian Presbyterian Church next July, it will be accepted in substance, if not adopted in entirety. There is no duty before the church more plain than that of understanding to what degree the great industrial and social problems of to-day are moral problems.—*The Outlook*, May 6, 1911, pp. 8, 9.

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Miracles? Why Not?

A reader of the *Globe*, in an anonymous letter, takes exception to the fact that in these articles I have sometimes taken advantage of an opportunity to say a word in defense of certain doctrines, or beliefs, that are not commonly supported by science. The existence of God, his beneficence, the value of prayer, and similar subjects, seem to appeal to my over-cautious correspondent as matters that intelligent men no longer care to consider, and he suggests that I might as well go the limit and defend the possibility of miracles.

Is it possible that the writer means simply that there are to-day no intelligent persons who believe that the things popularly termed miracles ever occurred! If this is the fact, he has much to learn, for he is sorely mistaken. Even the fact that a few so-called "radical" preachers in some Protestant denominations have expressed the opinion that belief in such miraculous events is unnecessary does not prove that Christianity is abandoning the ground it has so long held upon this subject. Indeed, so far from giving up their belief in miracles, there are many intelligent men who are finding, in the latest researches of science, new reasons to uphold their faith in them.

The greatest objection to miracles has been due to the fact that man has believed that, to produce such an effect, it would be necessary to destroy an existing force or abrogate one of the natural laws. If they were true, such objections, of course, might lead many to doubt the possibility of such occurrences; but, as a matter of fact, they are not reasonable objections, no such violations of natural law having to take place.

The explanation of the miracle is by no means as difficult as many seem to believe, and the mistake that scientists have made, as Doctor Kinsley suggests, is in losing sight—"of that most interesting and most important of all facts, that everywhere ample provision has been made for the efficient interference of direct will power."

There is scarcely a waking moment in the day in which we do not directly overcome some of the natural laws. We do not destroy the force, or violate the law—we simply get the better of it. To violate a law of nature spells disaster; to introduce another and stronger force merely produces a different effect.

We do not lift an arm—or can not—without first overcoming the law of gravity, and in countless other acts of volition the introduction of the human will enables us to set at naught many other forces that are commonly regarded as inviolable. Our success in transforming the crude building materials into great skyscrapers shows the wonderful power that the thought of man exerts over nature, while such experiments as those made by Luther Burbank demonstrate even more clearly how cunningly the human brain is gaining a mastery over nature's vital forces. The things that we are doing with electricity in this day would have seemed the greatest of miracles to our ancestors of a century ago, yet in attaining these

results we have not violated a single law or thrown any of the forces of nature into confusion. We have simply studied the laws that operated in such cases, and, through this knowledge, have directed the forces to our own ends or have introduced other and more powerful forces to put a check upon their power. In a word, as Kinsley has said, "Our volitions are simply supernatural, not contranatural."

To show how the interposition of stronger forces might be used in the performance of miracles, we may refer to the Bible narrative which has been so strenuously assailed—more violently, perhaps, than any other—the story of the sun being stayed, at the command of Joshua. Again and again it has been stated that such an occurrence was scientifically impossible, yet the late Professor Mitchell did not hesitate to assert that, "if He had chosen, God could have lengthened the day by simply condensing the atmosphere and thus changing its power of refraction."

It is, of course, impossible to say that this was what was done, but it suggests a means by which the result might have been attained without in any way disturbing one of the vital laws upon which the scientist, in denying the possibility of such a miracle, lays so much stress. Moreover, it indicates the absurdity of our position when we—though woefully ignorant of the possibilities of existing laws—deny the Creator of them the capacity to operate them to His own ends.—Graham Hood, in *The Globe*, New York.

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Prehistoric Relics Found.

Three pieces of wood that seem to have been left many feet under ground by some glacial movement, have been unearthed at the country home of Myron L. Learned, about a mile north of Florence. Mr. Learned had a one hundred and thirty-five foot well on his place and it went dry. He found it impossible to bore it deeper and set men to work digging. At the depth of a little more than two hundred feet, which was reached last week, the diggers brought up the three pieces of wood excellently preserved. The depth makes it certain that they must have been brought there years ago. They were just about at the level of the river and near by was found some petrified wood, which had evidently been under great pressure.

The wood was spread apart between the rings of growth, indicating that it had been swollen in water and the rings were thicker than they are in ordinary Nebraska trees. Mr. Learned was unable to determine what species the trees belong to and sent the pieces by Robert F. Gilder to Professor Bessey of the state university, who will try to identify them with some period of time, modern or ancient.

Mr. Learned's country home is an exceptionally fine field for souvenir mining. He found one of the most beautiful agate spear heads within a yard of his house, that has ever been uncovered in the State. There are Indian mounds there and small narrow heads of all shapes and kinds are numerous. Bits of pottery and other things indicating the old time residence of the mound builders have been uncovered. The pieces of wood, however, were buried too deep to be relics of any habitations and were probably from prehistoric times.—*Omaha Bee*.

This truth comes to us more and more the longer we live, that on what field or in what uniform or with what aims we do our duty, matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certain, and somewhere, somehow, to do it faithfully makes us good, strong, happy, and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Ressegule, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

[By kindly permission of Sister Stebbins we are permitted to use the following letter. In regard to the Sunday school work it may suggest to other small schools the great advantage to be derived from special training for the very little ones, such as the writer refers to.

But, dear mothers, we wish to call your special attention to what Sister Smith says in regard to helping the children form the habit of working for the church. If we only realized the importance of this, realized that when the child is so trained that he loves and takes a pride in working for the advancement of the cause of truth and righteousness, in nine cases out of ten, a lifelong faithful worker has been secured, would we not, as mothers, be more diligent in so training our children? Oh, that the time might soon come when the homes of our people would become one vast training school for this purpose. Then indeed would Zion arise and shine, for then the converts brought in by our faithful missionaries abroad could not compare, either in numbers or in equipment for work, with those of the home band, the children born into the kingdom.—EDITOR.]

OELWEIN, IOWA, May, 8, 1911.

Dear Sister Stebbins: I would like to know in regard to the songs and prayers for use for your little folks. There are seven little tots in our Sunday school about four or five years old. They get nothing by being in a class of older ones, and they keep the others from getting the good they could. We feel that we ought to do something for them. Have you a book with the songs in? If so, let me know where we can get it, please.

We had one meeting of our Sunshine Band and we have these little folks there too. We have them using scissors, paste, etc. The older boys last meeting learned to sew on buttons, and then they wanted to help the girls hem dish towels. At our first meeting we received about seventy cents for Christmas Offering, and some donations for the society to use in buying material. One of the members spoke and wanted to know the size of the beds for the Children's Home, as she thought we could make some sheets and pillow cases later on. So if you know the size let me know. We are planning to make different articles and have a sale some time during the summer. We want to get the children into the habit of working for the church, and train them to be earnest workers in the cause we love so well. We feel our need of God's Spirit to help, for there is much to do, and we feel that without the help of the greatest of Teachers our work will be in vain. I do not think that I have ever felt the importance of the work as much as I have of late, and can see opportunities on every hand; but the greatest of all, to my mind, at present, is that of teaching the younger ones so that they will be workers, for we know that in Zion there can be no idlers. We talk repentance, baptism, etc., to the world, and tell them they can not enter the kingdom of heaven without obedience to these. It seems to me it is just as binding upon us to teach those who are already of the fold many things, which if they do not obey and observe, will

bar them from being of Zion or the pure in heart. Oh, for the power to reach the children and those who are younger in the work, those who are weak, and help them to walk in the right path. My prayer is that I may be able to help others so that they will see the need of taking up the work and moving on to greater fields of usefulness than we now are able to attain to.

May God bless you, dear sister, in your labor of love for the children, and in your home life. I am glad that I had the privilege of meeting you in both of these places of service and gaining inspiration for my work in the same spheres. If I can, from the sorrows and trials of life, come, as you have been enabled to do, cheerful and lending the inspiration you do to others, I shall be satisfied and will be able to thank God for the paths in which I have been led.

With kind regards to both you and Brother Stebbins, I am,
Yours in gospel bonds,
NETTIE I. HEAVENER-SMITH.

Give and Take.

"Greater love hath no man than this—that a man give his life for a friend."

In our younger days we associate this "greater love" with death. Life to us then is the supreme gift, the one thing lovely and desirable.

But slowly and surely the years travel past and change us. Our early ideas are disturbed and become detached from the principles we thought so deeprooted. And after a while they readjust themselves, and we find ourselves looking upon life and its standards from an entirely opposite point of view.

They who have laid their lives upon the sacrificial altar of death must have their meed of praise—their souls were great souls when the time called for great deeds.

But the souls who have laid their lives upon the altar of service are those who are tried by fire. Death is kindly—his eyes are those of a friend. His touch is a benison, and his arms are sanctuary, and his kiss is peace. Our dead smile—a smile of wonderful sweetness. Not they, but we who are left, are alien, groping through the mysteries between two eternities.

And so it is not death, but life that is the taskmaster. And it is not alone the man who gives his body to death, but the man who gives heart and soul in service for others, "unhoned and unsung," through the long years of life, that is showing "greater love!"

The world is full of heroes who so give their lives day after day.

That which tries men's souls is the lifting of each day as a burden upon shoulders bowed and weary—the facing of tasks that are irksome, of responsibilities that are a dead weight, of duties that are colorless and thankless, of service that is unvalued and unrewarded. Heroes are these—men of gray lives, treading upon the treadmill of gray days, plodding to the soul's dead march of machine rule and routine, in the salt sweat of labor.

And these are the men that are all around you—the one in the shabby coat at the next desk, or the "plodder" over there in the corner, or the stooped subordinate to whom you have just given some curt orders.

You do not know them and they do not interest you—they are only part of the machine. But it is because life has not touched you with its Ithuriel spear—the agony point that brings blood and makes the heart human. This you need to clear your vision and humble your arrogance. This you need to lower the judgment that you think superior but that is only ignorant. This you need to make you see that it is not Pilate on his throne that looms great in history because of

Pilate, but that a thronged pigmy became colossal in the mightiest tragedy because of a carpenter's son, barefoot and dusty and poor upon whom he passed judgment.

We need the Ithuriel spear, for the world's standards are a sham and its judgments a parody. We need the agony and rack, because without them we were hard and cold and without pity and understanding. We need the discipline of life against which we battle—the discipline that takes us by the throat and slowly brings us to our knees.

For there, and there only, are we humble enough to look truth in the eyes and to see that the souls of the shabby are often the souls of giants—that the man we ignore and despise is perhaps the man who has "given his life for a friend"—who is giving service before which we would quail—who fasts while we feast with the mighty, but to whose life the angels themselves pay reverence.—Ethel Huston, in *Des Moines Evening News*.

Letter Department

NEW YORK, NEW YORK, May 10, 1911.

Dear Herald: On last Sunday afternoon, Mrs. Toribia Alcola, the Mexican Indian woman, came over by invitation to attend the social sacrament service, and while there she arose and bore her testimony in her way, with much interest to all present. Tears of joy streamed down her face, and while listening to the testimonies of the Saints, she wept with much gladness. After the service the sisters gathered around her and heard, in her simple way, how the Lord had so wonderfully blessed her and of the strange experience she had with an angel's visit. She made a good impression upon the minds of the Saints, and with a glad some good-bye said she had a desire to return Sunday to meet with the Saints. She claimed that the Lord directed me to bear my testimony to her.

I find by close observation of her strange story, about the angel who came in beautiful white garments with a most beautiful face that in the dark afterwards, an evil spirit came and misconstrued the many things that she had seen, to make her believe that the Roman Catholic Church was the only church, and mixing in many false statements. She went to the service of the Catholic Church and approached the priest, who wore scarlet robes, but he seized her by the arm and put her out of the church during his preaching. She had explained to him before of the angel's visit, but he abused her shamefully. She has her eyes now open to the wickedness of that institution, with what I could explain to her and of the only chance she had. She came last Sunday to tell her story without ridicule, and I looked upon her in the midst of loving hearts and a reception that was worthy of Saints, where she found sympathy that had not been accorded her before. With a beaming face, and filled with gladness, she went away. If she comes as she wants to, I believe she will obey the Gospel. May she be so directed by the Lord. She believes the Book of Mormon is a record of her forefathers.

A. N. HOXIE.

DALBY SPRINGS, TEXAS, May 7, 1911.

Editors Herald: As I read your papers, it makes me rejoice to read the grand testimonies of the brothers and sisters to this latter day work and the good sermons. I do not see how a Saint can get along without the church papers—they contain so many good things. It does not seem to me like Saints are interested as they ought to be if they fail to read them, if it is in their power to get them. By reading them we learn many things we should know and would not learn otherwise.

I love this great latter day work. It will have been sixteen years the 11th of October since I was baptized by Elder E. A. Erwin, but up to that time I had never heard a sermon

preached by a Latter Day Saint, and I knew very little about the Bible. I met with a Saint, a stranger to me, and rode about four or five miles with him about a month and a half before I was baptized. He explained the doctrine of the Saints, but up until then I did not know the laying on of hands was taught in the New Testament, and I asked him where I could find it. He said as he could not read he could not tell me the chapter and verse, but to read and I would find it; and, if I desired to find the truth, to ask of God and not leave it to man. He seemed to be so earnest about it I could not help but believe there was something in what he said; so I began to read the Bible to see if I could find where it taught the laying on of hands, and I found it just as he said.

I prayed for light, and after becoming satisfied over the matter, I went at once some eight or ten miles into a strange community and was baptized. I did not know until I arrived there whether there was an elder near about or not, but felt assured, as I had no doubt but what I would find one. I went to where the brother lived whom I rode with in the wagon, as mentioned before, and told him that I had come to be baptized. He took me over to Elder E. A. Erwin, who lived about a mile distant, and who baptized me the next day about two o'clock, it being Sunday. As soon as I was confirmed, I started back to the place where I was staying, but soon after I left Brother Erwin, the Spirit began to rest on me, and it rested on me in such power that I am satisfied I was made to taste of the power of the good world to come. I have ever since been true to my testimony and by the help of God, I expect to, so long as I live. Since then I have had to pass through some hard trials, but I have tried to get the gospel before my neighbors.

I have been living at this place six or seven years. We have had some good preaching here by E. A. Erwin, P. B. Bussell, J. W. Jackson, W. M. Aylor, and V. L. Lum. The first preaching done here was by Bro. P. B. Bussell and Bro. E. A. Erwin, four years ago last March. They preached about a week, and the people turned out very well and gave good attention. The last night of the meeting, Brother Erwin had been sick all day and did not feel like going out that night to where they were holding the meeting, as he had eaten but very little that day; but as it was his night to preach, said he would go. When the people gathered in, I felt like they were going to be disappointed. Knowing Brother Erwin's condition, I did not think he would be able to stand up an hour, let alone preach. We had but two or three lamps, and it seemed as though they gave no light, but after the service began, Brother Erwin got up and told the people he had been sick that day and did not feel like talking and probably would not hold them over thirty minutes. As he picked up his Bible and opened it to read his text, it seemed to me like the room was as bright as day. I looked around to see if they had lighted some more lamps, but only saw the same ones as at first. Brother Erwin spoke with such liberty for about an hour and a half, that one could have heard a pin drop on the floor.

There are some fine people here, and some I believe will obey the gospel some day, but Satan has been doing all he can to tear down the work of late. A friend told me yesterday we could have a place on his land to build a church; so if any of the elders who are sent to this part of Texas read this, I wish they would write me at once and we will try to arrange for a meeting some time in the near future. It is badly needed here, for some of the Saints who have just come into the church are worked up over a book that has been brought here by a Baptist preacher, and they need light on some things.

I ask the prayers of all the Saints.
R. F. D. 1, Box 43.

W. H. CALLEY.

CONIFER, COLORADO, May 4, 1911.

Editor Herald: I am making my farewell visit to the Saints of this State before taking up my duties in the Independence Stake. I left my work in an unfinished condition, as I expected to return here for another year. It is the unexpected that happens in this life, and specially in this work.

This is a beautiful spot of God's creation, way up in the mountains, and about eight thousand feet above sea level—rather too near heaven for me to enjoy living. I am afraid I need a new head before I can leave for any length of time the plains of terra firma. To those who can subsist upon this mountain air and three or four meals per day, it is a delightful place for a change, but rather lonesome for a permanent home, as I view it. This has been the home of Bro. James Kemp and family for thirty-three years the coming July. Brother and Sister Kemp are now soon to leave, as they have sold their farm, and have their faces turned Zionward, and expect to make their home in Independence in a few months. They are two faithful Latter Day Saints, who have made many sacrifices for the work they love. For more than sixty years they have been identified with the great latter day movement; loyal hearts and true have they, and now well advanced in years and weary in body, but young in spirit, they seek their well earned rest in Zion. May they find as royal welcome there as they have extended to the children of God in their hospitable home in the Colorado mountains, as well as elsewhere in former years.

I have just made out their inventory, and they have squared up their account with the Lord and his church, in tithes and consecration. With the little left, they wish to purchase a small home and spend the remaining years of their faithful lives among the people they love. May the Son of peace and light ever rest upon them while permitted to remain.

I feel somewhat sad at parting with the many friends made during my two years' labor among the Saints of this State, for I have found some true friends who have cheerfully ministered to my needs while laboring among them. I extend to all my heartfelt gratitude for their saintly kindness, and pray the kind Father to bless all with the measure of his Holy Spirit necessary to meet the demands of life.

I feel sad that the ministerial force is cut down this year, when there is so great a demand for faithful men, and so many places to occupy where much good can be done.

May the needs of the hour impress every Saint in this State with the importance and need of placing in the hands of the Bishop and his agent, what is due their Master in tithes and offerings for the spreading of his work, and the ingathering of precious souls who are waiting for the message of life.

There are many who are not loyal to their King, but are withholding their support for the extension of God's kingdom among men. If you would have the blessings promised the faithful in basket, in store, in health of body, and illumination of mind and spirit, be faithful to Him who is waiting to bless his children with the abundance of his Spirit, as well as in their temporal and physical needs. The Lord's hand is not shortened that it can not save or help his people, and it grieves him to keep the great storehouse of his spiritual and temporal riches closed against his children, because of their unfaithfulness.

Arouse, arouse then; and arise, ye slothful ones, and come to the help of the Lord, and let it no longer be said of you, Ye have robbed God.

We have the Children's Home near its completion, to receive the little ones who need the church's care and loving hands to care for and minister to them. Remember the building of this splendid institution means the beginning of our responsibility towards them. They have to be clothed and fed; they therefore become *our charge* and *our care* as

part of the body of Christ. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

We have four homes for the aged poor; two at Lamoni, one at Independence, and one at Kirtland, as well as our Sanitarium. All these need our support; let us ease the burdens of our presiding Bishop by freely contributing to these God ordained institutions. "He that giveth to the poor lendeth to the Lord." The Lord always pays his debts.

Send all your tithes and offerings to Bro. C. E. Everett, 129 South Logan street, Denver, Colorado, and he will send receipt for same.

There are many in this State who are faithful in their obligations to God, and who have always responded to the needs of the work. To these we extend our sincere thanks, and may the Master bless them abundantly, to whose care we commend them.

Let this year be a banner year for Colorado, and thus taste and see how gracious the Lord is. Blessed is the man that trusteth in him.

RICHARD BULLARD.

INDEPENDENCE, MISSOURI, May 5, 1911.

Being a member of the United Order of Enoch and also interested in the welfare of those who are not members of this organization, I write a few lines regarding it. There may be some, however, that would say: Brother, if you are a member of this organization, just keep quiet about it, and say nothing about it to us, and all will be well, only you do your part. But I ask, would that be letting my light shine, or would it not be putting it under a bushel? When we united with this church, had we not told others of the glad news and invited them to Christ, we would not have amounted to much as Latter Day Saints. So as members of this recently organized and long looked for order, let us say to those who are not members, Come, my brethren and sisters, let us walk in the light step by step as the Lord shows us.

The revelation which caused this order to be established agreeably to the "laws of the land" was given in answer to prayer, and when given, the Prophet of the Lord said, "Whether that which has come to me will bring *relief to the situation*, I know not." (Italics mine.) "Relief to the situation"—note these words. The Saints being in a dilemma sought the Lord for help, and he, ever being good and kind to his children, responded to the call and gave the revelation April 18, 1909. It was examined by the quorums, "struck no snag," so to speak, but became a law to the church, and that by common consent of the whole body. Shall we comply with it, or shall we say we made a mistake in asking, or the Lord made a mistake in giving? We do not expect it to relieve the situation if we do not comply with the law. True, a few have complied with it, but "There is a work for you to do, no other one can do for you." Will you do it? If not, why not? One may say, I have not the money. The law does not say that you must have so much money to be a member of the order. The sick may say (if we have any in the church), I am not quite ready yet, the law is all right, but I am not quite ready. My brother, when will you be ready? Christ will be here soon. Shall we be ready? Another may say, It is not essential to my salvation, therefore I shall not comply. How do you know it is not? True, many of our brethren and sisters have died and gone home to glory who were not members of this organization, but they did not have this privilege; but what of those who have the law given and will not keep it? Oh, my brethren and sisters, let us willingly comply with the whole law and not wait until it is too late.

Respectfully,

CHARLES SPURLOCK.

WEATHERBY, MISSOURI, May 6, 1911.

Editors Herald: After our grand General Conference, I stopped at Andover, with the good Saints and preached two sermons with good liberty, and, if I am not mistaken, the attentive listeners were edified. They insisted on me staying longer; but I could not do so, on account of having other appointments ahead. I should have been pleased to do so, for we had a large, attentive congregation there. And the good Saints, and outsiders as well, make one feel at home.

From there I came to Saint Joseph Second Branch and began meetings at once, where I preached forty-five sermons in all, with splendid liberty, by the aid of the Holy Spirit.

The noble Saints did all in their power to make the meetings a success. And it would be hard to find a more generous and free-hearted people than those at that place. Not only did the Saints use me royally, but the outsiders invited me to come and stop with them also, and I assure you I enjoyed their hospitality. It is conceded that our meetings were the best attended by the outsiders of any ever held in the new church. God certainly blessed the effort of his humble servant. The result was that I had the pleasure of baptizing eight noble people into God's kingdom, and there are about six or eight more who are ready, and some of them I think will soon obey.

All baptized were married people except two or three. May God help them to prove faithful to the ends of their lives. I must rest a few days, then go to Mapleton, Kansas, in answer to an urgent call to come to preach for them. After I get through there I will go to Winfield, and other points in Iowa for the summer, as I have some urgent calls from my old stamping ground in old Iowa. And I am anxious to see the dear Saints of thirty years acquaintance again.

In bonds,

J. S. ROTH.

DELOIT, IOWA, May 10, 1911.

Editors Herald: It is the desire of the missionaries in Gallands Grove District to hold a series of meetings in Fort Dodge, Iowa, this summer. It is a growing little city of about fifteen thousand people. We ask the readers of the HERALD who have relatives or friends living there who might become interested in the angel's message to send their names and street numbers, or names and occupations, to John Jordison, R. F. D. 5, Fort Dodge, or to the undersigned at Deloit, Iowa. If you know of Saints living there, please favor us with their names also.

There is a branch of the church at Coalville, six miles south of Fort Dodge, where church, Sunday school, and Religio services are held. Richard Jordison, Samuel Dixon, and William C. Jordison are in charge in the order named.

C. J. HUNT.

DALBY SPRINGS, TEXAS, May 6, 1911.

Dear Herald: As I am alone this beautiful Saturday eve, I write to tell you I am still in the faith and doing my best to live a true Christian life. My heart is often made to ache, but the blessed Savior has promised to be our shield and protector if we will live according to his commands.

I have been a Latter Day Saint but seventeen months yesterday. I belonged to the Methodist church for thirty years and still love the Methodist people, but love still more to testify now than I ever did, for I am sure this gospel is true. If we live it, the prize is ours. Let us live every day and hour that our associates will not call us hypocrites or Mormons.

There are only a few Saints in this community, and we are trying to raise enough money to build a church house, so we can have some preaching. My husband is a Saint and I am praying that my five children may see the light as I have seen it.

As this is my first attempt to write to the HERALD, I will close, asking the prayers of the Saints that I may be healed of dropsy of the heart, and that I may so live that I may prove beneficial to the cause.

Your sister in bonds,

FANNIE DALBY COX.

COLUMBUS, OHIO, May 8, 1911.

Editors Herald: At the earnest request of Bro. V. S. McKinzie, of New Philadelphia, Ohio, I write to ask the Saints to remember him in their prayers. He is sorely afflicted with cancer on the lip, and unless God comes to his help, must suffer much. He has been good to all the elders, has honored the temporal law, and is entitled to the benefit of the promises. Let us all hold him up before the throne of God. If any of the Saints have anything encouraging for him, let them not withhold it.

Brother McKenzie must also be humble, prayerful, and faithful to all duties, rest entirely upon the Lord, and leave off any and all things displeasing to the Spirit of God. Heed the advice of those whom God has placed in the church for that purpose. If this is done, God will surely send the blessing.

F. J. EBELING.

RUSHOLME, MANCHESTER, ENGLAND, April 23, 1911.

Dear Brethren: I have this day forwarded to you sheets from the Manchester papers for the past week, which will keep you posted with the news of the campaign against "Mormonism."

Bro. W. R. Armstrong, the mission secretary, and myself are doing what we can to defend the church against the misrepresentations that are made in mixing us up with "Utah Mormonism." We have interviewed Dean Weldon and several editors of local newspapers.

A big meeting is to be held in the city on the 4th prox. to protest against the "Mormons." I received an invitation from the dean for our Brother Armstrong to represent the Reorganized Church at the meeting.

JOHN DEWSNUP, *Bishop's Agent.*

News from Mexico.

Brother Pender's health is much better. The greatest hindrance is that his hearing is not good yet. His face is much more clear and full than when you saw him one year ago at conference.

They have been expecting the revolutionists here, lately, so that the soldiers and a few cannon are on the mountains at the western border of town watching out. Some fencing is done in the streets to guard jail and other public buildings, allowing barely enough room for the street cars to pass. We only have about one half train service.

Our Mexican neighbors tell us that the greater part of the town people here favor the revolutionists, notwithstanding, the officers and soldiers to the contrary.

Some Mexicans appear glad over the prospects of the United States interfering. Neither Brother Pender's nor ourselves have had any uneasiness over the situation, although many American families have left for the States. I think their departure is mostly due to depression in business.

Many newspaper reports in the United States have exaggerated the facts relative to the progress of the war down here. We think that whether the town goes for federals or revolutionists it will not alter our mission work. Of course we don't know, but the prejudice is not strong against the

Americans. Many respect us well. Yet, some pride in being independent of Americans in their religion.

The good man whom we baptized with his wife last Sunday, was the local preacher in the absence of the new comer, who turned us out of the hall. Very much your brother,

W. MANNERING.

TORREON, MEXICO, April 22, 1911.

News From Branches.

Central Chicago Items.

Sunday, April 7, preceding Sunday school little Arthur Sherman and Harold Pement were baptized by Arthur F. Sherman, father of the former. We trust this ordinance, with the blessing that will follow in the confirmation, will be an anchor to these buds of promise in the storms of life in future years.

Sacrament service in charge of Elder Pement and Brother Cochran. Not a large attendance, but a good spirit. Bro. Harry Passman, from the West Side, occupied in the evening, commenting on seeking the good things of life, and not money or treasures of the world, as so many are using their talents in that direction, and not thinking of the future life.

Wednesday evening prayer meeting in charge of Bro. Arthur F. Sherman. Few present, but all were blessed. Some of the thoughts expressed were, how happy our lives would be if we could live at all times in harmony with the Master's will; that each evening as we kneel to thank our Father for protection and blessings during the day, that we could feel that we have exerted our utmost efforts in every way to be obedient, no unkind words have passed our lips, all good deeds have been performed, and we have not been careless or indifferent in any way. Yet, we might feel satisfied with ourselves, and not make much progress. "Let him that thinketh he standeth take heed lest he fall."

Last Friday evening, instead of our Religio program we indulged in an old-fashioned spelling match, which appeared to be enjoyed so much that a majority of the members voted to have the same exercise next Friday evening. It is surprising many times how many there are that have never come across our pathway, or rather how few we are able to spell on short notice. May we all endeavor, day by day, to "study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the words of truth."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE;
Phone, Wentworth 8731.

It is character that counts in nations as in individuals. Only in loyalty to the old can we serve the new; only in understanding of the past can we interpret and use the present; for history is not made, but unfolded, and the old world entire is ever present in the new.—Benjamin Ide Wheeler.

"Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."
—Phillips Brooks.

Miscellaneous Department

Conference Notices.

The conference of the Clinton, Missouri, District will convene with the Fort Scott Branch, Fort Scott, Kansas, Saturday, May 27, 1911. Send all reports to me as early as possible. John W. Noyes, district secretary, 611 North Main street, Nevada, Missouri.

The Gallands Grove district conference will be held at Dow City, Iowa, June 10 and 11, 1911, convening at 10 a. m. for business session. Let reports be sent to the secretary early. We hope for a large attendance. Edith Dobson, secretary, Deloit, Iowa.

Eastern Maine district conference will convene with the Kennebec Branch June 3 and 4. A good spiritual time is anticipated. Uriah M. Kelley, district president; E. M. Walker, clerk.

The conference of the Central Michigan District will meet with the Glover Branch, Bentley, Michigan, June 10 and 11. Would like to have reports from all branches. G. W. Burt, district president; Elsie Janson, district secretary.

The conference of the Little Sioux District will be held at Sioux City, Iowa, June 3 and 4, business session, beginning at 10.30 a. m. James D. Stewart, clerk.

The conference of the Southern Michigan and Northern Indiana District will convene with the Coldwater Branch, at 10 a. m., Saturday, June 3. Prayer and testimony meeting will be held at 8.45 a. m. On Sunday the Coldwater chapel will be dedicated. Minister in charge, Frederick A. Smith, and other excellent speakers, will be present. G. A. Smith, district president; Mrs. J. H. Royce, secretary.

Spring River District will meet for conference, at Fairland, Oklahoma, June 9 and 10, 1911. Mollie Davis, secretary, 115 West Jefferson avenue, Pittsburg, Kansas.

Convention Notices.

Central Michigan Religio association will meet in convention at Bentley, Michigan, Friday morning, June 9, at 9.30. E. D. Fultz, president; Elsie Janson, secretary.

Convention of Central Michigan district Sunday school association will be held at Bentley, Michigan, Friday, June 9, at 2 p. m. Cora Janson, secretary.

The Des Moines district Sunday school association will meet in convention Friday, June 2, 1911, at Des Moines, Iowa. Prayer service at 8.30 a. m., followed by a session of normal work. Pearl Shannon, secretary.

The Kewanee district Sabbath school and Religio associations will meet in convention at Joy, Illinois, June 2, 1911. Sabbath school convention opens at 10 a. m. Religio convention will follow in the afternoon. This will be the annual election of officers and reading of reports for both associations. Locals, please see that their delegates are elected and credentials forwarded to the undersigned not later than May 29. Mira Cady, district secretary.

The district Sunday school association of the Northeastern Kansas District, will meet in convention June 9, 1911, at Seranton, Kansas. Mrs. Martha Cool, district secretary.

The Spokane district Sunday school association will convene in Saints' chapel, corner Third avenue and Smith street, Spokane, Washington, June 16, 1911. Secretaries will please send reports to the undersigned. W. W. Fordham, secretary, S238 Haven street.

Reunion Notices.

Northern Wisconsin reunion will be held at Chetek, Barron County, Wisconsin, July 14 to 24, 1911. Come, Saints and friends, and camp on the grounds and let us worship the Lord. If tents or bed springs are wanted, or any information needed, write Bro. Leroy Colbert, Chetek, Wisconsin. District conference will be held the last Saturday and Sunday of the reunion. W. A. McDowell, district president.

The Eastern Michigan District will hold its annual reunion at Port Huron, Michigan, June 23 to July 4 inclusive, in the grove at the west end of Thomas street, four blocks west of the Pine Grove depot. Tents may be had for the twelve days as follows: 10 by 12, \$2.25; 12 by 14, \$2.50; 14 by 16, \$3.25;

and a 14 by 21, 6 foot wall tent divided into 5 rooms, \$6.00. Send all orders for tents to Elder Arthur Allen, 1197 Fourth street, Detroit, Michigan, before June 10. Meals will be served at the dining tent at 15 cents each or seven meals for \$1.00; children under 8, half price. Many good speakers will be present, including F. A. Smith, J. J. Cornish, and the missionaries of the district. J. A. Gunsolley will be with us in the interest of Sunday school and Religio work. Services through the day, and every evening at 8 o'clock, local time. All are invited to join with us and have an enjoyable time.

The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT IN AND FOR THE DISTRICT OF SOUTH DAKOTA.

To the Saints and Friends of South Dakota: Please take notice that upon change of the appointment of missionary labor of Bro. Edward Rannie, former bishop's agent in and for South Dakota, appointment has been made of Bro. E. E. Willard, of Huron, South Dakota, as agent in and for said territory, in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Bishopric extend special thanks to Brother Rannie for his earnest and efficient work as bishop's agent in and for South Dakota for the past few years, and bespeak for him the consideration and help of the Saints and friends in his new field of labor. We also commend Bro. E. E. Willard, of Huron, who is an earnest worker and helper in the cause, in South Dakota.

Trust that the Saints and friends may write to Brother Willard and help him along in the financial work, and that the Lord may bless each helper in his cause, that the gospel may be carried to those who do not have it, and the poor properly cared for.

In behalf of the Bishopric,
E. L. KELLEY, *Presiding Bishop.*
INDEPENDENCE, MISSOURI, May 10, 1911.

Pastoral.

To the Ministers and Members of the Southeastern Illinois and Saint Louis Districts; Greeting: Having been appointed as assistant minister in charge of these districts, I thus address you. I wish to say to the ministers that a great responsibility has been placed on us as the ministers of Jesus Christ, and we are sent out to represent him and not ourselves. I feel that each one senses this fact and will do so.

We ask the cooperation of all the local ministry and members that we may do all that is possible for us to do this year to make the year a success in building up the kingdom of God, and thus be instruments in his hand of helping to save the souls of men. We have been admonished of the Lord, "He that is warned, let him warn his neighbor."

To those that are living away from the branches, that can get a place for an elder to preach, write, and as soon as we can, will respond to the call, and have some one come and do the preaching. We can all do something if we will just think so and go to work. Count the number of missionaries that are sent out this year, and begin now to send in your tithes and offerings to the Bishop and his agents, and see if we can't get enough of means into his hands that at the next General Conference the Twelve can appoint many times more ministers than was appointed this year; this can be done if we will now begin. We want to say still further, Don't forget when the missionary is with you he needs clothing, and money, as they now ride like other men; they go for full value, no longer go at a discount, but pay full fare to have their avoirdupois transported from one place to another. We do not offer this as complaint, for we are not acquainted with your past record in this line, as the field is new to us; our aim is that we will not fall behind any, but keep up with our part of the work. I wish to say to the ministers, When you have a good opening do not leave it until you are satisfied you have done all the good you can for the present.

We will get over the field as soon as possible and look after the needs. For the present the missionaries move as you think best.

My address will be Independence, Missouri, 1129 South Noland street.

Your coworker in the Master's vineyard,
GEORGE JENKINS.

To the Ministry and Saints of the Great Lakes Mission, Known as Number 11; Greeting: Once more we enter upon the duties of another conference year, with its new experiences, anxieties and cares, its joys and sorrows, looking forward through the dim light of the Star of Hope to a successful year filled with evidences of faithful and diligent service to the cause of Christ.

A change of boundaries of the missions has made part of the field new to the minister in charge this year, and I will have to acquaint myself with it as rapidly as I can. I will do the best I can to serve the interests of the work in the meantime.

We desire the cooperation of the local ministry and the Saints in getting the gospel before the people, but this must be done in a legitimate way; cooperation don't mean "independent missions," nor does it mean, "if I can work where I choose and just as I please," regardless of law, or the results that may affect other parts of the work disastrously, but operating jointly for the success of the one cause in which we are mutually interested, or should be.

Jealousy should be banished from our midst, and I hope this year may be clean and free from anything of that kind in this mission. It breeds contention and strife and destroys instead of building the church of God, and more, it ruins the usefulness of any man who will harbor it in his heart. I plead with you brethren, avoid it as you would a rattlesnake. Don't be over sensitive, but consider the feelings of your brother as you would like to have him consider yours.

The missionaries and the local ministers should work together assisting each other in every way that they can, respecting each other in their several callings.

Local ministers doing missionary work should do so in harmony with the officers of the district and branch when within the confines of district or branch, with the consent and advice of the minister in charge, and all such labor should be reported to the minister in charge at the regular time of reporting, the same as the missionaries under General Conference appointment.

All reports should be made promptly, July 1, October 1, January 1, and March 1. The last one for the whole year. Some of the ministry have been very careless in the past about getting their reports in on time; I hope that this year we will have no cause to complain about this. They should all be in my hands by the 10th of the months stated above. I desire that the district presidents make report to me on the same dates as the missionaries. In the past these brethren have been very slow about reporting—I hope that they will do better the coming year; I desire to keep in touch with the development of the church in all its parts in the mission, hence the request for the reports. Get them in promptly, brethren.

I desire to hear from each missionary at least once every two weeks, if it is only a post-card, stating what they are doing and where they are, and where I can find them in case an emergency should arise that some one is needed at once.

I advise all the missionaries to avoid interference with branches, unless their appointment makes that part of their work, or by special direction of the minister in charge. Avoid mixing in any of the troubles that may arise as far as you possibly can, that you may be free to push your labors as missionaries without prejudice.

I have decided not to appoint any assistants in charge for the present. If on better acquaintance with the field I find it necessary, due notice will be given through the church papers.

The following division of fields will obtain unless otherwise directed by the minister in charge:

Bishop R. C. Evans has been appointed to Ontario and Quebec, and will have charge of the finances in that field. I bespeak for him your hearty support in his office.

Arthur Leverton will labor in London and Toronto districts as evangelical minister.

David D. Smith will labor on the North Shore, Manitoulin Island, the Sault Ste. Marie and vicinity, Bro. A. R. Ellis assisting him at the Soo's and vicinity.

Brn. John Shields until October conference, James Pycock, J. T. Thompson, S. G. St. John, J. A. Grant, after October 1, Toronto District; James Pycock and J. T. Thompson, the eastern part and Quebec. S. G. St. John, New Liskeard and vicinity; John Shields will look after his work as district president, doing such missionary work as he can; R. C. Longhurst and G. M. Shippy will labor in the London District; Fred Gregory, James Davis, and John Shields after October

conference, will labor in the Chatham District; Bro. J. J. Cornish will labor in the Central and Western Michigan districts, until otherwise directed; Bro. R. Etzenhouser will labor in the Eastern and Southern Michigan districts, until otherwise directed; Bro. J. J. Bailey will labor in Michigan and Northern Indiana as evangelical minister; S. W. L. Scott, Clyde Ellis, J. W. McKnight will labor in Southern Michigan and Northern Indiana District; A. E. Burr, G. W. Burt, and William Dowker, Central Michigan District; Arthur Allen, O. J. Hawm, D. E. Dowker, Eastern Michigan District; Bro. William Davis will labor in Eastern Michigan, and Southern Michigan and Northern Indiana districts; W. D. Ellis, J. H. Hansen, Fred Brackenbury, Western Michigan District; J. C. Goodman, J. H. Blackmore, J. A. Carpenter, and A. R. Ellis, Northern Michigan District; Jasper O. Dutton, B. C. Flint, and August Gratz, Southern Wisconsin District; R. D. Davis, A. L. Whiteaker, and W. A. McDowell, Northern Wisconsin District; Joseph Arber, E. J. Goodenough, and O. E. Sade, Kewancee District; Charles E. Burr, L. O. Wildermuth, and Joseph A. Tanner, Northeastern Illinois District; Brn. H. E. C. Muir and B. St. John were referred to the minister in charge, and will be arranged for later.

In the case of debates arising, where it is possible consult the minister in charge; if it is an emergency, meet it like men, in the spirit of humility and prayerfulness.

I will establish a field address as soon as I can make proper arrangements for one, and publish it in the church papers.

Push out into new fields as much as you can, make that your special effort during the summer and fall months especially. Stay in the field; don't idle your time away where there is no interest, and stay with an interest until you have raised up a branch or demonstrated that nothing more can be done at the time. As far as practical, work two and two when out in new places, agreeing among yourselves as to which two shall go together, taking into consideration all the conditions.

Now, brethren, let us be men of honor and integrity, wise and discreet, being careful to avoid the appearance of evil so far as it is possible, that no reproach may be brought against us and the work we represent. Put selfish ambition far from you; in fact selfishness of every kind. Try to emulate the Master we serve in your lives. Study the conditions where you labor, the people and their customs, and how to reach them, that your work may be effectual in turning them from their errors. Don't be too harsh, or over radical in your criticisms, lest you drive them from you. Seek to lead, not drive.

Mail addressed to me at Lamoni, Iowa, will always reach me so you can find me at any time through that address.

May the Lord bless and strengthen you all for the work that lies before us, his Spirit guide you into all truth.

Your brother and coworker for Christ,
FREDERICK A. SMITH,
Minister in charge of the Great Lakes Mission.

To the Saints of the Eastern Mission; Greeting: Having been appointed as minister in general charge of this field for the conference year, I submit the following for your consideration and instruction:

The late conference was one of the most peaceful and harmonious in the history of the church, all were strengthened and cheered by the Holy Spirit, and with increased confidence in the final triumph of the work we enter upon the labors of the conference year.

The missionaries appointed are requested to extend their labors into the new fields opening before them on every hand. This will be pleasing to the Lord.

REPORTING.

Reports are required promptly, July 1, October 1, January 1, and March 1; blanks for reporting can be obtained at the Herald Office. Obtain your supply at once.

FIELDS OF LABOR.

The following assignments to the various districts have been made:

Maritime Provinces: Daniel Macgregor, in charge; John F. Sheehy.

Maine: Washington and Aroostook counties, H. A. Koehler, J. A. Koehler; Lincoln, Knox, and Hancock counties, J. C. Farnfield; those counties west of the Kennebec River, S. O. Foss.

Massachusetts District: A. B. Phillips and H. O. Smith, Cape Cod, Dennisport, objective point, S. F. Cushman; Boston and vicinity, R. W. Farrell.

Philadelphia District: William Anderson and E. B. Hull, New York City, objective point, W. E. LaRue; Philadelphia objective point, W. W. Smith.

New York District: A. E. Stone, Alma Booker, and H. J. Davison.

A WORD TO THE LOCAL MINISTRY.

Magnify your calling, seek to extend the work by opening new places adjacent to your branches. In former years much good was accomplished in this way, and you should assist the missionaries by securing openings and inviting them to preach.

SAINTS OF GOD.

The work lying before us is of such increased magnitude and importance that all should strive to do their part. If you can not preach the gospel, you can pay your tithes and offerings into the treasury of the Lord, that there may be funds in the Bishop's hands to properly care for the missionaries' families; to relieve the poor and distressed and carry forward the many undertakings made necessary if Zion is redeemed.

See that the missionaries are properly provided with means to prosecute their work. This is an important duty incumbent upon the members of the church of Christ.

Praying God may bless and prosper his people, I remain, your collaborator in the Lord,
ULYSSES W. GREENE.
STONINGTON, MAINE, May 9, 1911.

Notice of Appointment.

To Whom it May Concern; Greeting: Elder M. H. Siegfried having been referred to the minister in charge of Iowa and the Bishop, and the brother not being able to take the field for at least six months, and the further fact that the Board of Publication has passed upon him for editor of the *Ensign*, and now through the president of the board requests us to accede to such appointment, we deem it proper so to do.

Very truly,
J. W. WIGHT, Minister in General Charge,
E. L. KELLEY, Presiding Bishop.

MAY 4, 1911.

Notice.

Having been appointed librarian of the Sunday school and Religio for the Mobile District, I take this means of notifying the Saints that anything they have to further the interest of the library work in the district will be appreciated. Either books or money, sent to the address below, will reach me.

MISS CALLIE WARR.
BAY MINETTE, ALABAMA, May 8, 1911.

Auxiliary Work at Ontario Reunion.

As published by the reunion committee, a reunion will be held from June 24 to July 4, 1911, at Low Banks, Ontario. As representative of the auxiliaries we have been assured that as time will permit, we will have opportunities of presenting some phases of our work. So all should come prepared to do their part. Bring your quarterlies for Sunday school and Zion's Religio-Literary Society, a good supply of zeal, and a heart full of love; leave at home your cares, your can'ts, and your grouches. Come all, and bring "I will try" along with you.

FLORALICE MILLER, District President.
J. T. THOMPSON, District Superintendent.

Addresses.

F. G. Pitt, Fremantle, Australia, general delivery.
R. Jenkins, Jerusalem, Palestine, care French Port.

Died.

JONES.—Elizabeth Jones was born in Springburn, Scotland, August 1, 1863; died at her home in Troy, Illinois, April 1, 1911, age 47 years and 8 months. She was baptized into the Reorganized Church by W. O. Thomas, October 16, 1881, and remained faithful to her covenant until death. She is survived by her aged mother, two brothers, one sister, a loving

husband, one son, one adopted son, five daughters, and four grandchildren. A large concourse of sympathizing friends and neighbors attended the funeral, which was held in the Belleville church. The floral offerings were beautiful. The remains were interred in the Walnut Hill Cemetery. Sermon by Elder F. L. Sawley.

HAYNIE.—Bro. R. S. Haynie died at the general hospital, Kansas City, Missouri, April 25, 1911, aged about 55 years. He leaves a wife, a son, and a daughter to mourn his demise. He had been sorely afflicted for years and often expressed his desire to depart, where pain and suffering are unknown. A short funeral service was conducted in the Carrol Davidson Undertaking Parlors by Elder W. E. LaRue, and the body was taken to his former home at Macon, Mississippi, for interment.

LEASK.—Mrs. Mary Leask, born near the town of Avil, Arkney, Scotland, December 27, 1863, and died at Saint Joseph, Missouri, April 16, 1911. She united with the Presbyterian Church in her eighteenth year; joined in wedlock to Bro. Hugh Leask in the spring of 1892. To this union were born six children, two dying in infancy. Three daughters and one son are left to mourn, her husband having preceded her. She has been a great sufferer but always bore patiently her burdens. Interment at Delano Cemetery, near Cameron, Missouri. Services in charge of Chester Constance; sermon by B. R. Constance.

KEARNS.—William Vernon, son of George and Viola Kearns, departed from this life May 2, 1911, aged 6 years, 6 months, and 26 days; born October 6, 1904. He leaves father, mother, three brothers, and four sisters to mourn.

"Far from this world of sin and strife,
He has gone to everlasting life.
Full of glory, hope and joy,
The Lord has called our darling boy."
—Grandma Smith.

Funeral sermon by Charles Derry, assisted by Ernest Jackson, Dow City.

BIERLEIN.—Near Andover, Missouri, April 26, 1911, Martha, daughter of Bro. and Sr. Samuel Bierlein. She was sick only a few days, when at the age of 6 years, 5 months, and 19 days was removed from the family circle to the paradise of God. Funeral service at the Andover church in charge of Pres. John Smith, and sermon from Matthew 5: 4, by Robert M. Elvin. There was a large and sympathetic gathering at the church and cemetery.

BRYANT.—Mary Elizabeth, daughter of Loring A. and Lucy C. Reynolds was born at Drury's Landing, Illinois, February 9, 1857; and died in Joy, Illinois, Monday, April 24, 1911. When eighteen, she returned to Illinois where she was married to Cyrus Bryant. To them were born six children; all except one son who died in infancy, remain with the father to mourn. Four years ago she united with the Reorganized Church. She was a loving wife and mother. Her last prayer was that her loved ones would meet her in heaven. She died in hopes of the First Resurrection. Funeral services, Wednesday, April 26, from the M. E. church, Elder O. F. Sade officiating, assisted by Rev. Alfred Dixon. Burial was in Peniel Cemetery.

HUGHES.—At Wheeling, West Virginia, April 11, 1911, John R. Hughes, who was born in Pittsburg, Pennsylvania, October 28, 1833. He is survived by one son and one daughter by his first marriage, and by his second wife, Sr. Rachel S. Hughes, (formerly Sister Ebeling, mother of Elder F. J. Ebeling and his brothers and sisters). Funeral at the Saints' church by Elder James Craig, assisted O. J. Tary. While he never seemed impressed with the necessity of uniting with the church, he was always kind and helpful to the church, and always was glad to have the elders' visit at his home. He served with honor as a Union soldier during the civil war. He was kind and honest, and possessed many noble qualities that endeared him to all who knew him.

PASSMORE.—At Independence, Missouri, May 8, 1911, Sister Marv Elizabeth Webster Passmore departed from this life. She was born at Vienna, Ontario, Canada, September 16, 1847; baptized September 15, 1905, by George M. Shippy. Funeral services conducted by Pres. George E. Harrington, J. C. Foss preaching the sermon. She was put to rest in Mound Grove Cemetery.

DES MOINES, IOWA, May 10, 1911.

(From Our Special Correspondent.)

Some startling figures are given out by the Secretary of State in regard to the alarming growth of the divorce evil in Iowa. Advance pages of the table of statistics on the divorce subject for the year 1910 have been given out, which show:

That one out of every seven couples that are married take their matrimonial troubles to the divorce court.

That one out of every ten couples married are divorced.

That 80 per cent of the divorce actions instituted in court are not contested by the defendant spouse.

That less than 5 per cent of the divorce actions started end with the court denying the divorce decree.

That three times as many wives bring divorce actions as do husbands.

That 9½ per cent of all divorcees are given permission to remarry within one year, the Iowa law forbidding marriage within that length of time without special permission of the judge granting the decree.

That Polk County's ratio of divorces to marriages, in relation to the population, is greater than any other county.

That Grundy and Butler counties had the smallest number of divorcees—two each.

The conclusions reached as to marriage and divorce in this State are based on the assumption that the year 1910 was an average year. No other tables are in existence, so that a comparison is impossible. The general belief is that the divorce evil is constantly on the increase.

While the general state average is one divorce for every ten couples married, Polk County has one divorce for every five couples married. A summary of the report is as follows:

Population of Iowa	2,224,771
Number of marriage licenses issued	21,538
Number of divorce petitions filed	3,228
Total number divorces granted	2,274
Divorces granted to wives	1,716
Divorces granted to husbands	558
Divorces granted by default	1,824
Divorce petitions denied	116
Number of divorcees given permission to marry within a year	213

While it is shown that a large number of divorcees are the result of drunkenness, it is also recognized that marital troubles, in many cases, are the cause of drunkenness. The truth is that the terrible increase in the number of divorcees is the result of hasty and ill-advised marriages. Young girls scarcely out of their teens are allowed to marry worthless and shiftless young men who have no training or occupation to fit them for the duties and responsibilities of married life, and the wives rush to the divorce court as soon as they discover they have made a mistake and are compelled to go out in the world and earn their own living. They do not wish to be hampered with a husband, who can watch their actions, and no sooner are they divorced than they rush again into matrimony, only to again meet with disappointment and regret, after which they again seek freedom.

The divorce evil will never be checked until laws regulating marriages are enacted and enforced. The Catholic Church has settled the divorce question. There can be no hasty marriages in that church, and as there can be no marriages of divorcees, those belonging to that church are naturally cautious about contracting marriage. Again, the bans of the contracting parties must be published at different times in the church, and the young men who seek to marry Catholic women must show to the satisfaction of the clergy that they are in earnest, and have the ability to support wives. A Catholic who basely deserts his wife is advertised in every diocese and has small chance of finding a second victim. The Protestant church has much to learn from the Catholic body as far as divorcees are concerned.—*The Optimist, Cedar Rapids, Iowa.*

Mexico's Rurales.

The writer's introductory statement, "Set a thief to catch a thief" is supposed to be the principle underlying the creation of the rural police of Mexico, will rouse immediate interest in Edwin Emerson's picturesque account of "The Rurales of Mexico" in the *June Century*.

"In other words," he says, "it is understood that many of the men now enrolled among the rurales, were they not employed and kept under pay as policemen, would take to the first road. Many of the best shots and hardest riders among the rurales at the present time are reputed to have been notorious bandits."

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THE SAINTS' HERALD

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"The Soul of The Indian."

REVEALED BY A CULTIVATED SIOUX WHOSE WIFE IS A NEW ENGLAND POET.

It is seldom that a book can be characterized as disappointing because of its very excellence. This seems to be true of Dr. Charles Alexander Eastman's book, *The Soul of the Indian*. The work is altogether too limited in scope. It is so well written and indicates such a thorough understanding of the subject, that its brevity will probably impress the serious reader as evidence of a duty neglected. But perhaps the author has merely taken into account the quick-lunch appetite of the average book-devourer, offering a biscuit when he could well have given a banquet. Still, one should not be ungrateful for good writing; and, indeed, quality is much.

Doctor Eastman's father was a full-blooded Sioux, and his mother a half-blood; he therefore writes with authority and, what is more, with love. His little book is an attempt to present Indian character in a true light, and the result is a bit of genuine literature.

The first requisite to an understanding of a race is an inquiry into the racial attitude toward the Unknown. Doctor Eastman, accordingly, begins his study with a chapter on "The Great Mystery"; and a more truly eloquent and exquisitely simple sermon it would be hard to find, because it treats of that childlike awe which has been the vital principle in all religious aspirations since the first man felt the yearning for a god. Strip any religion of its bewildering excrescences, and you have substantially the Indian's faith as here presented. There is no hair-splitting; it can scarcely be called theology. It is simply the natural man's wonder-worship of That which is, in some mysterious way, the upward thrust of the prairie grass in April, the impetus of the flying cloud, the power of the storm wind, the urge of rivers seaward.

"There were no temples or shrines among us," says the author, "save those of nature. Being a natural man, the Indian was intensely poetical. He would deem it sacrilege to build a house for Him who may be met face to face in the mysterious, shadowy forest aisles or on the sunlit bosom of virgin prairies; upon dizzy spires and pinnacles of naked rock; and yonder in the jeweled vault of the night sky."

One wonders while reading of the Indian's conception of worship, as compared with the average white man's, whether or not the charge of barbarism has been rightly placed!

In the second chapter—"The Family Altar"—he discusses the ethics of the primitive Indian home, the status of woman in the tribe and the meaning and rites of marriage. The woman seems to have been content with motherhood as her portion. As always, she was the family pillar of moral strength. Through her the inherited conscience of the tribe was bequeathed to the child. She was, after all, very much like the old-fashioned, efficient mother, who never read a psychological treatise on child-culture, such as frequently in these days emanates from the Bostonian state of mind. Says the author:

It has been said that the position of woman is the test of civilization, and that of our women was secure. In them was vested our standard of morals and the purity of our blood. The wife did not take the name of the husband, nor enter his

clan; and the children belonged to the clan of the mother. All of the family property was held by her, descent was traced in the maternal line, and the honor of the house was in her hands. Modesty was her chief adornment.

In other words, let us say, by way of anticipating the punster, she never longed for a peach-basket hat or a hobble skirt!

In discussing religious ceremonies, Doctor Eastman states that the origin of the greater part of these was in that period when the influence of the white man's religion (and his whisky) first began to be manifested among the tribes. Out of this era grew "an admixture of Christian and pagan superstitions," we are told. The old folk-love tales began to absorb something of biblical story, and even the ancient Indian songs began to show the influence of the Catholic chants intoned by the Black Robes. "The song of Greeks" gave way to "the wail of Galileans."

A chapter is given to the moral code of the primitive American. With our present-day cynicism in regard to the inflexibility of moral codes in general, the reader is apt to suspect that there is here a slight tendency toward idealization. If not, it would seem that a moral retrogression might be generally beneficial.

It is in the chapter on "The Unwritten Scriptures" of the Sioux tribe that one feels keenest disappointment. Though the Sioux story of Creation is charmingly told, together with the Indian's version of the Flood, a vast fund of latent knowledge in this direction is indicated, and one feels that these "Scriptures" should not have remained "unwritten." Perhaps Doctor Eastman will yet make his little book the basis of a more exhaustive work. Surely no one could undertake the task with a better prospect of success.

The concluding chapter has a distinctly modern flavor. It treats of the Indian's belief regarding spiritual manifestations, and reads somewhat like an excerpt from the journals of the S. P. R.

The Soul of the Indian, though disappointing in its brevity, is instructive, refreshing and quite worth while.

The Treatment of Dumb Animals in the Orient.

Traveling through the Oriental lands one is reminded frequently of the immortal line:

"It is not all of life to live, or all of death to die."

Thousands of animals die a hundred deaths daily in Japan, China, India and Ceylon through the unwillingness of Brahmims, Buddhists and Mohammedans to take life.

In Rangoon I saw about the famous old Golden Pagoda a dozen dogs in advanced stages of mange—one-half paralyzed and others blind. And yet these fanatical people will throw them food and permit them to die by inches and deceive themselves with the idea that this is kindness.

A traveler told of seeing an aged elephant at or near Madras lying on the ground, unable to stand or walk, hopelessly ill and suffering, yet kept alive by the natives. And this is called "kindness to animals."

A merciful veterinary surgeon sent through the East with crates of chloroform and authority to dispose of all the useless sick animals would be a blessing to men and beasts.

In Bombay there is the most perfectly equipped hospital

for animals, however, to be found anywhere in the world, I believe.

This hospital was founded by a benevolent and wealthy Parsee gentleman, named Petit, more than twenty-five years ago. The Parsees are notable for their charities.

It is maintained by gifts and by small fees paid by those who have their horses, dogs and bullocks treated by the skilled specialists who are in attendance. It occupies many acres, and is one of the cleanest and most attractive hospitals imaginable.

While the men of the Orient are not viciously cruel to animals, they seem to have no mercy upon them when it comes to loading bullock carts or forcing horses to continual speed.

The Oriental man has little sympathy with the hardships endured by creatures lesser than himself. Animals and coolies are expected to work; it is their karma; and the coolie (so it is stated by those who live in the East) regard any sympathy shown them as evidences of weakness. They do not want to be pitied.

But in the Bombay Hospital for Animals sympathy as-

sumed a practical form, and the overloaded bullocks and overdriven horses and sick dogs were enjoying every benefit and care which skill could give. . . .

All my life I have heard the Oriental lands lauded for kindness to animals and for protection of all life. Yet, after having seen these lands and carefully studied the matter under discussion, I am convinced that to England and America must the whole world look for sane, practical, humane and wholesome methods of educating people in ideas of proper care of animals.

Our benevolent millionaires ought to appreciate this fact and endow our humane educational organizations with a large fund.—Ella Wheeler Wilcox in *New York American*.

"When the heart strings are rightly touched, divine music will be the sure result."

Friends are like an umbrella—when the storm comes on, you don't stop to see whether the handle is pretty or plain.—*Atchison Globe*.

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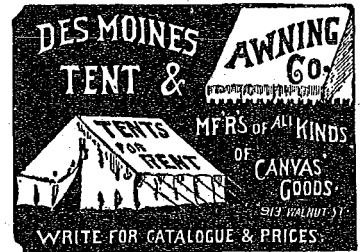
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THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, MAY 24, 1911

NUMBER 21

Editorial

PREACH THE WORD.

The Apostle Paul is credited with the following: "For I am determined not to know anything among you, save Jesus Christ, and him crucified."—1 Corinthians 2: 2.

It should not be necessary for an injunction to come from us respecting the necessity of the elders, both at home and in the field, in the carrying on of the gospel work intrusted to them, to avoid preaching upon wide issues very remotely connected with our work, or presenting personal and private opinions as the doctrine, theory, or sentiment of the church as a body. We are called to present the word, the imperishable word of God. We are not called to preach the theories of men only.

The individual elder is entitled to his personal and private views upon mooted and controverted topics and the present fellowships of their own body or of the outside world, but no one of them is authorized by the church to single out from these theories and legendary teaching that which pleases him, and teach it as the recognized consensus of opinion of the entire body of the eldership, constituting the church. Neither is he authorized to select from the things of which he takes notice among the fellowships, theories, and teaching against which he makes objections or is prejudiced, and thus singling them out denounce them as being contrary to the teaching and holding of the church. Those things are practically hobbies or speculations.

There are many theories in the world, and the eldership, gathered as they are from every class of men, are widely diversified in their several opinions; and if one man is allowed the liberty to compromise the church in any given direction as being for or against any of these varying theories in the world, the same opportunity and privilege must necessarily belong to every other member of the eldership, and as a result we could not be said to be teaching the same thing.

The Book of Mormon gives us to understand that there are churches of men, but that the church of Jesus Christ only is pleasing to the Master, and further changes or shows that there is to be a church of the Devil, and the revelation of God charges us to

contend against no church except the church of the Devil. The church has not by any official action identified any organization existent among men as the church of the Devil, that we have any knowledge or record of. Possibly there are items of identification given in the Scriptures here and there, but others have to be supplied by the imagination of whoever attempts to make the identification complete. The organizations that we are acquainted with existing among men at the present time almost as a whole would come under the general appellation of the churches of men.

It follows that the church has not authorized any man to point out any body of men holding organization in society, and by specification attempt to show that it is the church of the Devil, and thus attempt to bind all his coworkers to combine against that particular body of men.

There is also in the Book of Mormon a class of men named as flourishing in the history at some period of time which may have its counterpart in the last days, known as Gadianton robbers. We know of no one who has authority to point out any classified organized body of men and state the specifications of identification, and compromise the church as having announced that particular body as the class of men referred to in that quotation. The church membership is yet too few and the theory too new, as presented in the restoration, for the church to take ground of that kind, as we understand the commandment to preach the gospel. We are definitely and distinctly opposed to the church being compromised by what we believe to be unwise attacks made upon specified bodies of men, in attempting to identify them as filling certain passages of scripture, which would make them objectionable as being of the church of the Devil.

Paul stated that he contended not against principalities and powers, but against wickedness in high places. It is our duty to preach the ways of life and the duties of life by which men may live in the gospel of hope and the final establishment of peace; but it is not our business, especially not those carrying the certificates of appointment authorizing them to represent the church, to assume the role of the novelist hero, Sancho Panza, and to create im-

aginary sentiments of evil against certain bodies, and level their spears of argumentative denunciation against them, as though authorized to do so by the voice of the church. It is said in the Scriptures that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," and it must be granted that any man or any body of men, no matter to what specific denomination they may belong, who are arraigned under the acknowledged idea that Jesus Christ was the Savior, must be granted credit for confessing that Jesus Christ is come in the flesh. It is unwise, as I see it, to go behind the profession of association and hold that because they do not agree with our understanding of the association in church relationship that they are anti-Christ. Other organizations not assembled under the appellation of churches, are societies among men, having origin among men only, and as such should be recognized and not be named churches for the purpose of attempting to overcome them by contention against them. The history of the Reorganization has demonstrated that where efforts have been made to idealize some of these obnoxious organizations, contention has arisen and grave crises have been avoided only by the strong conviction and the efforts of a majority of the eldership.

We recognize also neither of the means of identification found in the third and fourth verses of the second chapter of 2 Thessalonians: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Efforts in the past to locate this man of sin, both in the church and outside, have met with significant failure. Different individuals have been named, but time and events have disproved the correctness of the application of the title, as it could not be shown that the individuals ever sat in the temple of God and presented themselves to be "above all that is called God." It is our belief that this qualification must be sufficiently clear before it should be used as against any body of men.

It is enough for us to present the gospel of life, the gospel of salvation, and not to go outside of our known and recognized duty, so as to compromise the church as a body and make it answerable for the peculiar notions of individuals who may or may not be of erratic minds, or who may not see clearly the wide field of observation that lies before the church as a whole. The church can not be made responsible for the theory and doctrine of any one man, Christ alone being the lawgiver, the one whose right it is to state that which is the will of himself and the Father.

We hope that these suggestions will give no offense to any, but that all, especially the eldership, will take notice and give the matter earnest and prayerful consideration. If individuals conclude themselves to be called to any specific role of reformer of things which are to them apparently crooked in the world, they ought to be consistent enough when they take their role upon themselves to exonerate the church as a whole and their fellowmen especially from being compromised in their specific views.

ANTI-MORMON CRUSADE IN ENGLAND.

An energetic and persistent crusade against "Mormonism" has been carried on in England with increasing strenuousness for some months past. It is charged that Mormon missionaries induce many British maidens to accept their doctrines, emigrate to Utah, and enter into polygamous marriages. The object of the crusade is to devise methods to exclude these missionaries from the British Isles. Prominent in the agitation is Hans P. Frees, of Utah Mormon parentage, who obtained some notoriety in America two years ago on the Chautauqua platform in lectures on Mormonism.

With this crusade we have no concern, more than others who concede the right of British citizens to safeguard the morals of their nation, unless we become confused in the public mind with the Utah Mormons and are made to suffer thereby, as past experience causes us to fear may be the case. On the other hand, if the present agitation leads to a thorough investigation in Parliament or before the Home Secretary, we can but believe that the differences will be brought out so clearly that we shall gain much thereby.

The crusade is aimed primarily at the Utah Mormon Church; but as a rule the assumption is that the evils inherent in that organization date back to the days of Joseph Smith the Martyr, and that the entire system termed "Mormonism" is and always was constitutionally corrupt. That in itself creates a prejudice against all believers in the Book of Mormon and the prophetic calling of Joseph Smith, even including those who stand for the purest morals and are as radical as any bishop of the Established Church in England in opposition to polygamy.

As a rule the distinction between the Reorganized Church and the Utah Church has been indifferently made in the public prints, and in some instances both have been classed together and the plea has been made that both be excluded.

A great mass meeting was held in Holborn Hall, London, April 28, at which Bishop Weldon, Dean of Manchester, presided. *The Daily Express*, (London,) April 29, thus reported his opening address:

Bishop Weldon, the chairman, who was loudly cheered, read

a number of letters, already published in the *Express*, from eminent men, which, he said, were only samples of many which had been received. These included the message from the bishop of London, in which he said: "I am heart and soul in sympathy with the object of your meeting, and I wish it every success."

"This meeting," said the chairman, "is held to make as formal and public a protest as possible against the Mormon propaganda in this country." (A voice: "They should be expelled.") "It may be well to remind you that, according to official statistics, there are at the present time eighty-two Mormon churches in England and over 8,000 members; there are over 300 Mormon missionaries going up and down the land.

"They paid visits to 63,000 homes during the last year, and they claim that 963 converts were made in the year. Of these converts more than 500 emigrated to Utah.

"What is it, then, that the Mormons teach and preach? That is the essential point. There is, I think, no question that ever since the time of Brigham Young it is polygamy which has given character to Mormonism. There is no other feature of Mormonism which would interest public notice for half an hour. Mormonism is contemptible where it is not immoral.

"Utah became a State of the United States in 1896. But, if anyone wants to know on first-hand authority what has been the relation of Mormonism to polygamy not only before, but after the incorporation of Utah in the United States, I recommend him to read a speech by Mr. Julius C. Burrows on the claim of a Mormon to take his seat as Senator representing Utah. That speech will bring out three facts:

"First: That polygamy has been a Mormon doctrine ever since, if not before, that professed revelation of Brigham Young in August, 1852.

"Second: That although the Mormons ostensibly abandoned polygamy when Utah became a State they have never abandoned polygamy as a doctrine. There is every reason to believe that they have not abandoned it as a practice.

"Third: That whether openly or secretly, the practice of polygamy remains in Utah to the present day.

"In the speech of Mr. Burrows, there is the examination of Joseph F. Smith, the present head of Mormonism in Utah, on his own plural marriages since polygamy was renounced by President Woodruff on behalf of the Mormon community.

"This man Joseph Smith admits that since 1890 he has lived in polygamy; he has in living in polygamy obeyed the law of his church and not the laws of his country, and he expresses himself as proud of the children who have been borne to him by a plurality of wives not only before, but after the public renunciation of polygamy.

"If polygamy went on before President Woodruff's Manifesto, if it is part of Mormonism on the doctrinal side, if it has been practiced by the elders of Mormonism since it was publicly repudiated, then I say that the girls who are tempted to leave the great cities in the north of England or elsewhere—and not only unmarried girls, but, according to evidence laid before me, young married women—expose themselves to all the misery and all the degradation which attaches to a polygamous society.

"It is high time that public opinion in England should speak out. It is a country of free thought and free speech; it is not, thank God, a country of free love.

"I have asked myself carefully what it is that the State can do, and I venture to suggest that it can do two things, and ought to do them:

"It ought to prevent the Mormons from holding public meetings to preach their doctrines and further their practices. (Applause and voices: "They shall, too.")

"It ought to punish any private attempt to draw away girls and women from the moral conditions of Christian life in England to live under the conditions of polygamy in Utah or elsewhere.

"That is, in my opinion, the work which the State can do. I believe in liberty as much as anybody in this room, but there is a limit to liberty.

"The Mormons have exceeded that liberty, and I hope that the effect of this great meeting will be to awaken the attention of parents of families and of the clergy and ministers of religion and of legislators to the need of guarding the purity of English homes.

At this meeting the following resolutions were adopted:

That the attention of the Home Secretary be called to the extensive proselytizing of the agents of Mormonism in the British Isles, and inasmuch as polygamy is both practiced and taught to-day by leaders of the Mormon Church, this meeting is of opinion that the Government should be asked to take such steps as, on due investigation, may appear to be necessary to safeguard English homes from the inroads of visiting Mormon elders, as has already been done in Germany and South Africa.

That this meeting calls upon all the churches of the United Kingdom to warn the members of their congregations against the perils and dangers of the activities of Mormon missionaries who visit from house to house in towns and country villages, and under the guise of religion, as "Latter Day Saints," seek to make converts of religiously-disposed young women and persuade them to emigrate to Utah, where polygamy is taught and practiced.

Mr. W. T. Stead, the noted British journalist, unexpectedly came to the defense of the Mormon elders in a letter published in the *Daily Express*, April 28; under the caption "Religious Liberty." He characterized as "sheer, unmitigated rot" the story that thousands of British girls are lured to Utah each year. He also entered a plea for them at the mass meeting in London, but was hooted; and in an editorial, entitled "Doubting William Thomas," the *Daily Express* pilloried him, closing thus: "Mr. Stead loves to be in a minority of one. One of these days he will start a germ protection society." Mormon elders present at the mass meeting in London attempted to make a defense but were not permitted to speak.

There seems to us to be a danger that the crusade may pass beyond the control of those who were its instigators and terminate in violent and perhaps bloody encounters, due to inflamed public opinion, before a satisfactory legal settlement shall be reached. The attitude of some of the clergy justifies such fear. For instance, Father Bernard Vaughn (Catholic) is reported to have said: "Mormons should be taken by the scruff of the neck, rushed across our island, and dropped into the sea." (See *Manchester Evening Chronicle*, April 18, 1911.)

As we have already said, if our people succeed in getting the position of the Reorganized Church before the public so that it is clearly understood that they are in no way connected with Utah Mormonism

they will have nothing to fear from legal proceedings.

They will still be heirs to the opposition that has always existed toward the restored gospel; but in that regard, as Bro. Rees Jenkins writes, they are "willing to suffer for Jesus' sake, but not for the sake of Brigham Young."

In some places our men have succeeded in getting into the papers. Late in March Bro. Edward Maloney, of Stockport, challenged Rev. J. H. Thorp, B. D., Rural Dean of Stockport, to debate issues raised in an address by Reverend Thorp, on the "Mormon Error," delivered in Saint George's Church. As a result a written discussion has been in progress in the columns of the *Advertiser* (Stockport); the last number to reach our desk appearing in the issue for May 5, under the title, "Is the Book of Mormon Divine?" So far as we have followed this discussion Brother Maloney explains our position in a very creditable manner, and our people should feel grateful to the editor of the *Advertiser* for his courtesy in giving so much space for our defense.

E. A. S.

NOTES AND COMMENTS.

Bro. F. G. Pitt writes from Jerusalem, Palestine, May 4, 1911, as follows: "All being well, we leave for Australia May 28. Kindly send *HERALD* and *Autumn Leaves* to us at our future address, 195 South Terrace, Fremantle, Australia."

The manager of the Herald Publishing House would like to have every district president or clerk send to him the exact dates and places of holding of reunions. Please attend to this at once, or as early as possible.

The Cradle Roll is now ready to mail. A good deal of pains have been taken to put out something which would be artistic as well as useful. We feel assured in saying the result will be pleasing to all. Price sixty cents.

In our crusade against the teachings of our friends in Utah, we should be careful that we do not use stories against them which have no foundation in fact. Observation convinces us that they, as well as we, suffer at time from such misrepresentation. A case in point is found in an editorial appearing in the *Des Moines* (Iowa) *News*, which says: "The Mormons admit it and acknowledge 1,100 plural marriages last year. This is the official confession of Pres. Joseph F. Smith at the Salt Lake conference."

We have reason to believe that the above statement is untrue. It is probably based on a misunderstanding of a statement found in the sermon by Joseph F. Smith, a report of which appears in *Lia-*

hona, the Elders' Journal, May 9, 1911. According to that report this is what Joseph F. Smith really said: "During the last year eleven hundred marriages of our people have been contracted or solemnized in a manner not provided for in the law of the church; I refer to civil marriages."

It will be discovered by this, that his statement was to the effect that among their people there had been during the year 1,100 marriages performed by civil officers, which is not in harmony with his idea of church law. No such confession as is charged appears in his sermon, so far as we are able to discover.

The following is probably a good sample of "stock" information doled out by the editors of query columns in our leading papers:

"THE BOOK OF MORMON."

"S. H. R.—The names of the men after whom you inquire were Oliver Cowdrey, David Wilmer and Martin Harris. These men made a formal affidavit, in which they said: 'We solemnly declare that an angel of God came down from heaven, and he brought and laid before our eyes—that we beheld and saw—the plates and the engravings thereon, from which the "Book of Mormon" is printed.' These 'three witnesses,' however, in the course of time fell out with the founder of Mormonism and declared, with equal solemnity, that this testimony of theirs was altogether false. It is, of course, impossible to say what the belief of the Mormons is regarding the 'Book of Mormon,' but it is safe to infer that many of them, at least, have faith in its authenticity."—*New York American*.

The following note is from the *Nauvoo Rustler*, May 16, 1911: "A letter from Mark H. Siegfried, of Independence, Missouri, says: 'Since I left Nauvoo, in fact the very day I arrived here, I learned that the Board of Publication of the church had elected me editor of *Zion's Ensign*, all unknown to me. However, it is no sad appointment to me, though it may prove to be to some of the readers. That remains to be seen. Can hardly tell yet how I shall like the work.'

"*Zion's Ensign* is published in the interest of the Latter Day Saint Church. Mr. Siegfried is a fine young man, and a splendid writer, having had considerable experience, and he will make good in his new position. We wish him success."

It is said that India has twenty-seven millions of widows, more than half of which are under ten years of age. Sixty thousand widows commit suicide annually.

Elders' Note-Book

THE HOLY PRIESTHOOD.

AFTER THE ORDER OF THE SON OF GOD.

The priesthood that was conferred on Christ when the Father said, "Thou art a priest for ever, after the order of Melchisedec" (Hebrews 5:6), was in ancient times called "the holy priesthood, after the order of the Son of God," (Doctrine and Covenants 104:1), and continued with God's people from the beginning till the days of Moses; and the writer believes this order of the priesthood "continueth in the church of God in all generations, and is without beginning of days or end of years." (Doctrine and Covenants 83:2.) Wherever the gospel ("the power of God unto salvation") is, there this priesthood is. If this latter quotation be true, the church of God has never been on the earth when this priesthood was not in it. If there was any church that God recognized as his between the days of Moses and Christ this priesthood must have been in it.

Objection is urged to this argument on the ground that this same section of the Doctrine and Covenants, verse 4, says, "He took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued." If all the Melchisedec priesthood went with Moses, "the church in the wilderness" must have gone too; but the Book of Mormon claims that God had a church on earth between the time of Moses and the days of Christ.

Moses evidently, like Melchisedec and Christ, retained his priesthood after death. They were to "be priests for ever" after that order. When Moses was taken, his priesthood was taken with him, but that would not take the priesthood from others who held the Melchisedec priesthood.

The lesser priesthood continued in ascendancy, for the law of Moses was administered under it, and the gospel at times evidently was nearly lost sight of; still it was "the power of God unto salvation" to all that were saved during that period. Would anyone say that there were none of the prophets saved? Only Aaron and his sons should keep the "priest's office . . . and the stranger that cometh nigh shall be put to death" (Numbers 18:7). Where there was none of Aaron's seed to officiate at the altar, God could call others, as with the Nephites; but where the seed of Aaron was, there was no need for others to act.

Joshua did not belong to the sons of Aaron nor to the tribe of Levi, but of "the tribe of Ephraim" (Numbers 13:8). He was an officer and received "some of thine (Moses') honor" or authority. That "honor" or authority must have been of the Melchisedec order, and it was imparted to him just before Moses was taken. Surely Moses did not take that with him.

The "seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them" (Numbers 11:16), were not officers of the Levitical order; elders belong to the Melchisedec order, and the elders seem always to have been distinguished from the priests. These seventy elders, with the high priest, evidently constituted the "Sanhedrin, the supreme council of the Jewish nation, consisting of seventy-two members selected from the chief priests, elders and scribes."—W. Greenfield.

They are often spoken of as the "elders of Israel," in the Bible, even down to the days of the apostles. Joshua sat in council with the "elders of Israel." (Joshua 7:6.) Jeremiah wrote to the elders, priests and prophets at Babylon. (Jeremiah 29:1.) Ezra had the "elders, priests and Levites" with him. (Ezra 6:7, 14, 16.) "Their rulers, and elders and scribes, and Annas the high priest," (Acts 4:5, 6), met in council to try Peter and John. This was the "senate of the children of Israel" (Acts 5:21) that met to try the twelve apostles, the Sanhedrin.

Another passage of scripture is used to prove that the Melchisedec priesthood did not continue after Moses, which reads as follows: "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should arise after the order of Melchisedec, and not, be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law."—Hebrews 7:11, 12. The law of Moses was administered by the Levitical priesthood, and when we were "delivered from the law" (Romans 7:6), many of the duties under the law ceased, and we came "under the law of Christ" and his priesthood; still the gospel ordinances and blessings were enjoyed while they were under the law: Moses baptized in the wilderness "in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink," which was Christ (1 Corinthians 10:2-4). History tells us they continued to practice baptism to some extent, and how did the prophets and others get the Holy Ghost without the laying on of hands? They "spake as they were moved by the Holy Ghost."—2 Peter 1:21. Joshua was "full of the spirit of wisdom; for Moses had laid his hands upon him."—Deuteronomy 34:9. Surely the others received it in the same way.

The Inspired Translation says that God told Adam, "Ye must be born again, into the kingdom of heaven, of water, and of the Spirit," and so he was baptized "into the water," and afterwards the Father said to him, "Thou art baptized with fire and with the Holy Ghost." (Genesis 6:62, 67, 69.) He was also to teach those things to his children. He also offered sacrifices as they did under the law.

In the Book of Mormon, latest edition, Nephi said that God "commandeth all men that they must repent, and be baptized in his name . . . or they can not be saved in the kingdom of God." (2 Nephi 6:48.) Nephi was under the law of Moses, still he taught that all men must be baptized or perish. The prophets then after Moses must have been baptized or they could not have been saved. Nephi also taught that after baptism, "then shall ye receive the Holy Ghost," (2 Nephi 13:16.) He must surely have had authority to administer the gospel ordinances, or his language would have been out of place.

Jacob, the brother of Nephi, was "called of God," was "ordained after the manner of his holy order." (2 Nephi 5:2.) This holy order of God was the order of Melchisedec, as we have seen. Alma was "the high priest according to the holy order of God," having been consecrated by his father Alma "to be a high priest over the church of God, he having power and authority from God to do these things." (Alma 3:1, 3.) He said, "I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus." (3:73.) It was Christ's order, Helaman, Shiblon, and Corianton, and Ammon, etc. "had been ordained by the holy order of God." (Alma 21:185, 186.)

Alma had "consecrated teachers, and priests, and elders, over the church." (Alma 2:11.) "He ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church." (Alma 4:1.) Since they had teachers and priests as well as elders, they must have had both orders of the priesthood.

The office of seer is the highest office given to man. "A seer is a revelator, and a prophet also; and a gift which is greater, can no man have." (Mosiah 5:77.) King Mosiah held this highest of all offices, and translated the twenty-four plates by the use of the "interpreters" or the "two stones" which were fastened into the "two rims of a bow." "And whosoever has these things, is called seer, after the manner of old times." (Mosiah 12:16, 18, 21.) Samuel and others were called seers after the days of Moses. (See 1 Chronicles 26, 28, 29, and 2 Kings 17:13.)

The question has been asked, "Why did Christ command all the Nephites to be rebaptized, if they held the Melchisedec priesthood before he came?" The only answer apparently is, as Christ said to them: "Old things are done away, and all things have become new." (Book of Nephi 5:92.) If they had been baptized by an Aaronic priest their baptism should stand, ordinarily; but they had more authority than any Aaronic priest, so far as we have their duties pointed out. Nephi, who ministered about the same time that Christ ministered at Jerusalem, had as much authority then as he received

afterwards, for he "did minister with power and with great authority . . . and in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead."—Nephi 3:58, 60.

I have written this article that others may have the benefit of my research. If my conclusions are wrong I shall be pleased to be corrected.

Yours for the truth,

J. M. STUBBART.

Original Articles

A TRYING BUT PROFITABLE EXPERIENCE.

I am impressed that a brief account of the experience of the conference year, (1910-11) will be of interest to the readers of the HERALD. I believe it is wise and profitable to relate our experiences to each other. Often I have been encouraged and strengthened by learning of the goodness of God, in various ways, to his Saints. I believe that some have made serious mistakes by not relating their experiences to others; they having been blessed with some remarkable and valuable manifestations of the love and power of God. Many have gone down to the grave who had marvelous manifestations in life that were only occasionally referred to, and then to but a few. I do not believe in casting pearls before swine; going out on the street corners and boasting of what the Lord has done through me and for mine. There are two extremes.

I was present at a prayer and testimony meeting when we were admonished, as a branch, to make a record of the blessings that were received, so that in the future it would be a source of strength to those who would read and meditate with a prayerful mind. Marvelous are some of the manifestations that were seen, heard, and felt in that branch. Still, they were not known outside of the few that were there; neither was there a record kept; a sad mistake. I am aware that we are not to boast of great faith or mighty works, but to tell of the blessings of God in the spirit they were received, is not boasting.

In Doctrine and Covenants 46:4, 5, speaking of spiritual gifts, we are informed that to some it is given, by the Holy Ghost, to know that Jesus is the Son of God, and that he was crucified for the sins of the world, (wonderful and precious gift.) To others it is given to believe on their words, that they also might have eternal life, if they continue faithful. If the one receiving the knowledge of Christ did not speak of it, how could the other believe?

I was present at the opening session of the conference, April 6, 1910, the fiftieth presiding anniversary of Pres. Joseph Smith, held at Independence, Missouri. Very striking and appropriate were the words spread on the canvas and stretched overhead

in the auditorium, "To our beloved President, from 1860 to 1910." Fifty years, half a century, is a long period. During all of these years he had endeared himself to the church by his unselfish life, fatherly care, and wise spiritual counsel. Nothing but a life of righteousness could win and hold the confidence and affection of an intelligent, God-loving people; and as the years come and go, the friendship grows stronger, so that with the spirit and understanding we can all unite and sing, "Blest be the tie that binds our hearts in Christian love." When he is gathered home to mingle with the faithful of all ages, the words in Proverbs will truly apply to him, "Give him the fruits of his own hands, and let his works praise him in the gates."

At the last conference, I was ordained a patriarch, (under the hands of Brn. F. A. Smith and Gomer T. Griffiths, of the Twelve,) which was in fulfillment of the following dream, related by Sr. Ellen Morris, at a prayer meeting in Scranton, Pennsylvania, January 8, 1908: "I dreamed that I saw a multitude of people, and a bright star came down from heaven in the presence of all; I inquired what that meant. A voice spoke, that it was a sign of the coming of the Savior. The star had a name, but it has passed from my mind. I then saw a beautiful building, and it was up some distance in the air, clear off the ground, and there were several men in the building, and they were the servants of the Lord, doing business for him. They were giving out bills that were of much value to all who received them. I inquired who the men were, in the building. Some one answered, 'Brother Lewis is in there.' 'Well,' I said, 'If he is in there, he will give me one of those bills.' At that I saw Bro. William Lewis looking out of the window so pleasantly at me, and he said, 'I can not give you the bill, unless the Lord directs me to do so. He knows you, and will do right by you.'

I was very much impressed with the dream, but said nothing as to its meaning, (which was plain to me,) only that ere long they would see it fulfilled. Bro. F. A. Smith had said I would be set apart to that work. I had light on the matter, and concluded that it was best to keep the matter to myself. After my ordination, the same day, some applied for their blessings, but as that line of work was new to me, I suggested that they either see some of the other brethren, or wait until I could see my way clear to officiate. I consulted Bro. J. R. Lambert, who had just been ordained presiding patriarch. He advised that I move slowly and carefully, and he gave other valuable information that I appreciate.

As time moved along, and being approached with questions as to when it would be convenient to give blessings, the responsibility grew stronger, and instead of getting ready to take up that part of the work, I felt my weakness and insignificance more

and more. About four months had gone when I received a letter from Bro. J. R. Lambert, asking me to attend the Stewartsville reunion, and asked if I could go to two others, if needed. Well, I said, I must do one of the two things: magnify my calling, or let some one else do it. How I wished that I could be associated with some one who had the will power and faith and experience, or that I could honorably place the responsibility on stronger shoulders. I did not doubt the call, for I had been blessed in other lines; but to move out and say, "I am at the service of the church to officiate in any department of the patriarchal work, even to the conferring of blessings," was truly more than I thought I could do. Then it dawned upon me that inasmuch as the line of work that I had been set apart to do was to bring added strength to those who sought for it, why should I longer delay? "Do your part," was the thought," and leave the result with the Lord." So I notified Brother Lambert that I would be at his service;—quite brave all at once. No one but the Lord knew of the struggle I had to say, "I am ready." It may appear childish to some of the readers, that having had evidence of the call, I should be so slow in taking up the work. But I am quite sure that it was not altogether the lack of confidence in myself, or the call to office that caused the delay, but the absence of the Spirit; and not until I resolved and set the time to officiate did I feel its presence. I had been blessed along other lines, but when I would think of the conferring of blessings, I was a blank, until, as I said, "I am going to try the Stewartsville reunion," which convened the latter part of July.

I told my daughter to get the necessary material and prepare to take down the blessings given. She answered that she did not believe she could take the blessings, as she was not experienced in that line. "Well," I said, "practice by taking sermons, prayers, and testimonies." But as time was short, we procured copies of blessings given by different patriarchs, and I would read them to her, and it was a good school. This may not be of interest; however, I mention it, for I have found some who are dissatisfied with their blessings. The stenographer may be fully competent in business affairs, but fail to get some of the important matters that are given in blessings. Upon inquiry I learned that the stenographer was inexperienced in church work, and not in the church.

We arrived on the Stewartsville camp ground and made arrangements to hold two sessions daily; at 10 a. m., and 4 p. m., and to give two blessings at each session. After retiring for the night and thinking of the duties of the morrow, when I was to give the first blessing, I felt keenly the sacredness and responsibility of the same. That night I had dreamed that I was requested to do a certain work,

and I hesitated, but was urged to try. The material I was to work with was cement and stone. I examined the work from all sides. I did not want to undertake it for fear that I would not make a good, smooth job. However, I did it, and I was given to understand that it was satisfactory. I then thought I was in a foot race with several others. I was nearing the end, and was in sight of the prize. Up to this time I had come over some very rough, steep roads, and some very narrow, that I could scarcely get through, and as I had come so far, I did not want to give up the race. I became more anxious and determined to do all that I could to win the prize, and in order that I might make a success, I began to examine myself, taking off my shoes and unnecessary clothing, and I said, "Well I believe I can make it now." I never felt better prepared than at that time. The dream was timely and plain. I was given to understand that I should cast off all unnecessary weights, and be free to move out and do that which was my duty. The dream is in line with the sister's dream, to occupy the house in mid-air; to be free from all unnecessary cares; also in harmony with section 125, wherein we learn that he, (the patriarch) is not to meddle with branch or district affairs; not to listen to complaints made by individuals (his is to refer this to proper authority); is not to be placed in charge of branch or district; is to preach, teach, expound, exhort, to be a revivalist, visit branches, districts; to comfort the saints; to be a father to the flock; to give counsel and advice to them who may seek for such; to lay on hands for the conferring of blessings, and if so led, to point out the lineage of the one blessed. These are some of the things he should and should not do. A very important statement in the sister's dream was, "If Brother Lewis is in there, he will give me one of those papers" (blessings); and the answer was, "I can not unless the Lord directs me; He knows you and will do what is right by you." How true; the Lord must direct or there will be no life in that which is given. Again; "He knows you and will do right by you." If the individual is earnestly and honestly serving God, and is anxious to overcome his besetting sins, and live the true life of a Saint; is seeking strength through this channel, with unshaken faith in God and the divinity of the ordinance, truly he will do what is right for him; but if he is worldly-minded, careless, and indifferent, asks for his blessing because some others have had theirs, or because he thinks it is his privilege, the Lord will do what is right by him, for he knows him; though the patriarch may not know much about him.

From the above I see that there is a great need for the Order of Evangelists to be spiritually minded, and in order that they may be, the Lord has very wisely made provision that they be not

burdened with unnecessary responsibility and care. The reader will again bear with me if I refer to a dream. When I arrived on the camp ground, Bro. T. T. Hinderks said, "I am glad to see you, I saw you in a dream last night." He referred to a conversation he had some three months before I was ordained a patriarch. At that time his mind was not clear relative to the patriarch from a Bible standpoint. Since our conversation he had made it a subject of prayer, and to him the dream was satisfactory, being as follows: "I saw a large gathering of the Saints, and you (Brother Lewis) were there, when a person spoke and said that the Lord had given for the benefit of his Saints, through his servant, Joseph Smith the Seer, the evangelical order, of the patriarchs. There accompanied each word the positive assurance that the ordinance was divine, and I said, 'Brother Lewis, I want my patriarchal blessing.' I thought that when the hands were placed upon my head, the Holy Spirit was present, and I remember part of what was said."

When Brother Hinderks came, as previously arranged, I felt like John. When Jesus came to him to be baptized, John said, "I have need to be baptized of thee, and why comest thou me?" I said, "Brother Temme, I prefer to take the chair, and you officiate." He replied, "It is all right as it is." As foreseen in the dream, the Holy Spirit was present. One statement made was that his life had been spared and his days lengthened for the good of the Lord's work. When asked if he had any knowledge of his days having been prolonged, he said that at the age of nine years, in Germany, he was seriously ill; his parents watched at his bedside, expecting that he would pass away; but one night he saw in a dream several little boys and girls of his age, that had died, standing around his bed, looking so pleasant and dressed in white. They beckoned to him to go with them. He answered, "Not at this time." They departed. He related it to his mother, who was one of God's noble women, although at that time she had not heard the angel's message. She said, "Thank God, you are not going to die at this time." Later on the family came to America. Brother Temme, the youngest, was the first to come into the church, and later his parents, brothers and sisters joined. He has had charge of the German Branch at Stewartsville for twenty-five years. He has presided off and on, over the Far West District; is a member of the standing High Council of the church. We see the wisdom exercised in sparing his life. Some have found fault with him for not devoting his entire life to the active ministry, having suggested that he go to his native land on a mission. He has been accused of thinking too much of the things of this world and the German Branch. The writer pleads guilty to some of the above, and in opposition to

my views Brother Hinderks was commended in the blessing for the wise course he had pursued; that it was pleasing with the Lord, for by so doing he had kept the flock together, and some of them will be men of power and great faith in the church; that had he gone out into the world, some would have been lost; that now there was an open door, and for him to move out among the branches and feed the flock.

In the above we now see the wisdom, which at one time we did not, and we are reminded of the statement in Isaiah 55: 8: "For my thoughts are not your thoughts; neither are my ways your ways, saith the Lord."

In another incident is shown the weakness of man and the wisdom and mercy of God. Shortly after arriving in Saint Joseph, to begin a series of meetings in the three branches, and to attend to other duties in my line of work, a call came for me to come to the home of Sister Longfellow. She was seriously ill. Monday morning, November 20, I called. She said that she was quite anxious for her patriarchal blessing. I promised that during the week I would bring Ruth out with me and attend to it. I then, by her request, administered to her.

Wednesday morning, Bro. V. M. Goodrich telephoned that I should come and assist him to administer to Sister Longfellow, and stated that she was very anxious for her patriarchal blessing. I replied that so far as her blessing was concerned, I felt very peculiar and strange; for if she were to pass away I could not see what benefit it would be to her, overlooking the fact that even in death it would be a source of strength and comfort to her. Brother Goodrich replied that it might be of benefit to her children and relatives. In due time I arrived and assisted Brother Goodrich in the administration, without any apparent change. I then informed her that I would call Ruth by telephone and would attend to the blessing, which seemed to please her very much. It was quite evident that she had hopes that in her blessing she would be promised restoration of health, for it was her daily prayer that she be spared to raise her four fatherless children; three girls and one boy, ages nine to fourteen years. She was left a widow about eighteen months previous, her husband having met with a fatal accident.

While waiting for Ruth, I wondered what would be the nature of the blessing. Surely there were good reasons to ask the Lord to bless her with health that she might have the privilege to care for her dear ones, for they needed a mother's love and care and counsel. I tried to receive light as to what was in store for her; but my mind was a blank; none but those placed in similar conditions can truly sense the anxiety I was in. I can not call to mind having experienced just such a trial in my forty-five years' experience in the church. Gladly I would

have placed the responsibility on stronger shoulders, and the question with me was, "Why withhold from me the needed light, as to what the change would be?" Having failed, after earnest, secret prayer, to obtain the mind and will of Him that even then I believed would do that which was for the best, I inquired of her if she had any light as to the future.

She said, "I would like to live for my dear children's sake."

"Yes," I replied, "That is natural, and you may. I confess I do not know; and it is possible that you may not. In case that your time has come to go, how do you feel?"

"Oh, I fear death."

"Why should you fear death? A person with as good a record as you have should not fear death. The conditions on the other side are much better than here, and as death is the door through which we must enter, we should welcome the change, rather than dread or fear it."

She answered, "I fear the change from life to death! (I fear not what I shall meet in the beyond.) It must be terrible. Poor Dick (her husband) suffered so much. He was dying for days."

"My dear sister, do not worry. I can explain why his death was hard; first, he fought death; that is, he did not want to die. He was not prepared. He had heard the gospel and believed it, but like many others, he put it off. Take comfort; he was a good, moral man, and he is in the hands of a just God, who will reward him according to his works. Let me advise you; Say, 'Not my will, but thine, O Lord, be done.' If you live, live unto the Lord; and if you die, die in him; whether we want to die or not, death will conquer. Say, like the good man, when asked if he thought himself dying, 'Really, friend, I care not whether I am or not, for if I die I shall be with God, and if I live he shall be with me.'"

I did what I could to console and cheer her, and to be reconciled to the will of God whatever that would be. I again sought earnestly for knowledge of what there was in store for her, but for some reason, not clear to me then, I received no light. Brother Goodrich had said that she would not recover; that he had had light to that effect. While I had no good reasons to doubt his testimony, I had no evidence that it was true. I had seen some restored to health who were weaker and I thought nearer death's door. To officiate in the sacred ordinance acceptably, I must not be governed by the testimonies or opinions of others, nor my own human opinion. This to me was a trying moment; to move looked like a leap in the dark. Others had received light, and why should I be left barren. With the poet I could ask for, "a faith that shines more bright and clear, when tempests wage without; that when in danger knows no fear, in darkness feels no doubt." That is what I

needed. Question, Shall I proceed? If so, what shall I say? It is a sealing ordinance, but nothing should be sealed or promised unless I be directed to do so. Should I be governed by my sympathy, as I saw the faithful mother, with the four dear children standing by, I would confer upon her the desires of her heart, the blessing of health. But to promise it, when if He, who is all wise and does that which is for the best, has determined to withhold and not recognize that which was done would be a serious mistake, and would have brought to me untold misery, and to others grievous disappointment. To make matters worse (as I thought) there were present two nonmembers of the church. I did not have the courage to ask them to withdraw, so I explained the wish of the sister, and the object of the ordinance. In doing so, I felt that we had their good will, which was encouraging in that trying moment. After a word of prayer, I placed my feeble hands upon the head of that dear one, that I had reason to believe was in hopes she would be blessed with health. My weakness was so great that I was grieved in spirit, and from the very depths of my soul, and with all the faith I had, I placed myself in the hands of the Lord, and said, "Lord, not my will, but thine; be thou mouth and matter." He was true to his promise; when we do our part, he is never lacking. The trouble with us is, we want him to do his part before we do ours. He leads and invites, and we are slow to give heed. The following is the blessing:

"Dear Sister Ida: Agreeable to thy desires and request, I place my hands upon thy head in the blessed name of Jesus Christ, who holds all power in heaven and on earth, to petition the Father in His name to give thee such a blessing as will be wise in his sight, and of comfort and cheer to thee and to those who are near to thee by the ties of nature.

"Dear sister, thy life is known to God. From thy early childhood it was thy desire to serve him, and to do that which was pleasing and commendable in his sight; and while thou hast been called upon to pass through this affliction, take comfort and cheer that there is laid up for thee a treasure of more value than silver or gold, the pearl of great price in the kingdom of God, of which thou art truly a child and a citizen of that heavenly kingdom. Thy name, dear sister, is written upon the sacred pages of the Lamb's Book of Life, and thou shalt receive eternal life in the celestial kingdom of God.

"This world, with all its sceneries, and its pleasure and follies is that of the past to thee, and let thy hope, thy faith reach beyond this vale of tears; look up to God; he has been with thee in the hour of trial, when thou partook of that bitter, bitter cup, when the arm of flesh was too short to console and to cheer thee; God did bless thee and give thee strength ac-

ording to thy day. We ask thee to place thyself at the foot of the cross; place thyself in the hands of God, and say, 'Not my will, but thine be done.' Take courage and comfort, even those who are near and dear to thee, those of thy own flesh are in the hands of kind friends, and God will be to them a father, and will bless them according to their needs; and when thou shalt pass to the brighter shore, thou shalt receive the pearl of great price, life eternal in the celestial kingdom of God.

"Now, dear sister, in the blessed name of Jesus, we seal upon thee additional strength; power of mind to become reconciled to the mind and will of God, and to bless thee with that peace of mind that all dread and fear shall be banished from thee and thy very being shall be filled with love and gratitude and praise and thanksgiving to God that it is as well with thee, even as it is. We commit thee and commend thee to the care and keeping of Israel's God. He will be very near to thee, and when the end shall come, and thou shalt return to God, who gave thee habitation here, be of good cheer, thou shalt rest and dwell where pain and wickedness, oppression, sorrow and trouble are not known. Thou art highly respected, and it will be said of thee, 'This is one who has come up through much tribulation,' and thou shalt be blessed as it is wisdom in God to give unto thee.

"We commit thee now to his care, and seal God's blessings upon thee. May his blessed Spirit come to cheer and to strengthen thee, for the hours that thou shalt still tarry, and in the end may He receive thee unto himself; and may that peace that God alone can give be thine to enjoy. We ask and seal it upon thy head, in Jesus' blessed name. Amen."

At 12.30, (afternoon) the above was given; by request it was read to several at the home of Bro. D. C. Kinnaman, Saint Joseph, Missouri, that same evening. The next morning we were informed that at midnight she breathed her last. One of her brothers, Mr. Fred Whiteley, stated that for some time before she died she had the most peaceful countenance he had seen, and she was conscious to the last. Truly was the fear of death taken from her, as promised, and she only tarried twelve hours. While her friends had given up hopes of her recovery unless the Lord would raise her up, they did not believe that her end was so near. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14: 13.

Your brother,

WM. LEWIS.

CAMERON, MISSOURI.

OBEDIENCE.

"In Mrs. Florence Maybrick's lecture before the Lamoni Chautauqua Assembly, in the summing up of her experience as a worker for prison reforms, after telling many touching incidents showing conditions among prisoners, she said: 'THE MAJORITY OF THEM ARE CRIMINALS BECAUSE THEY WERE NOT MADE TO MIND THEIR PARENTS WHEN THEY WERE CHILDREN. IF OBEDIENCE HAD BEEN REQUIRED OF THEM IN CHILDHOOD, THEY WOULD NOT BE PRISONERS TO-DAY.'"

Autumn Leaves for October, 1910, is now before me, and from page 467 I copy the above; and I do so fully and firmly believing that the statement of Mrs. Maybrick is no exaggeration: simply the plain, unvarnished truth. Disobedience to parents is one of the conditions which Paul says is to exist "in the last days," and it certainly does exist to an alarming extent. If that condition existed in the world *only*, I should not be writing this paper; but when I see the same condition existing in the church, I feel that everyone who has been properly instructed should raise a warning voice and point out the evils and dangers of parental negligence along this line. And believing with the apostles, Peter and Paul, that "the elders" should be "ensamples to the flock" (1 Peter 5: 3), "an example of the believers" (1 Timothy 4: 12), and "a pattern of good works" (Titus 2: 7), I shall notice first the responsibility laid upon them in regard to having their children respect their authority.

Paul says of "elders" that they should have "faithful children not accused of riot or unruly."—Titus 1: 6. Of "deacons," he says one necessary qualification is, "ruling their children and their own houses well."—1 Timothy 3: 12. And that "a bishop" should be "one that ruleth well his own house, having his children in subjection with all gravity."—1 Timothy 3: 4. Yet I have seen elders take their children into the house of God, a place dedicated and set apart unto the Lord as a sacred and holy place in which to worship him: I have seen elders take their little children into the Lord's house, and leave them to run anywhere they pleased until church time. When they would undertake to stop their racket, it would be a scream during the song service and the prayer. And I have wondered how that man expects his child to have respect for the Lord's house when he does not make a decent effort to teach it.

I have also seen elders, presidents of branches, too, allow their children to run over the house and talk in time of service, both preaching and prayer service—yes, even in the sacrament meetings. What kind of an example is that for the flock? I hear those parents say: "I just can't keep my child from doing so and so; he is too little to make him mind now; when he gets older we will teach him to mind."

My dear brother, don't you know the Apostle Paul says: "For if a man know not how to rule his own house, how shall he take care of the church of God?"—1 Timothy 3: 5. How can a man "take care of the church of God" when he can't govern a child who is only two or three years old? And, as to waiting until they get to be older, a bigger piece of folly was never indulged in by parents. If you can't teach a child obedience when he is one year old, you can't teach it at five: the longer you put it off, the harder it is. No one has a right to permit his child to disturb others in the house of worship; and I know that children running over the floor disturb people and prevent their getting from the service what they otherwise might get. And it disturbs the speaker, too, because he can't hold the attention of his audience so well.

Paul says that "God is not the author of confusion, [tumult or unquietness,] but of peace, as in all churches of the Saints."—1 Corinthians 14: 33. "In all churches of the Saints," then, peace and quiet should reign; and if children are properly taught at home, they will not be hard to control at church: they will grow up with the understanding that the church is not a playhouse, and they will act accordingly. But if the elders don't take the lead in this, there is sure to be confusion in the house of worship; and people who have a proper respect for the house of the Lord, will be shocked and hurt.

The Lord said to Eli, the priest of the Lord, thou "honorest thy sons above me," (1 Samuel 2: 29,) and I often think that many parents are making the same fatal mistake, now, by allowing their children to use the house of the Lord as a playhouse; and results have proven almost, if not altogether as disastrous, in many cases under my own observation. And when one who has spent many years working among criminals, as Mrs. Maybrick has, tells us that "The majority of them are criminals because they were not made to mind their parents when they were children," it seems to me that parents who say they can't control their children should turn over a new leaf and say, "I *will* control my children, especially while they are small."

Just think of the majority of our criminals being made so by the overindulgence of their parents, and then you can realize the awful sin parents are committing against their own children by failing to make them respect parental authority. It stands to reason that a child who is not brought up to obey parental authority will neither respect nor obey the laws of the land; hence so many of them become criminals. The foundation of this disregard for parental authority is laid when the child is "too small to make him mind." Any child, of even ordinary intelligence, can be taught to mind before he can walk. If a child is idiotic it is different; but I

notice that most people who permit their children to run them, think their children are wonderfully bright; and sometimes they are, too. The child is brighter than the parent, because he knows how to manage the parent, while the parent does not know how to manage the child.

Parents who neglect to make their children mind are committing a great sin against the child, against the state, against the church, and against everyone with whom the child comes in contact; and it is foolish to think you can teach him obedience easier after the principle of disobedience has been developed within him than before he has learned to disregard what you tell him. And, *above all things*, see that your children are not permitted to disturb other people in the house of God.

ISAAC M. SMITH.

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AMERICA IN PROPHECY.

Synopsis of a sermon by Elder T. W. Williams, as recorded in the Webb City Register, (Missouri,) May 9, 1911.

Should it be thought a thing incredible that the Infinite has something to do with the rise and fall of nations? Bible students are familiar with profane and sacred history as it relates to Old World powers and the numerous instances on record where God has intervened for the well-being of the race.

It is apparent that God never left a stone unturned to convey to nations, as well as individuals, the great laws of life. It was through his marvelous supervision that the seed of Abraham were sojourners in the land of Egypt in order that the Egyptians might have a greater grasp on God. It was in accord with his provision that Israel were carried captives into Babylon, there to disclose to that idolatrous people the wonderful character of the God of heaven. Paul comprehending this, stated that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from any of us." This passage clearly evidences that the place, limitations, and time of nation's occupancy on earth are determined by God.

What then of America? What of her ancient history; her origin and final destiny? Is it a thing credible of belief that God would exhaust every legitimate effort in conveying to the peoples of the Old World repeated manifestations of his will and loving kindness, and yet leave one half of the world, viz, this western hemisphere, enveloped in perpetual darkness? It is scarcely believable.

As a church we affirm that America has possessed a history equal to that of the Old World; that God has had a people here and manifested himself to them. It is not remarkable that these people should,

as the people of the Old World, record their history and preserve for future generations those things which were sacred to them. In the eleventh chapter of Genesis we note that, at the time of the building of the Tower of Babel, the language of men was confounded and, "So the Lord scattered them abroad from thence upon the face of all the earth." America was part of the earth. To fulfill this statement, some of them must have come here.

What are the facts? Archaeology abounds with indisputable proof. The traditional history of the flood is as marked and definite in this continent as in the old. Bancroft, Josiah Priest, Ignatious Donnelly, Desire Charney, Baldwin, Short, and most of American historians and theological and archaeological authorities, corroborate this fact.

Our theory is that there were two civilizations in America in remote times. The first people were those coming out from the Tower of Babel. This people remained in a flourishing and highly civilized condition, until some 700 years B. C. when as the result of internal troubles, they became practically extinct. About 600 B. C. a colony of people came to this country from Jerusalem, led by divine direction, and colonized this country; subsequently dividing it into two nations; one following the lines of peace, was civilized; the other a warlike and barbarous people, followed by the ascendancy of the warlike people and the overthrow of the other; the American Indian being the descendants of the former.

In support of this position we have the universal testimony of the archaeological researches of a hundred years. The Bible predicts this; archaeology confirms it. In the prophecy of Jacob to Joseph his descendants were to be given a land which would eclipse that of his father's inheritance in Canaan; a "multitude of nations" were to spring from Joseph in "the midst of the earth," (See Genesis 48 and 49; also Deuteronomy 33;) Joseph in the Bible was always spoken of as a chosen vine. When Israel went to Canaan the half tribe of Manasseh remained on the opposite side of the river. Isaiah in Isaiah 16: 8 refers to this people, saying they would "go over the sea," and Jeremiah speaks of this "vine" going "over the sea" and in the forty-eighth chapter and thirty-second verse. In the forty-ninth chapter and thirtieth verse the inhabitants of Hazor (land of Manasseh) were specifically warned to remove beyond the jurisdiction of Nebuchadnezzar, which would convey them beyond the boundary of the then known world. They were to go over the sea; where did they go?

They came to America. Such men as Stephens, Catherwood, Donnelly, Baldwin, Le Plongeon, Bancroft, and a host of others attest that one of the civilizations of America must have been associated with the Jews because of the coincidence in their re-

religious observance; the entire Mosaic ritualism and ceremonial worship being found here. The aboriginals of America were white people. They were conversant with the arts and sciences, and adepts in agriculture and manufacture. The buildings in South and Central America are monuments of their culture and prowess, and their traditional history abounds with unmistakable proof that at some time in the remote past one of the greatest and most powerful nations abounded here.

Of General Interest

WOMAN SUFFRAGE.

[EDITORIAL NOTE.—We give below a somewhat lengthy review of Molly Elliot Seawell's book called *The Ladies' Battle*, for a number of reasons, among them being, first, that the question is one of great importance and is not entering the realm of party politics, which we have always sought to avoid, and second, because the author makes a number of references to the Mormons, which will be of interest. We follow the review taken from the *Times* with a few excerpts from the book itself, published by the Macmillan Company, 66 Fifth Avenue, New York; cloth \$1.]

THE LADIES' BATTLE.

"Apparently, in the title of *The Ladies' Battle* (Macmillan), which Miss Molly Elliot Seawell gives to her vigorous attack on woman suffragists, there is a hint that 'ladies' born and bred, are apt to be opposed to the revolution contemplated. She treats the question itself, and those she is combating, with the fine scorn due to a sense of undefined but indisputable superiority. She does not indulge in epithets, for epithets are unladylike; but she does not conceal her opinion of the mental equipment or the taste of the women who are seeking to turn everything upside down in a social and political order that recognizes and protects all the essential rights of their sex, and confers upon them many valuable privileges.

"Miss Seawell makes much of the ignorance of suffragists as to political questions—the separate functions of the Senate and House of Representatives, the currency, corporations, national defense and the like. Her opponents may well reply that if they are ignorant of these, the great body of male voters know little about them, and often go very wrong regarding them, and that they get solved, so far as solution is attainable, by the labor and thought of exceptional men, who study them largely because they are responsible for action upon them. Incidentally, it might be suggested that Miss Seawell herself is an impressive proof that exceptional women also can show unusual intelligence and capability in such directions; the skill, the vigor, the scope and pungency of her discussion of the suffrage would unquestionably win distinction for her, despite her sex, in any legislative body. It is true that, under the influence of her Virginian associations, she

has a contempt for the Fourteenth and Fifteenth Amendments to the Constitution of the United States, and dismisses them with much the air that she would dismiss impertinent callers; but grave men have indulged in such peculiarities, if not in quite the same spirit.

"The author lays most stress on two points: 'First, no electorate has ever existed, or ever can exist, which can not execute its own laws. Second, no voter has ever claimed, or ever can claim, maintenance from another voter.' These are not novel contentions. The first has been urged at great length, and with characteristic solemnity, and a touch of smugness, by that most curious of conservative-radicals, *The Spectator* of London. And the second received a good deal of attention in the debates in the House of Commons. Neither one, nor both, proved potent enough to deter the House from twice approving the principle of suffrage for women. They must be regarded, therefore, rather as reasons why women should not have the suffrage, than a reason why they will never get it.

"Miss Seawell insists a little too strenuously on the latter. She may say, indeed, that she refers to an electorate wholly unable to execute its laws—but that means an electorate of women only, which is not involved in the present agitation. Moreover, if men finally yield the suffrage to women, they will still be on hand to do the fighting and the police work. It may be a harder job, and it may make a lot of confusion, some friction and a loss of efficiency. We think, on the whole, it would; but it is not safe to predict that it will 'never' come.

"It is open to the anti-suffragists to suggest that Miss Seawell's occasional extravagance and lack of perspective form an argument against putting political power in the hands of her sex; as we have already intimated that some of her qualities confirm the inference that women would use such power quite well. The subject, at best, is a knobby one, and is exposed to all sorts of *a priori* reasoning. But, while anyone can pick flaws in Miss Seawell's argumentation—an amusement not unknown among men—her little book is one which the advocates of suffrage for women will do well to study respectfully. When they get their votes, it is precisely this sort of attack they will have to meet as to every measure they undertake—spirited, sincere, determined and ingenious. At the present stage of their agitation they will—not unnaturally—resent it, for it is marked by an earnestness that verges on fierceness, and by a note of scorn, as we have already remarked. But it appeals to two classes, those who are deeply prejudiced against suffrage and those who are honestly afraid of it."—*New York Times*.

"The suffragists have assumed that the revolution would be over when a woman can walk up to the

polling booth and deposit a ballot in the box. It is at this point, however, that the revolution would begin. It is true that limited suffrage prevails in twenty-two States, and full suffrage in five—Colorado, Idaho, Wyoming, Utah and Washington, and still there is no general revolution. But it must be remembered that in the States where there is limited suffrage, women have shown a general indifference to exercising suffrage, while the experiment in the five newer and sparsely settled States in which there is full suffrage affords no adequate test for full suffrage in great centers of civilization, and in vast and crowded communities, with immense and diversified interests.

"Wyoming is a State of cowboys and cattle ranges. Idaho is dominated to a great degree by the Mormon Church, which has ever been the good friend of woman suffrage, and the most powerful advocate it has yet had. In Utah, the woman voters, under the lead of Mormonism, have voted steadily in favor of polygamists and lawbreakers, who have been sent to Congress, in defiance of the law, by the votes of women."—Pages 11 and 12.

"During the last fourteen years, California, South Dakota and Oregon have all defeated suffrage amendments to their constitutions. It may be, that the company kept by woman suffrage is not pleasing to legislators. While happily, all suffragists are not Mormons, all Mormons are suffragists. Neither are all suffragists socialists, but with a few exceptions, all socialists are suffragists."—Page 14.

"How has this simple business worked, of a woman depositing a piece of paper in a ballot box? Utah and Idaho have failed to put a stop to polygamy; on the contrary, the polygamists are the chief supporters of woman suffrage."—Page 87.

"From Utah, the stronghold of woman suffrage, came on the 10th of June, 1910, the following Associated Press Dispatch from one of the principals in a proposed prize fight which had been prohibited in California by Governor Gillett:

"Salt Lake City can handle the fight, and it can be put on July 4th—prize fighting not being illegal in Utah as in California."—Page 101.

"Divorce statistics are very complicated, owing chiefly to three things—the number of Catholics in a State, the number of negroes, and the number of Mormons. In Texas, for instance, the divorce rate is enormous, but the Census Bureau estimates that seventy-five per cent of the divorces are granted to negroes. In Colorado, at the time of its admission to the Union, the divorce rate was the highest in the United States. The divorce rate showed a slight falling off from 1890 to 1900, the Catholic population having increased largely in that decade. In the Census of 1910, although the Catholic population of Colorado had increased to twenty-eight per cent of

the whole, the State was third in point of divorce and that, with few negroes or Mormons, and many Catholics. Wyoming, a suffrage State, with few negroes or Mormons, is seventh in the order of divorce. Owing to the dominance of the Mormon Church in Idaho, that State is ninth, and Utah is nineteenth in the ratio of divorce, Mormonism decreasing divorce."—Pages 111, 112.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Daughters of Zion Reading for June.

THE GROWTH PROCESS OF HUMAN LIFE.

Viewed in a large way, childhood and maturity represent the two types; the one the age of rapid growth, the other the period of the quiet, establishing of the forces of life with ordered expression.

We are yet far from understanding even the typical periods that appear formally in personal development; but we have learned to see how important it is to strive to understand them. Any one which we can clearly recognize will serve to illustrate how completely the educational problem centers in understanding the particular phase of development the individual has reached.

For instance, there seems to be in many children a definite period of subsidence in mental growth about the eighth year. This by no means appears clearly in the lives of all children, but so frequently as to be more than an individual variation. The child who has been growing forward rapidly, suddenly becomes stupid, careless of study, and irresponsive to stimulus. And what is the result? The fond parent who is vain of the child's ability, and the teacher who is ambitious for results unite to crowd the child on. Stimulus is multiplied at home and at school. The parent tells the teacher the child has done well in preceding rooms, and there is no reason why he can not do well now. The teacher's pride is hurt and energies are redoubled to push the child forward. In other words, everything possible is done to force the child across the period of retarded growth at the same speed shown in the time of most rapid and expansive forward movement.

But now suppose that this period of quiet incubation is Nature's provision for gathering slowly together the energies of life for the great forward leap in the period of transition from childhood to youth: what have we done? Crowded sail, only to crack the main mast and strain the ship; forced the steam until the engine of life is perhaps permanently disabled. How many over nervous and morbid children, drifting in a sickly way through the period of transition, unable to respond to the appeal of that epoch of life and come forth into bounding manhood and womanhood, are sad memorials to the successful gratification of the vanity of the parent and teacher. Suppose the child should even drop out of school for a time and revert to mud pies and sand houses, forgetting his arithmetic and letters, and letting his

soul sleep in a calm, physical life like an unawakened seed in the soil—what then? This: that a month of such a child's time later may be worth a year of the over-strained child's; that acquisitions in arithmetic and grammar are poor tests of the worth of life. Too often, when the child has been allowed to sleep his two years, if necessary, strides ahead of his neighbor, who has never missed a school day, nor even an evening's study at home, we regard it as unusual talent and anomalous. How much genius is simply health! And how genius might be multiplied if we let Nature take us into her confidence and show the open secret that broods over the spring flowers.

Take another example: at about nine or ten or eleven most children pass into an awkward age which to the unsympathetic observer is most disagreeable. The growth is irregular and the feet and hands are too large for the body. The child, too, is just becoming conscious of them and keeps them well in the foreground—not only of his consciousness, but of the stage of the domestic and social life. In the same way his words are too big for his ideas and the dawning mental life expresses itself in the same awkward way as the physical. And thus we, who for years have been taking the child into the drawing room to show him off to strangers, now send him out of the room with a sharp word or, worse, a sarcastic reference to his awkwardness. It is not his fault that he wants to display himself: we have taught him that; until now he comes noisily into the room with the high-pitched voice and disagreeable behavior that children use to attract attention, and is irritating enough to us. But as it was our vanity that displayed the younger child, so it is our vanity that is hurt now; and if for once we were to follow, not the whim of our pleasure, but the good of the child, ought not our treatment of him to be opposite in both cases? The young child, so endlessly attractive to us because of the mysterious dawning of the soul we behold in him, needs nothing else so much as to be left alone to establish quietly the roots of his being in the soul of affection. Instead of jiggling him till his nervous system is exhausted, displaying him to all comers, and compelling him to go over and over his small vocabulary of baby words, we should restrain our vanity and let him lie much of the time in the lap of his nurse, Nature. While, on the other hand, the child in the awkward age needs nothing else so much as companionship with us and guidance and sympathy through the period of bungling expression until one of natural and ordered life is reached. The child who is over conscious of his hands and feet will not be made sweetly unconscious by sarcasm, and sharp suppression will hardly turn awkward words into natural and beautiful self-expression.

Not only that; the very awkwardness is the clue to the needed lessons. With the first consciousness of personality the child has no sense of proportion and is irritatingly aggressive in the assertion of opinion. All parents know the case: "Now, mamma, you think you said so, but I KNOW you didn't." The temptation is to suppress the child as vigorously as possible; and there is no doubt that impudence must be suppressed—for the child's sake. Yet the child who says just that annoying thing is ready to recognize for the first time that two people may come to diametrically opposite opinions, and both be earnest and intelligent. The true lesson of toleration can now be taught. Hitherto we might have preached about it incessantly, and the child could not have understood; now it is possible to develop in him that respect for the personality and opinions of others that gives proportion and beauty to intellectual relationship. Indeed, one may go beyond this: the child is also ready to understand that of the two in dispute, the right is probably with the one of larger experience; probably, not certainly, for sometimes the

child is right and the parent wrong. Such cases do arise, and a little modesty will not lessen the parental dignity.

These examples out of the multitude that might be given must serve to show how all important is the law of periodicity in relation to child life. The problem of education is not to lead the personality along such a process as can be represented by a straight line, but to seek to understand the different periods of development and to adapt our educational influences to the successive phases of movement through which the personality passes. This must be achieved both generally and individually. It is necessary to understand the typical phases in the growth of the mind and spirit through which all children tend to pass, and also, among the innumerable modifications of these, those presented by the specific children with whom we must deal.—Edward Howard Griggs, in *Moral Education*.

Questions on June Reading.

What processes are represented in the two principal types of life? Why is it important to seek to understand the periods of personal development? What centers in this understanding? What has been observed as taking place in some children about the eighth year? How do you account for this dropping back? What is frequently done in case of such retarded growth? With what result? How may vanity be responsible for the injury wrought? What benefits may accrue by a rest from school work under such circumstances? What are some of the manifestations of the awkward age? How is the child affected mentally at this period? What is his greatest need? What is often the cause of the disagreeable manners of children? What treatment would be followed both now and at a previous time if the good of the child were made preeminent? Why does letting alone benefit the little child? How should this be reversed in the awkward age? What will be the effect of sarcasm and sharp repression? In the aggressive stage of what does the child become conscious? What does he lack? Why can the lesson of toleration now be taught? For whose sake must impudence be checked? Does the admission that the parent may not be in the right lessen his dignity? How should the process of education be adapted to the personality of the child? What modifications of development may be expected with different children? What do the examples given serve to show? What is the problem of education?

Program.

Hymn No. 202, Saints' Hymnal; prayer; reading from Home Column with discussion; roll call; business; closing hymn and prayer.

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The cooling splash of rain.

If all the world were music,
Our hearts would often long
For one sweet strain of silence
To break the endless song.

If life were always merry,
Our souls would seek relief,
And rest from weary laughter
In the quiet arms of grief.

—Henry Van Dyke.

Letter Department

KAPLAN, LOUISIANA, May 10, 1911.

Dear Herald: In reading the columns of your paper I see in the conference minutes that Bro. Edgar H. Smith's mission field is Central Illinois, and in one of the HERALDS last fall, I saw where a sister had written that Bro. Edgar Smith had baptized ten; I supposed it was Bro. Edgar H. It made me rejoice. It is always good news to hear of one more following in the footsteps of the Savior.

I was sorry Bro. James M. Smith did not get to come and preach for us during the winter, as we would have enjoyed having him. My son got permission to have the schoolhouse as long as needed. We looked for him in vain.

This is a French Catholic town; have been here but a short time and not very well acquainted yet, but think it would take a French speaking person to do any good here, and they are such good Catholics. It is doubtful even if a French speaking person could convince them of the truth.

Your sister in Christ,

MARGARET S. KITE.

DESLOGE, MISSOURI, May 16, 1911.

Saints' Herald: My wife and I are the only Saints here. This is a large lead mines place. We are isolated from church privileges. We would like to get one or two elders to preach here, and they can make their home with us. I will help them get a place to preach in and will help them pay their way. If there are any elders who will come and preach, they can write me and I will help them all I can.

I take the HERALD, and that is all the preaching we have. We are still in the faith and trying to serve God to the best of our knowledge. We have trials and temptations sometimes, but hope we can overcome them by the help of God. We ask an interest in your prayers; that we may hold out faithful.

Your brother and sister in the gospel,

MR. AND MRS. GEO. E. RICHARDSON.

MOSCOW MILLS, MISSOURI, May 18, 1911.

Dear Herald: I am still trying to live in the true faith, but have a lonely life, as my husband died and I am all alone. I am now eighty-three years old, and I am not able to do my work and have to hire it done, but I am very poor. My husband was a soldier, but they did not leave me his pension, so I can not take the HERALD any more. I love to read the good news that is in it, but I can not pay for it. My health is bad, so pray for me that I may hold out faithful to the end. I ask the Saints to remember me in their prayers.

I wish some of the elders would come to Moscow, as I know some would hear them explaining the work, but they are very prejudiced; they think we are Mormons.

Your sister in the faith,

MRS. MARY F. WELCH.

GUILFORD, MISSOURI, May 16, 1911.

Dear Herald Readers: I have a desire this morning to write a few lines to the HERALD readers, letting them know that we are still in the faith, and are desirous of continuing faithful as long as life shall last. I am trying to live as best I know how. Although my imperfections are many, I am striving daily to overcome these things, and live nearer to God.

I have two sweet little children to raise, a boy and girl, and my greatest desire is to raise them in such a way and manner that God will be pleased with them and my manner of raising them. We, as parents, can not be too careful in our everyday walk in life, for children are great imitators, and the example we set before them when they are small, is

likely to be remembered in after years, which would be a good thing if the examples have been good ones, and if they have not been good examples are likely to do them much harm.

As I look around me and see so many boys drifting off into the vices and evils of this world, and especially the craving for drink and its evil effects, I only hope that I may be able to raise my boy, Elbert A., somewhere near the level of his namesake.

I ask an interest in your prayers for myself and family, and especially for me and my companion, who is a great help to me, that we may be able to overcome our weaknesses and imperfections, and at last gain entrance into the haven of rest.

Your sister,

MRS. P. H. SCHMIDT.

ALEXANDER, KANSAS, May 14, 1911.

Editors Herald: I have been a reader of your columns for quite a number of years. As the HERALD has been the paper of most interest in our home as far back as I am able to remember, I am always anxious for the arrival of the HERALD and church papers. The interesting sermons containing the true principles of the doctrine of Christ are of much interest to me, also the encouraging letters of the missionaries speaking of the interest manifested, and of those embracing this glorious latter day message, that they be no more tossed to and fro by every wind of doctrine.

We only wish that we were located where we could enjoy associating with more of the Saints and church privileges to a greater extent. We were disappointed that we could not have a stronger missionary force through the Northwestern Kansas District this year, but we are willing to say, "God's will be done, not ours."

We were very much disappointed that our mother and sister were not permitted to attend General Conference, but on account of mother taking sick, it was not possible for them to attend. Mother desired mostly to visit her mother, sister, and brother, S. W. L. Scott, who were in attendance at conference, and whom she has not seen for a number of years. She has been considerably worse since her brother, C. Scott, was there in March, and also since conference began, but she has begun to improve of late, and we wish to appeal to the Prayer Union for prayers in her behalf, that she may improve more rapidly.

Your brother in the one faith,

ARTHUR H. THOMPSON.

WEST JONESPORT, MAINE, May 15, 1911.

Dear Herald: Permit me to have a few words to say for our Lord and Master, because there is gratitude in my heart when I think of this great plan of salvation, which was ordained in time by the Father and Son in their infinite wisdom for a fallen and dying race. I can say that I have a hope of the resurrection, which was bought by the precious blood of that meek and lowly Jesus, that it gives courage and strength to make a success of this one fair chance for the welfare of my soul in the great beyond, although I have the same opinion of myself as Paul did when he said that he feared that he would be a castaway. But I am watching and praying, because the adversary does not always come as a roaring lion; he also comes as an angel of light, waiting to devour whom he may. I can say here to-day, with all soberness before God and man, that I am trying to walk in that straight and narrow road that leads to life everlasting, although I fall short, as probably all of you do. May we all be as one, and to work together, for the edification of the church of the first-born, which is our reasonable service.

Your brother in the one faith,

MERTON L. CROWLEY.

LEES SUMMIT, MISSOURI, May 16, 1911.

Dear Herald: Being deeply interested in the latter day work since 1890, my attendance at the late General Conference was truly a feast of good things, and many valuable lessons were learned. The Spirit of the Lord was richly enjoyed throughout the various services. The lecture and views of the Holy land by our Bro. G. T. Griffiths, fresh from the ground, was both inspiring and instructive to the vast audience that greeted him.

Believing it to be of general interest, I give the following prophecy delivered at the close of one of the prayer meetings, taken in shorthand by Sr. Belle James: "To the ministry: Those present who have met with opposition and their hearts sometimes have been filled with fear; because of that, the promise of the Lord is to you that if you will go forth in faith and steadfastness, the year now opening before you as you occupy when the Spirit of the Lord may direct, shall be one of fruitage such as you have never known before. The fruitage of God's Holy Spirit of joy and peace and comfort of yourselves, and the liberty which God alone can give in the declaration of his word. Therefore be of good cheer and perform your duty, and Israel's God will be with you and his angels your attendants."

To the same brother the following vision was given, and was declared to the Saints: "I saw the world in commotion; the atmosphere filled with danger: clouds and debris flying through the air, showing that storms and perils and dangers were around and near us. I saw the waves of the sea rolling in uncomfortable fury and reaching beyond their bounds. But I saw a light above all this and it was presented to me as where God wants his saints to occupy. Around this light was peace and rest. I feel that this is a warning to us as Saints to occupy where God has called us to occupy, above the world, above its pleasures, above its allurements, and above its sin: and dwelling in the light where is safety and peace and promise."

The cause seems to be onward in these parts. The branch at Lees Summit being guided under the faithful and vigilant watchcare of Elder Calvin Depuy. The stake authorities have in mind to start the tent campaign here early in June; we anticipate another successful season, with the Lord's help, and the blessing and cooperation of the members.

Some five miles northeast of here is another camp of Saints, known as Fairview, and under the wise and fostering care of our good brother, Elder S. H. McDonald. In that rural region, there is a promising outlook. Quite a nucleus of members have come and settled around of late. Priest C. L. Goldsmith and family, of Nebraska City, Nebraska, and the two Mengel families, from western Nebraska, are late arrivals. The writer enjoyed discoursing twice; the 14th inst., in the shady grove of Bro. and Sr. Fred Lund. Both the Sabbath school and the Religio are weekly interesting features with them. The little band not yet organized into a branch are anxious and deserving of the tent this season. We certainly miss the happy face of our late brother, William H. Bradford, whose spirit departed last March. His faithful widow is still earnest in the cause, and will receive a glad welcome in the sweet bye and bye, on the other shore.

FRANK J. PIERCE.

Is anything more wonderful than another, if you consider it maturely? I have seen no man rise from the dead; I have seen some thousands rise from nothing. I have not the force to fly into the sun, but I have force to lift my hands, which is equally strange.—Thomas Carlyle.

News From Missions

Jerusalem.

Jerusalem has been a very busy city the last two weeks. There have been a great many visitors in the city, and all the churches have been running full blast every day. The Jews have been celebrating their Passover. The Greek, Roman, and Armenian churches have been holding Easter services and the Moslems have been celebrating their *Nebie Mousa*, which I am told means the Prophet Moses. They have a tomb down toward Jericho, which they call Moses' Tomb, and great crowds assemble there every year, and go through some kind of religious ceremony in memory of the great prophet. The poor, ignorant creatures do not seem to know that Moses never came on this side of the Jordan.

The services in the Greek and Roman Catholic churches were somewhat interesting at first, but they finally became tiresome and even disgusting. It was nearly all idolatry, pure and simple. The priests were robed in the most gorgeous and expensive gowns of satin, embroidered in gold, and heavy gold chains worn around the neck, attached to gold and diamond ornaments. As a spectacular display it was a success, but as a representation of Christ and his church it was disgusting. I do not wonder that many who witness such scenes go away infidels. Bells are ringing almost incessantly, from morning till night. The "Church of the Holy Sepulcher" is thronged by thousands, inside and out, all day long. Boys mingle with the crowd, selling bread and cakes. All along the sidewalk and in every conceivable corner where there are passers-by, men sit with a cloth spread in front of them covered with bracelets, beads, and other fancy ornaments for sale. The scene is something like a fair in our country, excepting that the costumes of the people are different. Here are people from nearly all countries, and presenting a great variety of dress.

I witnessed the feet washing, an ordinance of the Greek Church, the other morning. Though the ceremony was not to take place till about 9 a. m., in order to get standing room it was necessary to be there about 6 o'clock. At that early hour the place was crowded, but by paying two franks I was able to get a place to stand near the scene of operation. The house tops, balconies, and windows were crowded. Several companies of soldiers were required to keep something like order. In front of the church, a platform with a railing around it had been erected. At the appointed time, twelve priests with the patriarch handsomely robed, mounted the platform and were seated. Several other priests were on hand to act as assistants. On another platform a short distance away stood another priest, who in a sing-song tone began to read, I presume from the Scriptures. To this the patriarch responded. Then for some time, something over an hour, this responsive reading continued. During a part of the time the bells rang, and the boys cheered. Finally a silver and gold service was placed on the platform and the patriarch stepped forward and was assisted by two priests in removing his cap and cloak, and with a large towel thrown over his shoulder proceeded to moisten the feet of the twelve priests from the silver and gold lined basin and touch the moistened spot on the foot with the towel. This over, the robe and hat were again placed upon the patriarch, then there was some more speech making, after which a procession was formed, the patriarch leading, who as he marched through the crowd and along the streets sprinkled the crowd by dipping a bouquet of flowers in water, (I presume the same in which he had washed the feet) and throwing it upon them. There was a scramble made by the crowd for the little water remaining in the basin; this was sprinkled upon

handkerchiefs. I shall long remember the look of rapture upon one old Russian Pilgrim's face after he had succeeded in pushing his way through the crowd and wiped out the dish, in which the feet had been washed, with his handkerchief. These people are continually crossing themselves when they are in the Holy Sepulcher, and kissing the pavement, the stones, and nearly everything within reach. Nor do they stop here; for some things that are beyond their reach they touch with a stick, and then kiss the stick.

Last Saturday I chanced to pass by the Church of the Holy Sepulcher, and seeing a very large crowd assembled, I entered, and found the church crowded with people, nearly all of whom had a bundle of candles in their hand. I could not see a soul that I could speak to and be understood, so could not ask what was going on, but it finally dawned upon my mind that this was the day that they were to receive the "Holy Fire." The Greeks teach these people that upon this occasion fire descends from heaven in the Holy Sepulcher. This the priest passes out through a hole to priests on the outside, and then the fire is passed from one to another to the whole multitude, who receive it with "joy unspeakable." Some rub their hands in the flame and candle grease and rub it on their face and in their hair. I did not remain to witness all this. It was too disgusting, and fills one with sadness to think that the beautiful religion of Jesus Christ should be so perverted. I am told that the Roman Catholics at one time indulged in the same fraud, but they gave it up. It is said there are many in the Greek Church that want to stop this deception, but they dare not do so, on account of the effect it will have upon the people. These poor people carry this fire all the way to Russia with them, to relight the candles in the churches with it.

Well, this will give you an idea of the kind of worship indulged in, in "The Holy City." God hasten the day when this darkness will give way for the light of truth. We are still trying to uphold the gospel standard, but its progress seems to be slow. We were somewhat encouraged last Sunday. We had several strangers out to hear us, and the good Spirit was with us in power, and all those present seemed to be visibly affected. I felt as though the seed sown would bear fruit in God's own time.

We are very anxious to hear the General Conference news. I trust some one will be sent to this mission. I put off starting for Australia as long as possible in hope that the missionary might reach here before I leave, should one be sent. If nothing prevents we will leave here about May 20, and sail for Australia May 28. We are both feeling well and hopeful.

In gospel bonds,

F. G. PITT.

JERUSALEM, PALESTINE, April 25, 1911.

Mobile, Alabama.

I am now near Bay Minette, Alabama, holding a meeting. I headed my letter Mobile so some who sent me papers to distribute, and money on the gospel tent, might know I am the same one who advertised in the HERALD some time ago. Many thanks to the Saints who gave me money on the tent, and the HERALDS, *Ensigns*, and *Autumn Leaves* to hand to the people.

We have received 1,159 HERALDS, 442 *Ensigns*, and 285 *Autumn Leaves*, and I have given out half of them and I will hand out the rest soon. We have received seventeen dollars through the mail; about seven dollars from Alabama, five dollars from one and two dollars from another; some from Mississippi, and the rest from various parts of the United States; but we have not, as yet, enough money to purchase the tent. Now, who will contribute next? Money sent to 425 Charles street, Mobile, Alabama, will reach us.

I would like to hear from my many friends scattered about; of course I have not the time and postage to answer, but will occasionally write to the paper.

I went to Texas about six weeks ago, and did all the gospel work I could; preached about nine times, baptized two, and was forced to hold a four-day debate with a Campbellite preacher or back down before all the people. It was near Cleburne, Texas, where Brother Higginbotham and I opened up the work about one year ago, near the home of Bro. C. W. Spence, a true Latter Day Saint indeed. The Campbellite began lecturing against us, and continued all the year. I went down to hear him and he made an attack, so I replied to him that night, and was challenged. He said they would furnish the house, so we went to work. I felt good in the debate, but will let the rest speak for themselves as to how they felt. Brother Higginbotham said he would write it up.

I baptized three at Bay Minette last Sunday, then came here to confirm two whom Bro. Albert Miller baptized. Brother Miller is a priest and is doing a good work. He is working in connection with me and traveling all the time. He was ordained about seven months ago on one Sunday and preached the next. He has baptized seven here lately and I think will get more. I wish all our young men would get the harness on and go to work for the Master like he is doing. We have another fine young man who was baptized, called, and confirmed five months ago. He is doing a splendid work, traveling, preaching, and working for the Sunday school.

This field is white, the harvest is great; we can not meet half the calls. People are calling on every hand for preaching. We have calls for about eight weeks' meeting in Mississippi, besides here. There are members in almost every community wanting preaching. We baptize some at nearly every place we preach. Can we not get more help from the local brethren? Some of them are doing well, really splendid. I bid them godspeed.

One local elder at Biloxi, Brother King, has opened up the work at Gulf Port, Mississippi, and there have been about fourteen or sixteen baptized through his efforts. You see what people can do when they try. There are many warm-hearted Saints in this mission at Gulf Port, Biloxi, Vancleave, Three Rivers, and Bay Minette, Mississippi; Theodore, Mobile, and Bay Minette, Alabama; with many scattered ones.

Dear Saints, we want your prayers and your help. Let us get the gospel before the people; talk the doctrine and give tracts, and in all other ways possible.

Your brother in the one faith,

405 CHARLES STREET.

ALBERT VANCELEAVE.

Papeete, Tahiti.

Knowing that many of the Saints desire to hear from the missionaries in the southern seas now and then, I shall write a few lines. Last Christmas was spent by the writer, wife and babies, upon the island of Rairoa, where a chapel was dedicated and a great feast was observed.

There were a great many Saints from the various islands in that part of the mission and in regard to the gathering will say that it was one that shall long be remembered by the writer, and our trip from beginning to end was one that could well be termed, "Pleasant experiences in the southern seas."

The program set apart for the "mahana oaoa"; that is, the day of rejoicing, lasted three days, and the numbers rendered by the various branches were very well prepared and rendered, both in connection with the Religio and the Sunday school work. The songs, map talks, readings, and in fact everything, were carried out without one mistake, to the knowledge of the writer. One feature was the singing of songs while the leader of the classes pointed out the places

on the large Religio maps made by Sr. Lake, showing the journeys of the various colonies who sailed from Asia to America, the voyage across the waters, and the points of interest in connection therewith; also many things were sung in connection with the return of the gospel in these the last days, inasmuch as the hill Cumorah, Kirtland, Nauvoo, and Independence were shown upon the maps. The leaders kept time with their batons as they sang these songs, the words of which were in accordance with the pointing of the baton.

This feature was greatly enjoyed by those who "came from the land shadowing with wings," as we were referred to in the songs sung. These songs were very, very good. The singing of the Manihi chorus of seventy voices was excellent, and one song which had been taught one of the natives by an English professor of music while upon the island of Rarotonga some years ago was excellent, indeed, being equal to that of American choruses of that size. While listening to this song I thought what a splendid treat it would be for the Saints in America if they could have heard this chorus sung before the General Conference. While their genuine native songs grow monotonous to the ear of the foreigner, these English hymns and chorus songs that they sing are proof to us that they are gifted singers; and I thought while listening to the above-mentioned chorus, that when they "march into Zion singing their songs of everlasting joy" what a great time of rejoicing it will be. This gathering observed in Raidoa was one of great encouragement, and the spirit of unity that prevailed there is what made it so.

About the 21st of February last, Elder Savage and wife surprised us upon their return from Tupuai, where they had been actively engaged in the work of the Master from five to six months. Between that time and the latter part of March we printed 800 Religio quarterlies of 38 pages each, which had been written into the Tahitian language by Sister Lake since returning to America, and whose effort in that way has been of great assistance to the Religio work here.

The last day of March Brother Savage and wife, myself, and a few natives left Tahiti, and because of a contract I had made with the boat it went to Makatea on our way to Niau to take the Saints of that island to conference. We reached Niau the day before conference commenced. Two foreign Mormon elders were on the same boat on their way to conference upon another island to the north, but they did not get there until after their conference was over. When we reached the island of Niau and the boat whistled, the Saints all recognized the whistle, and knowing that we were intending coming upon that boat, some of the leading officers of the mission went to the water's edge to meet us, although they were then having their Sunday school program, and they led us into the beautiful, large, native gathering house, built especially for the conference. It was a large, well constructed, native building, covered with cocoanut tree leaves, was absolutely waterproof, cool, and much better adapted for meetings of that kind here than one built of lumber. It was 72 feet long and 36 feet wide, and was the best gathering house of its kind that I have seen in the islands. Its floor was built of American lumber, and at night it was lighted by a large lamp, giving a light much similar to the electric are lights in America.

As we were led, in the midst of the large assembly, to the front, they all arose and sang a song of rejoicing, of praise to God, as a greeting to us and as an expression of thanksgiving to God because of our safe arrival; and after this prayer was offered; then the congregation came forward, lined up to greet us with handshakes.

The morning following the conference convened, and I am pleased to say that from the beginning to the end all things passed off without contention and with a spirit of unity.

Sr. Belle Savage was appointed as the foreign secretary and she will inform the Saints in regard to the matters considered and the work done. I will say, however, that it was another gathering of rejoicing, and after conference was over the Sunday school and the Religio workers finished up their program, which lasted for two or three days after conference.

There were fifteen boats which carried the people to conference. There were five hundred Saints there and one hundred and forty outsiders; in all six hundred and forty people, representing ten different branches.

One day during the gathering there were seen some birds about half a mile out, flying low, close to the water, which is an indication of fish gathering in one place; a fish called the *auhopu* which generally weigh from four to six pounds and over. One or two of the natives went out in their native canoes and returned well laden, and then others went out, and when the six fishermen had finished their fishing there were 880 of these fish; that is, almost two tons and a quarter of nice, fresh fish spread out upon the seashore. They were distributed among the various branches, and no one lacked, for there were over six pounds of fish for everyone upon the island. This is a "fish story," but a true one. This was the greatest amount of fish ever caught at one time on this island, and the natives said that it was a gift from God. Lots of bread was baked and they had a feast of "loaves and fishes."

On the 20th. of April I left the island of Niau, also Brother and Sister Savage, who were contemplating a trip to Kaukura, and other islands. On my way back to Tahiti it was a calm for three days. We were very desirous for wind, but the night before reaching Papeete we struck a strong gale and a rough sea and we then desired another calm.

It was the strongest windstorm that I have ever been in, and a very rough sea. We were told that the light from the light-house on the shore of Tahiti could be seen from the deck. This sounded so good to me and a Catholic priest, a Frenchman bound for Tahiti, that we ventured out of the cabin on deck to get a glimpse of it, and the sea was so rough that a large wave swept over the deck and thoroughly immersed us. Well, I didn't mind it so much, as it agrees with our faith; but the Catholic priest, it was different with him, he did not enjoy it so much. One reason was, it put his pipe out. Thus his offering up of that kind of burnt incense came to a sudden and sad ending.

The following morning we were lying outside of Papeete's harbor, waiting for daylight that we might enter in through the pass in safety.

When I arrived at the missionary house I found all things well, and the baby whom we thought we would probably lose last February, was better in health apparently than ever before.

I must not fail to mention the one day's stopover of Brother Haworth on his way to the General Conference, which was a great day of rejoicing for us all. The branch of Tiona, and the "Pupu" people who were cut off from the church in Brother Burton's time, all assembled at our Tarona branch, and a crowded house greeted him. He preached from his chart on the restoration of the gospel, and Brother Savage did the interpreting. It was well done, both the sermon by Brother Haworth and the interpreting by Brother Savage, and it was enjoyed very much by all, and we look forward with great pleasure to the return of Brother Haworth.

I am now engaged again at the printing work, and will soon commence printing Sunday school quarterlies which were prepared by Bro. Charles H. Lake, who has been assisting us in other ways, although thousands of miles from us.

I trust that I have not wearied the readers; if so, kindly

bear in mind that I seldom occupy your attention in this manner. I will close, saying that things are looking very encouraging in the Lord's vineyard in the isles of the seas, and although we are thousands of miles from the American shores and home, yet we feel perfectly at home when busily engaged in the service of the Lord.

With an anxious heart awaiting the news from General Conference, I remain as ever,

Your brother and Christ's servant,

J. CHAS. MAY.

APRIL 28, 1911.

News From Branches.

Independence, Missouri.

In looking backward over the events of the first half of May, we are glad to note the many indications of spiritual and material progress: and together with these, all Nature seems to join with us in a united song of praise.

On the 1st, thirteen were received by letter, and nine were granted letters to the South Side Branch; there have been also three baptisms, three blessings conferred on little ones, and two ceremonies of marriage were performed, both having been conducted by Elder T. W. Chatburn, one at the church on the 14th, the happy pair being Sr. Kate Filson and Melvin E. Johnson, and the other at the home of Bro. Roy Brocaw on the 15th, the contracting parties being Sr. Lottie Brackenbury and Bro. Joseph Roberts.

On the 8th Bro. J. C. Foss was called upon to conduct a sad, yet joyful funeral service at Bonheim Place, for Sr. Mary E. Passmore, who after an experience of a long period of severe affliction, had peacefully gone to a happier place of rest.

The cases of sickness which have been mentioned at the prayer meetings of late have been alleviated: and although a few are still afflicted, and the aged ones, who are not a few, are hampered somewhat by seasons of pain, weakness, and decrepitude, yet the brightness of brotherly sympathy and of a diviner love is able to cheer and help upward and onward many a burdened life.

We are glad to always have the pleasure of noting excellent interest in all the preaching meetings. The prayer services are not always so satisfactory, either in spiritual fervor or attendance. On the 3d Bro. R. Etzenhouser's effort in the line of archaeology was a success every way; and Brn. M. H. Bond and G. E. Harrington on the 7th at the preaching services held forth the gospel standard, to the joy of large audiences, and showed with boldness, also, the benefits accruing to a careful and critical study of the word of God, and of a critical examination of the erroneous theories extant here and everywhere. These brethren and all the elders cry out, as formerly in the days of Amos, "Shall there be evil in a city, and the Lord hath not known it?" "Surely the Lord God will do nothing, until he revealeth his secret unto his servants the prophets."

The services of the 14th also were grand and inspiring: the epigrams of Bro. T. W. Williams full of originality and advanced thought, on the religious extremes, credulity and skepticisms, and the beautiful metaphors of Bro. W. J. Haworth while discoursing, not upon "the negative qualities of the old morality" but upon "the constructive morality of the new Scriptures"—the message of peace, the gospel of love and good will to men.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

WESTERN MAINE.—Conference convened with the Stonington Branch May 6, 7, at 2 p. m., with district president George H. Knowlton in the chair. Chose Apostle U. W. Greene, missionary in charge, to preside, associated with the district presidency; W. A. Small, clerk; Ed. Eaton, chorister; Sr. Jennie Carter, organist. Report of last conference was read and accepted. Ministerial reports were read from Elders George H. Knowlton, J. J. Billings, J. N. Ames, J. H. Robbins, H. R. Eaton, Delmont C. Toney; Priests: Harlem H. Billings, Freeman C. Haskell, and Moody P. Eaton; Teacher: M. C. Grindle. Statistical reports were read from Stonington, Little Deer Isle, and Mountville branches; those failing to report were Dixfield Center and West Surry. Voted that the money raised for purchasing an organ be used for the purpose intended and the committee continued. Bishop's agent, H. R. Eaton, reported: Amount on hand last report, \$86.06; receipts, \$259.40; total on hand, \$345.45; amount expended, \$278.70; amount due church, \$66.75. District treasurer, Pearl F. Billings, reported: Amount on hand last report, \$25.44; receipts \$5.68; total, \$31.12; expended, \$25.57; amount on hand, \$5.55. Above audited and found correct. Letter requesting his release was read from Elder D. Braun, of Ellsworth, which was referred to district presidency. Voted to allow clerk to draw on treasury for amount necessary to purchase new district records. Chair appointed a standing auditing committee for term of one year to audit financial reports of district previous to convening of conference, consisting of Brn. J. H. Robbins and Samuel Carter. Time and nature of service were left in the hands of the presidency. Voted that next conference be held at Little Deer Isle, August 5, 6, 1911. Chose district officers for a term of six months as follows: President, George H. Knowlton; counselors, J. J. Billings and H. R. Eaton; clerk, W. A. Small; bishop's agent, H. R. Eaton; treasurer, Pearl F. Billings. Voted that the ordination of Bro. Herbert Raymond and the time and place be left in hand of the missionary in charge, and the president of the district. Voted to adjourn. Sunday morning the Saints met in prayer and testimony meeting, at which the sacrament was partaken of, in which the Spirit was present in power. One prophecy was given. Preaching by Elders Greene, Knowlton, Billings, Eaton, and Norton. W. A. Small, district clerk.

BIRMINGHAM.—The annual district conference convened in the Saints' chapel, Priestly Road, Birmingham, April, 15, with Pres. W. Ecclestone in the chair, assisted by vice-presidents C. Waldon and J. W. Taylor. The deacons of the branch, Brn. Norton and Smith, were appointed deacons of conference, with power to add. A. Waldon, organist, and C. Norton, chorister. Statistical reports were then read from Leicester, Stafford, Summerfield, and Priestly Road branches; also the spiritual reports of the above-named branches were read. Committee on credentials, H. Smith and E. A. Webb. Financial report of treasurer: Receipts, £8, 6s; expenditures £6, 7s, 3d; balance, £1, 18s, 9d. Bishop's agent's report presented: £31, 7d; expenditure, £20, 12s, 3d; balance, £10, 8s, 4½d. Ministerial reports from the following Elders: W. Ecclestone, J. W. Taylor, Charles Walton, Joseph Ecclestone, (Derby), and John Schofield; Priest: R. Tabbiner. The latter tendered his resignation as secretary, owing to inability to attend throughout the business session of conference. Also Elders J. C. Meredith, E. A. Webb, and G. L. Greenwood reported. Adjourned to meet for business at 9.30 a. m. Monday. A number of Saints met on Sunday at 10 a. m. to witness the baptism of four precious souls; two children of Bro. and Sr. W. Ecclestone (Leicester), and two children of Bro. and Sister Munslow (Birmingham), Bro. W. Ecclestone, officiating. Eleven a. m. preaching by E. A. Meredith and G. L. Greenwood; 3 p. m. testimony meeting, wherein some enjoyable, stirring testimonies were given; 6:30 p. m. the confirmation took place of the four brethren and sisters; preaching by Joseph Ecclestone of Derby, and W. Ecclestone. At 9.30 next morning the conference again met, continuing throughout the major portion of the day, and transacted important business of the district. The general authorities of the church in America, the Bishop's agent, and the missionaries of the district were sustained. The conference adjourned to meet the last Saturday in September, as per new rules. Thus passed an enjoyable never to be forgotten conference. John Leho Field, secretary.

It is said that divorce is increasing two and one half times as fast as our population.

Conference Notices.

The Far West district conference will convene with the Cameron Branch, Cameron, Missouri, June 3 and 4, 1911. The officers will be pleased to see a good representation from the branches; also our missionaries appointed for the coming conference year, not forgetting our missionary in charge. All will be made welcome. Charles P. Faul, secretary.

Conference of the Kentucky and Tennessee districts will convene with the Farmington, Kentucky, Branch, June 3, 1911, at 10.45 a. m. All come who can. Election of officers to be had. Send reports to B. F. Webb, Palmersville, Tennessee, Route 1. Please let us have a full report this time. J. R. McClain, president.

Northern Michigan district conference will meet with the Bellaire Branch at that place Saturday and Sunday, June 17 and 18. Secretaries of branches send me your reports by the 14th to East Jordan; after that to Bellaire. Social service Saturday morning. Business at 10 a. m. J. C. Goodman, president of district; C. N. Burch, secretary of district.

The district conference of Spokane District, which was to convene at Spokane, Washington, on June 10, 1911, will convene June 17, at the same place. The change of time is made that Bro. J. W. Rushton will be enabled to be present. W. W. Fordham, district secretary.

The Portland district conference will convene at Hood River, Oregon, June 24, 10 a. m. All reports should be forwarded to R. E. Chapman, Hood River, Oregon, district secretary. M. H. Cook, district president.

Conference of the Northeastern Kansas District will meet at Scranton, 10.30 a. m., Saturday, June 10, 1911, Samuel Twombly, district president; Frank G. Hedrick, secretary.

The Montana district conference will convene at Bozeman, Saturday and Sunday, June 10 and 11, 1911. J. P. Wyckoff, district secretary.

Convention Notices.

Northeastern Illinois District Sunday school convention will convene Friday, June 9, 1911, at 2 p. m., at Mission, Illinois. Please have reports and credentials in on time. La June Howard, district secretary.

We wish to announce the Southern Michigan and Northern Indiana district Sunday school convention will meet at Coldwater, Michigan, June 2, 1911. Trust that all schools will have their reports in not later than June 1. Let us try and make this convention one of interest. Mrs. J. W. McKnight, secretary.

The convention of New York State District of Zion's Religio-Literary Society will meet with the Buffalo Saints Friday, June 2, 1911, at 10 a. m. Ethel Hageman, secretary.

Zion's Religio-Literary Society convention and Sunday school convention of the Northern Michigan District will convene at Bellaire, Friday, June 16. Social service at 8 a. m. Religio business session at 9.30 a. m. Sunday school business session at 1.30 p. m. An entertainment will be given in the evening. J. H. Blackmore, president Religio; C. N. Burch, superintendent schools.

The Portland district Sunday school convention will convene at Hood River, Oregon, June 23, 10 a. m. Let all the Sunday schools in the district take notice. Send all reports to Mrs. L. B. Shippy, Vancouver, Washington, district secretary.

The conventions of the Sunday school and Religio district associations of the Northern Nebraska District will be held at Blair, Nebraska, June 8 and 9. June 8, 8 p. m., joint session of Sunday school and Religio. Round table work in charge of district officers. June 9, 9 a. m., joint prayer service. 10.15 a. m., Sunday school business session. 2.30 p. m., Religio business session. 8 p. m., program to consist of talks and discussions on subjects pertaining to Sunday school and Religio work. All programs to be interspersed by special music. Mrs. M. A. Peterson, secretary, 1817 North 20th street, Omaha, Nebraska.

Reunion Notices.

The Portland district reunion will be held at Hood River, Oregon, June 23 to July 2. Tents will be furnished on the grounds for ten days, 10 by 12, \$3.50; 12 by 14, \$4.00. If you desire to tent please notify the committee, so they can make arrangements for you, as we can not order tents unless they are rented. Plenty of wood and water on the ground free of charge. Good speakers and fine tenting grounds. Everybody cordially invited to the first reunion in the Portland District. Let us put our shoulders to the wheel and make

it a success. Saturday and Sunday will be the district conference. G. M. Appleman, address, 1941 East Washington street, Portland, Oregon; Harry Jones, address, Twenty-sixth and Kaufman, Vancouver, Washington, by order of committee.

Pastoral.

To the Missionaries, Saints and Friends of Mission No. 4; Greeting. Having been appointed as minister in general charge of the above named mission, which comprises as last year, Ohio, Western Pennsylvania, Virginia, West Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee and Kentucky, with the addition of Southern Indiana, I take this opportunity of thanking all those who in any way assisted to forward the cause of Christ during the year just past, and while those efforts may have been all we then felt disposed to perform, a just record of even the very least has been duly recorded in the archives of heaven, and whether they equal the widow's mite or otherwise it remains to be revealed when the Book of Life is opened. And while the credit account has been recorded for our good, we must not forget that with equal accuracy the debit column has been receiving the marks indicating our willful failures, and while that, into that Royal Bank on high has been to our credit deposited, where neither thieves, moth nor rust can lessen our account; with equal propriety we must solemnly consider the fact that from our debts nothing will be detracted but our own earnest efforts. Therefore that the blessings of God may more fully attend our every effort for good, let us, as far as lies in our power, make due reconciliation for all the mistakes of the past and in future "live at peace with all men, especially with the household of faith." Then with an earnest prayer to God for his Spirit to guide aright, and with a willing hand, pen, voice, and purse, let us move out in the work with a zeal as though this were our last year of time prior to the coming of the great King, and this will surely be a record year for the achievement of good.

The assistant ministers in charge, their fields and men over which they have especial care are:

F. J. Ebeling, R. F. D. 2, Willoughby, Ohio, in charge of Kirtland District; C. Ed. Miller, R. F. D. 2, Willoughby, Ohio, district president, D. E. Tucker, Leon Burdick, J. C. McConnoughy, H. E. Winnegar; Pittsburg District, Charles Fry, district president, with Pittsburg objective, O. R. Miller, Leon Burdick, and H. E. Winnegar; Ohio District, S. J. Jeffers, Radcliff, Ohio, district president under special appointment by minister in general charge, D. E. Tucker, N. L. Booker, J. W. Metcalf, E. B. Welch, H. E. Winnegar, and Thomas Miller, (the latter by special appointment of the minister in charge).

Bishop J. A. Becker, R. F. D. 2, Willoughby, Ohio, will in his official capacity have charge of the finances of the above named districts.

Virginias, Samuel Brown, Stevenson, Ontario, in charge, assisted by E. B. Welch.

H. E. Moler, Holden, Missouri, in charge of the Northern portion of the southeastern Mission, including Southern Indiana; Southern Indiana, Jacob Halb and Ed. O. Byrne; Tennessee and Kentucky, J. R. McClain, F. Moser, and J. W. DuBose.

F. M. Slover, South Chrysler street, Independence, Missouri, in charge of southern portion of Southeastern Mission, S. S. Smith and Albert Vanleave.

REPORTING.

That all those directly concerned may the more fully keep in touch with the workings of the branches and districts, it is required that upon the first day of July, October, January, and March, the branch presidents forward to the district presidents for the terms just past of four, three, three and two months respectively their branch report, who in turn will at once forward the same to the assistant minister in charge, from whom the minister in general charge desires a summarized report by the tenth of the above months. It will also be necessary for the district presidents to at the same time, forward a similar report to the secretary of the First Presidency, Pres. Frederick M. Smith, 630 South Chrysler street, Independence, Missouri.

The missionary force will forward to the assistant minister in charge, and he to the minister in general charge their reports at the times stated for the branches and districts respectively.

Bishop Becker will report his missionary labors directly to the minister in general charge.

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THE SAINTS' HERALD

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ELDERS' COURTS.

The means of travel having become so facilitated that competent elders to compose courts are within easy reach of almost every branch in the mission, the missionaries are therefore respectfully requested to decline to act as members of a court until due consultation has been had with the minister in general charge.

DEBATES.

That our cause may at all times be championed by the best possible efforts, the priesthood of the mission will please refuse to sign propositions for public discussion, until suitable consultation has been had with the assistant or minister in general charge.

The building up of the kingdom of God, and the establishing of its righteousness, being our motto, it therefore behooves every son and daughter of the kingdom to so live in the sight of all men, that the love of Christ in our souls may so beam forth from our countenances that those who know us may, of a truth, say "It is good to be a Saint in latter days."

Considering the vastness of our mission field, the fewness of our force, and the importance of our message, is it asking too much of each and every individual who has accepted the honors of the priesthood, to do all that lies in his power to plant the gospel standard in as many new localities as his opportunities may afford?

CONFERENCES AND REUNIONS.

Those having charge of the same will please notify the minister in general charge of the time and place of such, so that he may arrange the labors of himself and men to make it possible to supply any needed assistance.

Elder C. Ed. Miller will have charge of the Kirtland Temple.

All blank reports may be purchased from the Herald Publishing House, Lamoni, Iowa.

Having located my home in Chatham, Ontario, all mail should be addressed to me there.

Respectfully submitted,

R. C. RUSSELL,

Minister in General Charge of Mission No. 4.

CHATHAM, ONTARIO, May 8, 1911.

To the Saints and Friends of the Southern Missouri District; Greeting: Having again been appointed to labor in Southern Missouri, I kindly ask for your cooperation in this the Lord's work during this conference year. Let me hear from the local ministerial force; tell me what you are able and willing to do outside of branch work, not forgetting the fact that if located in a branch that it must be cared for first if you are in charge. I shall be glad to hear from all the scattered Saints and friends that desire preaching, and I, or some one of the missionary or local force in this field, will reach you as soon as possible. Let us all put forth a strong effort, first, last, and all the time, in all humility, with prayer and fasting. My home address till further notice will be 2225 Empire street, Joplin, Missouri. Write me.

J. C. CHRISTENSEN, District President.

To the Saints of the Central Oklahoma District, and All Whom it May Concern; Greeting: Having been placed in

charge of the work of the Bishopric in the above district, I desire to cooperate with you in every possible way to make our work a success.

The hastening time is upon us; the outlook for our work was never so encouraging as at this time. The field is ripe for the harvest, and great responsibilities are coming to the people. This responsibility is not all resident with God's ministry, but each one is or should be alike interested. The servants of God are called upon to leave home and loved ones, and go forth as harbingers of the work of the restoration and salvation, which is their part of the service. The Saints who remain at home have their duties to perform, which duties are just as necessary in their performance as that of the ministry, and when performed in harmony with the spirit of the law, like blessings will accrue, one working in the temporal department, the other in the spiritual, and thus both labor together with God for the accomplishment of the work intrusted to all.

And now, as there is urgent demand for temporal assistance, that the families of the ministry may be supplied while the husbands and fathers go forth to the battle, let all lovers of God, and his work, see that they perform their part of the service by assisting with their tithes and offerings, thus preventing the Lord's work from being hampered or hindered.

We have confidence in the Saints, knowing that many of them have responded nobly in the past, and many more will respond just as rapidly as they comprehend their duty. The Lord has declared that he desires a willing heart and mind. Great faith in both God and his servants is necessary for the performance and success of his work.

Counselor E. D. Bailey will labor in the Central District at least a part of his time, and will receive and receipt for tithes and offerings. Also Bro. William Aylor will collect and receipt. Funds and communications can also be sent to me direct at Independence, Missouri.

Respectfully submitted,

ELLIS SHORT,

Bishop of Spring River, Eastern and Western Oklahoma Districts.

Second Quorum of Priests.

There will be a meeting of the Second Quorum of Priests, of Lamoni Stake, held at Lamoni, in the basement of the brick church, at 8 p. m., June 2. We hope that all will come that can, as we have some matters that are to come before the quorum for action pertaining to constitution and by-laws for the quorum. We would like to see all the members present.

JAMES J. JOHNSON, Secretary.

Died.

STERRETT.—Laura E. Sterrett was born March 22, 1859, in Salt Lake City, Utah. She moved with her parents to Pleasant Grove, Utah, when a young child, and grew up to womanhood there. Was married to William G. Sterrett, September 14, 1879, at Lehi City, Utah. Died February 28, 1911, at Independence, Missouri, aged 51 years, 11 months, and 6 days. She was the mother of eight children, two having gone on before. She leaves husband, two sons and four daughters,

also two sisters, Mrs. C. A. Hoff, of Logan, Utah, and Mrs. Henry H. Hoff, of Montpelier, Idaho, and six brothers, all in the West, to mourn her death. She was baptized February 17, 1881, by Elder William Gibson, at Pleasant Grove, Utah. Was the only one of her father's family that ever joined the Reorganized Church, although her parents were members of the church previous to the death of Joseph and Hyrum Smith. Sermon by Elder W. H. Garrett in Saints' church at Independence, Missouri. All who knew her spoke in the highest terms of her, both members and nonmembers. Interment in Mound Grove Cemetery.

ROBINSON.—Mrs. Mary Jane Robinson died of apoplexy May 6, at the age of 63 years, 1 month, and 23 days. She was born in Lasalle County, Illinois. She was married to Theodore Robinson January 28, 1866, by which marriage she was the mother of thirteen children. She was baptized about eight years ago and has remained faithful ever since. Funeral services at the Methodist Episcopal church in Woolstock, by J. F. Mintun, from John 11: 25.

Another vacant place is made,—
Death claims what we most prize:
Our hearts in sadness bid, Farewell,
To meet beyond the skies.

SHRADER.—Sr. Bertha Shrader, of 206 South Crystal street, Butte, Montana, died April 9, 1911. Her husband, F. Shrader, and her daughter, Miss Bernice B. Webb, with brother, sisters, and friends, mourn her departure; but they "weep not as those who have no hope." She was a good woman, dearly loved by those who knew her, and will be sadly missed in her home and also by her many friends. Exact dates of birth and baptism are not at hand; but she was 50 years old, and was baptized in Sacramento, California, in 1877. Her husband and two of her sisters (Mrs. Carrie Sund and C. Haskill) were with her in her last sickness and did all that loving hearts and willing hands could do to make her suffering bearable. The Presbyterian minister, who married her to Mr. Shrader, twelve years ago, officiated at the funeral, our ministers being away at our General Conference.

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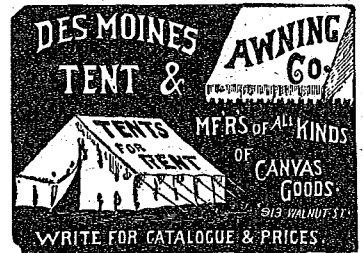
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, MAY 31, 1911

NUMBER 22

Editorial

MARRIAGE AND CANADIAN COURTS.

It would seem from the inclosed clipping that there had come a direct issue between the courts of Quebec and the Catholic and Protestant religious denominations. This is not to be wondered at when we think of the strong conservatism with which the Catholic Church has, as ruling in the state, always exercised to prevent its membership becoming mixed up with other faiths, results of which might be the lessening of the hold of the Catholic Church upon its members thus married. The mixed marriages referred to, it is evident, are those marriages in which Catholic men or women marry companions of the Protestant denominations. It seems that the courts have decided that these marriages are not binding. This seems to be a mark of illiberality, and is both improper and unjust.

Our view is broader, although there is a little tinge of intolerance in the statement made by us, that while we do not refuse the right of members to be married by other authority than that of the church (or to marry outside the church), we deprecate this by saying that such persons choosing to so marry will be considered weak in the faith. This seems to be somewhat illiberal when construed with our saying at the start that all marriages contracted before persons are baptized into this church of Christ should be held sacred and fulfilled. This marks no difference between the binding quality of such marriages.

There is this largely in favor of the Catholic view of marriages and their sacred character in that they allow no divorces. No provision exists, that I am aware of, in the Catholic articles of faith, for persons to dissolve the marriage covenant. When once married they are married for all time or until separated by death. We recognize but one scriptural cause justifying the seeking for a legal separation, but have attached to this declaration a provision to the effect, that, conforming to a somewhat ordinary custom of those who seek divorces under statutory regulations, those who choose to ask for separation upon some other ground than adultery, for the sake of avoiding the effect that the obtaining of a divorce under that direct charge would have upon the chil-

dren of the divorced couple, should there be any children, should the cause exist at the time of the divorce being obtained, should the question be raised against the party in church courts, these parties may affirm that the scriptural cause did exist, and this would be a bar to further prosecution or additional proceeding.

The form to be observed in the marriage ceremony as presented in the book of common prayer as used by the Episcopal Church, and we believe also found in the books of discipline of other denominations, makes use of the term at the close of the ceremony, "MAN and wife,"—a most lame and impertinent conclusion. We believe that this peculiar ending was the result of a disposition of those making these forms, to allow too loose an observance in marriage relations outside of England, originating years and years ago. It seems peculiar that so weak a conclusion as this, after the apparent solemnity sought to be placed upon the marriage ceremonies, to be impressive upon the parties and spectators to it should still be left in the church manual.

We commend the reading of this clipping to our eldership, as it may be advantageous to us in presenting our view upon the marriage question:

EPISCOPALIANS DEFY CANADIAN DECISIONS.

SAINT JOHN, N. B., May 11.—In defiance of the recent decisions of the courts in the province of Quebec, in which it was held that the marriage of a Roman Catholic performed by a minister of any other denomination than the Catholic was null and void, the Anglican, or Protestant Episcopal churches of the Dominion will read from every pulpit of the faith in Canada on Sunday, May 21, a pastoral letter written by Archbishop Matheson of Winnipeg, primate of all Canada, and Archbishop Hamilton of Ottawa, metropolitan of the ecclesiastical province of Canada, on the question of marriage between Catholic and non-Catholics.

The letter will deprecate the solemnization of such marriages, but will insist that when such marriages have been performed they are as binding as any marriage and can not be dissolved by the church of Rome or by any court upon the ground that they were void *ab initio*.

The letter will bring out the position of the Anglican Church on the question of divorce and lay renewed stress on the fact that under the canons of the church a divorcee can not be married so long as the other party to the original marriage lives. The clergy of the church are especially forbidden to marry anyone under these circumstances.

The province of Quebec is overwhelmingly Catholic in religion and politics; to such an extent is this true that judi-

cial decisions of the character named, which set aside the laws of the Dominion, are of frequent occurrence there.—*Kansas City Journal, May 12, 1911.*

REPORTED DISCOVERY AND THEFT OF ANCIENT AND SACRED RELICS.

Great excitement has prevailed in Jerusalem of late over the reported theft of sacred relics from the Mosque of Omar. The *Literary Digest*, May 27, has this to say of the affair:

Dispatches from Jerusalem indicate that a diplomatic tangle involving England and America with the Turkish Government is impending, due to a rash foray in archaeology made by an Anglo-American syndicate of excavators. Reports, heightened perhaps by more or less wild surmise, credits this body with having dug beneath the Mosque of Omar for sacred relics with which the whole digging party decamped. The members of the expedition, with their prizes, embarked at Jaffa, says a dispatch to the *New York Evening Post*. "They went aboard a yacht which had been awaiting them, and set sail before the people of Jerusalem learned what they had done." The promoters of the expedition hoped to discover the Ark of the Covenant and the seven-branched candlestick of the old Hebrew temple, so it is reported from London, "but a Constantinople dispatch of to-day (May 4) says it is believed that the explorers found Solomon's crown, his sword, and his ring and an ancient manuscript of the Bible." The inhabitants of Jerusalem were thrown into a riotous frenzy by the reports, so we read, with this also:

"Azmy Bey, the Turkish governor, was mobbed on the streets for supposed complicity in the profanation, and was hooted as 'a pig.' The mosque has been closed and is closely guarded pending the arrival from Constantinople of officers of the Government, who will make an investigation.

"The expedition worked for two years on a large scale, beginning at the village of Siloam, which lies at the southeastern end of Jerusalem, on the southern slope of the Mount of Olives, overlooking the Valley of Kedron and the Pool of Siloam. The explorers are credited with having excavated a passage from the Pool of Siloam toward the place where once stood Solomon's Temple, built in 1012 B. C., pillaged and restored, and finally destroyed by Titus in 70 A. D. Failing to reach the relic sought in this manner, the explorers, according to the alleged confessions of the guards of the mosque, bribed the guards, entered the mosque, and, after digging on six nights, spirited away the treasures, 'the whereabouts of which,' says an Arabic paper, 'none knew except God and these English.'—*Literary Digest*, p. 1057, May 27, 1911."

The Truth, published in Jerusalem, May 3, comes to hand with an editorial comment that may be of interest, reflecting as it does local sentiment. The editorial is headed, "The sanctum sanctorum despoiled," and reads:

The nocturnal theft of sacred relics and trophies from one of the subterranean crypts in the Mosque of Omar is still the absorbing topic of the day.

The commotion and indignation which the incident provoked, principally amongst the Mohammedans, has not yet subsided.

In the heat of the moment, we abstained, and advisedly so, from reporting this momentous event in the columns of *The Truth*, that we might have ample time to make thorough

investigation, and sift the conflicting rumors in order to lay before our readers, comparatively reliable information instead of consummate fables.

Howbeit, we ourselves are personally convinced that notwithstanding the determined efforts of certain interested individuals to minimize the affair, and reduce it to an insignificant item of "*faits divers*," it is in reality an episode of historic and vital importance, and we are positively sure that the articles abstracted, when once universally declared to be *bona fide*, will revolutionize all religious thought and infallibly solve many historic and philosophic problems.

It is moreover beyond the shadow of a doubt that the place of concealment of the valuable objects, so long coveted by every Jew, and so much enlarged upon in the Babylonian and Jerusalem Talmud,—yes, that spot was not even known to the sacerdotal authorities of the Sanhedrim of the Second Temple.

It appears, from what we have heard on excellent authority, that the illustrious antiquarians came to their work of exploration in Jerusalem with a definite plan and program, based upon ancient Hebrew documents, written in Samaritan characters—dating from the destruction of Solomon's Temple and from the subsequent exile of the ten tribes of Israel to Persia.

These documents are said to have been only recently unearthed in the north of Ireland, and it was by virtue of their definite indications and minute measurements that the exact hiding place of the precious paraphernalia of the First Temple could be precisely located.

The summit of Mount Moriah, where the Mosque of Omar now stands, having been considered by every successive ruler too sacred for any but the unshod foot to tread, it would never have entered the imagination of anyone to penetrate below its surface.

Moreover, the place supposed to have been ransacked and despoiled is the most unlikely receptacle for such inestimable treasures.

A gentleman who has lately left for Europe, and whose truthfulness we have no reason to doubt, confided to us, amongst other information, the nature of the explorer's quest.

The following is a part of the inventory enumerated in one of the discovered parchments:

1. *The Stone Tables of the Law.*
2. *The Stone Bottle containing Manna.*
3. *The Urim and Thummim.*
4. *The Crown of David.*
5. *The Golden Sword of Solomon inscribed in Samaritan characters. "The sword of peace."*
6. *The Ark of the Covenant, overshadowed by the golden cherubims, containing the first tables of the law, (broken by Moses).*
7. *Sundry vessels connected with the service of the Golden Altar.*

According to this gentleman, the Urim and Thummim is inlaid with twelve precious stones, each bearing the name of one of the twelve tribes of Israel.

The Sheiks who have been suspected of complicity in this dramatic and sacrilegious pillage, are incarcerated in prison, and are daily subjected to corporal castigation and raillery.

Rumors are being persistently circulated that several very high officials are also implicated in the affair.

A commission, composed of Ottoman dignitaries, specially appointed by Constantinople, has already arrived at Jerusalem in order to make full investigation, and award exemplary punishment.

VIVID RECOLLECTION VERSUS VIVID IMAGINATION.

From an obituary in a recent issue of the *Deseret News* we take the following: "Amasa Potter was born January 10, 1833. . . . He moved to Nauvoo with his parents in 1842, and became acquainted with the Prophet Joseph Smith and retained a vivid recollection of him and his teachings." It is from just such "vivid recollections" of precocious nine year olds and babes that Utah attempts to establish their claims in regard to Joseph Smith. Why not be honest in the matter, and call it "vivid imagination"?

NOTES AND COMMENTS.

In another department will be found a very interesting article, entitled "Administration; for whom?" We have read it with interest and profit, but come back to our former conviction, that administration should be accompanied by faith on the part of the one administered to as well as on the part of the elders. Both should have faith, if the best results are to be hoped for, except in those cases where abnormal conditions of body or mind or immature intellect prevent the one administered to from exercising faith. In the Book of Doctrine and Covenants, section 42, paragraph 12, a class of people is mentioned who "believe," yet do not have "faith to be healed" even when they are administered to. Such are to be nourished with mild food and herbs. Why must they be nourished with mild food and treated with herbs? Because they are not healed by administration? Why are they not healed? Because *they* have not sufficient faith. If faith on the part of the elders were all that is necessary, some elder of faith could be secured and these would be healed. But no exercise of faith on the part of the elder can entirely make up for *their* deficiency in that regard, and so they are not healed, and recourse must be had to other methods. In administration the blessing is not alone "according to the faith" of the sufferer, or yet according to the faith of the elders; it is according to the faith of all persons involved in the administration and in the blessing desired.

"But when Elder Hammond speaks of the United States granting powers under which persons who have contracted polygamous marriages prior to 1890 are entitled to take care of their wives and so on, the elder becomes a little **CASE-HARDENED**." This is the language of the *Salt Lake Tribune*, and we reproduce it because of the term *case-hardened* which is used. We think it eminently the proper word, but do not confine it to Elder Hammond alone. It strikes us as the proper adjective to apply to every Utah Mormon elder we have ever heard.

There is a movement on foot in New York among the wealthy Jews to establish a fund to aid the Jews in Abyssinia who are generally supposed to be the lost tribes of Israel. Dr. Jacques Faitlovitch recently delivered an illustrated lecture on the subject in New York City. He represented that these people are satisfied with the reign of Emperor Menelik, but that their co-religionists are constantly being proselyted by Christian missionaries, and they are calling on the Jews of the world to help save this rapidly disappearing remnant of their race in that part of the world. Up to a few years ago the Falashas believed they were the only Jews left in the world, they having escaped to that corner of the globe after the destruction of Jerusalem by Nebuchadnezzar. This tribe has lived in Abyssinia for twenty-five hundred years and are yet considered as foreigners.

A schism has occurred in the Orthodox Church of Holy Russia which, supported by the Czar, promises to begin a reform movement of that church. A monk, Father Ilidor, preached what the Holy Synod declared was heresy. The synod issued an order of banishment, but the monk went instead to Saint Petersburg and laid his case before the Czar. His Majesty authorized Ilidor to return to Tsaritsin and officiate at the Easter services. This has resulted in a rupture in the church. Ilidor is supported by thousands of the church and by some of the prominent bishops. They regard him as a martyr and a revivalist, saved from death by the intervention of the Czar as an instrument in God's hand. Bishop Hermogen has sided with Ilidor, although the synod had at first commissioned him to expostulate with the monk.

The Presbyterian General Assembly in session at Atlantic City will be characterized by heresy trials. President Brown and Prof. Adams Brown, both of Union Theological Seminary, are charged with lack of orthodoxy in recent writings concerning the virgin birth and the resurrection of Christ. Fifteen years ago the General Assembly passed a law forbidding presbyteries to receive candidates for the ministry who were not graduates of seminaries under the control of the General Assembly. This was aimed at Union, and it was from this seminary that the Briggs and McGiffert heresy cases came. In another form the same question was up last year, but the protesters were thrown out of court. They failed to prove their case, because they had no authentic report of answers of Union Seminary men in the presbytery. They will now provide a means of having these answers hereafter reported verbatim. This is looking forward to preventing Union Seminary graduates from getting into the Presbyterian ministry.

This is the year for the seventeen year locusts to make their appearance. It is expected that considerable devastation will take place in New Jersey, New York, and Pennsylvania. On their last visit to New York the swarms sometimes literally obscured the sun, and their larvæ when hatched burrowed into the ground where they have been waiting for the seventeen years to pass.

"Materialism and paganism will ruin this country if we are not careful." These were the words of Theodore Roosevelt at a recent meeting of ministers of all denominations in New York City. "That is our greatest danger to-day, and it is the first duty of you gentlemen to get together and take steps to remedy this condition. You must do it regardless of your creeds or your denominations." In talking of the duties of the clergymen he said they should get together for the common good. It appeared that he gave less consideration to creed than he did to the good accomplished. "Many will not preach against labor in spite of the fact that labor may be in the wrong; but I say to you, let capital understand that a thief is a thief, and let the labor leader know that murder is murder, and that murder is all the worse when done for such a cause."

Miss Kane Umezawa has the distinction of being the first Japanese girl to be graduated from the New York School of Deaconesses. She is from Tokio. She expects to return and teach at a parochial school there. Her experience has been pleasant, she says, and she thinks the American girl students are the brightest and best informed she ever met.

"All churches have creeds, written or unwritten. . . . The Presbyterian Church has its creed—the confession of faith—which sets forth in an orderly way the doctrines taught in the Bible as understood by us. We ask our ministers in their ordination vows to pledge their fidelity thereto, and while they may be permitted some elasticity in the interpretation of the phrase 'containing the system of doctrine taught in the Holy Scriptures' there should be no juggling with the phraseology and the acceptance should be sincere. And, further, the highest judiciary of the church must be the final court for the declaration of the necessary and essential articles of faith. Such a declaration was made by the general assembly one year ago.

"The Presbyterian Church has always stood for the sovereignty of God, for the Bible as the only infallible rule of faith and practice, and for the salvation through Jesus Christ, who died for our sins and rose again. These truths, and others in harmony therewith, have been the teaching of the church from the days of the apostle down to the present hour." The

foregoing is from the annual sermon of the retiring moderator, Rev. C. E. Little, of the Presbyterian Church at its General Assembly at Atlantic City. We have referred elsewhere to the trouble brewing between the General Assembly and Union Theological Seminary. It will be seen that the Reverend Little is striking at this seminary in the quotation given.

Low salaries is given as a reason why there are so many empty pulpits in the Congregationalist churches in New York State. This is the findings of a committee appointed by representatives of that church in convention at Lockport. The average salary is five hundred dollars, according to the report of the committee.

Bishop Codman of Maine extols the value of war. He says, "Without it a nation would become effeminate, morally and physically. Disarmament is a mistake. War has developed noble soldiers, noble statesmen, and noble women."

A report of a committee to the General Assembly of the Presbyterian Church at Atlantic City shows that there are over two thousand vacant pulpits in the land among their churches, nearly three hundred more than one year ago.

The HERALD is in receipt of a very interesting mission letter from Elder W. H. Mannering, dated Torreon, Mexico, May 24. Brother and Sister Mannering and Brother and Sister Pender have had a taste of real war. Two battles were fought in close proximity to Torreon, and finally the Insurrectos entered the city, a detachment of them took possession of the house where our brethren were lodging, and converted the upper story into a fort while the occupants were lodged in the lower story. Flying bullets gave additional and unwelcome ventilation to the living rooms. The Federalists were finally driven from the town and order was restored. The letter will appear next week.

Alone, we can do little. Separated, we are the units of weakness; but aggregated, we become batteries of power. Agitate, educate, organize—these are the deathless watchwords of success. The fingers of the hands can do little alone, but correlated into a fist they become formidable. The plank borne here and there by the sport of the wave is an image of imbecility, but frame a thousand planks of heart of oak into a hull, put in your engine with its heart of fire, fit out your ship, and it shall cross at a right angle those same waves to the port it has purposed to attain. We want all those like-minded with us, who would put down the dramshop, exalt the home, redeem manhood, and uplift womanhood, to join hands with us for organized work according to a plan.—Francis E. Willard.

Elders' Note-Book

MORE ON MARK 16.

A late HERALD contains a contribution in reference to C. F. Russell and Mark 16.

I do not know but what my attention was first called to the position that the latter part of Mark 16 is an interpolation, when many years ago I was reading the books, Notes on Ingersoll, and Tactics of Infidels, by Father Lambert. I have not the books by me, and I forget in which one the issue is raised—probably the former. The infidel states the claim made by some of the clergy that said passage was interpolated. The learned priest makes his clear-cut reply, citing his authorities in refutation of the claim.

Recently I have been reading the "Russell-White Debate" which took place in Cincinnati, Ohio, February 23-28, 1908, and published by Mr. Rowe, of the *Christian Leader*. Russell is the "Millennial Dawnist" and White is of the "anti" wing of Disciples. The consideration of the same question pertaining to Mark 16, arises between these two polemics, C. F. Russell affirming the interpolation theory and L. S. White denying it. (I tell you these Russells are critics!)

On page 150 Mr. White observes: "But I am aware of the fact that Elder Russell teaches that the last part of the sixteenth chapter of Mark is spurious, and I believe he intends to bring that up this evening, at a time when I have no reply; so I will anticipate him by saying that this preaching, such as he does on that line, is more inclined to make infidels than Christians. He says the scholarship of the world says that the last part of the sixteenth chapter of Mark is an interpolation. I deny it. The scholarship of the world says no such thing. Here is the American Revised Version, standard edition, that does not put it in as an interpolation; here is the Emphatic Diaglott that does not put it in as an interpolation; here is the critical Greek and English Testament that does not put it in as an interpolation; here are the Living Oracles that do not put it in as an interpolation."

Russell replies, page 154: "These are the authorities for my statement that the passage in Mark 16: 9 to the end of the chapter is an interpolation. This is the Holy Bible, American Standard Version. It says: 'The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end.'

"The Emphatic Diaglott says: 'From this verse (9), to the end of the chapter, is wanting in the Vatican manuscript and in many other ancient copies.'

"New Testament, Revised Version, says (verse 9 to the end): 'The two oldest Greek manuscripts and

some other authorities omit from verse 9 to the end. [Applause.]"

On page 179 Mr. White comes back as follows: "The last part of Mark, from the 9th to the 20th verses, inclusive, he teaches is an interpolation, that it is a spurious scripture. I presented to him the Authorized Version, the American Revised Version, standard edition, the Revision of 1881, the Living Oracles, and the Emphatic Diaglott, together with the Critical Greek Testament, with the original Greek in itself, and asked him to show from one of these where either of them repudiated the latter part of the sixteenth chapter of Mark as an interpolation. And he read a statement from two or three of them where the Vatican manuscripts and some other old manuscripts omitted the latter part of the sixteenth chapter of Mark, and his brethren seemed perfectly satisfied over it. Did you know that the Vatican manuscripts and some other manuscripts omit the entire Book of Revelation, together with some other parts of the New Testament?"

Let me add that the book of Hebrews in *Codex Vaticanus* (Vatican MS.) of 1475 extends only to the 14th verse of chapter 9, and Hebrews has thirteen chapters.

Of course the point in contention between Messrs. Russell and White was the essentiality of water baptism, which is taught in Mark 16: "He that believeth and is baptized shall be saved." Russell found it convenient in order to wipe away essentiality to wipe away the passage. I wonder if the Disciple man would be so loud about genuineness or authenticity if he were arrayed against one of our men who stood for "these signs shall follow," etc., as he stood for "He that believeth," etc.? Or, would he play Russell, as some have?

MAY 21.

ALVIN KNISLEY.

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ADMINISTRATIONS; FOR WHOM?

Administrations; for whom? John 5: 39: "Search the Scriptures; for in them ye think ye have eternal life." Matthew 24: 4: "And Jesus answered and said unto them, Take heed that no man deceive you."

These two texts were of the greatest importance to the people in the time of our Savior, the admonition probably was of a specific character in the first instance spoken of, but the first part is just as requisite in our day and especially to our people, as at any age in the past.

"Search the Scriptures," and coupled with this comes the reason for a careful search. Jesus, knowing that many false ideas would be foisted on the world, gave the warning voice which was reiterated by his ministry later, "Take heed that no man deceive you."

Yes, says one, those admonitory words were given

for a cause back in the early ages; but what has it to do with the subject as outlined here?

Just this, my friend; the world at the present day does little or less thinking on religious matters than they did back in the days of Christ and his apostles. It is estimated that but a fraction of one per cent of the human family does any thinking in regard to religious affairs. They have become confirmed imitators or copyists, and in this deplorable condition, should the leader make a mistake, the whole line of imitators make the same mistake.

But, says one, the elders of our church are not guilty of mistakes; they are led by the Spirit of God, and the Spirit leadeth into all truth and righteousness.

Very true that the eldership, when speaking under the direct inspiration of the Almighty, are less liable to lead into error; but alas, how often we have those speaking who have not this all important inspiration at all times.

Then you contend that the eldership are not safe instructors?

Yes, sir; providing we accept those instructions regardless of what is written.

Jesus never intended that we should open our mouths and swallow every form of argument that would be presented, hence he says, "Search the Scriptures." And the Prophet Isaiah had the same idea in mind when he said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

Well says one, is there any scripture that you know that has been misquoted by our elders?

Yes, sir; there is one comes to my mind now, that almost every elder misquotes; and it changes the whole sense of the word, and puts a premium on ignorance.

It is in regard to doubting Thomas as recorded in John 20: 26 to 29. Especially is the 29th verse made to read incorrectly, and what is added is emphasized more particularly.

They quote it as follows: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; *but more* blessed are they that have not seen, and yet have believed."

I never could understand why a person should be blessed with a double portion because they believed without evidence. This leads me to investigate and I discover that there is no such statement, much as some would like to have me believe it, for it reads: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

This signifies that they were both blessed, but not the undoubting any more or greater than the doubting.

It seems to me that the very safeguard of our in-

stitution demands a searching of not only the Scriptures, but the argumentative productions of all the teachers of the people.

It is this everlasting inquisitiveness that has led me to investigate the teachings or instruction of our representatives, and from what I discovered in my research, has led to the heading of this article.

Administrations; for whom? Many, many times I have witnessed the elders perform this ordinance, and I have heard them say: "According to your faith be it unto you."

This led me to wonder; must a man have faith to be healed before being administered to?

Is it right to make their healing in our prayers just in proportion to their faith? Are the sick the only ones who are to exercise faith for restoration to health?

With these thoughts in mind I begun an investigation and I discovered there was more than one form of healing.

Firstly, Spontaneous healing, applicable to those who have faith to be healed.

Secondly, A spontaneous healing done by Jesus and his disciples apart from administration. "According to your faith be it unto you," and,

Thirdly, Administration for those who have not faith to be healed.

In conversation with one of our elders, he said the Bible was filled with instances where Jesus administered and said: "According to your faith be it unto you"; but his saying so did not make it so, for the truth of the matter is that no such statement appears in the Bible.

The instances where these words are used or words akin to it are: Matthew 8: 13; 9: 2, 22, 29, 30; Mark 5: 34; 7: 29; 10: 52; Luke 5: 13, 24; 7: 10; 8: 48; 17: 19; John 4: 50.

But in not one of these cases is there the least suggestion that hands were laid on anyone; the healings were spontaneous.

Jesus and his apostles performed other healings apart from these mentioned, but the particular order of administration is not mentioned; these are recorded in Matthew 9: 35; 12: 22; 15: 30; 19: 2; 21: 14; Luke 9: 11; 14: 4; Acts 5: 15; Book of Mormon, Book of Nephi 8: 2, small edition.

And those actually done by the laying on of hands are three times by Jesus, Mark 6: 5; 8: 23; Luke 13: 12, 13, and two other instances by Ananias in Acts 9: 15 and one by Paul, Acts 28: 8.

Now the first instance that we have of healing by the laying on of hands recorded in the Bible is a case where the faith of the people was at a very low ebb, as is recorded, "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them."

The second instance even the Master seems to have

had to repeat the administration the second time before the results were obtained.

And the third was an instantaneous healing, but in none of these cases does it speak of any great display of faith on the part of the individual.

The one instance by Ananias was in relation to Paul who at this time was not in the church, just how much faith he had in the ordinance it does not say, but from his late experience it is to be supposed he had very little.

The last instance was that by Paul, where he laid his hands on the father of Publius and healed him.

These cases are seemingly in the same category as those spoken of as being performed by the Christ; no great display of faith on the part of the sick individual.

Now going to the law as given to the church in the latter days we read: Doctrine and Covenants 42: 12: "And whosoever among you are sick, and *have not FAITH to be healed*, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me."

Now I notice particularly that this mentions that administration is for a class of people who have not faith to be healed, signifying that if they have faith to be healed that the administration would be unnecessary, though not forbidden.

Again we read in Doctrine and Covenants 119: 9: "Bear the burdens of body of which the spirit of healing from the Lord in faith, or the use of that which wisdom directs does not relieve or remove, and in cheerfulness do whatever may be permitted you to perform that the blessing of peace may be upon all. Amen."

This again gives us to understand that some will not have faith to be healed. They have complied with the law, been administered to, but the spirit of healing has not come; it is like the former, if they live they live unto the Lord, or if they die they die unto the Lord.

Again in Doctrine and Covenants 125: 15: "Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom."

These are plainly individuals who have not faith to be healed. They believe in the ordinance, however, and in being administered to they are fulfilling the commandment.

There is not a doubt in my mind but what many of the sicknesses which come upon us are from a direct disobedience of the laws of health and of God, and disobedience is sin.

There are but two ordinances in the church, that

I know of, through which sins are forgiven; one is baptism and the other is administration (James 5: 15); and the ones most likely to disobey, commit sin, and hence be made sick, are those who have not a superabundance of faith, and it seems to me that primarily administration is for them, sins being forgiven through the ordinance, and in this sense they are cleansed and brought under the direct influence of the Spirit of God; hence if they live or die they are the Lord's.

Oh, well, says one, the Scriptures say the prayer of faith shall save the sick.

Granted; but who is it that should offer the prayer of faith? This seems to be the key to the whole situation, and the exact place where the faith should be centered. Let us see what the Scriptures have to say with reference to it.

Mark 16: 17, 18 says: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Book of Mormon, small edition, Mormon 4: 7; same thing.

Now we all know the laity have no authority to lay on hands. Who, then, does it mean,—the elders? I never heard of any of the laity casting out devils; who, then, does it mean,—the elders?

Again in James 5: 14, 15: "Is any sick among you? let him call for the elders of the church; and let them (the elders) pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Now, who shall pray over him? The elders; therefore the prayer of faith is in the elders, and not necessarily the sick individual.

Doctrine and Covenants 66: 5, admonition to the elders, "lay your hands upon the sick and they shall recover."

Doctrine and Covenants 83: 11: "In my name they (the elders) shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them."

Doctrine and Covenants 23: 6: (The elders) "Require not miracles, except I shall command you; except casting out devils; healing the sick;" etc.

Doctrine and Covenants 34: 3: (The elders) "And whoso shall ask it in my name, in faith, they shall cast out devils; they shall heal the sick," etc.

Doctrine and Covenants 107: 30: (The elders) "He shall heal the sick, he shall cast out devils," etc.

Again we find that among the gifts given to the eldership it is specifically mentioned, Moroni, 10: 1: "And to another, the gifts of healing by the same Spirit."

Doctrine and Covenants 46: 7: "And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal."

From these citations (and they are everything we have in the three books) we would conclude that administration is primarily for the individual not blessed with strong faith; that the main spring of faith should be centered in the elders administering, that they should not say according to your faith be it unto you, but according to our faith we rebuke the disease, leaving it with God to deliver, and the eldership should live such pure, consecrated lives that this power should be resident in them. It is the gift of God to the eldership.

Healings are spoken of sixty-nine times in the Bible, four times in the Book of Mormon, and twelve times in the Doctrine and Covenants; and in every instance the healing faith by administration indicates the eldership as the possessor.

"Search the Scripture, take heed that no man deceive you."

W. A. SINCLAIR, M. D.

Original Articles

VARIOUS PHASES OF THE FINANCIAL LAW.

An address by Bishop E. L. Kelley, followed by questions and answers. Being the report of a "round table" conducted by Bishop Kelley, at Lamoni, Iowa, Sunday evening, October 16, 1910. Reported by Annie E. Allen.

If I understand properly, this is a question meeting, and it is the audience that furnishes what may be brought out during the exercises. We have quite a number of questions already placed upon the stand, and if there are any others that any may wish to bring, they may do so now.

The religious question, from the standpoint that our Savior presented it to the world, is not simply a matter of formal worship, but has to do with the actions of men and women in this life; and it bears upon these actions, whether they relate to duties to be performed of a spiritual nature; that is, of prayer and praise, in connection with what are termed the ordinances of the church, or whether they relate to the temporal work of life, such as things which come into our hands of a temporal character.

I think it is a proposition in which you will all agree with me, that so far as the people are concerned in this life, they are not absolutely owners of anything. Whatever comes into our hands we are stewards of rather than owners. Jesus certainly taught this principle in the 16th of Luke, and what he taught we can safely rely on at all times. We are stewards under our heavenly Father for whatever

we have, and being stewards, when we leave this life we certainly must render an account of the stewardship when we pass to the other side.

The principle or fact that we must render an account of the stewardship when we pass to the other side, calls to my mind another thought that is found in the record which I will read, showing that the people should render their accounts as we move along in this life.

For verily thus saith the Lord, It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father.—Doctrine and Covenants 72: 1.

Now, I know the thought often comes to the mind, we may render our accounts when we go over on the other side; but if our heavenly Father has provided in his law that we may render our accounts here when we have the things in our hands, so that we may pay or settle the account if against us, is it not better to do so than to wait until we are out of the stewardship and then have to render the account? If you will but reason for a moment, you will see that this is the better way, besides being God's order. Certainly all through the Bible, and in all the revelations in the world's history that we know anything about, it is held proper that we should render our accounts here. When men and women who fail to do this, go upon the other side and are brought face to face with the proposition, then they will wish they had answered or worked out the account before they ever went there.

Better to have the account rendered here. That is the reason Abraham rendered his account, and he is referred to in the Scriptures as being the "father of the faithful." If we are in Christ, the apostle says, "then we are Abraham's seed": and he rendered his account when he was here. So we follow along and find that Jesus rendered his account when he was here. He came to John in beginning his work and asked to fulfill the law, and John forbade him. Jesus said, "Forbid me not, for thus it becometh us to fulfill all righteousness." He proposed to render his account, fulfill the law, as he went along. We should render our accounts not only as stewards of the goods that come into our hands, but of our conduct in life. Men and women can not afford to appear on the other side without having rendered an account as to their conduct while here. This is a matter about which the apostle treats when he says: "Some men's sins go beforehand to judgment." We have the opportunity to render the account here and our sins are blotted out. "Others follow after." Do we want ours to follow after?

This evening's lesson, as I understand it, is more particularly with reference to the things that belong to this world, known as the riches of this world, and I suppose that the questions this evening will relate more particularly to that phase of stewardships.

Q: Do you understand that those who refuse to comply with the law of consecration as taught by the church must go to hell? and that those who fail to become members of the Order of Enoch will miss celestial glory?

A. Let us base the answer to these upon a different inquiry. I understand this, that no one goes to the good place who does not conform to the law of Christ. The law of Christ is that we shall fulfill the law by complying with our duties in things that pertain to temporalities just as well as in other things. Jesus said of this, Luke 11: 42, "These ought ye to have done, and not to leave the other undone." That is what Jesus said about it. He did not teach one part of the law applicable to the people and another part not applicable: but in speaking of tithes and offerings and other duties under the law, he said: "These ought ye to have done, and not to leave the other undone."

Now, this is a part of his law as given to the people by him, and not only taught by him in the instance we have here, but in many. Note the instance to which I referred this morning, showing that the father of the faithful in Christ, Abraham, went to the keeper of the storehouse of God, Melchisedec, and paid his tithes and offerings. I will turn and read it. Abraham was a preacher of the gospel himself. He would not have conformed to this part of the law if it had not been necessary for him to do so:

And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchisedec was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace. And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world; and hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire. And this Melchisedec, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.—Genesis 14: 32-36, Inspired Translation.

Now I presented the thought this morning that the object of all complying with the temporal law was to establish a system of righteousness by which we would grow in faith, become stronger morally, socially, and spiritually, as well as physically, thus becoming better all the time, that we may arrive at a higher condition than we as yet have, or any of the peoples of the world for the last two thousand years have reached. I am not satisfied with the kind of religion the world has manifested the past two thousand years. Are you? Are we not striving for

something higher and better? Will not any denomination tell you that?

You will say, It was good enough in Christ's time. That is true. The principles were good enough if the people had continued to live according to them. But the apostle, speaking with reference to carrying out the principles, said,

Let no man deceive you by any means [that the day of Christ is at hand]: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

The man of sin was revealed afterwards and the people of God were overcome, until it was referred to in the letter to Timothy, they had only a dead form left.

But I will finish reading the account of Abraham:

And he [Melchisedec] lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; him whom God had appointed to receive tithes for the poor. Wherefore, Abram paid unto him tithes of all he had, of all the riches which he possessed, which God had given him more than that which he had need. And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchisedec had blessed him.—Genesis 14: 37-40, Inspired Translation.

I want to call your attention to two prominent characters in history; one character is recognized in Abraham; the other character in his nephew Lot. These two persons came up out of Egypt well to do in this world's goods. Each one rich in silver and worldly goods. There began a strife between the herdmen of these individuals. Abraham went to the nephew and said to him, "Lot, we are brethren; there should be no trouble between us; there can be no falling out here. There is plenty of room in the world; you take your choice; if you go to the right hand, I will go to the left; if you go to the north, I will go to the south; just look about you and choose for yourself, and what is left, I will take." That was one character, the character that God afterwards blessed. God did not call and so specially bless Abraham until after he had proven himself a great man with such a proposition of unselfish adjustment with Lot.

Lot is a different character altogether; he stood up and heard the proposition, and straightway he looks to the banks of the Jordan, and saw that it was very rich, like the garden of the Lord, the rich fields to be seen as they come up out of Egypt: well watered: and Lot set about and chose all the good land, and all the good grass and water, and pitched his tent in the rich valleys, and Abraham went up into the hill country. And that night, after Abraham had gone into the hill country, after he had made peace, a peace that he was willing to sacrifice everything for if demanded, the Lord appeared to him and said, "Thou shalt no longer be called

Abram, but Abraham. Arise and look to the east and the west, to the north and the south; and all the land that you see I will give to you for an everlasting inheritance." Lot went off, and it was not long before he went into Sodom; and not long before he was driven out of Sodom and went over the hill into the little town of Zoar, and his life there was discreditable. In his selfishness manifested with Abraham he was willing to take everything that was offered; willing to select all the good ground; all the fine building spots, the good water and good grass; and when you see a man or a woman, a brother or a sister, come to one of the stakes of Zion, or Zion itself, seeking to get all the best that is before him, make up your minds that he will not be satisfied very long.

That is not the kind of principle to manifest; the kind of principle that will please the Lord is to give your brother the first opportunity to make a selection. If we can not rise to such a situation as that, then we have not attained the place where we are fit to meet the people of Enoch when they shall return.

So I answer with reference to this question, that nobody will receive the commendation of God when he goes on the other side who has not kept the commandments of God, and he should have rendered his account here.

Q. If a brother is working by the day for a living, having no surplus or tithing, what must he do to become a member of the Order of Enoch, or how does he become a member of the order?

A. Of course, you have no Order of Enoch in this stake at the present time. There is a proposition before the people now for the organization of an order, and they may call it that, and they may name it something else. It is an order of benevolence. I believe the indications are that such an organization is wanted in this place, but the people will have the right to name and say what it should be, and to pass upon the principles that enter into the order.

The order, known as the United Order of Enoch, of Independence, provides this, that any person not a minor who has complied with the law of Christ, both in things relating to what is termed spiritual duties as set out in the Scriptures, also the law of Christ as relates to duties in temporal things of which he is a steward in this life; in other words, shall have rendered an account of his stewardship to the proper officer set in the church for this work, may become a member. And a person who may not have anything in the world must render his account just the same as though he had. The member who has not anything ought to render his account and file his statement, because he is one we are to look after. Are we simply to render our account when we have something to turn over? Oh, no. But we are to look after the conditions of the people and see who are needy, so that when they show a proper record, and

are willing to live according to the proper law, they can receive the help they need.

Let me give you an instance. A short time, about a week before I started to California, the first of August, a gentleman in Kansas City, a good church member, said he was about to lose his home in that city. He would lose it unless he could raise so much money by the next Monday. He never was a member of the Order of Enoch. He wrote over to me and said he had to have so much money, and the banks would not then loan him the money. A man doing good work in his business, but he could not borrow the money then. And there are people in this world, if they find a man in hard circumstances, and they can make something out of it, they are willing to do it, just the same as Lot was willing to take all the good land. I wrote back to him that I thought we would try and find some way to keep him from losing his home, and encouraged him to do the best he could. Saturday before Monday he sent his daughter over to call my attention to it, so it would not be overlooked, as he had only until Monday and had not been able to make arrangements. The treasurer of the Order of Enoch was in my office in the course of an hour afterwards. I stated the case to him, and said, This is a good time to show forth your works in helping the needy. He said, Is he a member of the order? I said, No; it is not required under the law that he should be a member: the order is for helping the children of God who are in need, and we would not refuse to help a good Methodist or Baptist or anyone else who was in actual need. We would not say, You can not have anything because you do not belong to our church. I said, What can you do? He said, Well, I guess we can send it over to him. I said, You will get your money back in due time. He said, I will send a check right over. The man got the money and saved his home. He never had and does not now belong to the Order of Enoch. That is one thing the order is doing, and this shows why every man in the church should render his account if he has not done so, whether he has anything or not.

So it does not make any difference whether you are working by the day, if you just so state; if you fulfill that part of the law. The Lord said, "And it shall come to pass that everyone that cometh up to the land of Zion [or one of her stakes] shall lay all things before the bishop:" shall make a statement of what they have; the same as you would lay before the bank in which you want to borrow \$500. They would throw down a special form and say, What is your property? what is your indebtedness? and it is proper, too, for them to do so. When the Lord says these things shall be laid before the bishop, some begin to ask, Will we not have any control over it? Answer, Just the same control you had before.

God does not ever ask anything unreasonable of any of his children. So men and women who imagine these unreasonable things are imagining something that our heavenly Father has never asked of them, and I find a good many of these imaginations as I go along. When in southern California, as I presented this matter, they asked questions, and some said afterwards, "Well, we confess we have been afraid; but we never understood it before."

Q. Can we do more good in the Order of Enoch than out of it if we are neither poor or needy nor have more than we need? Where is the line?

A. No; it is possible you can do just as much good outside as inside, and it is left with each individual whether you should join or not. Do not think you must have some man to direct you all the time. Go and present it to the Lord and ask him to direct you. If I had not lived that way, I would not be a preacher this evening. If you want direction as to whether you should join, just make it a subject of prayer, and remember that you are a steward of God and that you must answer to him; not simply answer to his servant in this world. "Everyone shall give an account of himself unto God," is the language of the apostle.

Q. Does the church in its instructions relative to consecration, teach that those of the membership of the church who have neither a business nor an income, but who possess a little are required to make a consecration?

A. Nobody is required to make a consecration unless they have something to consecrate; but everybody is required to set forth what they have, make an inventory; lay all things before the bishop; if he has only a couple of towels to dry his face when he washes, he ought to set forth that; and if he does not have a wash basin, we would try and furnish him that, because we think everyone ought to have a chance at the wash basin. And if he will do that, simply lay the matter before those who have charge and direction in the things pertaining to temporalities, so that we may know when application is made whether the party is in need, and that it is proper to help, and that we may know, too, whether he is an industrious man, not idling away his time, that he is doing the best he can and not given to squandering his means so that he would not squander what is placed in his hands.

Let me tell you what I did last spring. I requested the bishop in San Francisco to hand sixty dollars to a young man that many know in this town, if I would speak his name. He had been complaining that he could not get means to go to his wife and children who lived in the East. The bishop gave him the sixty dollars, and told him he could have a ticket as soon as he could get ready to go. He saw him in a few days afterwards and met him, and the

fellow was begging ten cents to buy something to eat. The bishop asked, What did you do with what I gave you? and he said, Oh, it just went, that is all. Such an individual as that we can not treat as one who would do right. I wrote afterwards to the bishop not to give him any more; a man that will do that in face of the fact that he could go and help his own family, stands in the position of the one the apostle speaks of: "He that will not provide for his own, and especially those of his own house, is worse than an infidel," having already "denied the faith."

Thus parties should file their statements, and if they have anything to consecrate, the decision will be made by themselves first, and they then present the matter to the bishop, who acts upon the matter, and he gives his statement upon it. If they disagree, then it is referred to twelve disinterested parties of the church, and these twelve pass upon it, and say whether the bishop or the individual is right. If they decide with the bishop the person making the report will pay, or he can not come within the rule. If they decide with the party, the bishop stands back and the party pays the amount he himself fixed.

Q. Is it compatible with the revelations of God as given to the Church of Christ, that there should be established or organized more than one United Order of Enoch, of equal authority, to operate and transact business in the church?

A. We discussed that to some extent this afternoon before the other meeting. We think this question proper, for if this is a stake, an order should be established in this stake; and since the organization of the church in its corporate capacity is here, I do not see why the Order of Enoch ought not to be in harmony with the general organization of the church. So there is no use, so far as I am concerned, in discussing that. If anyone thinks I would have a preference on account of locality, I do not know that such a thing has ever entered into my mind in performing my work; and in preparing the Articles of Incorporation that will be presented here, whatever is given to us in that line will be presented, and whatever of wisdom is given will be presented, that all may pass upon it.

Q. Is there any authoritative commandment of God that church members are to turn over to the Bishop of the church all their earthly possessions—chattels and real estate?

A. Once a man appeared to Jesus and inquired what to do, and we read the statement of Jesus, "Go and sell all that you have and give to the poor, and come and follow me." Let me turn and read the statement as it is in the law, as given to the church:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them.

Some people interpret that to mean all their prop-

erty. We say that is not a correct interpretation of it. Christ did not teach that these individuals should turn over everything they had and not keep anything for their wives and children. That is not the proper reading. Jesus in talking to his ministry, sent them out without purse or scrip, and when he talked to them that way, he left the multitude and took his disciples and went up into a mountain, and after he was sat he taught them. But he did not tell the multitude to take no thought for the morrow.

Parties must turn over what is specified in the law, and the law specifies that you "lay all things before the bishop," and that which you do not have need of is termed surplus, and you should turn that in; and what you would have need of is that which would make you a living here in this life, your stewardship; and everything you can do without you ought to be willing to turn over to the work of Christ. Everybody has a right to his stewardship. He should render an account of the stewardship from time to time.

Q. Is the organization at Independence called the Order of Enoch, in fact the Order of Enoch as outlined in the Doctrine and Covenants, sections 77, 81, 93, and 101? If not, will there at any future time be such an order established?

A. The Order of Enoch as organized at Independence is a helping order for the benefit of the poor, and that is what the Order of Enoch was that is referred to in these sections. The organization that is referred to in these sections was never had on this continent. These are revelations showing the order in Enoch's time. We have the most complete Order of Enoch that has ever been filed in this country, so far as the incorporated articles are concerned; the most complete statement of the articles of the order that was ever filed in our time. The most complete thing that has ever been written out to our knowledge. What we had done has been recorded and is in accordance with the laws of the land. The revelation instructed Bishop Partridge that he should found his organization in harmony with the law, just the same as the late revelation instructed the bishop to found this organization, taking into consideration, of course, that these bishops must advise with others. Always understand that he is not to lose sight of the fact that he advises with his counselors and other members of the church that are his advisers. And so Bishop Partridge was authorized to do that. I think we are in accordance with this section so far as our organization has been brought about. There may be a few things that we have not touched. We are not going to pass upon that question.

Q. What must a member of the church do to become a member of the Order of Enoch, those who have no property?

A. He has to show that he has complied with all

the laws of the church which Christ has given, so far as he could; and he must then make his application, and if all is in order, then he must be recommended by three worthy brothers of the order, or, if it is practicable, those who are trustees of the order, so that they could pass upon the matter; and if he can show a worthiness, if he is not worth a dollar in the world, but is a worthy man or woman, they are admitted to the order.

Q. What is the bond or covenant required to become a member of the Order of Enoch?

A. None of us have filed any bonds at all; but all of the people of God everywhere who have done their duty, have covenanted with God that they will live in accordance with his law and keep his commandments; everyone of you have done that, have you not? All that have entered into his church, and you renew the covenant with him when you enter into the Order of Enoch. Voluntarily on your part; no secret oaths; nothing but what I might name right here from the pulpit.

Q. Explain the difference between an inheritance and a stewardship?

A. A stewardship may include the inheritance. A stewardship is usually referred to to be the means of living of an individual; in other words, his business, by which he makes a living; while an inheritance is often referred to as the home.

Q. Will properties over which men are placed as stewards be held in the name of the order or in the name of the individual, as a rule?

A. In instances where they have shown themselves competent, and the stewardship is not to care for trust property, they will hold their own stewardships in their own names, just as provided in the law; but a person may have a stewardship turned over to him that will not be in his own name at the time, for the reason that he may be like the party already referred to; he may not be willing to keep it if it is turned over to him. The law is, "It shall come to pass that after these things are laid before the bishop of my church, and after that he has received the testimonies concerning the consecration of the property of the church;"—he is to receive the testimony. There is no statement that the bishop is to take it because it is offered. A number have offered me property that I would not receive; I have turned it back to the parties because it was more than they could afford to turn over. The bishop stands as a defender of the member as well as the church; he does not occupy as bishop in order to get all he can for the church, whether right or wrong. And if you say that I stand in such a place as that, then turn me out. I want you to do that.

The bishops stand in a position to know whether a man is doing more or less than he should do, because they understand the circumstances, being in

that kind of work, and if they simply take it because they can get the property, they are not worthy to stand there as representatives of our heavenly Father. Some of the brothers and sisters here in this city have rendered their accounts, and I will refer you to them and you go to them and ask them with reference to the work, and see if the bishop was as much interested in their welfare as he was in the church's welfare. I am willing for them to answer.

And after that he has received these testimonies concerning the consecration of the properties of my church, that they can not be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration.

If a person does not have anything, something will be given to him, so he will have a stewardship; so that every man and woman can have something and there will not be any beggars, neighbors, or anyone that does not have something to eat and wear; who can not be presented properly for Sunday school and church; who can not go out among their brethren and feel right, because their brethren are so far ahead of them. We want all such work as that to stop, we do not want to find it in our midst; we want to see that everyone has his proper opportunity in this world, and if he will do good, he will. Suppose we give them something and they throw it away! The law says they shall not be permitted to abide in the church;—we do not have to have that kind of people in the church; so we can not excuse ourselves by saying they will squander it. The law of Christ provides that such a person shall not have place in the body with those who work, and it turns him out.

Properties then as a rule will be held in the name of the individual. There may be instances where they will be held in the name of the church, and there may be instances where they will be held in the name of the order. For instance; we have eighty acres of land that a brother is upon at the present time that belongs to the church, and he pays over the rents and profits from it, and that would be his stewardship for the present; but he is not the owner of the land. The order may have its own property, and it may have a steward, for instance, and somebody be put over that steward. Some individuals prefer to have their wages a part of their stewardship. Some men live better upon a wage than they do working for themselves. I can give you the names of some in this community who prefer to work that way; but they can not work for themselves successfully, and it seems they must be helped along. If they do that way, their stewardships will be the amount they receive for themselves and their families.

Q. If individuals give all of their surplus to the bishop before entering the order, how will the order

secure property to give inheritances and stewardships?

A. The order does not give inheritances, nor stewardships in the full sense either. The church does that, the order assists, and the order's money comes from the offerings that come to the order. Those individuals who pay their tithing have means to work with. Any member helps the order. I received three hundred dollars from one sister for the Order of Enoch. She said, Turn it over to the Order of Enoch. I said, Have you done everything that you can in the way of tithes and offerings? She said, I think I have done everything, but if not I can pay it, and I want to do that much for the order. I only mention this to show you how the order is supported.

Q. Does loss of membership in the order mean loss of membership in the church, or *vice versa*?

A. Loss of membership in the church would be loss of membership in the order, but not *vice versa*. For instance: An individual may lose his membership in the order because he failed to report to the order and have dropped his name as a member; but not necessarily lose his membership in the church; and he might bring his reasons for dropping out of the order that would not affect his membership in the church. If he was dropped on account of being dishonest, that, of course, would affect his standing in the church.

Q. What will become of the surplus money given to the church? and will all surplus go to a united fund generally, or to each stake?

A. The surplus money of the church is used for the purchase of lands for the settlement of the Saints, and the settlements are made by the help of these orders. Not made by these orders exclusively, because they can not do it. It is made by the help of these orders, and it is because the church needs help to carry out its work that we have such an order. The same as the church needs help to educate the children of the church, so they have a Sunday school and Sunday school work; and the church needs help in the way of the Daughters of Zion, so they have their helping societies. So it is helped by the Order of Enoch, but the Order of Enoch does not take the place of the church in any sense; the church fills its own place, and the order is a helping order for the benefit of the poor, and that is what the order was in the time of Enoch, for the benefit of the poor. Surplus properties are held for church purposes, and we have already invested more than double the amount of surplus properties in land for the benefit of the church, and than has ever been paid into the church; not only the surplus but many tithes and offerings.

Q. Should a boy eighteen years of age who is work-

ing for his father and getting all of his support from his father, be entitled to pay tithing?

A. Certainly; every young man should pay tithing. Every boy and girl who is a member of the church should pay something. If they are old enough to become members and understand the church law, they ought to understand that they are to begin helping. Do you think that any boy or girl eight years of age, as a member of their own home, ought not to work any? I met two little children Saturday, one a four year old, the other three years old, and was talking to them outside of the house. I said, "What do you two do?"

"We help mamma."

"How do you help mamma?"

The little boy said, "I help carry water," and the other one said, "I help take care of the baby and help do a good many things."

A boy or girl eight years of age, and does not have anything to do! Is that the way you are raising your children? Boys and girls in this world who are not raised to work, are not the boys and girls that will come out ahead by and by.

Should a boy who is eighteen years of age pay his tithing?

Certainly; not only entitled to, but it is his duty to pay tithing upon what he has. Every boy of that age has something. Let their parents teach them to conform to the law of Christ, and few things have pleased me more than when my own children have shown a desire to pay their tithing. I remember just a few days ago I was surprised. Most of you know that my daughter has been trying to raise money for two years in order that she might go away and finish her studies. She spoke to me about two days ago and said, "I want to pay my tithing before I go." I was surprised because I had thought she was so interested in gathering a little money to go on that she would never think of having any for tithing. But I confess it gave me encouragement in letting her go.

Q. To what extent are the poor to be benefited by the purchase of a lot 50 by 140 in the Edgewood Addition to Independence (the property as advertised for sale by the order at the rate of six dollars per foot) with no other property and no other source nor assurance of a livelihood?

A. I would not say an individual would be benefited one penny. If that is the way you are looking at the proposition, I would not have you purchase at all. We know that after the street is graded and cement sidewalk all along, we could find men that would take ten, twelve, or twenty at a time; but it may not benefit an individual looking at it from away up here; it may not benefit you a particle. But

if you wanted a home and did not know how to get one, then it is possible we could show you how you could get a home, and you would not have to pay from ten to sixteen dollars per month rent, and very few rooms in your house at that. We are not offering these lots generally for sale; but we have the lots there so we can accommodate individuals who need them; and those who do not need, we do not want them to buy the lots; and we have passed a rule that two lots can not be sold to the same individual unless they show they are properly needed.

Q. What prospects would a poor man have in obtaining a living if locating on one of these lots?

A. I have already answered that question. So far as that is concerned, you are only looking at one side of it.

Q. Since it is the object of the order to care for the poor, what would be the nature of such care and assistance if the poor had no means at all by which to purchase?

A. If the poor had no means at all by which to purchase, the order would arrange so they would get a lot anyway, if they made the proper showing of being worthy, whether they have a dollar in the world or not.

Q. How much of one's property should be turned over to the order when joining the same?

A. All that he possibly can spare, he having done his duty to the church before. Let us do all we can. This idea of half worshipping God does not work well. Do all we can. I believe we ought to worship God with our whole might, mind, and strength; and if we will do that we will soon be fitted as a people, and the Lord will come, and that is what we are looking for. We should not care for the things of this life in comparison with the church. Jesus says, "What and if we should gain the whole world?" and again he says, "A man's life consisteth not in the abundance of the things which he possesseth." The worship of God is one thing, and looking after the things of this world is quite another thing; and when we simply examine ourselves to find out whether we should become a member of the Order of Enoch, let us not have it in mind how much we are going to get out of it, or we will find ourselves in the condition of Lot, instead of Abraham.

Emerson says: "The truest test of civilization is not the census or the size of the cities, nor the crops; but the kind of men a country turns out." Manhood overtops all titles. "A man is rich or poor not according to what he has, but what he is." "Tis only noble to be good." Collateral can never take the place of character. Character is capital.

Of General Interest

I am inclosing a cutting from one of the most reliable papers in the North of England, and the extract that is used is taken, as you will see, from the well known journal *Truth*, of which Mr. Labouchere was the editor for many years.

Personally, I am convinced by what I know of conditions in England, that this extract is most likely to be near the truth in the case, and the agitation is evidently engineered by Mr. Hans Freece, an American attorney, and he is finding ready assistants in the Episcopalian and other ministers, who apparently have so far forgotten the essential principle of the Christian faith, "My kingdom is not of this world, else would my servants fight"; that any means which will accomplish their end are considered quite legitimate.

I am of the opinion that the agitation will end in proving the fact that the Government of Great Britain is not able to turn the Mormon missionaries out of the country, nor even able to prohibit the elders of the Mormon Church from holding services and preaching whatever of their doctrine they wish to, unless it can be proven that such men are actually guilty of inciting or conspiring to procure any persons for criminal objects. When the agitation has ignominiously failed, as it will do, then the Mormons will have strengthened their hold and be able to parade the agitation as a religious persecution, and with something like justification.

It is a sad comment upon the intelligence of the public, and a still more deplorable witness against the foundations of the faith of those who are engaged in this affair, that such methods have to be employed in order to overthrow the opposing claims of the Mormons and so save their own concerns.

I am sure, however, that in this agitation there is a splendid opportunity for the Reorganization to take the matter up in an official way and through the proper ministers or government authorities approach the English Government and have the facts presented once for all in a clear and authentic manner, so that Mormonism will be properly catalogued and the Reorganization made to appear in the true light, to the vindication of the latter day work and its originator.

In looking over the names of the leaders of the agitation I know most of them, and with about two exceptions most of them could be described as hypersensitive and narrow. I confess surprise to find such men as Bishop Weldon, Dean of Manchester, Dr. Scott Lidgett, and Rev. F. B. Meyer among those who are taking an active part, and believe it is the outcome of mistaken sympathy and zeal. Dean Weldon is a very scholarly and broad-minded churchman, whose ability and breadth of

sympathy are established in many ways and places, as a scholar, minister, and humanitarian. Doctor Lidgett is zealous and strenuous, but a fair fighter, and while as a controversialist he has the reputation of being a "hard hitter," yet is not guilty of unfairness. Rev. F. B. Meyer is one of the gentlest of our pastors, and his works and writings prove him to have a lofty conception of the Christian ideals. I am sure that if these men knew the facts, they would as strenuously labor for the right and just interpretation of this difficult question as they are now for the banishment of the Mormon ministers from the land.

In the meantime let us not be too harsh in our judgments. At least one thing is clear, they seem to be convinced that the latter day work as presented by the Mormons is wrong, and in its actual issues a grievous thing for the ones who accept it, and we surely can sympathize with this conclusion, who have seen some of the tragedies and witnessed the peculiar degeneracy which has followed its movements whenever and wherever it has obtained power. But after all, the only way to overcome evil is by exhibiting the good and showing in contrast how much more desirable is the good than the evil. This was the Master's way, and if we are his followers we will be quite contented to adopt his way of doing things.

Sincerely,

JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, May 20.

THE ANTI-MORMON OUTCRY. A PROTEST AGAINST IT.

"In the current number of *Truth* a characteristic reference is made to the movement against Mormon propagandism. The writer says:

"In the United States, where the facts ought to be known, nobody seems to regard Mormonism as a danger to society. The Mormon religion may be silly twaddle, but in its original shape there was no moral harm in it. Polygamy was a supplementary embellishment introduced by Brigham Young after the "Saints" were established at Utah. Credible witnesses testify that the Mormons are a well-behaved, industrious, and harmless, if cranky, folk. Mormon missionaries have always been at work more or less in this country, and a few silly people—mostly women—are persuaded by them to emigrate to Utah. If the emigrants were deceived, if they found themselves unhappy in their new home, their friends in this country must have heard about it. But there is no evidence of anything of the kind.

"In this state of things it seems to me that those who are stirring up public feeling against these wretched Mormons ought to tell us what they know instead of confining themselves to mere denunciation and abuse. Personally I have no sympathy with Mormonism or any such nonsense, but I hate religious

persecution, and that seems to be the spirit abroad at present.

"Ministers of religion of all denominations—other than Mormon—have joined with sensation-mongering journalists in working up public feeling. If they know anything about the Mormons, they owe it to themselves to produce their facts. Even if they have any facts, they would do much better to protect their flocks by preaching against these intruders than by stirring up a spirit which is sure to show itself in the breaking of Mormon heads. The whole force of Anglicanism, Romanism, and Nonconformity in this country ought to be able to counteract the efforts of a handful of cranky missionaries from Utah. The bishop of Lincoln (sic) much to his honor, pooch-poochs the whole outcry, and thinks the matter "can be left to the good sense of the British people." So one might hope; but, thanks to British journalists, the good sense of the British people is rather at a discount in these days.

"Before we actually lynch a Mormon missionary as a sacrifice to British virtue, it might be as well to reflect that plurality of wives is a legal institution in a large area of the British Empire. Fascinating young Hindus come over here and marry British damsels—usually, I believe, their landladies' daughters—without any public protest or any call for State interference. Yet the position of these wives when they reach their eastern homes is a very much more melancholy matter to think about than anything that is likely to happen to a servant girl who is tempted to emigrate to Utah.—*The Yorkshire Weekly Post*, April 29, 1911.

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BISHOPS LEAD IN ENGLISH CRUSADE AGAINST MORMONS.

LONDON, May 13.—The hostile agitation against the Mormons in this country has grown to remarkable proportions, and promises to become a national crusade, led by the Government itself. Already the home office is conducting a strict inquiry into the propaganda of the Latter Day Saints among English people, and Home Secretary Winston Churchill, questioned in the House of Commons has admitted, in effect, that he would like to put the aliens act in force against them and have them deported as "undesirables."

Anti-Mormon feeling has been intensified by the publication of astonishing figures showing the numbers of their "converts." These statistics, which are the official returns for last year issued by the British Mormon Mission, show that 18,228 inhabitants of the British Isles, including 1,364 children under eight years of age, embraced Mormonism during 1910.

The mission seems to have had its greatest success in the large cities of the North of England, especially

Liverpool and Newcastle. The number of persons who left this country for Salt Lake City during 1910 was 555—mostly young women.

Bishops of the Church of England have joined in the general outcry against the Mormons, who, with all their protestations of innocence, can not persuade English people that polygamy is not practiced in Utah. Bishop Talbot of Southwark issued the following warning in the press: "I think it behooves England to be on her guard for the sake of her young girls. There seems to be two sets of Mormons, one of which apparently disapproves of polygamy, but I feel that this country must keep a very sharp lookout."

Other bishops have expressed themselves quite as strongly or more so. The bishop of Bristol says: "Mormon missionaries should be cleared out of these islands."

The bishop of Exeter says: "I am in favor of any steps that would rid our country of the Mormon pest."

The bishop of Manchester says: "I consider the preaching of Mormon doctrines in England is a danger, and favor legislation to prevent Mormons from inducing English girls to go to Utah."

The bishop of Chichester says: "Strong measures should be taken to repress the preaching of polygamy, whether openly or covertly, defying the civil as well as the moral law."

The bishop of Landaff says: "I think that Mormon teaching is becoming a serious danger, and that legislation is needed to protect the weak and ignorant from being led away by its plausible representations."

The bishop of Newcastle says: "I am firmly of the belief that the preaching of Mormon doctrines in England is a menace to England's social life, and I think drastic steps should be taken to prevent Mormons from luring English girls from their homes under Mormon influence."

The bishop of Truro: "I am in favor of legislation against white slave traffic in any form. English men, not English girls are wanted in Utah."

Bishop of Bangor: "I think it a matter which, if reports are true, the Government will be criminal if they overlook."

Bishop of Carlisle: "I am wholly against Mormon teaching and practices. I have not fully considered the question of legislation."

Bishop of Durham: "This suggests grave evils, but it is possible that legislative action would be justified."

Father Bernard Vaughan, the fashionable West End Catholic priest, puts the case in more vigorous language. "The Mormons," he says, "should be taken by the scruff of the neck, rushed across the island, and dropped into the sea."

NO CONVERTS IN AMERICA.

The chief organizer of the campaign against the Mormons in England is Hans Freece, an American, who claims to be the son of a Mormon mother. After working hard in the United States to check the spread of Mormonism in the Eastern States, he has come to this country where he has been more successful in arousing public interest. He says there are eight thousand members of the community in England, and six thousand are paying a tenth of their income to the Mormon treasury.

"They can not get converts in America," says Mr. Freece, "because we know them. They come to England and get young people, particularly girls, because in five years these girls obtain a vote in Utah. The whole organization is devoted to keeping Utah under Mormon control, because, unless that is done, the crime of polygamy will have to cease."

Mr. Freece has been conducting for many weeks a vigorous campaign in the press, which has so inflamed public opinion that in some places the Mormon missionaries have been obliged to abandon their work under threats of violence, and even violence itself.

The novelist, Winifred Graham, has published some powerful articles describing life in Salt Lake City and the conditions under which plural wives live. Mormonism has been painted in lurid colors and much has been made out of the admissions made by President Joseph H. [F.] Smith before the Senate Committee dealing with the case of Senator Reed Smoot.—*New York American*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Ressegue, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Love, Patience, Firmness.

We as sisters and members of the church of Christ are ever striving to overcome and arise to a higher plane of life, and while casting about in my mind for a subject for the paper that I was to prepare for this meeting, the words of Paul came to my mind where he was telling the saints about the different qualities we were to add to make us perfect, and in enumerating the eight mentioned, I wondered which three were of the most help to us as mothers. We know different societies of the world have three of the virtues as sort of a motto. The temperance society has faith, hope, and charity, and the Odd Fellows have friendship, love, and truth, and so on. These are not all found in Paul's letter referred to, but they are all good and necessary for a perfect life.

In trying to decide which three would be of more value to us as mothers, I decided that love would take first place and then patience, and then I thought we would have to add one not mentioned in the list; that one was firmness.

Now we all say we have the first named virtue, love, but do we manifest it to the comfort and satisfaction of our children? I have in mind an instance that came under my own observation. A little girl of about ten years was visiting a little friend after school. When supper was over the mother took her little daughter on her lap and kissed her. The little visitor looked on with hungry, wondering eyes, and afterwards said: "My mamma never holds me like that. She says I'm too big; but oh, if she only would! She never holds or kisses me, but I know she loves me."

And patience, how sorely we need this virtue, especially in training a family of little children! We do not feel well and things go wrong around the house, and we think we are so tried; then how beautifully this God given patience would assist us in maintaining a right disposition, and how quickly our little ones notice the lack of it, too!

Said one little tot to another, "Just look at your clean dress all spattered. You'll get a licking when you get home for that."

"No, I won't," said the other, "for I did not mean to get it dirty, and my mother won't punish me for a thing I could not help. She never does."

"My!" said the first speaker. "I wish my mother was like that. Mine gets mad so easy. Why, she just flies."

Now the third virtue, firmness, is indispensable, even though Paul has not mentioned it, neither does the word occur in the Bible to my knowledge, yet we all know its value, and no matter how nicely we mean to bring up our children, if we lack this much needed quality it will show in their conduct, and they soon learn that mother's "no" does not mean "no," and they are not slow to take advantage.

Two little boys were playing and this conversation was overheard:

"I'm going to ask mamma again for an orange."

"But she said you couldn't have any more," answered the other little fellow.

"Yes, but you don't know my mamma like I do. Now you just watch. Mamma, can't I have another orange?" whined the lad.

"Didn't I tell you you couldn't have any more? Now run away and play."

Whereupon the little fellow, who was acquainted with his mother, set up a howl which lasted until his exasperated mother gave him an orange, and as he stopped his howl he said to his playmate, "Didn't I tell you so?"

Dear sisters, while we need all the virtues mentioned in 2 Peter 1: 5, I think you will agree with me that the three most necessary are love, patience, and firmness.

CLEDA NEWCOMB SIMPSON.

(Paper read before the Daughters of Zion meeting, May 11, 1911, San Francisco, California.)

COLTON, CALIFORNIA, May 2, 1911.

To the Matron of the Children's Home: Seeing your appeal yesterday in the newly arrived HERALD, I take this opportunity to forward you my "two mites" toward getting those cows for the Children's Home. How I wish I could make it ten dollars instead of two, which seems so small. But even this requires a degree of sacrifice of personal requirements, which, however, is only as it should be; for if one had no special use for money given, the giving would not be so acceptable to the Master. You see I make the most of the money that I give, that is, I always seek to have it answer

two purposes, one for the purpose named, and the other to please the Lord Jesus whom I love.

May your work be a joy to you and a blessing to those about you.

Your sister in gospel bonds,

E. B. BURTON.

[The above letter, which is one of several that has come to Sister Robinson inclosing consecrated offerings for the same purpose, we have been permitted to use, though it was not intended for publication. And as we write the thought comes to us, Are there none who will read this touching little testimonial from the heart of one who has served the Master long and faithfully, and whose sacrifices for his cause have been unnumbered, whose hearts will respond as liberally according to their circumstances as she has done? And among the many Saints in the State of Iowa, is it not possible there may be some who could from their flocks and herds contribute a cow, or even a calf which will soon grow into one. If so, ship to Bro. W. P. Robinson, Lamoni, Iowa, when the freight will be paid and Brother Robinson will take the best of care of every contribution, whether large or small.—EDITOR.]

ARGYLE, MICHIGAN, April 4, 1911.

Dear Sisters: Having just received the HERALD to-day and scanning its pages o'er I came to the Mothers' Home Column, which I always stop and read, for I have received so much help and encouragement from it. But I have often thought some of those articles are lovely, especially those articles like in this week's paper. But there are two sides to look at that question. In the article only one child is mentioned, while she also had a maid and mother to assist her in her household duties. It would be an easy matter for her to be that way with her child, and would also work where there are two or three; and that is the way with most all of those articles, only one or two children to contend with.

So I have often thought while there is lots of good food in them to help us, oh, why do not some of the sisters who have large families write of their experiences, not among the well to do, but those who are poor in this world's goods, who have to plan and work in almost every way to get a livelihood, and then tell us how they manage a large family under some of the trying times there. I believe an article from such a one would assist far more, as it would bring it to a point of everyday life among the tried who need help and encouragement; for I know some are sorely tried to know what is best to do at times to accomplish the best good and rear them up to love and fear their Maker.

I am the mother of seven children living in a three-roomed house where it seems they can hardly turn around but what there is something to get into, and I have often thought I would like to see some of those mothers placed under those circumstances to see what they would do. It doesn't seem to me their rules would always apply in such cases, for I find the demands on my time are such that it would be a case of go hungry or half clad in order to comply with the advice usually given.

While there is much good to be obtained by reading them, it seems to me more good could be obtained under different circumstances, so have often thought, as said in the beginning, oh, why do not some of the mothers write who have large families, that we might learn how they manage under some of their trying times!

I have always found to be firm and kind under all circumstances brings the best results; but I also find it requires much patience, together with oft resorting to secret prayer to be able to meet all that is required in these trying times; for children are not what they used to be, and try as hard as you may, where they have other influences besides the home, it is very trying to know what to do.

I am not writing this in a fault-finding way, but would like to read both sides, and try to receive strength where I feel I need it. Nor yet do I wish to say I have the worst family there is; for that is not so, for I find most all children the same as my own with an occasional one better or worse; but they have to be trained daily and hourly in order to rear them aright, and they are continually on my mind to know what to do for their best good. And of the many things I pray for, one is wisdom to know how to guide them aright, for I realize without God's assisting grace we are liable to fall or err.

Pray for me, a weak sister, who is trying to become strong, so I may guide the young and erring aright.

MRS. CLARA SHEFFER.

[We earnestly hope that the above letter may call forth replies from those mothers, who, having had a like experience, may be able to offer helpful suggestions.—EDITOR.]

Request for Prayer.

Amy Herron, Brooks, North Dakota, asks the prayers of the Saints that she may be healed, if it is God's will, and if not that she may not linger on to suffer for years.

Letter Department

SKIATOOK, OKLAHOMA, May 21, 1911.

Dear Herald: I have been reading your valuable paper, and as wife has taken it away from me, I was thinking of the church and the good sermons that I have heard. We are isolated from the Saints, and the only preachers that we have are the papers, and they are surely welcome in our home. We move around from place to place. I am a railroad man and do not stay long in one place, but it is my intention to make this place my permanent home. I am trying to live closer to the Lord.

I was baptized four years ago, and I know that this work is true, and if this work is not right we have far more than any of the rest of the churches. We must not fail in our welldoing, but live for Christ and continue to pray. If we do, God will be with us. We must do our part before we will get help from on high.

Brother Quick, I have not heard a sermon since the one you preached at Nelagong over a year ago. Drop in and see us.

Yours for the truth,

FRANK NORTH.

SPRINGVIEW, NEBRASKA, May 7, 1911.

Saints' Herald: In the last days we are to dream dreams and see visions, and the Lord is to pour out his Spirit upon all flesh. I will tell you of a vision I had last fall: I was told that there was to be a reformation and a great spiritual awakening among the Saints, and it was to prepare the way and make ready for the coming of the Savior. The time is at hand to begin at once; it has already begun to bud. We can see all matters of business in the church. The conference at Lamoni this spring has been held with more interest than usual. It always has been since the world began, that whenever any good was about to come forth, Satan would rage. While we Saints seek this great reformation and spiritual awakening, the workers of evil will seek to overthrow us; but if we ask God for more wisdom and more enlightenment on the good work, he will strengthen us and we will gain the victory.

Let us put on the armor of God and work manfully for the right. Let the church as a body unite in prayer for the good of this reformation, that we may enjoy more fully the blessings and gifts of God as in days of old. Christ said,

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." All we lack is this reformation, and as it has begun to bud, let us ask God for wisdom and more light to make us right, that the bud may bloom in time to be a beautiful white lily. May the seeds from this pure white lily be planted over the land till God's earth may be made into a Garden of Eden, and all the honest in heart become pure and white as the lilies.

Bro. J. C. Crabb sent me a card stating his intention to call here in his missionary work. Pray for him that he may be blessed in sowing the good seed, and that he may do much good in this part of the vineyard. Let us also pray for all the traveling missionaries that God will protect them, bless them and give them wisdom in preaching the gospel. Let us also remember Brother Gamet at Elk Point, South Dakota.

Your readers are filling a good mission by sending all their church papers to those who know not the faith. I was told in vision that I had a mission, and I think that distributing the church publications to the people is a good mission. By distributing them to the people they can not say they have not been warned. Do not burn or waste any of your papers, but send them to me, and let us try and warn the world in every way we can, for we may be the means of bringing them to God by so doing. I ask your prayers also that I may live up to everything I profess, and be an example to the world for good.

I have many trials to fight against, and it seems that when I would do right evil is also present. This proves that when there is any good Satan is opposed and ready to fight, but by the grace of God let us go on to perfection.

Your sister,
MRS. ANNA CULBERTSON.

INDEPENDENCE, MISSOURI, May 20, 1911.

Editors Herald: In my letter in last week's issue, I mentioned the word *sick* in the church; but it should be *rich*.

C. J. SPURLOCK.

RIVERTON, IOWA, May 20, 1911.

Dear Herald: During this month I have traveled with a team through Fremont, Page, Montgomery, Cass, Adair, and Dallas counties, Iowa, and preached and distributed tracts, *HERALDS*, *Ensigns*, Voice of Warnings, and Books of Mormon. The people are anxious to hear preaching, as there has not been any preaching done, though there are some who believed the words I taught.

Yours in gospel bonds,
L. C. DONALDSON.

MADISON, WISCONSIN, May 16, 1911.

Dear Herald: It gives me great pleasure to read letters in the *HERALD* written by brothers and sisters with whom I am acquainted. I do not know many people of this denomination, for I have only been in this marvelous latter day work about a year.

Elder Jasper O. Dutton baptized me September 3, 1910, at Madison, during the reunion which was held at that time, and I can truly say that I have never once regretted the step. It seemed to me that it was the happiest day that I had ever spent. I am striving to-day in my weak way to perform the duties and keep the commandments which the Lord has set before his people, although it is harder for some than it is for others to live in that way and manner which is pleasing in the Lord's sight, especially the isolated ones, who have not the opportunity to attend the meetings each week, as we Saints at Madison have.

There is a membership of perhaps fifty-five in the branch, and about the same in the Sunday school, which is prospering

very nicely, and we have a Religio Society of forty members which the writer is president of.

Elder W. A. McDowell was here the 7th of May, which was our sacrament Sunday. He delivered a very fine sermon in the evening, and a large crowd was present.

Elder C. J. Goodenough has been with us since the Southern Wisconsin reunion, but had to go home on account of his wife's sickness, and also his own, as he had a very severe siege of the grip, but through the administrations he and his wife have been wonderfully blessed. He is now preparing to leave for his new field, (which is the Kewanee District,) but we Saints regret very much that we are going to be deprived of his service, for he has presented thoughts on different subjects which we as Saints need in our everyday life.

I will close, hoping that God may speed the day when we may all come into the unity of the faith; and it is my prayer that we, as the children of God, may be worthy of his blessing, which he sees fit to bestow upon us, and that we may be saved in the celestial kingdom.

Your brother in the one faith,
ROY R. FARBER.

SALEM, MISSOURI, May 21, 1911.

Dear Herald: We are still in the faith and are trying to so live that we may be found worthy at all times. We enjoy reading the *HERALD* and *Ensign*, and the many interesting letters, and the progress of the church in many places.

I would like to know who is in charge of this part of the State. As near as I can learn there has never been any preaching done here, but I have been told there had been two Utah elders here at one time. I see no reason why an elder could not get an opening here as well as elsewhere, as I find as good people here as anywhere, for we have lived in many places. By associating with them I find they are very liberal, but it is hard to tell what they will do when the testing time comes. There are plenty of country schoolhouses and seven churches here in town. One sect calls itself the Open Bible; they preach on the streets nearly every Saturday afternoon. I think an elder would have the same privilege.

I have been treated with kindness ever since I have been here and have many friends, but hope no enemies. I have done exceedingly well with my little business. I am better known as the "Pop corn man." The town and country was settled as far back as the rebellion in the thirties and forties. A number of old soldiers now live here. The town did not make much of an advancement until fifteen years ago, but since then, many northern people have come here and on seeing how cheap the land was, have made many improvements, until now there is a population of 1985. It is the county seat of Dent County. It has a good court-house, four banks, two grist mills and elevators, fourteen grocery and dry goods stores, five wagon factories, and four dry goods stores, but with all this there is still room for more. We need a good foundry man, the foundry having its machinery already in, an up-to-date restaurant either to lease or to sell, with many more things that could be made to pay well with means to develop them, such as a creamery and an ax handle factory. We have just finished a high school building; it has electric lights and granitoid sidewalks.

Our daughter and husband have moved here and are now located on a small farm, one mile from town; so we feel it is now our home for good. We greatly desire to have more of the Saints locate here, get hold of some of this cheap land and live easy. We are in the "region round about." We find it a good place to live, if it is in the Ozarks of southern Missouri. We stand ready and willing to assist and help as far as lay in our power to do so.

I had a short letter in the *Ensign* last winter and I received half a dozen inquiries. I answered all, but no one has ever shown up, so I say to those that read this, if you want any information in regard to the country and have fully made up your mind to come and even look, write me, and I will meet you at the depot.

Your brother and sister in Christ,
MR. AND MRS. D. BOWEN.

Extracts from Letters.

Bro. Swen Swenson, Higbee, Missouri, May 18: "Bro. W. B. Richards and myself are preaching here. I have been in my field for three weeks. I have baptized two and blessed two children this conference year. So we labor on and do the best we can."

Bro. Benjamin Pearson, Tigris, Missouri, May 17: "We enjoy reading the reports of other districts; also all matter published in *HERALD*, and appreciate the effort made by you and others to enlighten humanity."

News From Branches.

Central Chicago Items.

We note with joy and thankfulness the comments in the newspapers regarding our ministers, and especially those of later date in reference to Elder T. W. Williams. Our mind reverts to the close of the year 1894 when he held such an interesting debate with Rev. C. W. Savage of the Peoples' Church, of Omaha. One night in particular Reverend Savage was so confounded and confused that he could find very few of his references, and some of them he could not read after finding them, but Elder Williams was wonderfully blessed of the Lord, and it surely was a glorious victory for the truth. I was shown that night there was a power in the gospel that I had not known before, and after a year of investigation, and feeling that I was an outcast, considered it would be wise to cast my lot with the Saints. Will always feel grateful towards Brother and Sister Williams and a few other faithful Saints, who were so kind in making the way clear.

Sunday, May 21. Morning sermon by Elder Tanner regarding "We should be temperate in all things." We should pay strict attention to the instruction given, and endeavor to live by every word that proceedeth from the mouth of God. Evening sermon by H. P. W. Keir, taking for his text Psalm 119: 60: "I made haste, and delayed not to keep thy commandments." How necessary that we do not procrastinate, but strive to perform our daily tasks in an acceptable manner before the Lord.

Tuesday evening Elder Rudolph Etzenhouser gave a very interesting lecture and stereopticon display of prehistoric views of ancient America, which surely makes the Book of Mormon more precious to us. A number of the West Side Saints were in attendance.

Elder Etzenhouser in charge of the prayer meeting Wednesday evening.

"Still with honest purpose toil we on,
And if our steps be upward, straight and true,
Far in the east a golden light shall dawn,
And the bright smile of God come bursting through."
ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone Wentworth 8731.

You've done what you thought was best; now you want to stop thinkin' about it. The decidin' time was the time for worryin'. Now, what you want to do is to brace up your sperrits.—Alice Hegon Rice.

Miscellaneous Department

Conference Minutes.

SOUTHERN MISSOURI.—District conference convened with the Springfield Branch on March 25, 1911, at 10 a. m., with Pres. J. C. Chrestensen in the chair. A. M. Baker was chosen to assist in presiding. The following branches reported: Ava 89; Springfield 180; Grove Springs 51; Woodside 44; Beaver 89; and Thayer 33. Ministry reporting: Elders A. M. Baker, J. C. Chrestensen, Charles T. Orr, O. E. Ensley, Grant Burgin, Fred Moser, jr., Benjamin Pearson, J. W. Quinley, T. D. Williams, G. A. Davis, T. J. Synpson. Priest: F. E. Gale. A petition from Saints living in the vicinity of Macomb, desiring to be organized into a branch, was presented to the conference. Also one from the Beaver Branch requesting the conference to consider the ordination of Everret Norman to the office of priest. Both of these matters were referred to the district presidency and missionary in charge. A. M. Baker, bishop's agent, reported, balance and receipts, \$201.60; expenses, \$171.60; balance on hand, \$30. This was referred to an auditing committee, composed of Elders Moore, Moser, and Plumb. On motion of H. Sparling, Priest J. B. Creviston of Conway was presented to the conference for ordination to the office of elder, but this matter was postponed until next conference. It was decided that we hold our next conference on the 8th and 9th of July, 1911, at the union church, near Mansfield. Officers elected for the ensuing term were: J. C. Chrestensen, president; T. D. Williams, vice-president; and Benjamin Pearson, secretary and treasurer. Auditing committee reported the bishop's agent's report and books correct. Report accepted and committee discharged. Preaching during conference by A. M. Baker, Fred Moser, jr., and F. E. Gale. Benjamin Pearson, district secretary.

Conference Notices.

Conference of the Eastern Oklahoma District will convene at Panshawe, Oklahoma, June 3, 1911, at 10.30 a. m. D. O. Harder, clerk.

Mobile district conference will convene with the Bluff Creek Branch near Vanleave, Mississippi, June 10 and 11, 1911. First session will be held Saturday, June 10, at 10 a. m. Edna Cochdan, district secretary, Vanleave, Mississippi.

Northern Nebraska District will meet in conference at Blair, June 10, at 9 a. m. Would like to have reports from all branches. Anna Hicks, secretary, 3019 Pinkney street, Omaha, Nebraska.

The Northeastern Illinois district conference will convene at Mission Branch June 10, 11, 1911. Those coming by rail will please write Elder Thomas Hougas, Marseilles, Illinois, Route 58, or W. E. Williamson, Marseilles, Illinois, Route 57, so that arrangements can be made to meet them at Seneca or Sheridan. Please send all reports in time for conference. W. E. Williamson, secretary.

Florida district conference will convene at Pleasant View church, near Dixonville, Alabama, on June 10, 1911, at 10 a. m. We are expecting some of the missionary force with us and hope to have a good attendance. Please send all reports to the undersigned at Dixonville, Alabama. E. N. McCall, secretary.

Convention Notices.

Religians of the Far West District: As our secretary, Sr. Ruth Lewis, has resigned on account of having to be absent from the district, Bro. S. H. Simmons has been appointed to act until convention. Secretaries please send all reports to him promptly; his address is Cameron, Missouri, Route 7. J. S. Andes, president.

Religio convention of the Northeastern Kansas District will convene at Seranton, Kansas, June 9, 1911. Local secretaries please be prompt in sending in your reports to district secretary. 1038 Laramire, Atchison, Kansas. A. V. Armstrong, secretary.

District Religio and Sunday school convention for the Southern Michigan and Northern Indiana District will meet at Saints' chapel, Coldwater, Michigan, June 2, at 9.30 a. m. The morning session will be occupied by the Religio. The afternoon and evening by the Sunday school. Come early and give the Religio a lift by the influence your presence gives, and each will be mutually benefited. Mrs. Elsie Lockerby, Religio secretary.

The Sunday school association of the Eastern Oklahoma District will meet at Fanshawe, Oklahoma, June 2, 1911, at 10.30 a. m. A. Z. Rudd, secretary.

Reunion Notices.

New York and Philadelphia District will meet in reunion at Bass Point, Manasquan, New Jersey, from August 26 to September 3. The district conference will convene here during the last two days, September 2, 3. We would be pleased to have the Saints from other districts visit us and enjoy an outing in one of the most beautiful groves in the East. An ideal spot for boating, crabbing, fishing, and bathing. Rates of board, tents, transportation, etc., will be advertised later. B. R. McGuire, secretary committee.

The Saints of the North Dakota District in reunion will convene July 8 to 15, 1911, at Milroy, North Dakota. The camp will be near the Saints' new church at that place, so in case it is needed the church can be used for sleeping purposes. It is expected to have a cook car on the grounds, so that those who wish can obtain meals there. We hope for a good attendance and profitable time. For any further particulars write to J. S. Wagoner, Bantry, North Dakota. J. E. Wildermuth, for the committee.

The Minnesota 1911 reunion will be held at Frazee, beginning on the 25th of June and ending July 2. P. W. Martin, chairman committee.

Ontario reunion will be held June 24 to July 4, 1911, at Low Banks, Ontario. Low Banks is situated on the banks of Lake Erie, affording a bathing spot unsurpassed in the country. The surroundings add to its merit for such a gathering. Splendid groves afford shelter from the burning sun, and splendid fields recreation. We have a nice stone church within a stone's throw from the lake, and we have many true Saints to take the best of care of the visiting throng; so that whether in tent or church we are at home. We have selected a time when from the factory and store and farm may come the Lord's people to renew their spiritual, mental, physical, and social strength. We hope you will place the reunion before all other outings, and make the reunion. Just think of the prayer meetings, the Religio, the Sunday school, the preaching; then of the boating, the bathing, the ball playing, and then the splendid association of the Saints from every part of the country, and then write to us at once and order tents. Tents will be as follows, size 7 by 9, per week \$1.50; 10 by 12, \$2; 12 by 14, \$3. We will provide beds at 25 cents for the entire reunion. Bring bedding with you. We hope to supply good meals at fifteen cents. We would suggest that you make arrangements as to tickets with your local agent, as the delegate plan might not work satisfactorily to all, as some will go by boat and others by train. The station is near the grounds and we will try to have the committee represented at the station. If you come, please write as soon as possible to Bishop R. C. Evans, 35 Huron street, Toronto, Ontario, telling how many are with you and the size and number of tents you require. We extend an invitation to our chief missionary and all missionaries laboring under his direction, to come with us and have a good time. This is the first time Canada has had a reunion of this kind. Those coming for the full time of reunion will have to pay two weeks' rent for their tents, and those coming, if only for a few days, will be charged one week rent, as the tent makers will claim rent for the tent from the time it leaves them till its return. The prices we quote are those given us by the tent owner. The missionaries coming will notify us as soon as possible, so that we may provide free tents for them. R. C. Evans for committee.

Pastoral.

To the Saints and Friends of Southern Indiana, Kentucky and Tennessee; Greeting: Inasmuch as the duty of acting as assistant minister in charge for the above-named territory has been assigned to the writer, we take this means of calling upon you for your assistance and cooperation. This is a large field with but few ministers. Brn. Jacob Halb and E. O. Byrn will labor in the Southern Indiana District; Brn. J. R. McClain, Fred Moser, jr., and J. W. Dubose will work in Kentucky and Tennessee.

We kindly request the assistance of Saints and friends, in all this vast territory, in making new openings and endeavoring to create an interest in the gospel. If the local ministry will do all in their power to lift up the gospel standard, it will be a help to the missionaries.

There is a large territory in Kentucky and Tennessee where there has been no work done. Any having friends or relations in this field who might be willing to hear the truth, we would be pleased to receive their names and addresses. Our desire is that all the missionaries make a special effort to obtain new openings.

Correspondence addressed to us at Holden, Missouri, box 396, will be promptly forwarded to us in our field.

Let us each do what we can.

MAY 22, 1911.

H. E. MOLER.

To the Saints and Friends of Far West District; Greeting: Having been selected as missionary in charge of this district for the coming year, as you will see by consulting pastoral letters of Brethren White and Curtis in *Ensign* of May 11, 1911, I greet you with a kindly and interested feeling, with hope and prayer for the progress of the work in our district.

I expect the cooperation of every man, woman, and child that has named the name of Jesus. (2 Timothy 2: 19. And, let everyone that nameth the name of Christ depart from iniquity. If we keep this commandment we will be a mighty force for good.)

Remember the bishop's agent with your tithes and offerings, that God may open the windows and pour you out a blessing. We need the Lord's blessings. Study and pray for wisdom, and that God will make an opportunity for you to do something special and out of the ordinary for the work this year.

If you have any plans for a meeting and want help, write me and let me help you. I would like to meet as many of the Saints at the conference June 3 and 4 as possible. Will consult the missionary force there and arrange for the work before us. Those who are living away from branches, should make an effort to warn their neighbors. Will you please write me immediately.

The branches will be given help by the proper ones. Bro. T. T. Hinderks is district president. We want to open up new work, hence we plead for your help.

I hope and pray that our efforts may be properly directed and that God may abundantly bless us.

Your brother,

E. L. HENSON.

KNOBNOSTER, MISSOURI, May 22, 1911.

To Whom It May Concern; Greeting: Pres. Frederick M. Smith now intends to visit the Minot, North Dakota, and Canadian reunions, to be held in Alberta, Saskatchewan, and Manitoba. In case he does, I do not expect to be present, as it has become necessary to conserve my health. Let any advice from him be cheerfully acceded to, and correspond with him direct as to time and place of said reunions. Unless necessary to confer with me direct the various missionaries will please keep more directly in touch with their respective assistant ministers in charge, who in turn will take the burden from me as far as possible. Last year I overworked and reached the verge of nervous collapse—hence this notice. There is no cause for alarm, but with this request please comply. This does not interfere with the direct reporting as noted in pastoral. Bro. William H. Kelley, president of the Twelve, anticipates visiting the above designated field also, in which case accede to his advice the same as to mine. Bro. R. O. Self expects to visit Nebraska during the summer months, and is hereby recommended to the notice of all with whom he may labor in the gospel.

In bonds,

J. W. WIGHT.

To the Saints and Friends in Northeastern Missouri District; Greeting: Having been appointed to labor in your district this year, and also having been put in charge of the district for the conference year, I would be pleased if you would write me and let me know if we can come and make new openings where you live, so the people will have a chance to hear the gospel story. We like to magnify our calling and seek to extend the gospel in new places, so we ask your help that good may be accomplished in this field, and that Zion may be redeemed, and that we all may labor together for the Lord. We have only two appointees in this field this year; Bro. W. B. Richards and myself. This is a new field for me, so please let me hear from all. You know the Lord has said for us to warn our neighbors, so let us all do so in the Spirit of our Lord. May his Holy Spirit be with all of you. My home address is Kingston, Missouri, R. F. D. 2. Field address, Bevier, Missouri, care W. B. Richards, box 457.

Your colaborer in the gospel faith,

SWEN SWENSON.

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THE SAINTS' HERALD

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

When the day returns, return to us, our Sun and Comforter, and call us up with morning faces and with morning hearts eager to labor—eager to be happy, if happiness shall be our portion—and if the day be marked for sorrow, strong to endure it.—Robert Louis Stevenson.

Change of Appointment.

The missionaries in charge of the fields concerned and the First Presidency concurring, notice is hereby given that the appointment of Charles E. Harpe has been changed from the Texas District to the Lamoni Stake.

THE FIRST PRESIDENCY, By Frederick M. Smith, Secretary.

A Correction.

Conference of Far West District will convene at Cameron, Missouri, June 10, 11, instead of the 3d and 4th as previously announced in the HERALD.

CHAS. P. FAUL, Secretary.

Died.

HART.—Nathan Hart was born September 11, 1831, and died at Fresno, California, April 29, 1911. He united with the church in the stirring days of 1843, but was not identified with the Reorganized Church. He crossed the plains to Utah but soon became dissatisfied and crossed the mountains to the coast. Nine of his twelve children, with many grandchildren, survive him. He was a son of Elias Hart, known in Nauvoo and in the early days of the church. He was anxious to go; death had no terrors to him. Funeral service in charge of Elder J. B. Carmichael.

MILLER.—Elder Nathaniel K. M. Miller, died at his home in Bluff Creek Township, near Albia, Iowa, May 11, 1911, aged 70 years, 8 months, and 23 days. He leaves to mourn a widow with whom he shared forty years of married life. From this happy marriage there were eleven children, the firstborn dying in infancy, and ten children still living, six sons and four daughters. These were all present at the funeral except the oldest son, whose residence is in Montana, and who was unable to come. Elder Miller joined the church in his youthful manhood, and for many years was active in the duties of his office. He left a good name, loved and respected both by the Saints and those not of the church. Funeral May 14, Elder C. B. Brown in charge. Sermon by Elder John Smith, burial at Albia, Iowa. He is at rest with "a good name." That "is better than riches."

HAILEY.—Jesse A. Hailey, April 24, 1911, at Avenue City, Missouri, from an accident and complication of diseases; aged 18 years, 6 months, and 28 days. He was born September 26, 1892, at Avenue City, Missouri. He was baptized into the Church of Jesus Christ of Latter Day Saints in April, 1906. He expressed himself as having hope, and not

being afraid to die, realizing that his sickness was unto death. He placed himself in the Father's care, and relied upon his love and power unto his last conscious moments. It is said of him that he displayed unusual ability for one of his years. Father and four sisters survive to mourn their loss. Funeral sermon by Elder V. M. Goodrich, April 26, at the residence of his father.

SHIPPY.—Saleda Elvert Shippy, the son of Bro. Saleda D. and Sr. Jane Shippy, died at his father's home in Lamoni, Iowa, May 16, 1911, after a long sick spell. In infancy he was injured and has been a sufferer all his life. He was born at Blenheim, Ontario, Canada, June 1, 1874. He was baptized in 1885 by Elder Joseph Shippy (his great uncle), in Michigan, and has been a steadfast adherent to this faith unto the end. He leaves a wife and four children, father, mother, and two brothers, to mourn his departure.

Protestant Bishop says Catholic Church in America is Doomed.

In a remarkable article on "The Conflict Between Religion and the Church" in *The American Magazine* for June, Episcopal Bishop Williams, of Michigan, says: "While the Roman communion keeps up a specious appearance of outward prosperity, yet that appearance is maintained only by the floods of immigration that pour in upon us annually from Latin countries. The second generation of these immigrants, born on American soil, largely drifts away from the church. And unless the ultramontane and reactionary policy of the present papacy can be modified by modernism and Americanism, Rome must still more rapidly lose its hold on the American mind and life. It may prolong its life by political alliances and social influences, but its root is cut."

Panama's Vital Importance to the United States.

The military, or strategic, significance of the Panama canal, therefore, is that it will be the most vital chord in that system of transference by which the navy of the United States can come promptly to the support on either coast of the local defenses, which it is to be presumed will be organized as Australia contemplates; even though the presumption be over-sanguine, in view of our national ignorant self-sufficiency. With a competent navy, and with the Panama canal secured, not merely as to tenure, but with guns of such range as to insure deployment in the open sea at either end, a necessary condition of all seacoast fortification, invasion will not be attempted, for it can lead to no adequate results.—From Rear-Admiral A. T. Mahan's "The Panama Canal and sea power in the Pacific," in the *June Century*.

Aspects of Islam.

This valuable contribution to the study of comparative religion is the third in the series of Hartford-Lamson Lectures, following the publication of Principal Jevon's Introduction to the Study of Comparative Religion and Doctor De Groot's The Religion of the Chinese.

Two lectures have been added to the eighth actually delivered in accordance with the requirements of the foundation in order somewhat to round out the aspects of Islam there touched on, and to make them a more complete introduction for the young missionary in his new and strange world. The work is replete with valuable suggestions as to the training and methods of the missionary to Muslims, especially in such broad and human aspects as sympathy, courtesy, and patience.

This is a book for beginners rather than scholars; it deals in broad outlines and statements, and not in detail and qualifications; for this reason the book will perhaps appeal especially to the general reader. At the same time the work is absolutely accurate as to conditions, despite the fact that in

all probability some "Arabists" will be surprised at many of the things here set down. Doctor Macdonald's long and varied experiences in the far East have rendered him absolutely competent to describe accurately the trend of modern theological thought in the Muslim countries. This he has done in the present work, which is a valuable contribution to current discussion on the subject. It is not scholastic; it is not phrased in the technical language of the schools; the thoughtful layman will readily understand it. The work will prove of exceptional value to any who may come in contact with the various forms of Muslimism.—Duncan Black Macdonald.

Published by The Macmillan Company, New York.

There are many kinds of love, as many kinds of light,
And every kind of love makes a glory in the night.
There is love that stirs the heart, and love that gives it rest;
But the love that leads life upward is the noblest and the best.
—Henry Van Dyke.

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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

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Editorial

THE VALUE OF THE WILL.

It is evident that the power behind the force which is exercised in what appertains to human affairs is will. It is this that directs, governs, controls. The biblical relation of creation states, that the command was, "Let there be light." This expression shows the determinate will of the creative power. The affirmation in reference to the conclusion of this command is, "There was light." And this holds good in each successive age of creation. It seems, then, that we are justified in concluding, that behind the creative force there was a determinate will. When Jesus the Christ came and stated the authority which sent him, he said, "I came to do his will," and significantly adds, in the seventh of John, that if any man will do his will, there shall follow to him a confirmatory conclusion of infinite value. Subsequently to this he gives a broad commission unto his disciples, which briefly stated is, "He that believeth and is baptized shall be saved." This is the predicate of our argument.

Those to whom the gospel is made effective are those who by reason of opportunity afforded them hear the proclamation, take it into consideration, and by virtue of the reasoning faculty decide the will to accept. This moves to obedience, and the individual so determining finishes the work of his will by being baptized.

Mr. Moody, the great revivalist, when conducting a revival in New York City quite a number of years ago, in defending his quick method of getting religion, as an argument against baptism by immersion, made the statement, "If I thought baptism was essential to salvation I would take a bucket and a broom, and standing upon Broadway would baptize everybody who passed me." Now here is the contrast. If Mr. Moody had undertaken such a baptism as this, he would have been arrested for being guilty of a species of malicious mischief in spoiling the clothing of those who passed him, while he was doing this pious act. The question of his guilt would have turned upon the expression of those thus sprinkled, "I object, because it was baptizing me against my will." The will must lie behind the act.

The degrees of murder as held in the criminal

courts depend upon the nature of the will of the one who commits the murder, as shown by the testimony, as to whether it was willful and malicious, a case of sudden anger, or a matter of self-defense and justification. In one only of these degrees is the will of the murderer as to the amount of injury intended to be inflicted, held in abeyance, and that is that of sudden anger, in which it may be said there was not time for a deliberate determination of the will.

We have chosen these instances as examples to prove the correctness of our premise. Passing along the testamentary evidence found in the Bible we come to that wonderful epistle of John upon Patmos, and there we discover this remarkable language: "Let him that heareth say, Come, whosoever will may come." In the mind of the Apostle John, however positively he may have written, he did not forget that part of the divine economy which takes into consideration the individual sovereignty and responsibility. There must be no slaves, made so by the gospel economy. As revealed by the word to those who are to be heirs of salvation, in this case, as in the one stated, "the willing and the obedient" are to be the recipients of the great blessings offered. No man whose will is blunted by force or is cheated by blandishment justly can be said to be willing. Nor yet will he be in the highest sense obedient; for true obedience demands such a yielding to the requirements of obligation by the deliberate will of the individual.

When the Savior gave his commandment to his disciples, as found in the twenty-eighth of Matthew, "Go ye, and teach all nations," he gave them the preliminary power to present before those to whom they came the determinate will of the Father; and when he followed this statement up with the additional command, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he laid down the completed and determinate will of the power behind the creative force, and which was to finish all that had been contemplated to be done for man.

Let us now see; how stands the Savior in the light of the prayer: "Thy kingdom come: thy will be done, as in heaven, so in earth." This occurs in Luke the eleventh chapter, seventh verse, and if possible

shows the earnest desire of the Savior, that as the will of God was done in heaven, so should it be in earth. In other words, it is equivalent to saying, that the will of God expressed upon earth should become the governing principle which would bring to pass the yielding of obedience, because the will of man deliberately determines the yielding of obedience to such expressed will of God.

A man may say, "I can not believe." Does he state the truth? Is he by such expression as that justified in refusing obedience? Has he made proper endeavor to weigh well the command, the reason why it is given, and why he should yield obedience? Is a man justified in waiting until his will is enforced? Is it not better for a man to take the matter under advisement and by the exercise of his own will realize the product of a willing obedience? We think so. Then in this light answer the question, and in this light answer the requirement, "Whosoever will may come." In these two terms the will is expressed by the words, *will* and *may*. No man justly may come and realize the full fruition of his hope in coming, until he has willed to do so, and thus has brought himself into subjection voluntarily to the will of the Father. No man can understand justly the character of the obedience of the Savior to the will of his Father in any other light than that expressed in this statement.

So far as the gospel is concerned, has there been a change in the will of the Father? Who is prepared to say that there has been? Surely not those to whom the fresh expression of that will has come in the revelations of these last days. The statement then is broad; that in whatever country, under whatever government, and in whatever condition a man may hear the language of the Savior's message, "Come unto me all ye that are weary and heavy laden, and I will give you rest."

There is an element that may be advanced in this discussion and the learning of the professors who lecture upon the will may be challenged to reconcile the negation of the will with their proposition, that the will may determine nothing, or that we can will nothing. Elder D. S. Mills, of California, in a sermon preached at Stockton, California, struck a fatal blow at this proposition of the learned professors in the following statement. Quoting the statement, "Whosoever will may come," he said, "This passage has been quoted a great many times, and it can not be disputed that there is a great deal of will in the world, but unfortunately a great deal of it is a will to won't." Now here is the proposition in a nutshell. In the days of the Savior, when invited to come, the great majority willed to won't. It meets its counterpart of refusal to accept the message, by a will not to come. Go back along the history of the dealings of God with

men, ye who think that he has changed because conditions have changed with men, and see what you will find. In the words of the good old prophet, Jeremiah, as found in the sixth chapter, and sixteenth verse, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

NOTES AND COMMENTS.

A few days ago there was a notable demonstration of healing by means of hypnotic suggestion in the city of New York. One Melchior Luysterborgh, who has been paralyzed from his waist down, was made to arise and walk about the room, and after the hypnotic spell had been removed he retained considerable ability to use his lower limbs. Within three months the doctor, Doctor Fox, expects to have this man completely cured.

The Jewish Daily News, New York City, says General Bingham's statement that much of the lawlessness of New York is done by Jewish desperadoes is true. These Jewish crooks, however, confine their operations mostly to the Jews themselves, and so the Jews should be the first to undertake to put a stop to it. The passage of a law in New York State prohibiting the carrying of weapons will have a wholesome effect on the sort of crime which characterizes New York City.

When Secretary of State Knox announced a universal arbitration treaty it was said that only England, France, and United States were to be parties to it; but now comes the Mikado's government and asks to be included. This will have a strong counter effect to the many rumors that Japan intends to make certain acquisitions to territory by the war method. These four great nations can have a powerful influence toward the prevention of war between other nations.

"The history of religion shows that it has never failed to attain a reconstructed form whenever the social life became reorganized," says the *New York Churchman* (P. E.). "Society to-day shows none of the symptoms of weakness and apathy that were so marked in the later centuries of the Roman Empire. People are alive and alert, they are intent on curing social disorders, and they have the fullest confidence in the power of scientific research and experiment to overcome the natural obstacles that stand in the way of man's development along the whole line. The enormous dynamic power of moral ideals is to be seen in the various reform movements which deal with temperance, child labor, prison

reforms, social hygiene, juvenile crime, poverty, foreign immigration, peace movements, race problems, congestion of population in cities, administration of charity, and the multiplied attempts to meet the needs of ill-conditioned humanity in general. Are these movements religious or secular? This is a test question that should call forth much searching of heart in the members of the churches. Are we to restrict the term *religious* to the church member who gives without forethought a dole of almsgiving, and deny to the philanthropist who is devoting his energy to the understanding and removal of the conditions and causes which make the street beggar a possibility?"—*Evening Post, New York*.

Because the directors of the Mother Church in Boston have declared that they have authority to control the teaching of Christian Science and have condemned the teachings of A. E. Smith, of the Fourth Church of Christ, Scientist, of Minneapolis, the members of that church have declared by almost a unanimous vote to withdraw from the Mother Church and will have no further connection with it. Their resolutions are as follows: "The church organization is only a material framework and not the church universal, and when a church organization becomes large, rich and powerful, its members magnify and worship their particular church organization merely as a temporal help whereby those humbly seeking to follow Jesus may cooperate to save their fellow-beings. Therefore this church hereby severs its connection with the Mother Church." Mr. Smith's teachings were questioned and after an examination by the directors they declared them to be erroneous and incorrect and Mr. Smith was asked to correct his views.

The General Assembly of the Presbyterian Church in session at Louisville, Kentucky, have decided to let the creed of "infant damnation" stand for another year at least. The progressive element of the Presbyterian Church are demanding that it be made plain that children who die before baptism will not be condemned to eternal punishment. It is believed that the desired change will be made next year.

The following is taken from Cannon's article in *Everybody's Magazine* for June. Just what Ex-President Roosevelt will do with this statement is unknown, as he has maintained silence in regard to it to date:

"The character and impulses of the President were of a sort to make him peculiarly susceptible to an appeal for help on the part of the Mormons. He sympathized with those who dared, for their own opinions, to oppose the opinions of the rest of the

world. He had received the most adulatory assurances of support for his candidacies and his policies.

"The Mormon appeal to his generosity was not confined to Washington. On his travels he met President Smith more than once—the prophet being accompanied each time by a different wife—and naturally Smith made every effort to impress President Roosevelt with his earnestness, the purity of his life, and the high motives that actuated the exercise of his authority.

"And it is told—sometimes solemnly, sometimes with a grin—that in the temple at Salt Lake a proxy has stood for him and he has been baptized into the Mormon Church, that proxies have stood for the members of his family, and they have been sealed to him, and finally that proxies have stood for some of the great queens of the past, (who had not already been sealed to Mormon leaders,) and that they have been sealed to the President for eternity!"

Bro. W. J. Haworth's book, *The Fall of Babylon*, is in course of republication at the Herald Office, and will be sold for one dollar and twenty-five cents per copy. The object in getting out this edition is to raise means for the purchase of the ground which the office of the *Gospel Standard* now occupies. The Australian Saints are doing what they can to buy this property, and here is a splendid chance to help them, and at the same time get your money's worth. The book is a treatise of the apostasy and restoration, and other gospel phases, and contains a large number of illustrations.

A series of events of interest to Lamoni people came to a close Wednesday, May 31, at which time Graceland College commencement exercises were held in the Brick Church. The address by Professor W. C. Wilcox, of the Iowa State University, was one of the best ever delivered in Lamoni. A large class of Graceland students received diplomas. Other events preceding this were high school commencement exercises, speaker W. F. Barr, of Drake University; the baccalaureate sermon for the college, by Elder John Garver; the baccalaureate sermon for the Lamoni high school, by Elbert A. Smith; memorial sermon, by Elder John Smith; Decoration Day addresses by I. A. Smith and Heman C. Smith; also recitals and programs rendered by various departments of the college, as well as annual banquets of college and school alumni.

We call the attention of the HERALD readers to the advertisement of Bro. Daniel MacGregor's work, *A Marvelous Work and a Wonder*, now running in the HERALD. This work is preeminently one for missionary purposes. Send in your orders.

In another department will be found certain questions and answers prepared and submitted by certain members of the United Order of Enoch. These answers will be of interest to our readers as they deal with basic and vital principles; and they should be considered carefully by those who contemplate uniting with the Order, as well as by those who are already members.

A brother writes from Toronto regarding the work being done there by Bro. R. C. Evans, and says he remembers the time when the branch was "organized, with ten members, all sitting on a plank in a little rough building." "Now," he says, "we have three branches and three churches, twenty thousand dollars' worth of church property, and about one thousand Saints."

The conference of the Lamoni Stake met in Lamoni Saturday and Sunday, June 3 and 4. At this conference Joseph Roberts was selected as stake bishop, in harmony with the recommendation of the joint Council of the presidency, Twelve, and Presiding Bishopric. Brn. Richard J. Lambert and Oscar Anderson were selected by Bishop Roberts to act as counselors, and the selection was ratified by the conference. On the recommendation of the stake high council, Gomer R. Wells, Amos Berve, and John Midgorden were selected to occupy in the stake high council, and the ordinations were attended to at the Sunday prayer service, together with the ordination of the two counselors to the stake bishop, and Joseph Braby to the office of deacon, and C. E. Burke, of Hiteman, Iowa, to the office of teacher.

A press clipping sent us has the following: "COPENHAGEN, May 27.—Following the anti-Mormon agitation in England a similar effort to clear Denmark of Mormon missionaries has suddenly sprung up. The matter is a rather remarkable one, because for sixty years the Mormons have been left undisturbed to exercise a rather extensive propaganda in the northern countries.

"Their organization is on a very extensive scale. In Scandinavia alone they employ about 200 missionaries, besides a permanent staff of local priesthood scattered all over the countries, and numbering 600.

"It is not surprising, therefore, that out of the Mormon adherents in Utah, according to a recent census, almost 30,000 are Danes."

It will be remembered that some time ago Edwin Markham appeared in one of the leading magazines with a short sketch called "Moth holes in Mormonism," in which he revamped the old Spalding Romance story in an effort to explain the origin of the

Book of Mormon. At the time we wondered how so great a man came to write such vapid and worn-out criticisms. Now all is explained. In the *Literary Digest*, May 20, 1911, (quoted from the *New York Sun*) Mr. Markham's morning method is outlined. He says: "I like the morning hours best for work, and I write every day whether or not I feel inspiration. If you have nothing to say, of course you say nothing, but by keeping at your writing methodically each day you prepare yourself to express the inspiration when it comes." Evidently his consideration of the Book of Mormon fell on a day when he had nothing to say, so he said it. Inspiration lingered, but the ink flowed on.

A fault-finding, criticising habit is fatal to all excellence. Nothing will strangle growth quicker than a tendency to hunt for flaws, to rejoice in the unlovely, like a hog which always has his nose in the mud and rarely looks up. The direction in which we look indicates the life aim, and people who are always looking for something to criticise, for the crooked and the ugly, who are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.

This disposition to see the worst instead of the best grows on one very rapidly, until it ultimately strangles all that is beautiful and crushes out all that is good in himself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose faith in people. The bad are the exceptions; most people are honest and true and mean to do what is right.—*Success*.

Hymns and Poems

Selected and Original Admonition.

Father, unto Thee we raise
Our hearts and voices, in thy praise,
Be thy precious name adored
For every gospel gift restored.

None can in thy work have part
But they of pure and contrite heart;
Humble too, and full of love,
Blest admonition from above.

Kind and patient they must be,
With faith, and hope, and charity;
Temperate in whatso'er
Shall be intrusted to their care.

These gifts and blessings should abound
Wherever God's true Saints are found;
Saints indeed, such ones will be
And reign with Christ eternally.

J. L. EDWARDS.

Original Articles

SERMON OF JOHN W. RUSHTON.

(Delivered at Independence, Missouri, November 24, 1910; reported by Mrs. A. Morgan.)

The sixth chapter of the epistle of Paul to the Romans:

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

So ends the reading of our lesson. In the twenty-eighth chapter of the gospel written by Saint Matthew, commencing at the nineteenth verse:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

May I remind you of the three points we have made this week, lest you have forgotten? The point we set out to make on the first evening of our preaching to you was the definition of the end or purpose of religion, which in our opinion we were led to conclude was nothing short of conscious friend-

ship or companionship between the individual soul and God. In the language of the late Professor James, of Harvard University, the leading writer and lecturer on psychology, it meant the establishing of proper connection between the individual and the higher powers. That was the first point. The making of a right connection between the individual and the higher powers. The point on the second evening, in regard to faith, was that we were required to have absolute confidence in the superlative wisdom, the superlative love, and the superlative power of almighty God, and to carry out, as the expression of that confidence, faithfully, the commandments and injunctions that would issue from that supreme intelligence; and the point on last evening was that faith of this kind would issue in a truly repentant state, in which we should be concerned most earnestly, and give grave thought to all our future projects, so that we should not persist in doing those things that would widen the difference between what I am and what I believe God would have me be, but readjust myself so that I shall begin at least to do the things that shall bring me into perfect relationship with what I believe is divine. Now these are the three points we have been trying to make during the week, and to-night we shall present the subject of baptism in the light of these three salient features.

The author of the language that I have quoted as the text is Jesus Christ, and he certainly will not be disputed, as an authority. For my own preference I would much rather quote the gospel written by Saint Mark; but, as some of you know, the last few verses of the sixteenth chapter of the gospel according to Saint Mark are disputed by many of our Bible critics, and they say they are interpolations of a later date and are spurious. I have never read or heard of any critic finding fault with the gospel of Saint Matthew, so far as the latter portion of it is concerned, and I don't know but what the reading of Matthew will serve as well as the gospel according to Saint Mark. The author of that language is the One,—notice carefully what I say—who, beyond all possibility of serious questioning, succeeded in demonstrating a complete connection between himself and the Highest Power, demonstrating the actuality of that connection in his utterances, his deeds, and the fruitage and work of his life, proving himself to be the master of every situation, serenely calm in the times of disaster that produces confusion and wreckage in the minds and experiences of others. Able to pronounce the word of command that could convert the chaos of evil into the order of righteousness. Able to utter the word by which the mute, the blind, and the deaf could once more assume their normal faculties, and enjoy life in the fullest possible extent; and above all, taking hold of the wreckage of humanity left there as the result of sin, and heal

it so that this became the standing witness of the power of Jesus, and the most abundant trophy of the saving grace of the cross of Christ. Finally, the Miracle Worker is dead; and, naturally, the miracle must cease. Instead of the cessation of miracle with the death of the Miracle Worker, the most conspicuous and startling of all these events, the result of establishing a proper connection between himself and the higher power, is brought into being,—the Miracle Worker is raised from the dead Himself, and is here before the people invested with new powers, and new influences, and is able to penetrate into conditions that hitherto he at least had never exerted his power to accomplish.

This is the author of my text. Had you not better be careful as to how you dispose of the injunction? Is it not in itself, by the mere relation of this synopsis of the historical background, sufficient to propel you, even against your will, to a careful consideration of every utterance that proceeds from the lips of so remarkable an individual. Triumphant over sin, environment, and circumstances; powerful to save in every condition, and found invincible in the face of death, the grave and hell—we have never had so remarkable a combination of power. We have had men who were merely good, like Socrates; men who were able, by the force of their magnetic influence, to draw men to them, like Demosthenes; but they could never bring back health to those stricken with disease. Men and women who, by reason of their strong personality, could inspire nobility of character in other men and other women, but we have never had duplicated the remarkable combination, the highest qualities the world has ever seen, as they were represented to us and for us in the person of our Lord, Jesus Christ, and when I think of the way that we are disposed to treat the sayings of this person, I am amazed that God can be so tolerant with us as he seems to be.

You remember on reading of three occasions the Pharisees, looking up through their scaly eyes, having their attentions attracted for a brief moment from their personal creeds and theologies, "this fellow"—that's all they said of Jesus. That was all they could say about him. We are guilty of sin, but not precisely in the same way, so far as detail is concerned. Our attitude very often is the quintessence of the nonchalance and indifference of these people. The way we treat his commandments, and his word! I therefore emphasize that you have never had in all the history of the race, so remarkable a combination of characteristics and powers and supreme nature as you have in the person of Jesus Christ. Consequently when this man, the monumental witness for God in the history of the race, ventures to center to himself a little coterie of people and give to them commandments; I say, in the very

nature of things, we can not do other than consider, with the deepest respect and the gravest of investigation, all he may have said.

Now, my friends, another thought: After the resurrection of the Miracle Worker from the dead, tradition says he was with men about forty days and forty nights, and afterwards he ascended to heaven, where it is recorded, in the least authentic of our epistles, he now sits at the right hand of God, the Father Almighty. From thence he shall come to judge the living and the dead, and the Apostle Paul, the most authentic of all our evangelists, says that,—listen—the purpose of eternal judgment is this; that God will judge us individually by contrasting us with that Man Christ Jesus, and the measure of my success in identifying myself with the characteristics of my Lord will determine my eternal destiny. Shall I succeed? Shall I gravitate to his center of brilliancy? If I fail I must have and be content with an environment adapted to my personal character. Two points in regard to the person. His test is present and is future.

Now notice the difference. All authority in heaven and in earth is given unto me. Who is going to dispute it? What does authority mean? I am not going to juggle with the theological idea, but like an ordinary, sane man would treat a common sense word. I wouldn't commit my brethren to this, for I may be a heretic on this point, but will submit it to you. Authority means the right to act by virtue of power; power is the result of knowledge, and knowledge is the fruit of experience. The power and the right can only be the result or fruitage of knowledge. There can be no knowledge, only as the result of absolute experience. The priest of God, therefore, is the man who will represent God by right and power born of knowledge, the result of actual experience. Now you can discuss this question with any of the various ecclesiastical systems, I care not which, and that definition of authority alone must determine, ultimately, the rights to the claim of any one of them for the priesthood of God. Now, then, if that definition of authority is right, examine this statement of Jesus in the light of it. Has anyone ever told us more of God than Jesus our Lord? Has anyone ever brought God so near to us as our Lord Jesus Christ did? It was our Lord himself who rescued God from the lambent fires of hyperbole and gave him a living reality in the most holy and affectionate of all his names. "Our Father who art in heaven." Notice the statement made by the writer of the letter to the Hebrews. This is a remarkable association of words. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made

the worlds" (1:1, 2). Notice,—“whom he hath appointed heir of all things.” Who will compete with Jesus in regard to the authority to represent God and heaven, through “whom also he made the worlds”? Now listen: “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power” (1:3). Friends, if you know anything at all of language, know that this man strains language to its utmost. There isn't any language in the whole of our prolific dictionary that can be employed to describe the value of Jesus Christ as this. All authority in heaven is given unto him. He knew more about God than any of us, and by the right of his knowledge, born of experience, he had the unquestioned right to speak for God and command us. I think that is orthodox logic.

Now notice the other side of it. Has anybody the right to represent men more fully and more accurately than Jesus? Does anybody know more about the deeps of human sorrow and human anguish than Jesus? Does anybody know more about the heights and altitudes of the possibilities inherent in man than Jesus? Has he not circumscribed the whole of the realm of human experience in his own nature and none can say, But my Lord never had to bear my burden, for the Lord has been the burden bearer of the world; and, as recorded in the prophetic language of John the Baptizer, Behold the Lamb of God which taketh away the sins of the world. He has the right, therefore, I shall not dispute it; thank God, he has the right to represent me before God every bit as much as he has the right to represent God to me. Now listen. Therefore, that means because of this, in virtue of this, as a result of this, therefore, “Go ye into all the world, baptizing all nations in the name of the Father, and of the Son, and of the Holy Ghost.” Now, I needn't argue this point much further, but will ask you one or two questions; and let me ask you to answer them at least in your own minds: How many places do we believe in, my friends? See if I represent most of you correctly. I believe in heaven; I believe in the earth; I believe in hell. I have seen all three places; I am forced to believe in them. He has authority in heaven. He has authority on earth. But it doesn't mention a word about the other place. Who controls down there? We are told that the Devil does the controlling down there. Well, listen: All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” Where does the authority come from by which baptism is denied? Now, when you have answered that, I needn't preach about baptism any more. I want you to think about it, if you will. It is serious. The thing is so amazingly plain and astonishingly simple that

the more I read about baptism, the more I am wondering why we have to preach about it.

We shall next discuss the object of it. We have given you the authority. I needn't begin multiplying Scriptures to prove it. That could be done with a great deal of profit and interest, but I will leave it there, for most of the religious people believe that is the last word about Jesus Christ, and I know some have sometimes expressed a great deal of indignation when they heard that Jesus Christ has spoken since this, as claimed by Latter Day Saints, but he has never yet spoken to us a word of contradiction or would give us any encouragement in avoiding it, but every word has been toward its confirmation.

There is so much, therefore, for the origin and authority of baptism. Now, its purpose: The purpose of religion, let me repeat it, is the establishment of companionship between my soul individually and God consciously. The establishment of proper connection between the individual and whatever he conceives to be divine. That's the purpose of religion. Now, did you notice the way the Apostle Paul elaborated his wonderful argument on baptism? Turn with me to the sixth chapter of his letter to the Romans, once more. Now notice how this reads: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” There had been a spiritual crisis in which the very power and influence that made impossible the perfect relationship between the individual and his God had been terminated, and that influence, as we showed you last evening, was the influence of sin, and by sin we mean the measure of the disparity between what I am and what I know God would have me be. Now, these hindering forces had been abolished in the spiritual crisis to which the Apostle Paul refers. What is it? Well, he reveals it. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” It was a baptism of divorcement; a baptism of death. Now, what is death, my friends? Let me give you the definition of Herbert Spencer. I think you will find it in Drummond's “Natural Law in the Spiritual World.” Also in Herbert Spencer's works, I believe it is in that one of his works called “The First Principles.” “Life is the power of correspondence between the internal relation and the outward environment. Correspondence between the individual and the environment. Death is a cessation of correspondence between the individual and his environment.” I am sure that pretty well expresses the very thing I am talking about sin. Now let me ask you once more to notice it. “Life is the correspondence between the individual and his environment. Death means a cessation of correspondence between the individual and the environment.” Baptism, therefore, into Jesus

Christ involves first of all the baptism of death, in which the individual becomes divorced from and ceases to correspond with the old environment. "We were buried, therefore, with him through baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of his resurrection." In baptism, therefore, this peculiar spiritual crisis must take place. The cessation of correspondence between me and the old environment, and there must be a correspondence between me and a new environment if I am raised as Jesus was raised from the dead through the glory of the Father to newness of life. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." It is an experience, my friends, yielding knowledge and therefore authority. That's the argument in favor of the remission of sins. "For he that is dead to sin is freed from sin." Authentically declared to be free from sin. Now notice. "Now if we be dead with Christ, we believe that we shall also live with him."

You see the end and purpose of religion was the establishing of proper connection between self and God. In the language of the New Testament, it was the establishment of companionship between the individual and God and Jesus Christ. In baptism the issues are twofold. First the cessation of correspondence between the individual and the environment of sin, and the establishment of a new correspondence with a new environment, which issued in companionship with Jesus Christ. Now these therefore are the two purposes of baptism and involved in the evangelical baptism of the New Testament. May I now ask you one or two questions, my friends, in relation to this? Can a man be saved unless he is baptized? Is he to be saved first? We have here several definitions. One was that a man is saved when he can escape the consequences of his guilt. He is saved when he is made the recipient of the celestial place and favor of God. Salvation is neither nor both of these. I am going to borrow a quotation from Dr. Joseph Cook, Tremont Temple, Boston. He says a state of salvation means the loving of that which God loves, and the hating of that which God hates, and I think that Doctor Cook got that quotation from the Wesleyan hymn, for it contains one of Charles Wesley's inspirational songs, and he begins it like this, I think:

"Breathe on me the breath of life;
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do."

A man, therefore, to be in the enjoyment of salva-

tion, must love the thing which God loves and hate the thing which God hates. If God loves baptism and I despise it, can you suggest how salvation can be experienced under these two different likes and dislikes? Dr. Joseph Cook is right. All theologians who have undertaken to discuss the matter with sincerity have reached that conclusion. Even Saint Augustine, the author of Christianity in Great Britain, gave utterance to this spiritual truism. "I am restless until I rest in thee, for thou hast made me for thyself." A man to be saved must be consciously at peace with God, and his emotions urging him continuously, to aspire after those things upon which the approval of God can be fixed. What's the use of asking me what I believe about baptism? In the light of that, the only question to be asked, and the only question of any concern, is the spiritual principle involved in the doctrine and rite of baptism necessary to the realization of this experience that determines the salvation or the want of it in any individual life?

Now the thing of which baptism is but the symbol—and when I say that I don't want you to think for a moment that I despise baptism as an ordinance, but I don't want you to think more of the ordinance and rite than you do of the principle involved in the rite and symbol. Baptism of itself is a mere rite, and ordinance, a shadow of the thing which the baptism is intended to symbolize. Now I have given you an illustration of the principle. It is the abandonment of sin, and issuance into correspondence with God. The remission of sin and raising up to a life divine anew. Enoch's condition was the description of a saved state. Enoch walked with God and talked with him; and, says Paul, "the life I live is hid with Christ in God." That's the end of it all. The object, therefore, of salvation, is that we, individually, shall emerge from the kingdom of death into the kingdom of life. Out of the kingdom of darkness into the kingdom of God's dear Son. But how is baptism to be performed? First, no scholar of reputation can be found who can deny straightforwardly but what the word *baptism*, so far as its performance is concerned, means anything other than immersion, dipping, or overwhelming. Baptism means the immersion of the individual in water, completely, and it was not until the thirteenth century that the churches began to change it from immersion to sprinkling. Our Bible says we are buried with Christ by baptism unto death. We can leave it there.

Now, in conclusion, my friends. Here is the situation as we see it. It is the establishment of proper connection between myself and the higher power. My confidence in God, in my Master, leads me to conclude that his wisdom is unquestionable, his love is unfathomable, and his power is without any rival. My faith in my Master will carry me, in the spirit of

fidelity, to an absolute surrender to the mind and will of God. My repentance follows, therefore, as the fruit of my confidence in my Master, resulting in an abandonment of my old rebellion, and the commencement of a life of surrender to the mind and will of God. May I stop here a moment to clothe this thought? Suppose we take for a moment the ordinary conditions of salvation, that a man to secure the favor of a heavenly place; or escape the threatened punishment because of a violation of the law of God, and he bows to the mind and will of God to become entitled to the favor of God. A surrender to the mind and will of God, and persistent fidelity to his will. Quite so. That being the case, what will you do with baptism? Our baptism, therefore, involves that we shall carry the process of our spiritual evolution to this extent, that when our repentance has issued in after-concern for our future, we shall begin to adjust ourselves to the mind and will of God as revealed in Christ Jesus, and the first thing that Jesus demands is, "Go ye into all the world. Teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," and with this point I will close. So the splendid psalm we had read for us this morning, the twenty-third, involves this same principle. The Old Testament reverts to it on several occasions. The Apostle Paul refers to it in his first chapter to the Romans. "For thy name's sake." The appeal of the prophet for the arm of the Lord to be made bare in the rescuing of Israel from threatening danger was based upon the honor of the name of the Lord. "He leadeth me beside the green pastures and still waters," for his name's sake. The honor of God is at stake to take proper care of me; supplying me with due nutrition, and with proper refreshment for his name's sake. Paul says, our gospel was printed abroad in all the world and men heard and believed, and were saved, for his name's sake. The honor of God is at stake. Baptized into the name of the Father, Son, and Holy Ghost, means that we may be the common sharer of the responsibility of defending the honor of God and the escutcheon of heaven. God grant we may do so with fidelity.

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SPIRITUAL DISCERNMENT.

The human intellect has made such wonderful conquests, and so often startled men, that when you confront them with a proposition of any nature, they refer it at once to the court of reason, inquiring of its reasonableness. They sometimes forget; indeed, it is the rule that they forget that this court of human reason has often been convicted of prejudice and bias so flagrant as to nearly discredit its dignity.

When we present the doctrine of Christ to the wise and learned, as the world goes; when we give them his theory of the creation and end of man, they at

once meet us with the argument that it is unreasonable, and will not hear enough of the case to determine whether it is or not. It is not to be greatly wondered at that they are indifferent about hearing us, for they have been faked so often they suppose it is all a fake, and themselves are fakes with the rest of creation, if you could get their opinion when they think most soberly.

I shall not be understood as condemning reason; one should employ all the reasoning power he has, and pray God to give him greater power. But when he has done all of this, he needs to know that there is a well defined limit to the powers of the mind, beyond which we can not possibly reach, and that "We can not, by thinking, find out God." (Job 11: 7; also 37: 23.) Why can we not find him out? because he is unreasonable? Rather say he is *beyond* reason, and that reason will not reach unto him. That which is beyond reason is not necessarily contrary to reason; and it exalts God in our estimation when we know that we can not at will reach up and touch him, and leaves us without despair when we know that we can go into condition where we can call and he will come to us. There are conditions where he has promised to meet us, come to us, he being the active one, the *movant*.

To understand the limits and capacity of the mortal mind, it is well to consider that its entire capacity is comprised in the *five senses*. These five senses are avenues over which we get impressions on the mind, over which ideas come to us; and they are the only way we can get an idea. An idea is a picture on the mind, and reason is a comparison of these pictures. All physical things can reach the mind and leave their pictures there by one or the other of these five senses; but that which is metaphysical, beyond the physical, that which is spiritual can not reach us over a physical road any more than a locomotive can travel on the water; no more than sight could reach us over the sense of hearing. But suppose we add to the finite mind a sixth sense, called a spiritual sense. Could we not have impressions then of spiritual things, and reason over them? Would not pictures of spiritual things reach our intellects over the spiritual road? Wherefore it is written, in substance, "The world seeketh to know these things and knoweth them not, because they are *spiritually discerned*." In order to discern by the Spirit, we must have the Spirit; hence the ordinance of laying on of hands for the gift of the Holy Ghost. When this comes, is it not the sixth sense to us? This is a new and additional characteristic or faculty given, begotten in us, with reference to which we are "new born babes" and the faculty is not at once given in full measure. We only catch a glimpse here and there, "see through a glass darkly," and can not comprehend at once the whole realm of spiritual

truth. But we nourish this faculty by faith and obedience and "grow in grace." Then we do not reason of the beauty of landscapes to him that hath no eyes, nor of sweet music to him that hath no ears, nor can we show reason of spiritual things to him that hath not the spiritual sense. From thoughts kindred to these, I think, it must have been said, "Cast not pearls before swine," for they have not the capacity to appreciate them.

But I do not intend this last quotation in harshness to the world, for they are to be pitied and to be endured with patience, for they are cripples, not able to see as we see. But when there are wise men that want to reason, reason to them of the doctrine of Christ, showing them what position they must take to comprehend it.

Ever praying for the one cause,

LAY MEMBER.

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WHO MAY BECOME MEMBERS OF THE UNITED ORDER OF ENOCH?

Those who have complied fully with the law of Christ, both as relates to duties known as spiritual and those referred to under said law as temporal . . . Thus complying with the law of equality. See Article 7, Articles of Association.

After a man has paid his tithing, how much shall he turn over as surplus? All above what is necessary for the support of his family. (Doctrine and Covenants 42: 8, 9, 10, 11, and 14; also 18: 5; 58: 7.)

How much is every man made a steward over? As much as is sufficient for himself and family. (Doctrine and Covenants 42: 9.)

How can a man carry on a large business if he turns over to the bishop all above what may be necessary for ample support for himself and family? The order will furnish him the amount necessary to carry on the business. (Doctrine and Covenants 101: 12.)

Is there any provision made for appointing stewardships in the order? Yes. (See Doctrine and Covenants 102: 2.)

Is there any difference in the stewardships given by the bishop and those received from the order? Yes; there may be. The Lord makes every man a steward over enough for himself and family through the bishopric. (Doctrine and Covenants 42: 9.) And the order may enlarge his stewardship if he has the ability to operate a large business, and place him over any kind of business, large or small. (Doctrine and Covenants 101: 2, 3, 10, 12; Matthew 25: 15.)

Do all get stewardship from the bishop? Yes; when the law can be and is fully carried out. (Doctrine and Covenants 42: 9.)

Do all get a stewardship from the order? All are not members of the order. That may be considered

when the whole church is organized. (See Doctrine and Covenants 128: 1.)

If I have a stewardship from the order, should I report yearly to the order? Yes; see article 7, note A, Articles of Association.

When I join the order, should I receive a certificate, as mentioned in Doctrine and Covenants? Yes; you are entitled to a certificate when the law is fully complied with.

Is there a pattern or example given by the Lord, so we may know just how to comply with the law? Yes; Doctrine and Covenants 18: 5; 58: 7; also 42: 9, 10, 14.

Can equality obtain in the church if this law is not complied with? No; not as I understand the law.

Who is to determine, and say when the law is complied with? The bishopric and the individual; and if necessary, the high council may be called to determine the matter. (Doctrine and Covenants 42: 8, 10; 51: 1, 2; 122: 6.)

Can Zion be built up and accepted of the Lord if this law is not carried out? No; see Doctrine and Covenants 38: 4-9; 42: 10; 49: 3; 51: 1, 2; 70: 2, 3; 77: 1; 102: 2, 3; 128: 8. What think you, brethren; are these answers correct?

MEMBERS OF THE ORDER OF ENOCH.

Of General Interest

IN WHAT DOES TRUE CHARITY CONSIST?

EDITORIAL NOTE.—To the foregoing question a number of prominent men have made answer in short articles in the *Boston Globe*. This week we give the answers of three of these gentlemen. In a later issue we follow with the remaining answers.

SIMPLE HUMAN KINDNESS—J. FORBES-ROBERTSON.

It has been suggested to me editorially in the short symposium in which I have been asked to express my views on the seasonable topic of "In what does true charity consist?" that my present medium of Mr. Jerome's symbolic play, "The passing of the third floor back" offers probably the best and most timely illustration of the subject in its underlying motive and observation of character. With this I am inclined to agree, for I am old-fashioned enough to believe that the modern misuse of the word charity as applying only or chiefly to money does not embrace the entire meaning of the expression in its broader and inner sense.

"Charity suffereth long and is kind." Unselfishness in thought and action is the mainspring of all true charity, as it is incidentally, perhaps, one of the prime motives which prompts "The passing of the third floor back."

One of the most inspiring features of my association with Mr. Jerome's work, as an actor and also

as manager, is the extraordinary number of letters I receive from total strangers and playgoers of all kinds, from ministers and clergymen of all denominations and irrespective of creed, and from people who, generally speaking, never attend the theater in the ordinary way, testifying to the great good that is being done by this modern and by no means solely religious play.

And these are obviously written in no pharisaic spirit, but evidently come direct from the heart. In one such letter which I have received lately from a lady I have never had the pleasure of meeting, my correspondent, after many flattering tributes to play and players that I need not quote here, says:

"After all, souls can not lie, and we do see through people, though we often try to disguise the knowledge from ourselves. . . . And finally, is there anything of ultimate importance except to 'grow in grace' and 'Be ye kind one to another.'"

In this latter sentence it seems to me that we have the true and sacred meaning of charity in a nutshell, viz, kindness and forbearance to others. "Wherever you are, life shall be a little brighter; dull, tired faces shall be made to smile."

And what could be more appropriate at this charitable season of Christmastide than to ponder over and act upon this beautiful motto? For in this we have the Christian meaning of charity—the giving not merely of money, but the best that is in our better selves. And this, I think, is what Mr. Jerome has intended to convey in his message, which I have endeavored to embody in my personification of this modern "Passer-by," from whose mouth one seems to hear the echo of a divine voice ringing down the centuries and through the corridors of time: "You shall give me as a gift this promise, that through all times to the end you love one another."

A STATE OF MIND—CHARLES FLEISCHER.

A pope (the one whose initial means Alexander) sang a number of platitudes in his poetic "Essay on Man." Just the sort of thing to quote in trying to answer so frankly threadbare a query as to the nature of true charity. It is to the effect that, while in faith and hope mankind may disagree, all men's concern is Charitee.

Of course, I do not mean to mock this universal concern by my deliberate misspelling of it. I am quite willing that Alexander Pope's prosaic verse should really be a poetic fact.

But is it? Or is it not just a little "too good to be true"—as yet?

I may be pardoned a bit of autobiography, which lets me confess that I like to believe the best of everybody, and I want to suspect that abstraction, called "the human race," of all manner of fine qualities, real and possible.

Especially as Christmas comes along, it is pleasant to try to believe that all mankind loves—to love.

But I can not forget, as I write, the Russian lad who has just been with me. Four years ago he left "Holy Russia" (the sarcasm is not mine, but lies in Russia's assumption of the title) and, with becoming hope, he came to America and settled in one of the suburbs of Boston. Intellectually gifted and ambitious, he made that wonderful progress in his studies which has become a characteristic and commonplace classic with these young Russians. So long repressed over there, mind and soul expand abnormally in this land of opportunity.

The fellow's eyes fairly glistened with tears of spiritual joy, as he told me of his delight in mathematical problems.

And my heart groaned in agony as I listened to the further story of the petty persecutions which he suffered at the hands of classmates, teachers and "ministers of religion" (again, the sarcasm is in these men's use of the sacred title)—all because this young Jewish Russian's "Faith" disagreed with theirs, and because their good will, their "Charity" could, therefore, not enfold him.

Have I answered the question? By implication I have. And I regret that I must even seem to echo Thomas Hood's lament:

Oh! for the rarity
Of Christian charity—
Under the sun!

Charity, the word, comes from the Greek "Charitas," more familiar to us in the Latin form "Caritas." And it means good will, kindness, love. It is not a thing, nor even a deed, but a quality, a spiritual attitude. Like Boston, it is "a state of mind."

You can not "give charity"—that is, in terms of money, with hatred in your heart. Read James Russell Lowell's "Vision of Sir Launfal," and learn again: that "the gift without the giver is bare."

All of which, by this time, is perfectly obvious. We all know it. But much old knowledge, especially of ideal truth, remains new because we do not live it, do not practice it. And as for Love, we talk much twaddle about it. Hood was right: the spirit of Charity still is rare.

We may as well bathe ourselves in that finer ether of Charity, in the Christmastide, and pray that it "strikes in" and we begin at last to learn to love one another. That is what the great Jew, Jesus, taught. And, ages before him, another great Jew set up a similarly ideal standard, toward which we are striving with persistent and incurable growing-pains:

"Thou shalt love thy neighbor as thyself."

Such is real Charity.

GIVING AND GETTING—W. LATHROP MEAKER.

When our good friend Paul remarked to the Ephesian elders that "it is more blessed to give than to receive," he wasn't springing a private opinion on them. He was telling them of an eternal law. The evidence of this is in your own experience. When you sit in the calm of the evening hour and recall the events of the past, which does your memory love to linger over—the times when you helped or the times when some one helped you? The things you got or the things you gave?

Surely it has been more blessed to give than to receive, and, if you were natural, your whole aim in life would be to give, give, eternally give. Getting would be merely an incident—an accumulating of things to be given.

Yet we spend most of our time to-day in getting; and when we do give, it is so often grudgingly and of necessity. If you don't believe this, suppose you try a little experiment. Stop in to see a friend and propose to him something that will be to his advantage, and notice the glad hand you get. Then hunt up another friend and propose something by which you gain and he loses. "I'll think it over," says he. "I should like to do it, but——"

And we are all very much alike in this. We open up wide when things are coming our way. We close up tight when things are likely to get away from us. We act on the principle that it is more blessed to receive than to give.

How in the world did we ever manage to get things so hind-end-foremost? I'll tell you. It is not because we are vicious and malicious and selfish creatures. We are not. Our instincts are sound and our intentions are good. But we are handicapped, and we have to be careful.

Giving can be a natural and spontaneous process only when getting is equally natural and spontaneous. But getting is not natural and spontaneous under our present economic system. Most men do not get the full, normal return for their labor. And if they give a normal giving, without getting a normal getting, they will soon have a minus quantity on their hands. Therefore, they have to be exceedingly cautious.

What shall we say then? Shall we continue in selfishness that we may not go broke? God forbid! Rather let us correct the system which keeps most men from getting all that is coming to them. With the restoration of a natural income there will return a natural outgo, and "giving" and "blessedness" shall go hand in hand once more.

• * * * •

"If some of us were as diligent in the use of eyes and ears as we are in the use of our tongues, our wisdom and our attractiveness would increase."

THE BASIS OF CREATIVE WORK.

Dreaming is not always castle-building. Every real castle; every home, every building is an air-castle first, says Orison Swett Marden in *Success Magazine*. Legitimate dreaming is creative; it is bringing into reality our desires; the things for which we long and hope. A building would be impossible without the plans of an architect; must be created mentally. The architect sees behind the plans the building in all its perfection and beauty.

Our visions are the plans of the possible life structure; but they will end in plans if we do not follow them up with a vigorous effort to make them real; just as the architect's plans will end in his drawings if they are not followed up and made real by the builder.

All men who have achieved great things have been dreamers, and what they have accomplished has been just in proportion to the vividness, the energy and persistency with which they visualized their ideal, held to their dreams, and struggled to make them come true.

Do not give up your dream because it is apparently not being realized; because you can not see it coming true. Cling to your vision with all the tenacity you can muster. Keep it bright; do not let the bread and butter side of life cloud your ideals or dim your vision. Keep in an ambition-arousing atmosphere. Read the books which will stimulate your ambition. Get close to people who have done what you are trying to do, and try to absorb the secret of their success.

This mental visualizing of the ideal as vividly and as sharply as possible is the mental molding of the thing that will finally match your vision with its reality; that will make your dream come true.

Take a little time before retiring at night and get by yourself. Sit quietly and think and dream to your heart's content. Do not be afraid of your vision, your power to dream, for without a vision the people perish. It is a divine gift intended to give you a glimpse of the grand things in store for you and lift you out of the common into the uncommon; out of hampering, iron conditions into ideal ones, and to show you that these things can become realities in your life. These glimpses into paradise are intended to keep us from getting discouraged by our failures and disappointments.

• * * * •

BEARING BURDENS.

"Bear ye one another's burdens, and so fulfill the law of Christ."—Galatians 6:2.

What a different world this would be if all the people belonging to the Christian churches could realize in their thinking and living Saint Paul's commandment! And it is also Christ's commandment, for it is but another way of putting his great

law of love. And that means not only justice toward God and man, but active sympathy and the spirit of helpfulness.

How often we forget that the religion of Christ is something that is to make better and broader and stronger our characters; develop within us a friendlier, kindlier, more understanding sympathy with our fellow. The law of Christ is not all fulfilled in observing the round of religious services, however necessary and helpful. At most they are but means to an end.

In "bearing burdens" we fulfill the law of Christ, for if borne in the right spirit they will be prompted by love. And that leads us to the question, What are burdens? They are not alone sickness, accidents, misfortune, but have to do with the things of the spirit—troubles of the mind and soul, the struggle to be decent and Christian. To one having a hard fight to do right a little appreciation, a little charitableness, a little unselfish boost, may turn the tide toward victory.

But how different it sometimes is! We criticise, we question, we condemn, or at least remain silent when we ought to speak.

Fulfilling the law of Christ is simply carrying the spirit of Christ with us into all the relations of life. It is putting ourselves in the other fellow's place and then doing to him as we would have him do to us in like conditions. It is not to be sentimental or "gushy" or force ourselves on others. Sometimes we can best help to bear burdens by keeping silent, by simply holding in our minds the feeling of sympathy and love. If we maintain that attitude toward our neighbor and the world they will come to know it and feel it.

There is such a thing as spiritual telepathy. And it is not only the word and act but the thought that radiates the soul that will come to be an inspiration and help to our fellow.

"Bear ye one another's burdens, and so fulfill the law of Christ," the law of brotherliness, the law of love.—GUY ARTHUR JAMIESON, Saint Stephen's, Bentley Manor, New York City.—*New York Herald*.

* * * *

HIGH PRICES LAID TO BIRD SLAUGHTER.

The National Association of Audubon Societies has come out with a statement that much of the high prices is due to the slaughter of birds, and that \$1,000,000,000 of the increase may be charged each year to this source alone.

It is the pot hunter, the man who kills all and several that come within range of his gun, that the public must hold responsible for the depletion of its purse, says the association, for the slaughter of the birds which prey upon small rodents and insects that are harmful to growing crops has permitted the increase of the crop enemies to a point where little

can be done to combat them. This slaughter is due to feather collectors, plain bird butchers, as well as to pot hunters, and it has brought on the already overburdened public an added load of woe, the ornithologists say.

The destruction of feathered insect eaters alone, the association says, has permitted the increase of the insects to such an extent that the total loss in added cost of food and clothing amounts each year to at least ten dollars for each man, woman, and child in the country. And all there is to show for this is gaudy plumage on milady's bonnet.

The statement by the associated societies says that the cost to the public is ever increasing, cumulative as the years go by. Each year that milliners and others are permitted to take their toll of bird life, higher prices must be the rule to the consumer of vegetables, fruit, cotton, and linen, and other staple goods of food and clothing. And, it is maintained, this statement is conservative, based on figures which can not be refuted.

Take the cotton crop: It is estimated by the ornithologists that the loss last year was between \$25,000,000 and \$30,000,000, principally because of the destruction of birds which feed upon the boll weevils that destroy the staple. This loss was shared by everyone who buys cotton, and, it is asked, who doesn't?

The story of the boll weevil some are prone to consider a joke, but, it is declared, it is far from being one. The States of Louisiana, Texas, Mississippi, Missouri, Alabama, and Arkansas are overrun with the insects and the ornithologists report that the rapidly disappearing bird life is permitting them to increase so that before long every plantation will be affected. And each penny of damage which the pest causes, must be paid in the last analysis by the American people.

The corn crop, too, has been grievously affected, it is said, by the disappearance of the birds which feed upon insects that destroy it.

Practically every article of food except meat, and even that has been affected indirectly by the added cost of fodder, it is said, has been raised in price as a result of the killing of the birds. Investigation by government ornithologists show that if it were not for the protection of birds, that devour or drive away the pests, the yields of gardens, fields, and orchards would be decreased by many millions of dollars a year. T. Gilbert Pearson, secretary of the National Association of Audubon Societies, says:

"Though the Easter season is saddened by the sight of wild bird feathers on bonnets, there is this year a plain economic reason for revolt at this show, in the findings of the government experts of the Department of Agriculture. We have heard of the butchering of meadow lark, whose diet is proved to

consist of 75 per cent of crop destroying insects, in one Georgia community."

In conclusion a warning is uttered against further slaughter, and the need of immediate legislation to prevent it is urged.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Crysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

My Mother.

She gave the best years of her life
With joy for me,
And robbed herself, with loving heart,
Unhesitatingly.

For me with willing hands she toiled
From day to day.
For me she prayed when headstrong youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now;
And time has set the seal of care
Upon her brow.

And, though no other eyes than mine
Their meaning trace,
I read my history in the lines
Of her dear face.

And, 'mid His gems, who showers gifts
As shining sands,
I count her days as pearls that fall
From His dear hands.—Milton L. Murdock.

SCAMMON, KANSAS, April 9, 1911.

Dear Home Column: To the readers of the HERALD and especially to the Sisters' Prayer Union I am directed at this time to write. I have felt for some time to write for the prayers of the Sisters' Prayer Union, as I am the mother of seven children who need a mother's love and help and care to train them up in the way they should go; and I am trying to do this, but it seems very difficult sometimes, and so very trying on my nerves in the afflicted condition I am in at the present time. I have been taking medicine nearly a year from Bro. Joseph Luff. My afflictions seem mostly in my head. My right ear has gone entirely deaf, and my left ear seems to be gradually going deaf. I have been administered to many times, and my hearing will get better, then it seems a little cold settles in my head and my hearing is

gone again. I know the Lord is able to restore my hearing back to me even in both ears, if it is his holy and righteous will, and I try always to pray to know what his will is concerning me, and if it is not his will to restore my hearing to me in this life that he will make me satisfied to be deaf, if he wants me to be so. Only I desire to know for myself what his will is concerning the matter. As a mother in Israel, I feel the great responsibility resting upon me to raise my loved ones up right, and it is my greatest desire to live to raise them up to manhood and womanhood and to do my duty by them in all things and at all times, and I am so severely tried when I can not hear what they say. There have been times when they have had to speak very loud to me and then I could not make out what they would say, but I am not quite that bad at present. I have had this affliction nearly thirty-five years. Sometimes it appears as though my mind would entirely leave me if I do not get well of it soon, for there is always a noise in my ear that I do hear that is going, going, going all the time, day and night. It never stops, and it seems sometimes that I can not endure it much longer. But God knows just what we can stand.

I have been healed many times and have seen my children healed many times, and I know God's arm is not shortened, and that at his word through his servants I can be healed, if it is his will. Please pray for me, dear sisters of the Prayer Union, and all who have taken upon them the name of a Saint, I would love to have your prayers in my behalf at this time. I feel my weakness and unworthiness as a Saint, but am striving daily to overcome self and to live for the good of others.

I have just read the letter in the HERALD of March 22 from Bro. D. S. Leavey, and I just thought, if that man can be restored to health and hearing, why can not I be too? There is nothing impossible with God for them that love him and serve him and keep his commandments. I expect there will be many of the Saints who read this letter who know me personally. I am the oldest granddaughter of Bro. W. S. Taylor, who lives in the Columbus Branch. That branch has always been my home until about three years ago we moved here to Scammon and joined the Scammon Branch.

Now once more imploring the Saints for their earnest faith and prayers that I may be healed or that God may speak peace to my soul as to what is for my best good, I will close for this time.

I remain your sister in the true faith,

CLARA M. MERCER.

Request for Prayer.

Florence Hays, of Taberville, Missouri, requests the Saints of the Prayer Union and the Saints everywhere to pray for her, that if it is the Lord's will she may be healed of her sore affliction. She is a worthy Saint and she has two little ones that need a mother's care.

Going higher and higher, shining more and more, growing stronger and stronger, "forgetting those things which are behind, and reaching forth to the things which are before," these are the natural impulses of the consecrated life. As one has aptly said, "Not retrospect, but perfect, should be the Christian's watchword." Christians, thank God that there are peaks to climb, troubles to burnish us, and tonics for the spirit's life. God is the goal. Heaven is the place. They are both above us, as high and holy incentives for our best climbing, brightest shining, and greatest strength. God help us to do our best to reach such a goal, with such holy environments.—Ida Q. Moulton.

Letter Department

SAINT JOSEPH, MISSOURI, May 26, 1911.

Editors Herald: I sent you a pastoral letter last week. In that letter I refer to the Far West district conference to be at Cameron, Missouri, June 3 and 4. I made a mistake;—the conference will be the 10th and 11th of June.

Your brother,
E. L. HENSON.

CHATHAM, ONTARIO, May 27, 1911.

To the Editors Herald: In my pastoral letter of May 24, 1911, in the appointment of the missionaries to their fields, I wrote you "Thomas Miller," which should have read "Thomas Mills." Please make the correction soon as convenient, noting it to be my fault, not yours. In line twenty of the pastoral letter, the word *by* should be put in immediately after the word *but*, thus reading "but by our own earnest efforts."

I thank you for promptness in publishing the pastoral and for its neat appearance. With best regards,

Sincerely your brother,
R. C. RUSSELL.

OWENSVILLE, INDIANA, May 21, 1911.

Dear Saints: As I am alone this beautiful Sabbath morning, and have no church nor Sunday school to go to, I will try and bear my testimony through the HERALD. I am still trying to live true to God, and when I call on him in the right way for help, my prayers are always answered. I have many trials and troubles surrounding me, but I am thankful that I can call on the good Master to help me shun the very appearance of evil; he is always ready and willing to help us all if we are faithful unto him.

I read the HERALD and Book of Mormon. I find them a great help. I have heard no preaching since Elder Jacob Halb was here in March. We are expecting him back in a month or so. The people in this part of the country love to go and hear, and show a good interest, but don't believe in baptism as they should. They have let other denominations make them believe there is no such thing as baptism, but I think if we can get another elder in here, before long there will be a few obey the gospel.

There are very few Saints here. Hope it will soon be so we can get a branch started, as it would be a great help for the Saints, and give them work to do for the Master.

Oh, Lord, "I want to live so humble unto thee, that in thy presence I may spend a blest eternity."

With love to all the Saints,

MARY J. THOMPSON.

MINDEN CITY, MICHIGAN, May 25, 1911.

Dear Herald: Of late the thought has come to me so many times to write a letter to the HERALD, and I would always put that thought off, thinking I hadn't time, and if I wait a while perhaps some one of this branch more talented than I would write soon and that would let me out. But to-day as I was reading the HERALD and felt so wonderfully blessed, the thought came again, You must write; and though it may be little I can give you, dear readers, yet I feel I must do my part and not only receive food for the soul, but give a little too.

Many times when I felt discouraged on account of the many mistakes I make from time to time, I have been greatly cheered by reading our church papers; so I trust and pray that this may at least help one who may be struggling as I am to gain eternal rest. We as a branch have great reasons to rejoice, for we truly have been and are being greatly

favored of the dear Lord. Have had quite a number of valiant soldiers of the cross to preach for us within the last six months. They were Elders B. St. John, William Davis, R. Etzenhouser, William Dowler, F. Gregory; also Bro. R. Weaver visited our branch and we felt sad when the parting time came and we had to say good-bye to each of these brethren. They all gave us much cheer and we felt better able to fight the battles of life; and we believe they felt cheered while here, at least some expressed themselves so, for they knew their labors of love were appreciated. Elder Leverton has been with us most of the time for six months. We truly are glad he came to Minden City, for his "help meet."

We had a time of rejoicing last Sunday during our prayer meeting. The gift rested on Brother Leverton and two of my brothers were called to office,—Jacob Volz to the office of teacher, and William Volz to the office of deacon. Brn. Joseph O'Brien and Tennyson Summers were called to prepare, as the Lord has a work for them to do in his great harvest field, to bring souls into his kingdom. Oh, that we all together may be lively workers to build up the cause of Christ, which we love so much.

I am sorry that some of this branch are not as active along gospel lines as we would like to see them, but thankful that it is no worse. Hope that we may all arise to a higher sense of our duties and not be slothful or shrink from any duty that may cross our pathway.

I am thankful for the gospel and the many blessings we have received all along life's journey. Have had some trials, as all Saints do, for we are not to travel on flowery beds of ease in this world. I am thankful that my parents taught me to pray, for in prayer is my greatest strength. Even when I was quite young in years before I belonged to this church, I would ask the Lord to help me when difficulties arose. I hope to live humbly, and faithfully discharge every known duty, that I may enjoy more of God's Holy Spirit, and that when my life's work is ended that I may dwell with Christ and the pure in heart.

I am longing for Zion to be redeemed. I hope that those who do not pay their tithing will do so before it is too late. Surely the Lord will bless you, and he only asks for his just dues, so Christians wake, no longer sleep; shall we rest while others weep; shall we sit with folded hands when the Lord himself commands?

Please, dear readers, remember me in your prayers, for I feel my weakness much, and I desire to be an overcomer.

LENA VOLZ HENRY.

WEBSTER, SASKATCHEWAN, CANADA, May 20, 1911.

Dear Friends: I presume you will be surprised to hear from a lonely reader in this far away country of Canada. But my heart longs for earnest prayers of God's believing children who feel an interest in a lonely mother that is looking, hoping, and trusting to our God for a home in her old days. I am here with my three girls and am planning on putting the two oldest in an Iowa school and going to Montana to take up homesteading life again. I feel a great need of God's help and divine power, for in him I trust to show me where best I should go for land and friends; and wherever I go and settle, I shall say the Lord sent me there and will not leave me nor forsake me. I have some means to start with on a home, but will feel the greatest need of God and his presence, for I have no mother or father or human hand, only as God gives me strength to bear up and sends his ministering spirits.

Will my sisters and brothers plead and pray for me. I feel lonely, but "simply to the cross I cling."

From God's believing child,

LILY B. STEARNS.

FANSHAW, OKLAHOMA, May 24, 1911.

Dear Saints' Herald: We are striving to keep the banner of Prince Immanuel aloft, but have to labor against adversities, as will always be the case until Satan is bound and the Saints are gathered home to Zion. Bro. E. A. Erwin and J. W. A. Bailey have just closed a very interesting meeting at this place. Peace and good will seemed to prevail throughout the services. Saints were strengthened and built up, and the gospel seed sown in some honest hearts outside of the fold.

Our branch is in a fair condition to grow spiritually and numerically, if all will be faithful to the cause, push forward in the work. The conference of the Eastern Oklahoma District meets with us June 3. We are hopeful for a grand and good time. Pray for us, dear brethren and sisters everywhere, that we may overcome the power of the evil one.

In bonds,

W. O. BRANNON.

From Warring Mexico.

Perhaps you have heard of the battle at Torreon now ten days past, but until yesterday no one was permitted to send letters out from Torreon. After two days battle in the country and one day and two nights in the city, the Federal soldiers fled, while the victorious Maderistas turned the prison into smoke and freed their comrades so long confined within its walls. During the season, honest, God-fearing men, because of their political sentiments, were caught and taken to that prison, some of whom we have heard pray at our own church services.

In the country, two battles were "on" at the same time, one north of the city, the other east, the mountains joining the town on the south and west completed the boundary. The country battles were so close that we could see soldiers, hear the guns, and even some bullets buzzed over our houses. As the Federals worked their way back within the city fortifications, the Maderistas followed, filling the streets with loud shooting and cries for "*Viva Madera.*" Discovering at once their sympathizers, the Maderistas entered the largest houses, including the one where we have rooms, turned them into forts, and fired from the upper stories. Consequently we readily accepted the invitation to exchange for rooms in the lower story, where the walls were thicker and quite safe from danger.

Some forty Maderistas took up their abode in this house, and prominent among the willing cooks were to be seen Sisters Pender and Mannering. The constant firing from street and house top continued one day and two nights, ending in the death of several hundred. A few were even killed by bullets passing through their own house wall. Dead men and dead horses were in close view of our door. Our rooms were scarred with bullets, and new airholes we found in Brother Pender's door.

Trusting in the Lord who sent us, we did not expect severe injury, but the changing of beds and from floor of wood to brick has doubtless to do with the cause of Brother Pender's present relapse. The city is yet to be reconquered and then we will be safe to resume our mission work.

The news of the resignation of President Diaz is hailed with gladness throughout the republic, and we expect better days for Mexico. The long desired liberty which seems to be dawning will doubtless prove helpful to our religious cause. Three fourths of the great Madera Arma wear pictures of Mary, Jesus, and ancient saints upon their hats. A young soldier told us that "We wear these pictures because they help us." One thing we observed was that among those without pictures on their hats were several of the officers and we are informed that Madera himself is not a Catholic.

There are a few thousand soldiers here yet, Maderistas, and the Catholics go right on with their meetings.

We Protestants in general, are awaiting more satisfactory conditions, which must necessarily come. Outdoor religious services have heretofore been prohibited in Mexico. We hope the coming change in the Government may be more tolerant in this respect. A certain Protestant denomination here was fined fifty dollars for holding a baptismal service at the river. They were reported by a Catholic priest. The Adventists' font, which we used in our baptismal service, is inclosed by a room.

Hopefully in the cause, I am your brother,

W. H. MANNERING.

TORREON, MEXICO, May 24, 1911.

Aylor-Chism Debate.

Another forensic battle has been fought and another victory for the restored gospel.

Fitzhugh, Oklahoma, is a "new place" for our work, the first opening being made here last winter by W. M. Aylor. Everybody here is highly pleased with his preaching, except a few who call themselves "Christians." They insisted on a debate—nothing else would satisfy them: now they have received what they ordered—perhaps they are satisfied. Indeed, about ninety per cent of those attending are jubilant over the complete victory won by Bro. W. M. Aylor. Bro. Earl D. Bailey acted as moderator and won many friends.

Mr. Chism followed his usual line of argument (please pardon the word) and vindictive opposition. He makes a strong effort to prove the apostles a constitutional committee in a provisional government; and as such they have no successors. He contends that there was no church before Pentecost,—only a provisional one, a kind of territorial form of government, and that the apostles were, as stated above, a constitutional committee. Mr. Chism also contends that the church was fully and completely established on the Day of Pentecost—hence it would logically follow, according to his own position, that there should be no apostles after Pentecost. But this argument would prove too much,—hence nothing.

This champion of Texas claims that Barnabas, of Acts 13: 2, is the same man as Matthew the publican, Matthew 10: 3.

Again, in 1 Corinthians 12: 1, the word *gifts* should not be there, it being interpolated—supplied by the translators. Therefore the verse should read: "Now concerning spiritual brethren, I would not have you ignorant." This was a new twist he introduced to set aside spiritual gifts. But fortunately the people would not believe that way.

Before the debate he and his brethren boasted much about defeating Aylor, frightening him off the first session, and burying Mormonism. Mr. Chism opened his first speech with a vicious tirade against Joseph Smith and the Book of Mormon. I never saw him before in such a rage. He promised what he was going to prove against Joseph Smith, and then in a fit of passion, said: "Get after me—get after me—get after me." It was not only Brother Aylor to "get after" him, but his own brethren, and the mass of people who attended the debate turned against him.

The people were very friendly to us all through the debate, and many told us they had a better opinion of Joseph Smith the Prophet, than before. The debate closed Sunday night. We announced meetings to continue, and last night we had sixty or more out to hear us on the mission of Christ. We are very grateful for the favor of the people and the blessings of God. Surely the Lord is with us; and verifying his promise wherein he said: "I will give you favor in the eyes of the people." We have much assurance of the truthfulness

and divinity of our work. "We have met the enemy, and they are ours." We give God the glory for the victory of his truth.

My mission address is Cleburne, Texas.

Yours rejoicing in the truth of the angel's message,
FITZHUGH, OKLAHOMA, May 23.

R. M. MALONEY.

News From Missions

Missouri.

After a stay of nine days at the General Conference, which was pleasant and profitable, I left for Hiteman, Iowa, to pay a long expected visit to my nephew and family, J. L. Morgan. Hiteman is a coal mining town, of about four thousand population. One of the mines there has a record of hoisting twenty-one hundred tons of coal in eight hours. There is a branch of the church of 174 members. Bro. Parley Batton is the president, and has the good will and support of all his brethren. It is a pleasure to find the brethren dwell in peace; long may unity and love rule supreme. This branch is fortunate in having so many faithful workers. The Sunday school is outgrowing its accommodations, and they can with consistency sing, "Give us room that we may dwell."

The Religio is also alive. I have forgotten the names of those in charge of the Sunday school and the Religio. I judged they would not have any difficulty in getting efficient officers for either, as there is plenty of good material to choose from.

I preached twice on Sunday, April 16, and four nights in the week. I had promised to be at Ottumwa, Iowa, the following Sunday, the 23d, or I would have remained at Hiteman as there was a strong pressure brought to bear to have me postpone the appointment; but I thought, as they had so many good local men, and were frequently visited by the officers of Lamoni Stake, and some of the missionary force, that I had better fill my appointment at Ottumwa. At Hiteman there is quite a number of young people, and I was impressed to speak on Monday evening to them especially, so an invitation was extended to all the boys and girls, within and without the church, to be present. The evening was rather unfavorable, indications of a wet night, but there was a large gathering of the young people and a good sprinkle of the older ones. The following is an outline of my talk:

First, obedience to parents. Second, reverence and respect for the house of the Lord; not to be disorderly while coming in or going out, or while in their seats; no whispering or passing of notes during the service. Third, to observe the Lord's day; not to go to places of amusement, ball games, fishing, theaters. Fourth, to seek for their associates such as reverence and respect the Lord and his truths. Fifth, courtship not to begin in their childhood days. Sixth, not to have too many on the string at one time; that is, not to make appointments to go with one one night, and three or more others during the week. Seventh, not to keep late hours. Eighth, matrimony. In seeking the hand of one as a companion in life, do so with a prayerful mind. A son or daughter who is kind or affectionate to those of their home, father, mother, brother or sister, will do well to tie to. But the one who is unkind, sulky, snappy, does not appreciate a good home or the inmates, and is above doing an honest legitimate labor; go slow. See that he or she has been converted.

I do not know that the young people of Hiteman needed this line of thought any more than they do elsewhere, but I think it was timely and profitable.

I came to Ottumwa, Friday, preached at 11 a. m. and 7.30 p. m., Sunday, the 23d, and during the week; and again twice

on Sunday, the 30th. There is a membership of about seventy-four, in charge of Bro. Daniel Williams, priest. In my judgment Ottumwa is a good field for labor; it has a population of twenty-two thousand. Quite a number are interested in the work, and I hope that the district authorities or the missionary in charge will supply the needs for that place. The sisters' aid society are having their church building painted, and the next step will be to equip the house with electric fixtures. While there I made my home with my sister and husband, Bro. and Sr. Howell Price. Bishop George Lambert suggested to me at Lamoni that I pay the Saints there a visit. I also consulted the missionary in charge.

While at Hiteman I was called to the home of Bro. J. Watkins, of Ward, (a small mining town two miles from Hiteman,) to administer to their son, Alma, who was severely sick with pneumonia, in company with other elders. Next morning I heard that a chance for the better had come, which surely must have been appreciated very much by the family, and all the Saints and friends. The church building from Cleveland, Iowa, was moved to Ward. There was, at one time a good branch at Cleveland, which is about three miles from Lucas. The mines closed down, and the happy homes of the Saints were broken up. Quite a number located at Ward. I called on Bro. and Sr. Howell Jones, whom I met at Aberaman, South Wales, England, in 1903. They have family of four little girls and a baby boy, the picture of health. Brother Howell still makes the house echo with the songs of Zion, especially when he can get a few of the Saints to join him, while he makes the organ do its part. It was only a call with the understanding that at some future time we would renew the visit.

As we were passing the Saints' church on our way back to attend the Saints' service at Hiteman, 2.30 p. m., the sweet influence that accompanied the song within the little church, though only a few present, not to exceed twenty, greeted our heart and ears, so that we concluded to worship with the Saints at Ward. We enjoyed ourselves not only listening to the earnest prayers and testimony but taking part with them. Although a stranger to nearly all I felt perfectly at home. During our meetings from Hiteman several of the Saints from Ward were present, and if we visit Hiteman again, shall try to spend part of the time at Ward, where there are good Saints.

Bro. John Thomas of Lucas, formerly of Perth, South Wales, with his motherless children, make their home at Ward, Sister Thomas having passed on to her reward nearly two years ago. She was truly of Israel; a woman of great faith; wonderful blessings came to her and her family in answer to prayer.

My field of labor this coming year is my home district, Far West; but by request and consent of those in charge, I am to labor the summer months in the Saskatchewan District, Northwestern Canada. Expect to leave for my field, the first week in June. My daughter Ruth will accompany me. Our district conference convenes here, June 10 and 11. It is expected that there will be a large attendance.

In the daily program of the Cameron Chautauqua, to be held at Cameron, Missouri, July 29 to August 6, 1911, the name of Bishop R. C. Evans of Toronto, Canada, appears as one of the speakers. He is to lecture Saturday, May 5, at 3 p. m., subject, "What is man?" Glad our brother is coming. Hope he can hold a series of meetings at Cameron, and also attend the Stewartsville reunion, which will be the first week in September.

May has made a new record. It has been ninety to ninety-four in the shade most of the time, with only light, scattering showers, but from eleven o'clock last night, until seven this morning, we have had a good rain, which was very much

needed. It has cheered saints and sinners. This has been an excellent spring for the farmers to get in their crops. We hope to have a good harvest of grain and fruit.

Your brother,

CAMERON, MISSOURI.

WM. LEWIS.

Cookes Point, Texas.

Here I come again, to tell your many readers something about how we are getting along in these parts. We are still keeping the camp fire blazing, Sunday school every Sunday, good attendance and interest all the time. Preaching regularly, and good interest and attendance, too.

A brother by the name of Spiller, who lives at College Station, came last Saturday and brought his wife and children; his wife to be baptized, and his children to be blessed. She was baptized Sunday, and the children were blessed, by the writer. We had an interesting and profitable service. Brother Spiller and wife went on their way homeward Sunday evening, rejoicing, because they had discharged their duties. The brother seems to be very sanguine as to the prospects for the good cause at the College.

We move along slowly but surely in Texas. The Utah missionaries come around once in a great while, to visit our section; there were two in our section last week; they said that they were told before they arrived in our part that we were of their church, but when they found out better, they did not ask us for the privilege to preach for us (or to us). I had quite a talk with them; they gave me a copy of their *Elders' Journal*, published at Independence, Missouri. In it I noticed a sermon preached by Joseph F. Smith at their general conference, in which he states that there is no man on earth at this time that has the authority to practice polygamy or to take a plural wife. He seemed to be very anxious for the United States to make additional laws to prohibit it, and he proposed to assist in executing such laws with all his power; yet he has five living wives at this time that he cohabits with. Oh! Consistency, where art thou? Not with Joseph F. Smith. If he wants and expects the people to believe that he is sincere in what he preaches, he must practice what he preaches.

I baptized little Amelia Franklin last Sunday; she is now in her eleventh year; I blessed here when she was an infant. She is a member of our Sunday school. I felt well in baptizing and confirming her; I am very hopeful that she will make a faithful member of the church.

I am yours in gospel bonds,

MAY 28, 1911.

E. W. NUNLEY.

"In our civilization the trouble is that all is for youth and too little for age. The man who can lift the load, run swiftly, hit hard, and push his fellow down the hill is the man for whom all the plans are made. There is little planning, little place or honor in the world of to-day for the old; little heed is paid to their dreams; there is little appreciation of their kindness and unselfishness. But it will not always be thus. The day will come when the youth will listen with respect to the teachings of the old and look with love and reverence upon the unselfishness of the old. That day will come, and, let us hope, will not long be delayed."

When faith and patience, hope and love,
Have made us meet for heaven above,
How blest the privilege to rise,
Snatched in a moment to the skies!
Unconscious to resign our breath,
Nor taste the bitterness of death.

—Jeremy Belknap.

News From Branches.

Saint Louis, Missouri.

Since last report we have been favored with having Bro. J. A. Tanner with us en route to his Chicago mission, and were pleased to listen to several instructive sermons delivered by him. Bro. T. J. Elliot and George Reeves also gave us some good thoughts for consideration, and on the morning of the 21st, a series of short talks by various members of the priesthood was enjoyed. The theme they discussed being, Why do we not grow?

We have had one baptism the past month, that of a brother by Brother Beaird.

The Sunday school and Religio officers are working energetically to make things interesting and pleasant. The Sunday school is to have a bazaar the evening of May 31, the profits of which are for our Christmas Offering.

Some have been very seriously afflicted during the past month, but we are very thankful indeed that all are reported as improving nicely. We appreciate the love and mercy of our heavenly Father. We trust God's blessings will be with his servants the coming year and much good will be accomplished.

Yours in Christ,

E. M. PATTERSON.

Central Church, Kansas City, Missouri.

Bro. W. E. LaRue preached his farewell sermon on Sunday morning, the 15th instant, to quite a large audience, and is now preparing to leave for his appointed field of labor in Greater New York City. At present he and family are visiting relatives in Independence. During Brother LaRue's pastoral labors of some two and one half years, himself and family have made many friends who regret to have him part with us at this time; and the work in the First Kansas City Branch has been built up very materially. The members and friends of Central Church extend to Brother LaRue and family their kindest regards for success in their future fields of labor.

Bro. T. W. Williams, who succeeds in the pastorate here, returned to Los Angeles Wednesday last in order to make preparations for removing here. It is to be hoped that he may be able to return with his family at an early date. In the interim it remains for each one of us to put his shoulder to the wheel and keep everything going. No true soldier will desert the ranks now. Let it be said when Brother Williams returns, that the ranks were full and every soldier holding the banner of the King aloft.

Sunday the Stake Presidency occupied the pulpit, Brother Bond in the morning and Brother Harrington at night. The attendance was light, but the sermons were very edifying and highly appreciated.

The attendance at Sunday school was only 114. This is a record breaker—not for the bigness of it, but the opposite. We are unable to account for the slump. Of course it rained, but what ought that to do with it?

At the quarterly business meeting, the 10th inst., the following were elected to fill the different branch offices: Thomas W. Williams, president; Harvey Sandy, presiding priest; W. C. Rambo, presiding teacher; G. W. Salander, presiding deacon, and L. H. McDonald, assistant; Lott Sandy, clerk; Srs. S. C. Diggle and Amy Winning were sustained as chorister and organist, respectively; Sr. D. H. Blair, member of the library board. Bro. R. Winning was received on letter of removal from Saint Joseph, Missouri.

The Union Oratorio Society and Mendelssohn Quartet sang "The Holy City" at the church Thursday evening, the 25th inst. This society is composed of the choirs of the Howard Memorial, Independence L. D. S. and Central L. D. S.

churches. Admission was free to all. A large, appreciative audience was in attendance.

Bro. Raymond Burroughs was baptized by Brother LaRue at the font last Wednesday evening just before prayer meeting, and confirmed by Brethren LaRue and Williams.

May 26.

H. S.

Bennington Heights.

When we organized our branch, we called ourselves the Centropolis Branch, but after the organization, we bought a lot on which to build a church at corner of Bennington avenue and Thirteenth street, a mile west of Centropolis, where we are now worshipping in our own church building. We organized with forty members; we have received into our branch since fourteen members by letter, and last Sunday Brother and Sister Jackson's oldest son and daughter were baptized, Bro. B. J. Scott officiating.

We have a good, prosperous Sunday school, also a good Religio. Most all our preaching has been by our local minister. At our last business meeting we elected officers as follows: Elder, D. F. Winn; priest, C. A. Selbe; teacher, George Dries; deacon, James Cleveland. We also elected Bro. H. L. Ashbaugh chorister; Sr. Clara Tonnehill, organist; and Brother Dries, secretary. Sr. H. L. Ashbaugh made the branch a present of the piano, which was very much appreciated and acknowledged by a vote of thanks.

F. C. WARNKY.

KANSAS CITY, MISSOURI, 6223 East Fifteenth street.

Independence, Missouri.

The Ladies' Aid and Laurel Club continue to be faithful in their efforts to liquidate the debt on the dining hall.

On Sunday, the 21st, there were seventy-five out at the eight o'clock meeting, and the attendance at Sunday school was 744. Bro. S. A. Burgess reviewed the lesson; also on Monday evening delivered an interesting lecture, before an audience of about sixty, on the subject of government. He treated on monarchy, including empire, kingdom and oligarchy; and our brother upheld the idea that if the king was a righteous man, being in the possession of the attributes of a Christ-like leader, then would that government be the kind that God would delight in, and it would be a blessing to all his children.

Bro. W. E. LaRue, at the opening of the Sunday morning sermon, read from the eighteenth chapter of Acts, from the twenty-fourth verse to the end. Our brother stated that he was opposed to the title of "Church of the Devil" as applied to the sectarian churches, and thought men may take pattern from this man Apollos and some of the religionists of the Old World. He said, "not to do so, would be narrow-minded and intolerant." The text reads, "For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Also, "They took him unto them, and expounded unto him the way of God more perfectly, and have only attained a degree of proficiency for service."

Like the morning sermon of the 14th by Brother Williams, this discourse was criticised by a few; but throughout it was fraught with spiritual fervor, and a liberality of sentiment toward all men; and there was an optimistic viewpoint in all his utterances, even concerning many conditions prevailing in the world.

The afternoon prayer meeting, also that of the Woman's Auxiliary, held later, were both of much import. Mrs. Cora R. Morris, a visitor, read before the sisters a fine paper on educational lines, and child training; and as newly elected executive local officers, in this work, we now have Srs. D. J. Krahl, B. C. Smith, Abbie A. Horton, and J. C. Nunn.

At the prayer service the Saints were encouraged and

edified by the testimonies of Brother Arber, who also held forth in the evening, Brother Kemp, Bishop May, Brn. Deam, and H. R. Mills, and Brother Chatburn and Sister Frick. Elder W. J. Haworth from Australia presided. He exhorted the Saints in the spirit of brotherly love and cheered the brethren in closing with these words, "The same Spirit accompanies God's people everywhere, and is brightly burning in the hearts of his children."

The events of importance to the Saints transpiring from day to day, and week to week, have hitherto been running so smoothly, that it has been an easy task for the humble writer to give a full and succinct account of them. Not so of the doings of the past week. Meetings upon meetings, intermixed with secular functions, have been the order; and yet every event has been enjoyed, and every sermon or lecture has had its appreciative audience, though occasionally this has been made apparent to only a small minority of our membership.

On Monday evening, the 22d, before a gathering of about sixty, Elder S. A. Burgess, of Saint Louis, began a series of educational lectures of government,—the subject divided into the monarchy, the empire, the kingdom, and the oligarchy. His effort from first to last evinced clearness of thought and deep research; and no speaker could be more enthusiastic or have a more forceful and happy way of treating this important subject, before both old and young, than our brother.

On the same evening, the "Good Times Club," in the capacity of a box social, met in the hall. There was much excitement, but nobody was hurt, and judging from the volume and quality of the sound, which was heard about a block away, there was a fine attendance, and the consensus of opinion is that the society is well named.

On the evening of the 23d, was an assembly at the Central High School composed of graduates, pupils, and parents, many of whom were Latter Day Saints. They met, as is the custom annually, to enjoy and engage in commencement exercises and to show as citizens and patrons, their keen appreciation of the people's rare educational privileges enjoyed not only here, but throughout the States. Out of seventy-three graduates from the high school, several of our boys and girls received prizes and honorable mention for essays and proficiency in their studies.

At the same hour also "The Holy City," a sacred cantata, was given at the church by about seventy trained singers, among them several from the choirs of the Central Church, Kansas City, and of the Stone Church, Independence. The chorus filled the auditorium with rich melody, and it was a fine display of musical talent, and a rare treat for the immense audience present.

On the evening of the 24th, there was to the Saints a good opportunity presented to choose between going out to a lecture at the church and to a second meeting at the high school for the benefit of the ward schools, having sixty-three graduates. By the way, these children who are interested in a most laudable work, depend not only upon their own efforts, in order to succeed at school, but also upon their parents' help and encouragement. But the appointment for the second of the series of meetings by Bro. Burgess had been duly made, and although the interesting subject of democracy was discoursed upon, there were not over eighty present to hear it.

The last two lectures by our brother followed on Thursday and Friday evenings, and the subjects presented were, The growth in toleration and liberty of the last hundred years, Church and state, the government of the church, Religious liberty, Ecclesiastical courts, The attitude of the civil courts, and the holding of property.

The meeting of the Religio was held as usual on Friday evening in the basement, and both crowds of Saints pursued their way without any harm or annoyance to either of them.

Although the Good Times Club, Religio, and the high, ward and rural school exercises conflicted somewhat with our little meetings at the church, there was excellent interest shown, and to our Brother Burgess was given at the close a vote of thanks, and an expression of our appreciation for his kindly effort.

The Sunday school and prayer meetings on Sunday were well attended and enjoyable and at the preaching service, the Saints received excellent instruction from Brn. H. O. Smith and J. W. Rushton. Bro. Joseph was present, and in the morning gave the parting blessing, and his presence was to the Saints an expression of love and good will, for he came to worship and rejoice with the brethren, though amid many trials and afflictions, in the goodness and tender mercies of our heavenly Father.

ABBIE A. HORTON.

Miscellaneous Department

Conference Notices.

The Minnesota district conference will convene at Frazee, Minnesota, June 24, 1911, at 3.30 p. m., the reunion beginning the next day. Written reports are required from all holding the priesthood. Hallie M. Gould, secretary.

Notice to Saints of Eastern Iowa, and all who intend coming to Muscatine to attend convention and conference of the Eastern Iowa District, to be held at Muscatine on the dates, June 8 and 9, as previously announced. We have changed our place of meeting to the corner of Ninth and Poplar streets. Take Park Place car to Eighth and Poplar, then one block north. C. G. Dykes.

The Eastern Michigan District of the Reorganized Church of Jesus Christ will hold their conference at Port Huron, July 1 and 2, four blocks west of Pine Grove depot. William M. Grice, president.

The Eastern Maine District Conference will be held the 17th and 18th of June instead of the 3d and 4th. E. M. Walker, secretary.

Convention Notices.

Spring River district Sunday school association will hold an institute at Fairland, Oklahoma, at 10 a. m., Friday, June 9, 1911. Mabel C. Holsworth, secretary, Pittsburg, Kansas.

The Religio workers and Saints of the Portland District, please take notice: The Religio convention will be held at Hood River, Oregon, June 23, opening at 1.30 p. m. Locals are requested to report to undersigned their enrollment, average attendance, and name executive boards. L. B. Shippy.

The Northeastern Illinois Religio Convention will convene at Mission, Illinois, June 9, 1911, at 10 a. m. Secretaries please see that reports and credentials are in on time. Blanche Fairbanks, secretary, 1528 South Turner avenue, Chicago, Illinois.

Reunion Notices.

The Eastern Reunion Association will convene from July 29 to August 13, inclusive. O. L. Newcomb, Chairman of committee.

The annual reunion of the Northern, Central, and Western Michigan districts will be held at Boyne City, Michigan. Date is August 11 to 21 inclusive. Bro. John Gordman, of Boyne City, has the matter of tents in hand, and detail information will be sent to the church papers in a short time.

H. A. DOTY, *Reunion Secretary and Treasurer.*

The Spokane district reunion committee have arranged to hold a reunion at Sagle, Idaho, commencing Friday, August 11, 1911, and continuing ten days. Information concerning tents, provisions, etc., may be had by addressing Bro. A. G. Crum, Sagle, Idaho.

This gathering is intended to be a real old-fashioned camp meeting, where expense runs low and the Spirit of the Master predominates. A number of good speakers will be present, so come along, Saints and friends, and camp with us in the cool, exhilarating, and invigorating atmosphere, beneath the snow-capped mountains, among the pines, near the blue water of

beautiful Lake Pend d' Orelle, where both the physical and spiritual being may receive new strength and energy.

SAMUEL WOOD.

The Northern Missouri Reunion will be held at Stewartsville, September 1 to 10, 1911.

J. E. HOVENGA, *Committee.*

The first reunion of the Southern Indiana District will be held at Hope Branch, two miles west of Derby, Indiana, beginning July 1, ending July 9. We trust that Saints will endeavor to lay aside work and attend. Take boat from Cannelton and New Albany, Indiana for Derby at Rome, Indiana. All that attend should write to D. H. Baggerly, Derby, Indiana, at once, letting him know just when to expect you.

JOHN ZAHND, *for Committee.*

At Colo, Iowa, on the main line of the Chicago and Northwestern Railroad, will be held the Des Moines district reunion, from August 25 to September 3. Brn. J. W. Wight, C. E. Butterworth, and J. A. Gunsolley, besides the missionaries and some of the local ministry, will be present to render assistance.

Preparations are nearly completed for an excellent meeting, and many are planning to attend.

Try and keep the time in mind and have your vacation then, and come and tent with us.

Tents, cots, tables, stoves, chairs, etc., can be had at reasonable rents by sending your orders to J. F. Mintun, 1205 Filmore street, Des Moines, Iowa. Respectfully,
COMMITTEE.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENTS, AND ALSO CHANGES IN THE ARRANGEMENT OF TERRITORY AND WORK OF BISHOPS FOR THE PRESENT YEAR.

NORTHWESTERN NEBRASKA AND BLACK HILLS DISTRICT.

To the Saints and Friends of the Northwestern Nebraska and Black Hills District of the Reorganized Church of Jesus Christ of Latter Day Saints: Please take notice that by reason of removal of former bishop's agent in and for this territory from the District and State of Nebraska, and upon the recommendation of former agent, also others in the district, Bro. Bert E. Hart of Bayard, Nebraska, has been duly appointed as bishop's agent in and for the same and authorized to receipt for and pay out church funds for the benefit of the poor and needy and ministry according to the rules and regulations in the financial work in said church. Also to look after and care for any and all church properties within said district not otherwise under the special supervision of some special agent.

The Bishopric also take pleasure in extending special thanks to the former agent, Bro. R. S. Mengle, for his excellent and progressive work as agent in the district prior to his departure. Trust the Lord will bless him in his work in his new home.

We also commend Bro. Bert E. Hart to the Saints and friends of the Northwestern Nebraska and Black Hills District and bespeak for him their help and special work. May each perform his part as a good servant who is watchful and extends meat in due season according to the order of the workers in the gospel of Christ, and we commend each one to the Lord and his blessing.

SASKATCHEWAN DISTRICT, CANADA.

Bishop's agent, J. A. Beckman, Nutana, Saskatchewan, for the district of Saskatchewan, Canada, since the rearrangement of missions at the last General Conference will report directly to the Presiding Bishopric, Independence, Missouri, Box 125.

WINNIPEG DISTRICT, CANADA.

W. I. Arnold, 736 Simcoe street, Winnipeg, under the rearrangement of missions this year will report directly to the Presiding Bishopric, Independence, Missouri.

OKLAHOMA, CENTRAL DISTRICT.

To the Saints and Friends of the Central Oklahoma District: Please take notice that former agent, Bro. Hubert Case, will have charge of the Western Oklahoma District as heretofore and the Central Oklahoma District will be under the supervision of Bishop Ellis Short. Post-office address of Brother Short is Independence, Missouri. Bro. Hubert Case, bishop's agent, will continue his work as agent in the Western Oklahoma District, address, Kingfisher, Oklahoma.

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If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

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

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ONTARIO AND QUEBEC DISTRICTS.

Bishop R. C. Evans, 35 Huron street, Toronto, Ontario, for the present year is hereby given charge and supervision of financial work in the districts of Chatham, London and Toronto, Ontario and also the Territory of Quebec. Bishop Evans has heretofore been supervising financial work in these districts, together with western districts of Canada, which are now placed in separate missions, and the agents and Saints are well acquainted with his work and address without further special notice from this office.

We ask for Brother Evans, as also each of the bishops and agents referred to herein, the special help and cooperation of the Saints and friends of their respective districts and fields. Trust the Lord will bless and strengthen each one in his work and that by the close of the year it may be seen and known that the financial work has moved forward with such strides that the church is placed in a better condition to carry on its work, both in the home and foreign missions, and with more liberality than heretofore. Let us all be watchful and "work while it is to-day," so that it may be well and truly said in the end, each has performed his part in the warfare for the Master's cause.

In behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, MISSOURI, May 25, 1911.

Pastoral.

To the Brethren and Saints in Texas; Greeting: As it has pleased the appointing powers to request your humble servant again to labor in the Texas Mission, I take this method of offering a few suggestions to those especially who have accepted the angel's message. There is more expected of us than of other people. "Where much is given, much is required."

Our success, and the success of our work depends largely on our devotion and consecration to God. The strength and force in the Christian religion is not so much in the advocacy of its doctrinal principles, as in the compliance of the godly

character exemplified in the life of Jesus the Christ. We all know, by our own experience, that we are extremely human—so much that we fear, at times, lest we fall by the way. But God has given us a supply for every demand—he expects us to seek for that supply—hence has admonished us to pray. We can no more live in him without prayer, than we can live in this physical world without food. Let us therefore respond to his counsel and be fervent in prayer. Then we cooperate with him for the advancement of "the work intrusted to all."

The ministry will have better success where they find a devoted membership. Do not be deceived in expecting the ministry to advance the work in your locality, unless you are devoted to God and do your part. We humbly entreat your cooperation. Our good desires are commendable, but so often we do not follow them far enough.

We would urge the ministry, both general and local, to active diligence. For my part, I hope to keep busy, and I hope the Saints and friends wherever I go will help me to keep busy;—don't let me be idle a day. Plan to have meeting twice a day if you can. The time is short; conditions bid us be active. Avoid temptations, shun the very appearance of evil, beware of covetousness, have faith in God. He has promised to provide, and we hinder him, delay the blessings, and damage ourselves by covetousness and doubt. Trust in the Lord.

We should have confidence in each other; therefore should avoid suspicion and "vain imaginations." Do not speak evil of each other; let love and charity abound, for that "preventeth a multitude of sins."

I may not be able to visit all parts of the mission during the year, but will do the best I can, as the Spirit may direct. By unity, faith and love, I see no reason why we should not have a prosperous year for the angel's message in Texas. "In unity there is strength"—let our unity be with the Lord and with love for his cause, and trust him for the result.

My mission address till further notice will be Cleburne, Texas. Correspondence kindly invited.

In gospel bonds, R. M. MALONEY.

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To All the Saints and Friends in Arkansas and Louisiana: I take this method of addressing you. As I have again been appointed to labor in the above-named field for the coming conference year, and having been chosen as assistant minister in charge, let me say to the ministry that have been appointed to labor with me in the field, let us all enter into our field of labor with renewed zeal and courage and strive to make this the most successful year of our ministerial work, and to reach more people with the angel's message.

Let me say to the scattered Saints throughout the field, though you may be living in isolated places, we would like to hear from you if you desire to have the work opened up and your friends and neighbors warned of the angel's message and will give us your help in getting a place to preach to them. We want to hear from you, and that we may be able to more systematically arrange our work, so as to reach the greatest amount of people possible with this gospel message, we would like to hear from those that want preaching at their places just as soon as possible, so that we can arrange our work to get to you without delay or unnecessary expense. Let us remember, Saints, that the railroads will not carry the preacher for nothing. So, if you can help them a little on their way, it will be very acceptable, and you will be helping the Lord's work and he will reward you for it.

And to those that may have tithing, consecration, or free-will offerings, don't be afraid to let us hear from you, for I have a bishop's receipt book and will receipt you for any amount that you may have. And I wish to say to the local ministry throughout the field, that we want all the help you

can give us. I want you to feel free to get out in your part of the country and do all the preaching you can, and if you should need any help from the missionary to assist you in holding a protracted meeting where you may have or think there may be an interest aroused, we will respond. So let us all do all that we can for the spread of the gospel, and thus become workers together with God in striving to build up his kingdom and establish his righteousness.

I would be glad to have a report from all the local ministry by March 1, 1912, of the work done and how many baptized, that I may be able to make a full report for the field during the year. Let us make the greatest effort of our life in the spread of this great latter day work. Address me at my home address, Fairland, Oklahoma. Praying that God may bless us all with his Spirit, that we may prove faithful and be able to accomplish the work assigned to us,

Your brother in gospel bonds,

J. T. RILEY.

BALD KNOB, ARKANSAS, May 23, 1911.

Address.

Elder Thomas Jones, 33 Roseberry avenue, Gloucester, England.

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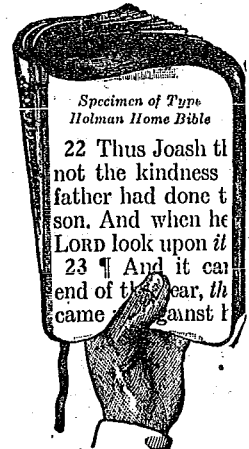
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LASLEY.—Samuel Nelson Lasley was born in Missouri, April 14, 1906, and died at Portland, Oregon, May 20, 1911, aged 5 years, 1 month, and 6 days. Second son of Mr. William and Sr. Bessie Lasley, from measles, followed by typhoid pneumonia. He was a beautiful child, and many sympathizing friends followed the loved form to the cemetery in Montavilla. Two little sons remain to comfort the bereaved parents. Funeral from the chapel on Sunday, May 21. Sermon by E. Keeler.

JONES.—At Saints' Home, Lamoni, Iowa, May 24, 1911, Daniel S. Jones, born December 23, 1830, at Carpilly, Glamorgan, Wales. Baptized January 1, 1886, at Washingtonville, Ohio, by Elder D. M. Strachan. Was at the home eleven years. Twice married; the whereabouts of any relative is not known here. Funeral in charge of Pres. John Smith, prayer and benediction by Bro. J. R. Lambert, and sermon by Robert M. Elvin, from John 12: 32. At 80 years, 5 months, and 1 day, he fell asleep, strong in the faith of the restored gospel.

GRENAWALT.—Gertrude Kathleen, youngest child of Bro. G. R. and May Atkinson Grenawalt. Little Kathleen was born December 4, 1908, at Lamoni, Iowa, and died May 17, 1911, at Lamoni. Services were held at the home May 19, 1911, in charge of Elder F. A. Smith. Sermon by Elder Heman C. Smith. The little form was laid to rest in Rosehill Cemetery.

PALMER.—At the home of her parents, Bro. and Sr. Emmett N. Palmer, Kansas City, Missouri, May 17, 1911, of pneumonia, Bernice Helen Palmer, aged 4 years. She was a very bright child, and during her illness asked her father to pray for her. Every time the elders administered or prayer was offered, she received a blessing and improved for a few hours, only to grow worse again. Everything possible was done to prolong life, but after ten days of suffering death came to her relief. Funeral services were held at Second Kansas City Church, May 19. Sermon by Elder W. A. Smith. Burial in Mount Grove Cemetery.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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NUMBER 24

Editorial

THE NEW ERA.

(An address by Elbert A. Smith before the Alumni of Graceland College, at the annual gathering, May 26, 1911; delivered in the College Chapel.)

Those who read and observe, even casually, must have discovered that we are living in a transitional period. "The old order changeth." Old and formerly accepted standards are challenged, in religion, in politics, in education, and in business. We are crossing the threshold of a new era.

We hear a great deal about modern inventions, modern theories, modern discoveries, even modern women. Yes, modern women; for since the suffragettes have shaken London and New York with their meetings demanding "votes for women," we are told that the old proverb, "The hand that rocks the cradle rules the world," has been revised to read, "The hand that rules the cradle rocks the world."

AN ERA OF MANY NEW THEORIES.

I can not hope to thoroughly analyze the new era or to predict all that will be developed during the next fifteen or twenty, or even ten years. To do so would require one to specialize in economics, sociology, political science, and prophecy. Only a Jeremiah or a David could accurately outline the future. Who can tell whether its record will finally furnish material for another book of lamentations, or inspiration for new psalms of rejoicing.

The new era is prolific of theories, schemes, and proposed experiments. One poet thus characterizes it:

"A thousand creeds and battle cries,
A thousand warring social schemes,
A thousand new moralities,
And twenty thousand thousand dreams."

GOOD AND BAD COMMINGLE.

It will require study and experiment to separate the true from the fallacious, the real from the visionary. It will probably be discovered that some of our most cherished plans, like many human institutions, are partly good and partly bad. They are like the farmer's cow. The farm boy returned from milking with an empty bucket and draggled clothing. "What

is the matter," queried the farmer, "didn't the cow give anything?" "Yes," replied the boy, "five quarts and one kick."

It requires nice discrimination to stop just after we have got the five quarts and just before we get the kick. We may use the labor union as an illustration. There is a widespread prejudice against labor unions. And yet in many of the trades the laboring men are practically compelled to organize. John Mitchell states the argument for organization something like this:

The individual laborer goes to his employer, and says, "The cost of living has advanced. My wages have not advanced. I can not live on the wage that I am getting."

The employer replies, "Very well. You may quit. There are plenty of men to take your place."

The individual laborer goes to the employer, and says, "I am required to work under conditions that are not sanitary and with dangerous machinery that is not properly safeguarded."

The employer replies, "Very well. You may hunt a job elsewhere."

But if five hundred organized laborers go to their employer with complaints or requests they command recognition. In many trades the individual laborer stands little show when he attempts to bargain with organized capital. The day of individual bargaining is past. Self-preservation demands organization.

The union is formed, and presently goes on a strike. So far so good, as it is the right of any man to quit work if he considers that he is not justly dealt with. But presently appear things of doubtful propriety, such as the "secondary boycott" and the "sympathetic strike," and in some instances the lawless element secures control and property is destroyed and nonunion men are wounded or murdered. This example will illustrate the mingling of good and evil in human institutions, primarily intended to accomplish good.

THE MAN "FARTHEST DOWN."

The new era is an industrial era, and many of its problems are industrial, or at least concern the accumulated earnings of industry. Obviously we can discuss only a few of the problems and the proposed solutions. There is a dark side and a bright side

to the new era, but to-night we will speak only of a few of the proposed movements that are hopeful in character.

One of the problems before us is thus stated by Andrew Carnegie: "The subject of wealth distribution will not down. It is obviously unequal, strangely unequal."

When Booker T. Washington visited Great Britain and Europe recently in search of the "man farthest down," he found him in London, in the former laboring man who for some cause is down and out, without home, friends, or money. Mr. Washington discovered that in London the coroner officially reports in excess of fifty-two deaths per year due to starvation, an average of one each week. This suggests that where so many actually starve, there are hundreds who constantly suffer from privation, and thousands who are never free from the haunting fear of want. This supports the statement made by Mr. Charles Booth in his book on social conditions in London, wherein he divides the population into eight classes and states that not until the fifth class is reached in the ascending scale are men and women reached who have constantly enough to eat.

THE MAN "FARTHEST UP."

Yet by way of contrast, *The Chautauquan*, May, 1911, mentions one Englishman, the Duke of Devonshire, who owns four hundred and thirty acres of land in London and twenty thousand acres in the country. He is one of many in his class.

Ruskin says that the modern Pharisee is unlike the Pharisee of old. The Pharisee of old said, "Lord, I thank thee that I am not as other men, for I fast twice each week while others feast." But the modern Pharisee says, "Lord, I thank thee that I am not as other men, for I feast seven days each week while others fast." One gives an example of religion gone mad; the other of materialism gone mad.

Emerson says: "The aristocrat is the democrat ripe, and gone to seed,—because both parties stand on the ground of the *supreme value of property*, which one endeavors to get and the other to keep."—Representative Men, p. 186.

We can not find fault with the aristocrat so long as we with him concede the supreme importance of property. But the new era begins to discover that property is not the end, it is only a means to an end. Roosevelt says that in the long run property rights and human rights coincide, but where they do not, human right should have the precedence. It is perhaps true that human rights and property rights of society *coincide* as a rule; but the human rights of society frequently collide with the property rights, or fancied property rights of the individual; and we are just beginning to realize the sacredness of social human rights.

SOCIALISTS AND SOCIAL REFORMERS.

There are two classes of men who are studying conditions, both of which are keenly alive to the evils, abuses, and excesses of our present system as it has been administered. I refer first to the Socialists, and second to social reformers.

Socialists tell us that the old system is entirely corrupt and must be entirely done away with to make room for the new system of community ownership of land and tools, meaning by the term "tools," all the intricate system of machinery and factories used in the industrial world. They tell us, in fact, that the change is inevitable and will come whether we fight for it or against it. That the industrial world is and has been in process of evolution, and the next, final, ultimate, inevitable stage is Socialism.

Social reformers reply that Socialism is a theory, never having been tested. That if tried it must be an experiment of doubtful issue. That there are no evils of the present system pointed out by Socialists that social reformers are not conscious of and attempting to rectify. That these evils can be corrected without destroying the system; and that it is better to expend energy in correcting them rather than to destroy the system and establish another, experimental in nature, whose evils may be as great or greater than those which now confront us.

The issue thus raised between these two classes will become of increasing and vital interest to the men and women of the new era.

Let us now consider some of the proposed measures of the new era. There are many allied questions that crowd to mind; but of course we can touch upon only two or three, and upon those briefly, and it may occur that we shall fail to select the most important.

INHERITANCE TAX AND REGULATION.

We have already mentioned the unequal distribution of property,—the accumulation of great estates and swollen fortunes, characteristic of America as well as England. All property changes hands at least once each generation. This transition period affords the community an opportunity to step in and direct by inheritance regulation and graduated inheritance tax in such a way as to encourage the diffusion of wealth.

But some one may urge that this would be an interference with the sacred rights of property. Not necessarily so. The right to hold property is one question; the right to inherit it or to bestow it by will upon particular persons after death is a very different question. Blackstone lays down the principle that all dominion ceases at death. That it is not a natural right to direct as to the distribution of property after death. It is more in the nature of a privilege, or a legal right, that may be greatly modi-

fied or entirely withdrawn by law. In the United States this position has been sustained by the Supreme Court. Reference to the laws of nations shows how this right of inheritance and right of bequest may be modified by law. In England primogeniture prevails and the landed estate goes to the firstborn son. Such a law tends to preserve unbroken vast estates from generation to generation. In France, on the other hand, the estate is divided among the legal heirs, and this procedure tends to break up large estates and establish small holdings.

This example will show that it is possible to regulate the passage of property in ways that will benefit the community by correcting to a degree unequal distribution. The inheritance tax comes in here for consideration, and of it, Andrew Carnegie, himself a millionaire, has said, "The subject of wealth distribution will not down. It is obviously unequal, strangely unequal. . . . I am not in favor of touching the bee when it is making the honey. Let the bee work. But when he passes away, then I say the silent partner, the community that made the wealth should receive its dividend—a large proportion."—Carnegie, in a speech before the National Civic Federation, See *Chautauquam*, February, 1907.

"The growing disposition to tax more and more heavily large estates left at death is a cheering indication. . . . Of all forms of taxation this seems the wisest. . . . By all means such taxes should be graduated, beginning at nothing upon moderate sums for dependents, and increasing rapidly as the amount swells until of the millionaire's hoard, as of Shylock's, at least 'The other half comes to the privy coffer of the state.'"—Carnegie, quoted in *History of Taxation in Iowa*, by John E. Brindley, vol. 2, p. 456.

Various foreign nations, notably Switzerland, have adopted an inheritance tax, and the idea has won its way in the United States until now there are thirty-seven States that have some form of inheritance tax. In most instances, as yet, the tax is so light that it serves more as a source of revenue to the State than as a check on swollen fortunes; but if public sentiment shall be educated to the point reached by Carnegie, who advocates a fifty per cent tax on estates of millionaires, the tax may be made a real check. In New York, at present, a tax of twenty-five per cent is levied on the excess over the privileged amount of a legacy of one million dollars going to a distant relative or a corporation.

It is proposed to return the money secured by this tax to the community in various ways, as in parks, schools, community owned water or gas plants, old age pensions, etc.

OLD AGE PENSIONS.

The condition of aged workers has engaged the attention of legislators in the new era. Within the past two or three years Great Britain has adopted an old age pension system. Germany, France, New Zealand, and Victoria and New South Wales in Australia, have old age pension systems of longer standing.

The growth of the system is shown by the fact that in France in 1909 there were 495,000 pensioners; four times as many as in 1905. In 1910 Great Britain had over 700,000 aged people on the pension list; in 1907 New Zealand had over 13,000.

In the United States we have no civil pension system for the aged,—but we have over twenty railway systems, and many other corporations, such as the Deering Harvester Company, that are paying pensions to aged employees. Over sixty colleges are pensioning aged professors, from means furnished by the Carnegie fund. And in numerous large cities school-teachers are pensioned after a certain term of service.

All this is good to an extent, yet there is a "more excellent way." In most of our old age pension laws it is expressly stipulated that pensioners must have been industrious, temperate, and frugal,—very exemplary citizens, in fact. Now we submit the thought that if our industrious, frugal, and temperate laborers are given a just wage they will seldom need an old age pension, under ordinary circumstances. We should see to it that a just wage is maintained, and our laborers will be self-supporting. Those who through sickness or misfortune lose their holdings may receive the pension honorably; the poorhouse may be reserved for the shiftless and intemperate.

On this point I quote from D. Lucile Woodward, who writes on the Old Age Pension Law: "It is not a normal, healthy state of conditions for any country to have a group of old people who have been unable to produce the means by which they can care for themselves comfortably in their old age. If there are such people something has been wrong in the beginning. It may have been industrial conditions and low wages. A just wage will be large enough to allow the earner to provide for his daily needs and also to lay aside enough to assure his being well cared for in his old age."

CHILD LABOR.

Another thing that we wish to mention is the added attention being given to the well-being of children. The children of to-day will be the nation of 1935. The new era is awakening to the supreme importance of conserving race vitality and intelligence. Percy Alden, member of the British Parliament, in an article on "The child and the state," says: "Of late years there has been a marked ten-

dency to lay stress upon the vital importance of the child and to encourage every measure which is made for its physical well-being."

There are many allied movements, such as the movements to secure proper food supplies for children in cities, proper housing, suitable schools with manual training and industrial instruction for boys and domestic science for girls, ample playgrounds, juvenile courts, and prohibition of child labor in factories, shops, and mines.

I will speak only of the question last named. The "industrial age," as it is called, began during the latter part of the eighteenth century, approximately 1770. Prior to that time hand workers operating in their own homes manufactured all the articles that figured in the daily life of the period. But the advent of the machine and the factory revolutionized industry and drove the hand workers out of business. Simultaneously it was discovered that little children could tend many of the machines and that their labor was much cheaper than adult labor. Terrible abuses followed. Little children of tender years, five, six, eight, ten, or twelve years of age, were crowded into factories and kept at work for ten or twelve hours, and even longer each day. Conditions were very nearly as bad in this country during the early part of the nineteenth century. Little children were kept at their unnatural tasks with the aid of the black snake whip; and it is a matter of record that some of them committed suicide to escape the drudgery.

Less than twenty years ago, in Illinois, in the city of Alton, in the great glass factories, little children were employed to wait upon the glass blowers. These little children were appropriately called "blowers' dogs," though their lot was meaner than that of any dog that roams the streets of Lamon.

Our schoolboys are weary after running for an hour or less in the open air. These little lads were kept constantly on the trot, hour after hour, fetching and carrying, in the intense heat of the furnaces; bearing their loads of superheated glass, by which they were frequently burned. They took their refreshments with the men at the near-by saloons, drank, smoked, swore, and cherished all the vices and immoralities of their adult associates. When they reached the years when the ordinary burdens and duties of maturity come to men, they were wrecked in body and mind, absolutely without education, training, or endurance to fit them to take their part in life.

A DOUBLE ROBBERY.

A double robbery had been committed. The factory had robbed the boy of his youth and his manhood; it robbed society of a man. During the days of slavery, a healthy black man sold for fifteen hundred dollars. Healthy, freeborn Americans ought to be worth at least as much. So it will be seen that

there was an economic as well as a humanitarian side to the question.

This occurred less than twenty years ago in Alton, the city where Lovejoy was martyred in the interests of abolition; and in Illinois, custodian of the sacred ashes of Abraham Lincoln, the Emancipator. But in 1893 Illinois passed a law, similar to the law now in force in New York, New Jersey, and other States, prohibiting the employment of children under fourteen years of age in factory or mine.

FROM FACTORY TO SCHOOL.

It is a significant fact that in Alton, Illinois, and in Millville, New Jersey, when such law was passed it was found necessary to build additional school-houses to accommodate the children turned from the factory. It is a hopeful sign of the new era when the school supplants the factory in child life. Investigation showed that very few of these children were supporting widowed mothers. Some of them were supporting indolent fathers. More were claimed by so-called guardians who had secured them from poorhouses and orphanages and were living on their little wages so hardly earned.

Florence Kelley, general secretary of the National Consumers' League, in her book, *Ethical Gains through Legislation*, presents the following items as the basis of the ideal law regulating child labor:

"Labor should be prohibited, (1) for all children under the age of fourteen years, (2) for all children under sixteen years of age who do not measure sixty inches and weigh eighty pounds, (3) for all children under sixteen years of age who can not read fluently and write legibly simple sentences in the English language, (4) for all children under the age of sixteen years, between the hours of 7 p. m. and 7 a. m., or longer than eight hours in any twenty-four hours, or longer than forty-eight hours in any week, (5) for all children under the age of sixteen years in occupations dangerous to life, limb, health or morals."

A THOUGHT, A FAITH, A STRUGGLE, A FACT.

If asked on what authority or by what right the society of the new era will venture to interfere in matters heretofore considered individual and private; we reply that authority is found in the law of self-preservation. An absolute despotism can exist for a long time, with a strong standing army to maintain order, on condition, as some one has said regarding a certain party, that there are a few able men to lead and a great many fools to follow. But a republic like the United States or a free constitutional monarchy like Great Britain can not long endure without an intelligent and prosperous electorate. Anything that builds up a few at the expense of many, weakens the mass of the electorate and threatens the life of the nation.

If progress shall be made in the new era, commensurate with our hopes, let us remember that it will be in harmony with the statement made by the Honorable David Brewer, of the Supreme Court, who thus outlined human progress: "First a thought, then a faith, next a struggle, at last a fact."

GRACELAND'S TEMPORARY ENDOWMENT.

FIELD WORK.

Time for the July payments will soon be here, and we trust that we may be pardoned for calling attention to the matter. The church has made us, the Trustees and those appointed by the Trustees, responsible for the work of the school, and we would come short of doing our duty did we not do all we can to bring about that success. This is our apology for asking consideration at the hands of the Saints in the matters herein mentioned.

We are compelled to provide a better and more adequate system of heating, as the plant in the main college building is about useless. The Board have decided that the proper thing is to put in a central heating plant, which will be much more serviceable and more economical in the amount of fuel required.

In connection with the heating plant a gymnasium and manual training rooms are contemplated. This improvement is very much needed, because of the need of more class rooms, which can be provided in the basement of the main building when the furnace and shop are removed.

The buildings need repainting and repairing, which will require quite an outlay of means; and for these improvements six or seven young men of the student body have been retained to work during the vacation, their wages above actual present necessities to be applied upon their next year's schooling.

The putting in of a septic tank for the use of the various buildings with their closets is an improvement that is absolutely necessary in order to preserve the health of the community, as well as to comply with the laws of health and good sense;—the laying of the tile for this has already begun.

It will be seen at once that we shall need every dollar of the endowment fund due July 1, and more to do this work that is only necessary. Not only so, but the trustees feel that there are many more of the Saints who would be glad to share in the privilege of contributing to the support of the educational work of the church, who have not yet subscribed.

In order that this privilege may be extended to as many as possible the board have arranged with Prof. Roy V. Hopkins to give his time and his services during the vacation to field work, visiting the various branches and presenting the work of the college and its needs and soliciting aid. Brother Hopkins is an elder in the church, a young man, intensely inter-

ested in and in full sympathy with the needs of the young people, the Religio and the Sunday school. He will do the young and old and everybody else good in his addresses, and we bespeak for him a cordial reception and through him a hearty boost for Graceland.

J. A. GUNSOLLEY, *Acting President.*

NOTES AND COMMENTS.

Oscar S. Straus, formerly Secretary of the Department of Commerce and Labor and later United States ambassador to Turkey, who is active in the world-wide movement among the Jews to rescue what are generally supposed to be the lost tribes of Israel that have been living in Abyssinia. Mr. Straus gave a big impetus to the cause by holding a meeting at his New York home, which was attended by the leaders in the work, among them being Dr. Jacques Faitlovitch, Isador Straus, Rear Admiral Marix, Judge Nathan Bijur, Judge Irving Lehmann, Edgar J. Nathan, Prof. Richard Gotheil and Prof. Israel Friedlander. Doctor Faitlovitch gave a lecture on the situation, illustrated with moving pictures, and the others joined in the discussion of means to remedy the conditions.—*World Herald (Omaha) June 4, 1911.*

Elders' Note-Book

THE PREACHER.

But what is it to preach, and how can one make himself a preacher? Here again we are thrown back on the basal fact, that the sermon depends on the man. The sermon is, indeed, the man. The man himself must be a sermon. Preaching is not an art in the sense in which sculpture, music, and painting are arts. It resembles these, but it transcends them all. The work of the artist can be divorced from his characters. In preaching it is the character of the preacher which is the preacher's power. Preaching is not a trick which can be mastered some bright morning, or a secret which can be transmitted from one man to another for a consideration. There is a stupid fellow mentioned in the Book of Acts, who supposed he could share in the apostles' power by the payment of a sum of money. Stupidity of that sort has not yet vanished from the earth.

Even to-day there are men who think that the chief thing in preaching is an artful use of the voice, or a crafty combination of gestures, or a cunning carving of diction, or an expert jugglery of illustrations, or a dexterous maneuvering of ideas, or a clever and impressive display of learning. In this view, preaching is a sort of magic, a sleight of hand or of tongue, an ingenious piece of legerdemain by which souls are mesmerized and the boundaries of God's kingdom extended. The sermon is a contrivance which can be

wrought out by an adroit schemer, a stratagem which can be laid by a long-headed intriguer, a device which can be created by an industrious artificer. Men who hold this view sometimes go to hear preachers preach in order to learn the secret of their power. They never find out. God hides certain things from the wise and prudent—and also from fools.

The man who thinks that preaching is a trick of voice, or thought, or language, never learns how to preach. No men are so wearisome in the pulpit as the men who know they have good voices, and are evidently making an effort to let their hearers know it too. The best thing that a preacher can do with his voice is to hide it. The best voice for preaching is the voice that no one ever hears. Gestures which are striking make an impression the first few times, but if they keep on striking they give pain. Eloquence is good occasionally, when it comes by the will of Heaven, but no congregation can endure eloquence every Sunday for five consecutive years. Manufactured eloquence is declamation, and declamation is not eloquence at all. It is a wooden imitation of celestial fire, and is a great weariness. A beautiful style, so beautiful that the rustling of the verbal finery drowns the music of the thought, is also a burden. When all the sentences roll out after the fashion of those of Macaulay or of Burke, men sigh for relief.

The best pulpit style is the style that is not seen. Blessed is the preacher who succeeds in beating his style down into invisibility. Voice and language ought to be like the atmosphere, life-supporting, but invisible. Illustrations are also a nuisance, unless they grow up naturally, like flowers, along the path which the sermon takes. Expert illustrators grow irksome after the second year. Quotations are also gewgaws which entertain for a season, and then lose their charm. They never impress any but the unlettered, for all men who are acquainted with the world of books know where and how to get them. Stringing quotations is like stringing beads, it requires no intellect, and is hardly serious business for a full-grown man. It is only when the words of other men force themselves by sheer strength of undeniable superiority into the company of your sentences, and bend themselves whole-heartedly to the task of carrying on your thought, that they can be considered other than impertinent and mischievous interlopers.

As for ideas, a preacher can have too many of them. Great thoughts are oppressive if too abundant. It is not thoughts, but thought, that a congregation wants, and you can not have thought without a thinker. The ideal preacher is not a retailer of beautiful thoughts, but a man who can bring to the discussion of every moral and spiritual question the illumination of a sane and discriminating mind. Learning is also out of place in the pulpit.

Learned sermons are the easiest of all to write, and the most fatiguing to those who hear them. Anyone can write a learned sermon who is alone with an encyclopedia for half a dozen hours. Many a church has had its life crushed out by the learning of its pastor.

All these things—voice, gesture, rhetoric, illustrations, quotations, ideas, learning—have a certain value, but they are at best superficialities, and all of them, unless backed up by something better, soon grow thin and tame. After a little time artificial elocution becomes unbearable, rhetorical display unendurable, excessive illustration insufferable, the exploitation of novel or abstract ideas intolerable.

Nothing wears but manhood. To remain ten or twenty years in the same parish, a preacher must be very simple and very true. Goodness never grows stale. Love never becomes monotonous. An industrious man in good health with disciplined powers, whose life is hid with Christ in God, can speak year after year to the same people with the dew of the morning always on his message.

Preaching is primarily a matter of manhood. The sermon depends on the mass of the man. His character must be massive, or he can not do the work. One sometimes hears an expression which tells much. "He is not a big enough man for the place." Is he not educated? Yes. Is he not clever? Very. Bright? Exceedingly. Brilliant? Often. And yet not big enough for the place! The world makes a distinction between a man and his gifts. The church of God must have the man.—Charles E. Jefferson, in *The Building of the Church*, pp. 282-287.

The world bestows its big prizes, both in money and honors, for but one thing. And that is Initiative. What is Initiative? I'll tell you: It is doing the right thing without being told. But next to doing the thing without being told is to do it when you are told once. That is to say, carry the Message to Garcia; those who can carry a message get high honors, but their pay is not always in proportion. Next there are those who never do a thing until they are told twice; such get no honors and small pay. Next are those who do the right thing only when necessity kicks them from behind, and these get indifference instead of honors, and a pittance for pay. This kind spends most of its time polishing a bench with a hard-luck story. Then still lower down in the scale than this, we have the fellow who will not do the right thing even when some one goes along to show him how and stays to see that he does it; he is always out of a job, and receives only the contempt he deserves, unless he has a rich Pa, in which case Destiny patiently awaits around the corner with a stuffed club. To which class do you belong?—Elbert Hubbard.

Original Articles

LATTER DAY APOSTASY.

Mormonism, so-called, seems to be creating quite a stir in the Old World at present, from newspaper reports. So far as we are related to this question, to my mind it could have been settled long since had we taken the proper course in sending out our ministry. For instance, a document signed by the clerk of the county in which he resides, certifying that the elder represents a church whose membership is supposed to be law-abiding and are therefore opposed to polygamy and all other unlawful practices. Said certificate should be addressed "to all whom it may concern." This certificate inclosed with his certificate of appointment by the General Conference and sent to the secretary of the State in which the elder lives, would no doubt get the signature of said officer. And in the event of the elder's being sent to foreign fields, these certificates could be forwarded to the Secretary of State, and get a certificate from him, setting forth the same facts.

An elder armed and equipped with such documents could, in any city, state or country, present his credentials to the mayor, governor, president, or king, and be recognized in his work by said authorities. And in the event that said authorities failed to so recognize, the sin be upon their own heads. And people who sustain such authorities would be under similar condemnation.

The fact is, there has been a latter day apostasy, and all are not able to locate it. In fact, no one, without the aid of the Spirit of the Lord, can locate it. For, "if it were possible, they shall deceive the very elect." (Matthew 24: 24.) And we, who profess to be in the light as a church, should be willing and anxious to set our case before kings and rulers, and not wait for some mob to appoint a committee of investigation for us to appear before. It may be that said mob wants something besides facts.

The writer believes that Daniel saw the rise of our beloved Government, as well as the stone kingdom (the church) and saw that they should work together and yet each work independent of the other, and would eventually succeed in breaking to pieces all kingdoms who oppress the poor and cheat the hireling in his wages, and plant that principle of freedom of thought and freedom of action that should have free course among all mankind, not by force of arms necessarily, but by force of example. This gospel is too precious a boon to expect elders to go cringing in at back doors to get to talk to a few people now and then. I hope to live to see the day when the gospel with all its advantages will be in greater demand than at present. God has said concerning Israel, both ancient and modern, "Behold, at that time I will undo all that afflict thee; and I will

save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame."—Zephaniah 3: 19.

History speaks of no greater "shame" brought upon any people than that brought on the Latter Day Saints by the latter day apostasy. And that the eyes of the honest seeker after truth may be opened so that he can locate the apostasy and be governed accordingly, is my best wish. Then throw on the light, and throw out the life line, "that the honest may take hold with an everlasting grip, to hold on to the end."
J. C. CRABB.

Of General Interest

IN WHAT DOES TRUE CHARITY CONSIST?

EDITORIAL NOTE.—In a recent issue we presented the answers to this question from three prominent citizens of Boston. Below we give two more answers, as published in the *Boston Globe*.

NOT IN GIVING GIFTS—EDWARD H. CHANDLER.

It does not especially encourage a starving man to be the object of loving sympathy. He would undoubtedly prefer food, even if it should come from an unfriendly and unsympathetic person. Yet is it not true that, whether he is conscious of it or not, his deeper need is for something as vague as brotherhood and as visionary as justice?

A child may prefer a toy or a doll to the adoration and loving caresses of admiring relatives. And such a preference is clearly to be commended in view of the common adult gushings over attractive children. But both toys and dolls pall very easily, especially at the day's end. Then a cuddle in mother's arms is the only satisfying restorative.

Things do bring a lot of human comfort and real pleasure. Christmas things, if they are the real things and not a tawdry substitute, do carry joy with them. To feed and clothe the needy and to give delight to the children at the Christmas season is a step in bringing about the universal good will.

But let it be clearly understood that food and clothes and toys are not to be confused with the real meaning of the holiday. They are not the good will. And if the good will be not behind them and in them they will fail to grip the souls of those who receive them. Joy and peace and hope are what even the hungry and the naked and the little children want most. To give them these is true charity.

For the word *charity* is bigger and broader than soup-kitchens and orphans' homes and wayfarers' rests, and dinners to the homeless. It is infinitely beyond all taint of patronage in its true meaning. In fact, it is the very opposite of that pretense of virtue shown in the condescending coin thrown to poverty by riches to ease an uncomfortable con-

science. It can not be even suggested in the often quoted utterance, that charity is giving away what you can't use yourself.

Charity, which is love, is essentially a pouring forth of personality. And the bigness of charity is to be measured, not by the quantity of things given, but by the largeness of the soul of the giver. When the true list of the largest givers is once made known it will include names of some great souls, whose material possessions have never attracted the attention of the tax collector, who have suffered in cold and hunger, even while giving their greatest gifts to their fellows.

Such a roll will include the name of Tolstoi—not merely for his distribution of his wealth and his voluntary poverty, but because there was ever flowing from him into the great mass of needy human sufferers the vitality of justice and righteousness and brotherly love. With him as their helper their troubles would some time be ended.

No autocracy, however indifferent to the humble peasant's needs, could silence such a spirit. The whole nation and the whole world needed what he had to give.

If this, then, is charity, why is there not more of it? Nothing is easier to give than one's own personality. And yet nothing is harder if one has never tried. It surely can not be that too few have great enough souls to make a great gift. Yet even those may make the attempt and enlarge in the making. Souls expand, not shrink, in outpouring. Pity it is that we should ever be so shortsighted as to be contented to give only material gifts when it is the heart and soul of us which is needed. For we gain in the giving, even more than they to whom the gifts come.

TRUE AND FALSE CHARITY—MARY B. O'SULLIVAN.

Never did seven letters spell a word that means more than the word *charity*. It is asked, "In what does real charity consist?" Let us recall Cardinal Manning's definition: "In the grace of charity," he says, "are contained gentleness, compassion, tenderness of hand in touching the wounds of other men, fair interpretations, large allowances, ready forgiveness."

This definition is as comprehensive in its scope as it is beautiful in expression. It expresses the kind of charity which all classes need, and which would fill life with happiness were it more generally practiced. It is the Christian conception of charity in its highest form, having its origin in love of God and of one's neighbor for his sake. But there is a more restricted interpretation of the word *charity*. We are told that in current speech and literature charity "may be popularly defined as the habit, desire, or act of relieving the physical, mental, moral, or spiritual needs of one's fellows."

We are in the habit of using the word carelessly, without giving thought to its true meaning; and there is not an hour in the day when it is not misapplied. Thus the employer cuts down the wage of his employees below the living rate, and then writes his name large on a handsome check for a public charity, and the public lauds his generosity. The fashionable lady, posing as the patron of Christmas trees and free dinners, gives no thought to her unpaid bills that would provide much needed comfort for the patient toilers whom she calls her tradespeople; yet her charity is extolled. The smug little philanthropists in the nursery gather their broken toys for the poor little mortals of poverty land, and then clamor for the new supply that is to be the reward of their cherubic charity. The poet who lives (or dies) by his pen is asked to contribute a poem to elevate the minds and hearts of club members, the cost of whose cigars would square with the poet's yearly income. The music student working her way is invited to advertise her art by giving a free performance for tenement mothers, and the promoters of the function as they motor home say, "how sweet" it is of the young musician to give her services to the poor. And so it runs, the endless chain of popular acts that are not linked with real charity.

And then there are the turkey dinners for Thanksgiving and Christmas, when the poor (and many who are not needy) are marshaled in ranks, ticketed, fed, and sent forth laden with bags of peanuts and stick candy, all of which reproduce touchingly when the beneficiaries are "snapped" by the press photographer.

The intention of the benefactors may be all right, and certainly the work of preparation must be arduous, but the system is wrong. Poverty facing the camera with a joyous smile does not give promise of producing self-respecting citizens. A decent, honest pride is a valuable asset of character, and no man, woman or child should be asked or encouraged to make a public parade of indigence. Children, more than any other class, should be shielded from the injudicious, so-called charity that fosters poverty by deadening pride in the individual. If it could be managed, the interests of real charity would be served by giving anyone able to work a chance to earn a dinner that, in most cases, could be eaten at home, and, therefore, with greater zest.

And here we touch on the great economic problem, a solution of much of the misery that confronts the charitable minded. Providing work for those who are able and willing to do it is true charity and means a gain in ambition and self-respect as well as self-support. It would sift out the intemperate and the lazy, would discourage beggary, and would compel idlers to obey the mandate to labor for their daily bread. It would also make more generous pro-

vision for the weak and helpless, who are dependent through no fault of their own and who are entitled to tenderness and compassion.

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PALESTINE'S TRANSFORMATION.

Not only the high, narrow plateau of Judea, whence came the religious inspiration of nearly one half the world's inhabitants, but the neighboring regions of Palestine, the Arabian desert and Asia Minor, have long puzzled geologists, historians, and archæologists. Here was once an extensive empire, rich and densely populated, but now the abode of desolation. Over the sparsely peopled deserts are scattered the ruins of such important ancient cities as Palmyra, Petra, Philadelphia, Gerasa, Hebron, and Beersheba, innumerable villages, and the remains of orchards and vineyards, temples, aqueducts, baths, theaters, and similar remains of a luxurious civilization.

Various answers have been offered to questions regarding the transformation of this empire into an arid waste. The most plausible and generally considered is climatic changes. Others are the ravages of war, deforestation, exhaustion of the soil, changing tides of commerce, and a failure of the inhabitants to conserve their resources. None of these, in itself, is wholly convincing. Now modern geography and the newer methods of science offer what seems to be a complete and plausible solution of the mystery in this new book by Professor Huntington.* What is more, the author indicates in an equally convincing way how the variations in moisture, to which he attributes the transformation, have molded the history of Israel and the neighboring peoples and may continue to do so in this region.

A work of Prof. George Adam Smith's, on the historical geography of Palestine, inspired the undertaking. Professor Huntington's travels in Asia Minor, Persia, India, and Central Asia served as a preparatory step, and whetted his curiosity regarding the influence of physical surroundings on the story of the Jew and the changes which have depopulated Palestine. Funds from Yale, where the author is Assistant Professor of Geography, financed an expedition to Palestine in 1909, and upon the results of this the book is based.

Heretofore the changes in the climate of the region have been attributed to deforestation and to progressive and pulsatory alterations in the rainfall. They have been evidenced by the density of the population at various periods, the distribution of forests, trade routes, and lines of invasion, ancient migra-

tions, and indications of an ample water supply, including the fluctuations of the Dead Sea.

Professor Huntington explored the shores of this sea and drew a series of conclusions from the ancient beaches he found there. These results were compared with similar data obtained on lakes in widely separated parts of Asia—Lake Buldur, in Central Asia Minor; the Caspian Sea, the Lake of Seyestan, on the borders of Afghanistan, Beluchistan, and Persia, and Lop-Nor, in Turkish Turkestan, more than three thousand miles distant from Palestine. The ancient levels of these bodies of water developed interesting analogies with those of the Dead Sea. Professor Huntington then analyzed the trade routes across the Arabian desert and Palestine, the rise of Petra and Palmyra and their decay, and summarized the evidences of a dense population east of Palestine, quoting largely in this connection from the conclusions of Prof. Howard Crosby Butler, of Princeton. All of this evidence and the latest meteorological reports are advanced to support Professor Huntington's theory that vast regions of Asia are subject to pulsative periods of moisture and drought, with evidence thereof as early as 3000 B. C., and diminishing periods of moisture since the beginning of the Christian Era. Thus these periods of moisture may transform Palestine into a fertile garden, and their absence convert it into a desert waste, to be deserted by its inhabitants.

This, rather than such minor agencies as deforestation, land waste, misgovernment, and war, is held responsible by Professor Huntington for the ruin of Palestine. Indeed, he regards the more familiar explanations of invasion and carelessness as the results rather than the direct causes of the desolation. The history of Palestine thus becomes a never-ceasing struggle for sustenance—an expression of the instinct of self-preservation.

The more scientific phase of the subject, which makes the book important in itself, serves to emphasize Professor Huntington's summary of the history of Palestine and the neighboring regions. This is illuminating and truly admirable and will probably be of first importance to most of the book's readers.

Taking for granted an absorbing interest in Palestine, the modern historian can not go very far into the subject before he must choose between two horns of a dilemma or stop, passive and questioning. On the one hand is the biblical viewpoint, unconsciously absorbed unto the very fibre of his spiritual self. On the other, he is confronted by the newer form of scientific research and an amazing series of archæological discoveries in Central and Western Asia and the basin of the Mediterranean. By the latter, of course, history is being rewritten. The general theme supplants the particular instance. Chronicles which are merely national or provincial become epi-

*Palestine and Its Transformation. By Ellsworth Huntington. Maps and illustrations. Houghton Mifflin Co. \$2.

sodes in a broad panorama of race movements and successive civilizations. Thus the contracted scenes of the biblical narrative and the vast panorama of the newer history, when viewed together, create a distorted perspective, as though one were looking at a distant object through field glasses with lenses of different foci.

Who does not welcome an adjustment of the lenses that he may see in the true perspective of world history those ideals which have come to us from the holy places of Israel? There are numberless books on Palestine, of course, but many are superficial or merely repeat the records of history and of tradition. Many more are controversial—orthodox or heterodox, conservative or iconoclastic. It is only the newer criticism of recent growth that enables us to approach the subject in a judicial spirit, giving due credit to science and archæology, without violence to our religious convictions. And when this spirit is perceived, how many questions are asked that the lenses of ancient chronicle and modern knowledge may be brought into focus? There is, for example, the geological story of Palestine and of the unique Jordan Valley and Dead Sea. Of the ethnological phases, there are the Jew preserving his entity and ideals in isolation, while the execrated Philistine succumbs, the Phœnician is driven to put to sea in ships, and a splendid pageant of war and commerce reaches from Egypt to Babylon, past Israel's gates.

Professor Huntington answers all of these questions in a narrative of absorbing interest, which suggests the broad panorama of the newer history, and at the same time supplements rather than criticises the biblical narrative. At no point does the reader feel that the author's attitude is other than sympathetic toward the religionist. After the manner of the newer histories, the Jew becomes one of a group of historical figures; the scene extends from Palmyra to Egypt.

Many of the details are, of course, familiar. Obvious facts also strengthen one's faith in the biblical narrative by turning its current into natural channels. One realizes again, for example, how the highlands of Judea isolated and preserved Jewish ideals in their purity, as in an acropolis, while the streams of commerce across the plains of the Philistines and through the hills of Samaria exerted influences that were negative at first, then disintegrating. The Phœnicians are shown in a land looking only toward the sea and impelling them toward their ships. The invasions of Moab, Edom and the Negeb became inevitable with the lack of natural barriers on the desert, just as the broken, wooded hills of Gilead preserved their simple inhabitants from their enemies.

These facts are emphasized, too, by familiar parallels. The mountains of Samaria and Gilead are

compared with the long ridges of the Appalachians, the Sea of Galilee at its best with an Italian lake, the plateau of Judea with the Allegheny highlands of Kentucky and Tennessee. By such familiar instances these ancient lands and peoples seem to live again, vividly human and impressive.—*New York Times*.

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ABANDONING ALCOHOL.

It was brought out at the recent meeting of the American Therapeutic Society that alcohol, excepting for the purpose of bathing, has been practically abandoned as a medicinal agent, and it is likely to be left out of all official formulæ in the Pharmacopœia.

Dr. Wiley, in his annual address before the society, after refusing to express an opinion against a moderate use of wine or beer as a beverage, said:

"No one would think of giving a man alcohol to-day if he had to meet extremes of heat or cold or fatigue. It was formerly supposed to be a panacea in such cases. To-day it is known to be detrimental. No one would give alcohol to one engaging in athletic feats or about to run a marathon."

This marks a notable change in scientific opinion in very recent years, and shows how rapidly long-established notions are being exploded in these days of investigation and careful observation.

If any one idea has prevailed more than another on the frontier it has been the sovereign power of alcohol as a protector against cold, and as a stimulant in cases of fatigue. The scientific world has exploded it, and the nonscientific world will gradually assimilate the scientific verdict.

With alcohol gone as a medicinal agent the excuse for its use as a beverage will be largely gone also. If alcohol has no permanently beneficial effect there is nothing to be said for it further than that it gives a temporary buoyancy of spirits, and that so readily develops into a plain case of being drunk that the end does not justify the means.—*Register and Leader* (Des Moines, Iowa).

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PLACING FIGURE OF BRIGHAM YOUNG ON BATTLESHIP UTAH'S SILVER SERVICE DENOUNCED BEFORE HOUSE COMMITTEE.

WASHINGTON, May 20.—The House Committee on Naval Affairs made public to-day a sensational and bitter attack on Mormonism. It occurs in printed evidence submitted by the Rev. Robert M. Stevenson, president of Westminster College at Salt Lake City, and others.

Non-Mormons are making an effort to defeat the acceptance by the Navy Department of a silver service bearing the figure of Brigham Young, offered by citizens of Utah for the battleship *Utah*. At the

hearing on this subject the Rev. Mr. Stevenson made the following statement:

"After New Mexico and Arizona become States of the Union the Mormons will control sixteen votes in the United States Senate."

Speaking for the non-Mormon party, Mrs. H. S. Owen, of Salt Lake City, said:

"I come protesting against Brigham Young and his teachings. Brigham Young defied and insulted the power of the nation. He was the great exemplar of polygamy. He was a murderer. You have here in your archives the evidence that he was responsible for the Mountain Meadows massacre.

"Brigham Young died in 1877, leaving twenty-five acknowledged widows and more than fifty children. That I can prove. He was a traitor."

Mrs. Owen said that non-Mormon men of Utah could not testify before the committee for the reason that they would be thrown out of work.

"Their incomes," said the witness, "are dependent upon the good will of the Mormon Church."

Mr. Meyer, Secretary of the Navy, told those who made a protest to him that he could refuse the silver, but added:

"You ladies seem to think that this is a very small matter, but it is a matter that demands a great deal of care."

The President, Mrs. Owen said, declined to take a hand in the matter. He turned everything related to it over to Mr. Meyer.

The silver service, Mrs. Owen admitted, is not a gift of the State, but of private contributors.

"This is a sectarian movement," said the Rev. Mr. Stevenson. "The purpose of it is to take advantage of the United States and propagate a sectarian religion by the use of the navy."

Miss J. E. Richards, representing the Daughters of the American Revolution, declared:

"The point we are trying to bring out before the American people and before this committee is that we consider Brigham Young the most undesirable type of American citizen to be chosen to decorate the silverware of any battleship of the United States, to go around the world under the American flag. We submit that the character of this man was such that it will be an insult, not only to the women of the country, because of what he stood for, but to the brave sailors and officers of the navy.

"The figure of Brigham Young and the Temple on the coffee tray are all that we object to. The Mormons are determined to have their religious symbols appear upon this silver service. The Gorhams, to whom the contract for this service was given, do not wish to proceed with the order for the tray. They find that many wealthy people in New York who are ac-

customed to give them orders disapprove this design. The Gorhams have been told that if they finish the coffee tray they will lose one hundred thousand dollars worth of work."—*New York World*.

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ITS PUT-ON STUPIDITY.

Last night the church organ undertook to make a great mystery of the statement which we made that "the church does not want the liquor traffic suppressed, but it simply wants to change the form of it and to get the benefit of that traffic for its own organizations and its own privileges."

Upon that the organ wants to know what its organizations are, whether we refer to its stakes, its wards, and whether we suppose that it wants to establish stake and ward saloons. The statement in connection with our representation on this matter is perfectly plain. We have referred to it time after time, and there is not the least honest point of doubt. We refer in that connection to the Z. C. M. I. drug store, the Smoot drug store, and generally to the Z. C. M. I. business organizations which sell liquor along with other articles on sale. We have constantly kept this before the public, and have constantly referred to the Z. C. M. I. drug store's liquor traffic as the traffic which the church purposes to protect. We specifically referred to that yesterday morning in discussing the Smith attitude toward the Z. C. M. I. drug store liquor sales.

This liquor question is one of much scope and of general importance. It is not worth while for the church organ to undertake to sneak behind quibbles and attempt to raise small imaginary points of difficulty. If it will for once be honest and proceed upon a straightforward, candid line of argument and presentation, it will make more strength for its cause, and will show a decency which it has heretofore lacked, and which it lacks all the time when it refers to *The Tribune* as the organ of the saloons.—*Salt Lake Tribune*, June 6, 1911.

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GRANT HERESY TRIAL.

The Rev. Dr. William D. Grant, whose trial for heresy before the General Assembly of the Presbyterian Church at Atlantic City recently mentioned, was found guilty. He was charged "with disseminating by pulpit and public utterances doctrines contrary to the teaching of Holy Scripture and the Presbyterian Church. . . Doctor Grant was charged among other things with preaching a sermon on 'reasons why I do not believe in the inspiration of the scripture,' in December, 1909, whereas his testimony is that in the morning of that Sunday he preached a sermon on 'difficulties in the way of believing in the scripture.' . . There were also complaints against a sermon on 'An Easter echo' preached Easter Sunday, 1909, and another on

'capital crime' preached in May, 1908. There was special complaint on alleged utterances of Doctor Grant, 'It matters not whether Christ rose from the dead, we would have been saved just the same.' Another phrase, 'If Christ rose from the dead,' was questioned, and the sentence, 'The time will come when there will be ten thousand Christs.' He was alleged to have said that 'a new and better Bible could be written to-day,' and that Jesus Christ did not rise from the dead or that Christ was not divine."—*New York Herald*.

The findings of the court were as follows: "The commission finds that he taught in a manner that impugns the authority of the Old and New Testaments,' announced Mr. Cairns. 'In doing this he is guilty of an offense against the standards of his church, as no minister is entitled to maintain his status in the Presbyterian Church who takes such a position.' . . . Mr. Cairns announced Doctor Grant's suspension 'until such time as he shall make manifest to the satisfaction of his presbytery renunciation of the errors he has been found to hold, and to promise to teach them no more.'"—*New York Times*.

Doctor Grant desired to have a statement read before the decision of the court was announced, but was refused. The statement was as follows: "Few men have suffered as much for their beloved church as I have suffered for the church of my fathers. I reverently and lovingly bow to its decision. I do now affirm, as I have many times affirmed during these proceedings, my unqualified faith in my blessed Lord and Savior Jesus Christ, in his deity, virgin birth, resurrection, and mediatorial work, and in the Scriptures of the Old and New Testaments, as the infallible rule of faith and life. I have never knowingly taught anything contrary to the above declarations. Some of the statements I have made in my articles I can now see are subject to misconstruction, but if I can not preach the great doctrines of grace, as given us in the New Testament, in the Presbyterian Church, I ought to leave her ministry, but I trust it shall be my privilege and joy to continue to proclaim those doctrines as long as God shall give me strength to do so.'"—*New York Times*.

An action more important than the verdict of guilty in the trial of Doctor Grant was an action taken to restore harmony between the assembly and the Union Theological Seminary from which Doctor Grant was graduated in 1887, a sort of olive branch:

"Resolved, First, that the former doctrinal deliverance of the General Assembly be affirmed.

"Second, that all ministers of the church be admonished to refrain from utterances calculated to disturb its peace or contradict its doctrines.

"Third, that no further action be taken on the overtures in question."—*New York Times*.

Also:

"Whereas, the Union Theological Seminary in the City of New York was founded by the Presbyterian Church and has been largely endowed from Presbyterian sources; and

"Whereas, for some years past there has developed a condition which led to the severing of the relations which have existed from the organization of the seminary between it and the General Assembly; and

"Whereas, we are persuaded that there are in the Faculty and Directorate of Union Theological Seminary men who are in accord with evangelical Christianity as expressed in the standards of doctrine of the Presbyterian Church, and who are zealous in all good works for the growth of the kingdom of our dear Lord Jesus Christ and the world; and

"Whereas, we believe that it would be a signal manifestation of the spirit of our Lord and Savior Jesus Christ, who prayed that they all might be one; for Christian brethren under the gracious guidance of the Holy Spirit to remove all misunderstanding, alienation, and antagonism, and to become vitally and aggressively united in the doctrine and fellowship of our beloved church in the work of bringing the Nation and the world to Christ; therefore be it

"Resolved, That this General Assembly authorizes the moderator to appoint a committee of nine, to consist of five ministers, of whom he shall be one, and four ruling elders, none of whom shall be connected with Union Seminary, to confer with the directorate and faculty of said seminary with a view to the reestablishment of harmonious relations between the seminary and the General Assembly on the basis of the standards of the Presbyterian Church, this committee to report to the next General Assembly."—*New York Times*.

"The visions of youth are clouded by unworthy, selfish and petty ambitions, and the dreams of age are made hideous by poverty, anxiety, and other evils that old age should never know. However, a better day is coming, and coming quickly. For the first time in the history of this earth there are entire great nations, all of whom can read and may think if they will. Selfishness will die out as thought and intelligence progress. Knowledge is no longer in the possession of a few, keeping the majority in ignorance and in want."

Oklahoma has a new kind of compulsory law. In the case of a widow who is dependent on her son's assistance for support, he being yet of school age, the law provides that the son shall remain at school, and the mother shall receive from the State a sum equal to his wages.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple avenue, Independence, Missouri.

Chairman of Finance Committee: Mrs. L. R. Wells, 700 South Chrysler street, Independence, Missouri.

Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

The Woman's Auxiliary for Social Service.

We had thought to have given notice of the change of our name and the reasons therefor before this, but things move slowly when we have to correspond back and forth to complete our arrangements. Hence the delay.

No doubt the question has been asked by many who were not present at our general business meeting, why did we make the change? To such we will now give our reasons.

While to the mind of Latter Day Saints the term, Daughters of Zion, conveys an idea of an exalted condition, it assumes too much for us at present. It does not in any way indicate the object and purposes of the society, so that when speaking of it to nonmembers we always have to explain its meaning. To those outside the church that name is more suggestive of an organization of colored women or holiness people than anything else, and often when the name has been spoken in their presence, we have felt rather than heard the sarcastic remarks they would make by the derisive smile on their faces.

The new name, The Woman's Auxiliary for Social Service, explains itself. The *woman's*, that is, *all* the women of the church banded together as an *auxiliary* to the church, to help in all lines of social service in the home, in the school, in the church, in society or civic interests. We hope to see them so organized in the future, that wherever there is a need for help, some one will be ready to attend to it. We scarcely dare express our vision of the possibilities that open up to us with such an organization under the new name, lest we be called visionary. We read in a little magazine the other day that, "A vision without work is visionary, and work without a vision is drudgery," so we will not think to see a realization of our vision without work and plenty of it, too, and in our work we hope to keep our vision before us to inspire us when difficulties and discouragements arise.

Sometimes sisters have said to us that they would like to work with us, but they could not see anything we were doing that they needed, or on lines in which they were qualified to work. To such we now say, Find your work or your need and come in with us. If you can help us we shall indeed be glad, and if we can help you we shall be more than glad.

We have appointed a finance committee, with Mrs. L. R. Wells, 700 South Chrysler street, Independence, Missouri, as chairman, so if you can work along these lines, communicate with her for directions or suggestions.

We refer those interested in social purity work to Mrs. F. M. Smith, who is chairman of the social purity committee, and she will be glad to help you with this work. The ways and means committee will look after the extension of our

work and its general interests, and we hope soon to see it assisted by appointed and authorized workers in every district of the church in pursuance with the resolution passed at the last General Conference, "That the district and stake presidents cooperate with the Advisory Board in appointing a sister in each stake or district to work in the interest of this society." The chairman of the committee is Mrs. T. A. Hougas, Macedonia, Iowa. The readings committee consists of Mrs. C. B. Stebbins and Mrs. Vida E. Smith, and if you come across anything especially good in your reading you might pass it on to them.

There is work for all, and we trust that we shall receive the hearty cooperation of the sisters everywhere, both old and young. We need financial help or we can not carry out our plans. Our finances are all raised by volunteer contributions, that is, we have no fees or dues, but everyone can give as he feels able or willing. Because we have no fees we should not feel that we have no responsibility in the matter, but should show our interest in the work by our willingness to contribute to its support. Do not wait until you can give some big sum, but remember that many little make much.

ADVISORY BOARD OF WOMAN'S AUXILIARY FOR SOCIAL SERVICE.

Letter Department

OWENSVILLE, INDIANA, May 28, 1911.

Dear Herald: Since 1902, I have been trying to live a true Christian life. I came into the latter day work in 1902, was baptized by Elder James D. Porter, on May 26, and in July my husband and many others were baptized. There were several in the branch there, and it was a grand time for the Saints, but since we have come to a different place, where there is not even a church or Sunday school to attend, it makes it lonely for us few Saints. I hope times may soon be as they used to be.

The weather is very hot and dry here now; people can not do much towards their crops, as the ground is so dry and hard. I hope we may get a good rain soon. May the good Master hear and answer the prayers of all praying people.

"Oh, Lord, we come before thee now,
Thy words to speak and hear;
Oh, help us at thy feet to bow,
And feel that thou art near."

Still trusting the good Lord may help us every day, is my prayer.

Your sister in bonds,
MARY J. THOMPSON.

STUEBENVILLE, OHIO, May 22, 1911.

To the Senior Editor of the Herald; Greeting: Herewith I present for your consideration the narration of an incident that occurred some two and a half years ago in the land of Wales. Many a time I have been urged, and I believe by the Spirit, to present it to you for publication in the HERALD. I feel that it would do good to those who believe in the manifestation of the Spirit.

I obeyed the gospel nearly three years ago, and being of a skeptical nature, sometimes worse than others, I underwent some peculiar experiences. Soon after my baptism, I was ordained to the office of teacher. Seeking to do the duty of said office, I proceeded one evening to visit a family of Saints who lived in a cottage situated with a few others on the mountain side. In order to reach that spot one had to traverse a winding and rocky pathway, on one side of which were small stone quarries, on the other side were huge bowlders, and when conditions were not favorable for traveling, it was

a dangerous pathway. Part of the way I was accompanied by the president of the branch, and on leaving me he wished me good-bye, and made use of the expression, "God be with you."

I began to think doubtfully, How can God be with me? at the best he is in heaven, even if he does exist at all. In this mood I reached the place where I should leave the main road. Looking up toward the cottage where the family of Saints dwelt, I perceived it was exceedingly dark, the windows of the cottages were not to be seen, for they nestled in a slight depression in the mountain side, and I could not discern the line where the mountain tops and the sky met. I at once became anxious with regard to getting up the path. I did not want to go back, so I started out, after a little hesitation, but instead of keeping to the path, I wandered across the mountain side and fell into a ditch.

I retraced my steps to where I thought I had started (the foot of the path) and an impression came to me to pray to God for help. I did not yield, and tried to continue my journey, but again I stumbled, so I decided to pray for help. I knelt down on the mountain side, and while praying, I remembered I had not removed my hat, so I took it off while praying. I arose to my feet, feeling satisfied that I had obeyed the impression to pray. I commenced my journey again, but still I stumbled over the loose stones, so I charged myself with lack of faith. I didn't have the remotest idea how I should be aided, but I began to think of Paul lifted into the third heaven. Simultaneously a sort of fear or doubting arose within me, and immediately the power vanished. Now I realized I had "quenched the Spirit."

I began to think how foolish to resist this power (I had felt it to a degree before) that brings peace and joy. While thus in a repentant mood, I was covered with the Spirit of God like unto a mantle, and commenced to walk that path in a sublime ecstasy, clapping my hands for joy. I knew that unseen angels were my companions and also that burning influence within my breast was the Spirit of God, and thus I traversed the "dangerous path" and was set down at the first cottage and fell to one knee as the Spirit was removed. As it is written of former days, "The Spirit of the Lord caught away [or carried] Philip," so it is written in latter days, "The Spirit of the Lord carried James."

I was ordained teacher by Rees Jenkins, now under appointment to Palestine, and was baptized by his brother John. This incident happened on the outskirts of "Porth," known as Trebanog. The cottages were called "The Spiders' Castle."

Yours in bonds,

JAMES E. BISHOP.

226 EDGAR AVENUE.

RIVERTON, IOWA, June 5, 1911.

Dear Herald: We are still trying to hold regular branch meetings and Sunday school. Bro. W. E. Haden was here and did some good preaching, and the writer tries to give the Saints a talk every third Sunday in each month. I wish some of the elders would go to Dallas County, Iowa, and hold meetings between Adel and Desoto. The people are anxious to hear. I was there this spring and did some preaching.

Yours in bonds,

L. C. DONALDSON.

BARTLESVILLE, OKLAHOMA, June 2, 1911.

Editors Herald: Having been associated with the Saints in the center stake prior to our coming to Oklahoma, three years ago, Sister Mills and I have had our first experience in being numbered among the isolated ones. From this experience we have learned that it requires more courage and strength to remain loyal and zealous when one must fight

the battle alone, and that the benefits resulting from the gathering of the Saints are very great. However, the scattered ones who are truly devoted to the Lord's work have the opportunity of assisting in spreading the gospel, and of bringing honor to the name of the church.

The *HERALD* and *Ensign* have been very helpful to us, and we often wonder how the isolated Saints can be content without this means of keeping in touch with the progress of the church. We hope the day is not far distant when the church papers will be carefully read in every Latter Day Saint household.

Bartlesville is a city of about eight thousand inhabitants, and most of the popular sects have splendid houses of worship. No opportunity being offered in these churches for promulgating the true faith, we began work in a little union Sunday school in the suburbs. While this move brought opposition, it did us no harm, as some of the best members in the school became our sympathizers, and were afterwards organized into a Bible class. Thus far three baptisms have resulted from our work in this class, supplemented by the preaching of Elder Lee Quick. We have no public place for our services, but meet regularly in private houses for our Religio, Sunday school, and sacrament services. Though we are not gaining rapidly in numbers, we are holding our own and training ourselves for greater efficiency in the Lord's service.

Our membership is in the Vera Branch, located twenty-five miles south of here. This branch is largely the result of Brother Quick's labors.

At the request of Bro. and Sr. W. W. Shoemaker, who were the only Saints in the community, Brother Quick went to Vera for the first time, in May, 1908, having been appointed to Oklahoma that year. His efforts were strenuously opposed by the Society of Friends, or "Quakers," but by diligence and courteous demeanor he soon won the respect of the people. After preaching for two weeks he baptized fourteen persons, and before the close of the meeting eight more had requested baptism. Among these were some of the most prominent citizens of the place.

The Vera Branch was organized December 20, 1908, by Elders Lee Quick and A. V. Glosson, and the following officers were placed in charge: W. W. Shoemaker, president; Joseph Faulk, priest; James Brown, teacher; and William Heindselman, deacon. Subsequent efforts of Brother Quick have resulted in added interest, and new members. The esteem in which he is held by both members and nonmembers is shown by the cordial treatment he receives when in their midst. The increasing membership necessitating a house of worship, a church was commenced November 21, 1910. Marked unanimity and zeal of both men and women characterized this effort, and nonmembers assisted financially. The church, which is a credit to the Saints and to the town, has been completed, and only a small debt remains. This is the first Latter Day Saint church to be built in this part of the State. The branch now numbers sixty members, and prospects are bright for the progress of the work.

Your brother in Christ,

1214 JENNINGS STREET.

FRANK W. MILLS.

RICHMOND, VICTORIA, AUSTRALIA, May 8, 1911.

Editors Saints' Herald: I am inclosing you some clippings from two Melbourne daily papers which may prove of interest to you and show you how the Mormon question is being brought to the forefront. In almost every daily paper, there is either a cable from England about them or a write up more or less sensational and mixed with truth and falsehood. Polygamy, of course, is the chief theme and deceiving girls and married women to Utah, the principal cause of attack. Joseph Smith, the Martyr, in most if not all of these articles

gets the credit (?) of introducing polygamy into the church. The Mormon elders are either willfully or ignorantly aiding the world in the perpetuation of this "not proven" charge. Editors knowing the public like to have it that way, pander to the "vitiated public taste" and consequently it is difficult to get the truth before the people.

I have succeeded in getting several letters into some of the leading papers, one of which (that in the *Age*) being of especial importance to our work. The privilege of getting this evidence so prominently before the public has never before, to my knowledge, been granted us, at least in the Victoria press. Surely this is a hopeful sign, and after all God may make the wrath of man redound to his glory and the extension of his kingdom. We are also seizing the opportunity to attend the open air meetings of the Utah elders and at their close explain the truth to the people. On the 5th inst. at such a meeting we had a fine crowd, many of whom asked us to come again. We advised the people not to persecute the Utah elders, but to reason the matter out. This we offered to do on a public platform, but the Utah men refused, though previously in their speeches they expressed a desire to ventilate both sides of the question.

We rejoice to know that the Reorganized Church has no secret doctrines to conceal and that its representatives may boldly face the "light," fearing no foe. These Utah elders seem so frightened with secret doctrines, etc., that they seem afraid to speak out too loudly, lest some of their concealed matter should leak out. A truly pitiable condition for free men to fall into! We intend, God helping, to continue in press and upon street so long as the opening lasts.

Things in this mission generally seem quiet, but there are indications of a forward movement in the near future. Three were baptized in the Richmond church on the 3d inst., one a young man of intelligence who has studied the Mormon question quite exhaustively and whom the Utah elders tried to teach polygamy but failed. He is very anxious to start a campaign against them. Another was a young woman who received the truth at our Bible classes, and another the daughter of an old Saint, granddaughter of Bro. John Gaydon, whom Sister Burton will remember.

We are desirous of pressing forward to the grand consummation,—unity, honor, sanctification and glory, named in the last revelation, and hope to have a share in the blessings throughout eternity.

Faithfully yours in gospel bonds,
J. H. N. JONES.

SAMPSEL, MISSOURI, June, 3, 1911.

Editors Herald: We enjoy reading the HERALD and helpful letters which it contains very much. We are isolated Saints and haven't heard one of our preachers for over a year. If any preachers would come here and preach, we would be so glad and would do everything in our power for them: Pray for us that we may be faithful until the end.

MR. AND MRS. CHAS. HOLMES.

1011 DENVER AVENUE, LOS ANGELES, CALIFORNIA.

May 25, 1911.

Dear Saints' Herald: In studying the life of Jesus, it is plain to be seen that as a teacher of the world, he was never rude. He never gave pain to a sensitive soul. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in his eyes when he uttered these rebukes. He wept over those who refused him, "The way, the truth, and the life." Every soul was precious in his eyes, and when they rejected him, "the Savior," it made him weep. He bore himself with divine dignity, yet he bowed with tenderest compassion and regard to every member of the family of God.

Christ reached the people where they were. The humble,

poor, and unlearned could comprehend through faith in him, the most exalted truths of God. He was definite and simple in his instruction. He traveled on foot, teaching those who followed him as he went. His garments were worn and dusty, and his appearance uninviting,—but the simple, divine truths which he taught soon caused his hearers to forget his appearance, and to be charmed, not with the man, but with the doctrine which he taught. These lessons, while overlooked by many, are as vital to-day as when they were uttered by him who "spake as never man spake."

The true, practical missionary can best represent Christ in deeds of healing the soul, as well as the body. Christ never caused anyone to turn away from him, he drew them to him. He was no respecter of persons. He found a way to reach all people, not with self-praise, but in his quiet gentleness, and great love for lowly and poor. He taught those things which appealed to the soul, not the scientific principles. They sought comfort of their souls, as people of to-day do. They longed for a higher, purer life than drudgery. He had nothing in common with worldly people, and did not choose such as his disciples, and strange as it may seem, those who may be striving hardest to serve the Lord Jesus and live in the way of the gospel, are often looked upon by friends or those who should be friends, as though they had committed some dreadful deed,—and are shunned by the majority, when they think they are living a good Christian life. Does it make him or her a less desirable citizen of this beautiful world to become a follower of Christ? Was it a little thing that our Lord left his place in heaven, the companionship of the angels and the presence of God, and came to the sin-loving ones of the world to live in poverty and obscurity? Those who have never felt the heart longing to see the salvation of others, can never know or understand the sacrifice and bitterness of the cup of Gethsemane.

Of course if we abide in Christ we have died to the world and do not look for the sympathy of others. We have become a peculiar people, and we no longer take interest in the things that give pleasure to those of the world. Saints, each day the plans of God are drawing nearer completion; Jesus is coming again in these latter days. This earth with all its wonderful works will be burned up, and a new and spiritual order will be ushered in. God has said this, and all he says is true. Will all who have accepted this gospel of Christ fit in this new order? We need to be men and women of firm character to stand in these perilous times. Fear God and keep his commandments and laws, is the whole duty of man. Dark evil has long had its sway. Its end is coming and near, for Jesus, God's Son, shall come to his throne. Get ready to welcome your king.

MRS. O. L. ROCKHOLD.

LANGLEY, WASHINGTON, May 23, 1911.

Editors Herald: I am writing to let you know the Saints in this district are all very well, and crops all seem to be doing well. There are three Irish evangelists here holding meetings in the schoolhouse, and they don't believe in any organization at all, and the two women came up to our place one day and father and they got to talking over what they believed. They criticise every denomination, and they also had to call us Mormons before they got through telling what they started, and papa told them we weren't Mormons. One of them said we were once in the same branch, and we told them that some of the people apostatized, and followed Brigham Young to Utah, and there baptized them all over again. She finally said she knew there was a difference between us. One Sunday evening the Methodists asked them to preach in their church. But I heard that they had been ridiculing them and the Friends both, and since then I have noticed the Methodists haven't asked them to preach in their church.

May God's greatest and most precious blessings be with his Saints, and protect them; and may everyone of them be worthy of his blessings, is my prayer. Asking an interest in all the Saints' prayers, that I may be faithful,

Your sister in Christ,
MISS BLANCHE A. CRANDALL.

COLTON, CALIFORNIA, June 1, 1911.

Editors Herald: My last letter was written at Lamoni. Since then I have traveled this far upon my return journey to the land of the Southern Cross. About ten days were spent in Independence, visiting among the Saints and viewing the land. As at Lamoni, I found the Saints very hospitable and anxious to help a stranger from across the seas. I found the Saints of Independence good people to know, and the more I got to know them, the better I liked them. I regret that my stay was necessarily so brief. I should like to have visited many more than I did, but those who were neglected will please take the will for the deed, and not think too hardly of me.

Bishop May "took me under his sheltering wing" and sometimes by means of a buggy, sometimes in street cars, showed me many of the sights of the center stake of Zion. I have seen much beautiful and fertile country, but I have never seen any place where the land was at once so beautiful and fertile as is the country about Independence and Kansas City. The Lord was good to his people when he selected that country as their inheritance. Much of it has been lost to us, but it is worth the effort to redeem it. I was much pleased with the efforts already made in this direction, but much remains to be done, and this can only be accomplished by a devoted, clean-living, pure-minded people. Upon such the blessing of God will rest, and that which seems impossible under the present conditions, will be brought within the realm of practicability, I feel sure, when God's people rise to the exalted station he would have us occupy.

I left Independence May 24, for the West, going by way of the Colorado Midland and Denver and Rio Grande routes. The mountain scenery was simply superb. I had been prepared for something grand, but the magnificence of it far surpassed all my anticipations. No such titanic peaks and chasms in sunny Australia, no perpetual snow on the mountain tops. Some mighty upheaval in ages past has been responsible for throwing all things material out of their natural formation in places, and unconsciously the mind is found to be reaching out for a solution of the wild disorder. For the first time in life I handled snow. Nearing Salt Lake Valley we found it was snowing, so at the first stop a quantity of snow was brought into the car and the first snow battle in which I ever took part, occurred. I am afraid we behaved a good deal like happy children. Foolish, perhaps, but I can't be sorry.

Arriving at Salt Lake City, I was met by Brother and Sister Chase and daughter and taken to their home, where I was made comfortable during my stay in the city. The various points of interest were visited, Brother and Sister Chase being good guides. These points have been described so many times in the *HERALD* that I will forbear a repetition. I was pleased to take part in the street services Saturday evening and Sunday afternoon. Brother Chase is doing a good work on the street corners. A large crowd gathers immediately the automobile is brought into position, and from its floor, used as a platform, goes forth the gospel in song, story, word (literature) and power.

It did me good to see the way the tracts were handed out. Those who want them have to come for them, but this does not prevent our brother and his assistants from disposing of a large quantity at each service. None are wasted, for people will not come for them unless they wish to read them.

I also met the Saints and preached twice in their hall. There are a nice lot of young people, a good Sunday school, and a thriving Religio. Work seems to be uphill there all round, but good is being accomplished. It would be a fine thing if some kind of a bureau of information to set forth our position to the many tourists who visit the city, could be established. The Utah people at present have things all their own way in that direction.

I left Salt Lake May 29, and arrived here next day. I am staying with Sister Burton, whom I had not met since she and her husband and daughter left Australia, twenty-three years ago. We are having a pleasant time, talking about old times and comparing present conditions in the Australian Mission with what they used to be many years ago. I was but a boy when Brother and Sister Burton were in Australia, and they established quite a good influence over me. I loved them through the dark years of doubt when I kept away from church influences, and it seems good to me to meet our sister now. Many blessings came to me through her in my boyhood, fine spiritual experiences which have been good to dwell upon in the intervening years, and which come to me again in power now. May God bless our dear sister in her declining years and bring her the peace and comfort her life of service has so richly merited.

Your brother in Christ,
WALTER J. HAWORTH.

EMERSON, IOWA, June 1, 1911.

Brethren: I think if you will examine my manuscript, third paragraph, you will find (in my article of last week) that you changed it from C. A. Russell to C. F. Russell, which is a mistake. The Russell of paragraph one is not the Russell of paragraph three, and I do not wish to make it so appear.

I entered my field May 6 and have baptized three and blessed two children. Am en route to Henderson conference.

ALVIN KNISLEY.

June 1, 1911.

Editor Herald: This letter will notify the Saints of Clinton Missouri, District, that having been assigned to labor principally this conference year in that part of the district lying east of Eldorado Springs, I need your cooperation. Will each one interested in spreading the Master's work kindly send me his address, with an outline of what is needed in your vicinity, locating yourself so that I can find you? I am on the scene of action and ready for business. Let us work together for the accomplishment of the work assigned to all, and see what we can accomplish for the Master this year.

My mission address is Nevada, Missouri.

Your collaborer in Christ,
C. J. PETERS.

RED ROCK, OKLAHOMA, May 31, 1911.

Dear Herald: We were privileged yesterday to preach to an audience of several hundred Lamanites. Baptized one on Sunday last, and confirmed another. Others have asked for baptism which will be attended to soon. We are putting straight time here now and doing home preaching every day by visiting from place to place. Prospects for a permanent gospel planting are good here, but it will take work and patience and a reliance upon the one source of all our success to accomplish it.

There are uphill pulls in this division of the work as well as in others. We are not looking for downy beds of ease; but hope to meet the shifts of battle as unflinchingly as others in the varied ranks of the army. Our Lamanite Saints and friends are contributing quite liberally to the needs of my

family by furnishing provisions unsolicited which, in a measure, coming as a sort of last extremity, counterbalances the wry fact that missionary family allowance has dropped behind until we are forced to pay usury at the banks for money to live. The sum of all such usury paid out by the church and its individual members would, if it were possible to save it, be no small item of saving.

JAMES E. YATES.

DANVILLE, MISSOURI, May 25, 1911.

Editors Herald: This is my first attempt to write a letter for publication. We hope some brother will come this way, as there has never been any preaching by the Saints here. I have been letting some of my neighbors read the HERALD and they seem anxious to hear some preaching, and as Bro. J. S. Roth has not seen fit to come yet, we would gladly welcome any minister. We have expected Brother Roth since last November. According to his last promise, he would be here soon after General Conference. We had made arrangements for a place to preach, and now we see by HERALD he is billed elsewhere for most of the summer, leaving us in disappointment, as well as our neighbors who have never heard God's message.

This is a good country. One with small means can get a good home. Our fruit prospect is fine.

IDA MCKINNEY.

KINGSDOWN, KANSAS, June 2, 1911.

Dear Herald: A few moments' time has been allotted me for reflection, aside from the common cares and conversations with the Saints. I thought I would write you some things that fly through my mind while detained so far away from my home in Saint Joseph, Missouri. This is a beautiful country to what it was when I was here thirty years ago. The landscape scenery is level, and as far as one can see in any direction is small grain, most of which is headed. Frame houses have taken the place of sod houses and dugouts, which we used to live in many years ago, and the prairies once inhabited by the American Indians are turned into vast wheat fields.

When I was a boy eleven to fifteen years old, our greatest fear here was the Indians, the wolves, and the wild cat; but what a change! The meadow larks still sing the same songs, though they have a better living now than when the rosin and tumble weed grew so rankly and when the cattle and sheep grazed in herds of a thousand or more. The prairies were dotted here and there with patches of wild onions, which were distasteful to the buffalo, antelope, and deer, but always were chosen by the Indians for a camping place, and to this day the Jews are fond of that vegetable.

At that time I lived with my brother and sister and widowed mother in a dugout with one room, where snakes and striped ground squirrels, badgers, prairie dogs, and wolves greeted us at the door, begging us for water and crumbs, and all we had to drink and eat were water and parched corn ground in a coffee mill and eaten with milk. Sometimes, when we had sugar, we had red root tea, and to keep ourselves warm in winter, we would have to cut corn stalks three hours a day from a little patch we raised every year. When a grasshopper year came on, the Indian Commissioner took pity on a few deserving families and we drew food same as the Indians. God will reward him.

At that time I had little thought of any plan of salvation. We had a Bible, but we kept it to record deaths in, and we looked upon it as a solemn, safe keeping record of obituaries which contained the deaths of our father, one brother, and two sisters.

Finally our mother became very sick and she thought she would soon die; she wanted to get homes for us little ones,

and she finally got a home for me. But they always had family prayer and asked blessings at the table, and it didn't suit me, and I ran off, and heard several weeks later that my mother was dead and buried and that brother and sister were adopted by a Mr. and Mrs. Wooley, and I went and claimed adoption too. As they were my mother's choice and I was admitted to their family, we all soon emigrated to Council Bluffs, Iowa, and my sister married a Mormon several years later. But I joined the Reorganized Church and years later moved to Saint Joseph and am now branch priest of the Second Branch and correspondent for *Ensign* and bishop's agent under Bro. Charles P. Faul; also assistant district secretary of Far West District.

One can see how the Lord works to lead out the lowly to higher and nobler work. My mind is now drawn to the great plan designed by our heavenly Father to save fallen man and how he organized perfect man with all his parts to match the church in fundamental principles. When God made man, he gave him six gifts all at one time,—life, hearing, seeing, smelling, tasting, and feeling. He had just given him six parts,—the two lower limbs, the two arms, the head and the body. Making six parts to man, he gave six gifts to the head,—two eyes, two ears, mouth and nose; then there are five openings in the head, for the five senses,—ears, two; nostrils, two; and mouth. There are six fundamental principles in the doctrine of Christ, and six principles in man's organization. The right foot is faith, the left is repentance, the right hand is baptism, the left hand is laying on of hands, the body is the resurrection, and the head is eternal judgment. The head contains six principles,—two eyes, two ears, mouth and nose. As there are twelve different principles in man's perfect organization, there are twelve officers to govern him,—apostles, prophets, evangelists, pastors, teachers, deacons, priests, bishops, elders, seventy, high priests, and patriarchs. There are twelve apostles in the church,—read 1 Corinthians 12: 12. There is a group of six blessings for man,—revelations, visions, dreams, ministry of angels, power to cast out devils, power against deadly poison. There are nine spiritual gifts to man, namely: wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, and interpretation of tongues. There are nine gifts or parts to the body of man—flesh, blood, bone, muscle, sinew, nerve, vein, tissue, hair and nails compounded, which are only the appendages of the skin. We can see that the church of Christ and man are organized in harmony, in office and gifts and blessings, none of which can be done away with without suffering loss.

No one can take the Bible and make the believers disbelievers. If I were to preach any thing else than that Paul preached, it would be my duty to first serve notice on the people that I had called upon the wise men and by their aid we had framed articles of faith different from those bound up in the Bible, and thus be honest with those to be taught rather than fasten my views on the Bible. If I were the author of a new religion, it would likely be closer to tradition if human wisdom were my man of counsel than it would be to God's plan. Hence the church I would organize would be after the pattern of the emblem of the Isle of Man, which is a three legged man with no body, no eye to say to the ear, "I have no need of thee." The foot could not say to the hand, "I have no need of thee," for there is no hand, no head with ears, eyes or nose, no brain emblematic of the president, no eyes to direct the two counselors, no ears to hear the petitions of the body, no believers to go on to perfection, no signs to follow the believer that they might be perfected, no baptism by authority, no laying on of hands for the gift of the Holy Ghost. All these principles of the restored gospel would be ignored wheré there were no new revelations to guide into all truth.

A. A. RICHARDSON.

An Account of the Williams Special Series of Meetings Held at Webb City, Missouri.

Early in February, action was taken at our regular business meeting by which a special effort was started to make arrangements for a special series of evangelical meetings to begin at this place as soon as convenient after General Conference. After some deliberation, an arrangement committee, consisting of four young men, was chosen, who went right at work with the following glowing results.

Correspondence was taken up with the missionary in charge, and in turn referred to Apostle I. N. White and associate, and later taken to the President, who showed us his usual willing and helpful hand. After an unsuccessful attempt in securing the speaker we sought, we undauntingly recast our efforts in another direction, through practically similar channels. At first the sentiment of the majority of our people seemed to favor Bro. R. C. Evans as our speaker, possibly through reading of his recent reputation gained in the Toronto pulpit, and our first impression was to secure him if possible. But failing in this, the committee with a single voice decided to engage Bro. T. W. Williams, and after considerable correspondence, received his letter of acceptance; and we wish to say that very few, if anyone in Webb City, had cause to regret the wisdom of that effort.

Our first labor in the way of securing the finances to meet the expenses of our meeting was a box supper, from which was realized the small sum of six dollars and seventy-five cents. Of course this looked rather discouraging, but with the assistance of our finance committee, half of which was composed of three promising, rustling young ladies who went after the "coin," we succeeded in gathering about one hundred and sixty-three dollars. Considerable opposition was met with, but we pushed forward with a vim born of unremittent faith.

Four collections were taken up, the first one after the meeting had been in progress one week, the next two the following Sabbath, and one at the close of the meetings, which netted about fifty-five dollars.

The Sunday school and Religio also came in with their no small mite for the occasion, and one man (an outsider) handed us twenty dollars and told us if we needed any more to let him know. By the way, this same man told us if we would get Williams to come back here to stay for a year, he would give ten dollars per month toward his support.

We advertised extensively, sparing no pains, laboring day and night, in letting everyone know that "something was going to be doing in our town." We had two large signs painted on muslin about seven or eight feet long, announcing the meetings and speaker. One was placed on the church, and the other on a vacant business lot, on the corner of the most prominent place in town. In addition to this, three sets of advertising matter were used, including large placards about eleven by fourteen inches, smaller ones about four and one half by ten inches, and pocket sized cards, the two latter ones containing Brother William's picture, and a list of his sermon subjects, with corresponding dates. We succeeded in gaining a prominent place in our daily newspapers without much trouble, each giving us royal support and one of them giving us an elegant editorial. We had nearly a two column write up or synopsis every publication. About two hundred extra papers were printed each day.

We must not fail to mention the musical feature of our meeting. Our music leader, Bro. Hale W. Smith, son of our venerable President, was no novice indeed, and rendered us excellent service with his choice selection of solos, anthems, duets, etc.; and with his superb sense of leadership on lines of music, he won the hearts of all who heard him. We wish to thank Brother Carmichael for releasing Brother Smith to us

for the occasion. Brother Williams was accorded the special privilege, by invitation, of addressing the high school pupils, and Brother Smith sang a solo. Both were applauded and many compliments were given them. Brother Williams was afterwards invited to address the Boys' Club, which he did.

Most favorable comments were given Brother Williams after his discourses, which we can not give in the small space accorded us; but, suffice to say, we have heard numbers say they never heard anything like it in their life.

No pains were spared in providing for the comforts and conveniences of our speakers or the general public in attendance. Another feature of our meetings was the question card. We had printed cards, pocket size, and handed them out at the beginning of the meetings, and at the close the ushers gathered them up and they were answered from the pulpit. This feature was well patronized and brought forth much thought that went to prove our standpoint. Some of the questions which were handed in contained questions (from nonmembers) similar to the following: "When are you coming back, Mr. Williams?"

The Sabbath prior to the beginning of our meeting was spent in fasting and prayer by the arrangement committee. We did heroic work in our tract distribution effort, about six dollars' worth of them being distributed. Among them were: "Latter Day Saints, Who are They?" "Future Punishment," "Was Joseph Smith a Prophet of God?" "71 Theological Questions," "Is Water Baptism Essential to Salvation?" "Good News," and others. All were eagerly sought after. Many *Ensigns* and *HERALDS* were given away.

Truly, "the man with a message" came in our midst and showed us where "The Pearl of Great Price" was to be found. Indeed this is an excellent field for future maneuvers, and it now lies with the powers that be whether we merit more generals in our field. We await the decision of our superiors.

Respectfully,

F. L. FREEMAN,
O. L. BRADFORD,
C. H. HOBART,
FRANK H. COWEN,
Committee.

News From Missions

Nauvoo District.

Several changes in the personnel of this district have come of late through appointment of the "powers that be," including the General Conference. Our associate president and secretary, Bro. Mark H. Siegfried, has been appointed to the editorship of the *Ensign* and has removed to Independence. We believe Brother Siegfried is working along the line for which he is best adapted, and will prove a success in his new work. We wish him well.

The writer was appointed to the Pittsburg District. Our purpose has been previously to get to our field as soon as possible after General Conference, but circumstances seem to require our presence here for a short time this year. Being the only officer left in the district besides Bishop Lambert, we were permitted by our missionary in charge, Bro. R. C. Russell, to remain until the district conference convened at Ottumwa, June 3 and 4, when new officers will be chosen. Immediately after the conference we take our journey to the East to take up the duties of our new field.

During the four years we have labored in Burlington and Nauvoo District, many ties of friendship and saintly love have been formed, which cause us to regret the separation, but duty and the service of God come first in life, and though separations often occur with the ministry and those for whom they labor, yet the ties of friendship are not broken alto-

gether. New ties are being formed constantly, to continue through life, and no doubt in eternity.

We have visited nearly all the branches in the district and expect to close our work here at Ottumwa with the conference. A number of newspapers in our district have opened their columns to articles touching upon church work. Brother Siegfried has had several articles in the *Macomb Journal* and they have been copied by others. Observation and experience teach us that most publications are willing to accept articles written affirmatively, and which are of general interest to the public, or what the publishers call "news." None of them care for negative articles unless they should deal with matters in which their readers are specially interested; nor are they willing to accept matter in which the editor or paper is blamed for something which has previously appeared. A mistake is often made in trying to cover too much ground in an article, especially along doctrinal lines. A very little doctrine spiced in with interesting historical or other matter will be more effectual than many columns of straight doctrine, which often appears dogmatical to the reader. It is often worth while to furnish a few cuts to illustrate articles,—the expense is not great and the cuts may be used repeatedly.

On the 24th instant the largest social assemblage of Saints and friends we had seen in Burlington, suddenly took possession of our home at 8 p. m., and continued in possession till the evening had passed. A committee worked secretly in a guarded room, and in due time the pastor and his family were brought in, and in a very appropriate speech Bro. H. E. Jarvis, on behalf of the Saints and friends, presented a very handsome set of silver plated tableware. Appreciation of the love and esteem as manifested through the beautiful and useful gift, was expressed in a speech of thanks by the pastor, who also briefly reviewed the work of the past four years.

We truly feel that we carry with us the hearty good will of all the Saints here. May the Lord bless his people and prosper his work to the saving of many souls. We are certain our successor, Bro. F. M. Cooper, will find a band of Saints here whom he will not fail to love, and we pray the blessing of the Master to be with him in his work.

CHARLES FRY.

BURLINGTON, IOWA, May 31, 1911.

Southern Nebraska.

A few lines from Southern Nebraska may not be out of place. We are moving along here as well as can be expected, seeing that there but few missionaries in this district.

I was in Plattsmouth, Nebraska, on the 17th. I had the pleasure of leading two heads of families down into the waters of baptism. There are more to follow soon. The work there is doing nicely. Brethren Jones and Baldwin are earnest workers and sound in the faith, and will do something for the work there in the future. Plattsmouth is a town of about five thousand and is the county seat of Cass County, Nebraska, and is situated at the mouth of the Platte River.

The Utah elders have been there of late canvassing the town, going from house to house, saying, "We are the Latter Day Saints and the true church of God, of which Joseph Smith was the founder," and that the Reorganization is the same in faith and doctrine, but have departed or severed their connections with the true church, that they have apostatized.

They came to our meetings and we gave them a little straight talk which they did not seem to like, and the Lord came to our help and gave Brother Baldwin a vision, and the valley of the mountains was open to his view, and the land all around was spiritually barren and a mist of spiritual darkness hung all over the valley; and while he thus stood gazing

upon the scene, a light came down from heaven and he could see two large holes in the valley at the foot of the mountains. There were worn paths leading from the holes, and a large beast came out and came to where our brother was standing, and he took hold of the beast with his right hand and held him fast with ease. His wife and child appeared on his left hand and the beast tried to get at them to do them harm, but he controlled him completely and the vision vanished. This was given on May 11, and the 13th was the Sabbath and the Saints were gathered at his house for meetings. He entered the meeting and shook hands with all present, and when he came to two young men whom he knew not and shook hands with them, the voice of the Spirit said, The Beast, the Beast, so plain that it filled his whole being with astonishment and conviction of the truth of the vision. The young men were Utah elders.

The two holes in the valley at the foot of the mountains represent the temple and tabernacle where the beast dwells from which the elders are sent forth. So the Lord is coming to rescue and making plain the prophecy of Brother Joseph, when he said the difference between us and the Utah people shall be made plain to the people.

Your brother for the truth,

WM. SELF.

NEBRASKA CITY, NEBRASKA, May 23, 1911.

Australia.

I fear I have not been so faithful in reporting my experiences and travels in this sunny southern land as I promised to be, but will try to make amends for past failures by doing better in the future. On the 10th day of August, 1909, Elder J. W. Davis and the writer arrived in Sidney. We found a body of noble-hearted and enthusiastic Saints ready to welcome us into their midst, and to do all in their power to make our stay in their country both pleasant and profitable to ourselves, as well as conducive to the good of the work.

By arrangement with the minister in charge, Bro. C. A. Butterworth, the writer remained in Sydney the greater part of the first half year, laboring in connection with the branch at Leichhardt. I can not say that this was altogether agreeable to me, as I was not accustomed to city work, and would have very much preferred laboring with Brother Davis in the country. However, I did the best I could, and if I failed to accomplish as much as it was hoped, it was not through a failure to try.

At the conference held at Christman, 1909, Brother Davis was sent to look after the work in the city of Adelaide, South Australia, and I was given the north coast mission, comprising the various branches along the coast north of Sydney in New South Wales. This is more like the work I was used to at home than the work at Leichhardt, and was more agreeable to me. I think also it was more productive of good results.

During the year 1910 I traveled approximately two thousand miles with horse and sulky, having as companions Brn. Victor Seaberg, C. A. Butterworth, W. J. Haworth, and George Lewis. We labored in the branches of Hamilton, Wallsend, West Wallsend, Bulahdelah, Tuncurry, Laurinton, and Argents Hill, and at several other points. Several were added to the church at various places, the Saints strengthened and encouraged and, we think, the work generally placed upon a better footing.

Just before Christmas, we held a four-night debate with Christadelphians at Weston. It came as result of their throwing out challenges to the world to meet them, and was a new opening for us. While there were no baptisms as a result, the general consensus of opinion was in our favor. One gentleman, a shorthand reporter, member of my opponent's

church, told me he thought I had a better doctrine than they had. He also commended me for treating my opponent so courteously. I would like to give special attention to the work there, but unfortunately the field is so large and laborers so few that we can not meet all the demands made upon our time.

At Teralbe, near Wallsend, through the efforts of a shut in brother, Jack Thornton, and a wide-awake and energetic sister, we secured an opening resulting in the baptism of three noble souls and the beginning of a work which, if I mistake not, will redound to the good of the work in that part of the mission in years to come.

On the 14th of April, our district reunion convened at Bulahdelah, and was a spiritual feast throughout, although it was at the festive season when great doings were going on in Sydney and thousands were going in from the country to attend the shows and exhibitions. The Saints, young and old, seemed anxious to leave the scenes of gait behind them and gather to the sequestered little village to spend their holidays praising the Lord. One could not but feel that the prospect for the work in this mission was glorious as he listened to the earnest prayers and testimonies, especially of the young Saints, who with grateful tears coursing down their faces told of their willingness and determination to labor in its interest to the end. The last preaching service of the reunion was given over to three of the young men, all members of the branch at Balmain, and with little experience as preachers. But as we saw them standing before us, their faces shining with holy zeal, and speaking under the Spirit's guidance, our hearts were made to burn within us. We saw how easily the Lord could find laborers to carry forward this grand work. There are several young men of talent in this mission who in years to come, if they continue faithful, will become a mighty force for good.

At the close of the reunion, I came to this place, a distance of two hundred miles, by bicycle, being called to the bedside of an aged sister who was declared by the doctors to be dying with cancer of the stomach. I found her able to sit up and sew. She had called in the local elder and been anointed and received a blessing from the Lord. I have witnessed a number of marvelous cases of healing in this mission which speaks well for the faithfulness of the Saints. I visited one home and found the sister in great pain; the cause of her suffering was an internal tumor. She received administration and the pain immediately left her, and the enlargement gradually disappeared. Another sister was told that her only hope was to submit to an operation for the removal of a tumor, but she placed her case in the hands of the Great Physician and the tumor came away of itself.

There seems to be a great desire on the part of the Saints here to understand and comply with the law pertaining to temporalities. Some seem to think, however, that the law of consecration to obtain the land of Zion should not be observed by the Saints in their scattered condition. I believe and teach that the name *Zion* is applied in three ways: first, to a people, second, to a condition, and third, to a place. The best, quickest, and surest way to get Zion established in the proper place, is to get the children of Zion in the proper condition, wherever they may be, and this can only be done by observing the laws that will obtain in Zion.

May the Lord bless and prosper his work in all the world in my ardent desire.

E. F. ROBERTSON.

ARGENTS HILL, NEW SOUTH WALES, May 1, 1911.

Miscellaneous Department

Conference Minutes.

CLINTON.—The fifty-ninth conference of the Clinton, Missouri, District met with the Scott, Kansas, Branch, May 27 and 28, with a very good attendance. James Moler and W. S. Macrae were chosen to preside; John W. Noyes as secretary, with Zora Lowe as assistant; W. S. Macrae chorister and Adrian Lowe organist. The following branches reported: Eldorado Springs, 141, gain 7; Nevada 102, loss 1; Taberville, 57, gain 1; Walker, 18; Rich Hill, 168, gain 5; Coal City, 65, gain 2; Fort Scott, 106, gain 3; two branches failing to report, Wheatland and Lowry City. The following district officers reported: James Moler, president; John W. Noyes, secretary and treasurer; Lucy Silvers, recorder and historian. The auditing committee on bishop's agent's books reported as follows: On hand February 1, 1911, \$1.23; received since, \$335.23; no balance on hands May 20. The following ministerial reports were read: Seventies: W. S. Macrae, John Kaler. Elders: W. H. Lowe, T. R. White, J. T. Higdon, G. W. Beebe, C. J. Peters, S. C. Williams, A. I. Roberts, W. E. Reynolds. Priests: H. R. Higdon, J. W. Strader, John W. Noyes. Teacher: T. L. McCormick. Deacon: Pleas Budd. The place chosen for our next conference was Nevada, Missouri, and to be held the 7th and 8th of October, 1911. Officers were chosen as follows: James Moler, president; John W. Noyes, secretary and treasurer; Lucy Silvers, recorder and historian; and Roy Budd, library committeeman. On the evening of the 7th, J. S. Ross preached. At 11 a. m. Sunday, Bro. James Moler preached on tithing and offerings. At 2 p. m. the Saints enjoyed a good prayer and testimony meeting. At 8 p. m. John Kaler preached. John W. Noyes, secretary, 611 North Main street.

SOUTHERN INDIANA.—The 103d conference of the Southern Indiana District convened with the Union Branch at Wirt, Indiana, May 20, 1911, with district president, Elder Jacob Halb, in the chair. Opening hymn number 120, and prayer by G. B. Mills. Organization was effected, H. E. Moler to preside; Jacob Halb, assistant; E. O. Byrn, secretary; Charles H. Fish, assistant; Robert Miller, organist; John Zahnd, chorister; the local officers to be ushers. Minutes of last conference read and approved after correction. Elders reporting: Jacob Halb, Charles Fish, and E. O. Byrn. Priests: John Zahnd, E. A. Jaegers. Teacher: G. B. Miller. Deacon: Charles Furguson. Branches reporting: Byrville Branch, 88, loss 15, including 3 elders, 1 priest, 1 teacher, 1 deacon; Hope Branch, 47, gain 1, including 5 priests, 2 teachers, 2 deacons; New Albany Branch, 29, including 2 priests, 1 teacher, 1 deacon. Louisville Branch report was returned for correction. Indianapolis Branch was declared illegally organized and district officers were authorized to organize a branch at that place. Moved that the Bicknell Branch was illegally organized. Carried. Motion prevailed that the assistant missionary in charge and the district president be authorized to investigate conditions at Bicknell and organize a branch there if wisdom directs. Motion prevailed that the Millstone Branch be disorganized. John Zahnd, bishop's agent, reported balance on hand January 1, 1910, \$21.67; receipts for 1910, \$379.53; expenditures \$337.63; amount on hand January 1, 1911, \$41.90. Report approved. E. O. Byrn, district treasurer, reported amount on hand October 15, 1910, \$1.79; total receipts to May 15, 1911, \$2.85; total expenditures to May 15, 1911, \$.92; balance on hand to May 15, \$3.72. Report approved. Communication from New Albany Branch recommending that John Zahnd be ordained to the office of elder was read. District president stated to the conference that he had assurance of the call of said brother to that office. Upon the recommendations, motion prevailed that the conference provide for the ordination above referred to. Motion prevailed that the district president confer with the superintendent of the district Sunday school association pertaining to the reunion at Derby, Indiana, and make arrangements for same. Motion prevailed that upon the adjournment of conference it adjourn to convene with the New Albany Branch as per resolution. Report of committee on new district record was read and rejected. Committee discharged. Moved that a committee, including district president, district secretary, and bishop's agent, be chosen to provide new record of the district. Carried. Motion prevailed that the committee on new record be empowered to purchase the loose leaf system. Jacob Halb was elected president; E. O. Byrn, vice-president; Charles H. Fish, secretary and treasurer; John Zahnd was sustained as bishop's agent; also the missionary in charge, the assistant missionary in charge,

Nothing can be so inspiring to a human being as the idea that he is of value, that his help is really wanted. Nothing can so enforce the doctrine of responsibility as the realization that it rests with us to choose whether we shall mend or mar, shall beautify or deface, some portion of the work.—Oliver Lodge.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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 Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

and missionaries of the district were sustained. Vote of thanks was given the Saints of Union Branch for their kindness shown the visiting brethren during conference. At 8 p. m. preaching by H. E. Moler. Sunday, May 21, 1911, at 8 a. m., prayer meeting, E. O. Byrn in charge; at 9.30 Sunday school, John Zahnd in charge; after which meeting was again called to order by president. Motion prevailed that the matter of branch organization at Indianapolis be reconsidered. Moved as a substitute to the previous motion that the assistant missionary in charge and the district president be authorized to organize a branch at Indianapolis if wisdom direct. Minutes of previous session were read and approved as corrected. At 11 a. m. preaching by H. E. Moler, assisted by E. O. Byrn. A spiritual and edifying sermon was enjoyed by the Saints. At 2 p. m. sacrament meeting, with Jacob Halb and Charles H. Fish in charge. John Zahnd was ordained an elder under the hands of Elders H. E. Moler, Jacob Halb, and Charles H. Fish. The Saints rejoiced in the truth, the good Spirit being present. E. O. Byrn, secretary.

POTTAWATTAMIE.—District conference met at Hazel Dell May 27 and 28, 1911. Elder C. Scott was associated with District President J. A. Hansen in presiding over the conference; J. Charles Jensen, secretary; and the local chorister and organist appointed in charge of the music. A letter from Peter Anderson was read, acknowledging the receipt of \$14.52 collected at last conference for benefit of Scandinavian Mission. Report of credentials of delegates prepared by the secretary was read and adopted. All branches reported: Boomer 61, no change, including 2 elders, 2 priests, 2 teachers, 1 deacon; Carson 40, gain 6, including 1 elder, 1 priest, 1 deacon; Council Bluffs 335, gain 2, 5 elders, 8 priests, 4 teachers, 2 deacons; Crescent 154, no change; 1 high priest, 1 elder, 3 priests, 1 teacher, 1 deacon; J. C. Lapworth, president and clerk. Fontanelle 33, no change; 2 priests, 1 teacher; Hazel Dell 61, no change, 1 seventy, 4 elders, 2 priests, 1 teacher; North Star 137, no change, 1 patriarch, 1 high priest, 1 seventy, 3 priests, 1 teacher; Wheeler 44, loss 21; 1 elder, 1 teacher. Ministry reporting: Elders: Joshua Carlile, J. P. Carlile, H. N. Hansen, J. A. Hansen, R. McKenzie, S. Harding, J. C. Lapworth, D. Parish, C. B. Bardsley, P. Anderson, A. J. Davidson. Priests: J. P. Christensen baptized 3, H. N. Pierce, E. D. Blair, C. C. Larsen. Teachers: H. N. Liles. Deacons: C. H. Wright. Priest: G. E. Whitehead, Teacher, Hans Anderson. District secretary reported total branch enrollment 865; net gain 6. The ministry reporting were 18, patriarchal blessings, 1; 97 sermons, 3 baptisms, 3 confirmations, 2 marriages, 8 children blessed, 93 administrations of sick, 13 official visits. Special auditing committee found the

present footings of the bishop's agent's report correct. The agent reported balance on hand last report, \$290.92; received since last report, \$508.25; total, \$799.17; paid to elders, \$115; to elders' families, \$120; to Bishop E. L. Kelley, \$90; total paid out, \$325; balance on hand, \$474.17. Report accepted as read. Boomer having recommended Charles H. Wright for ordination to the office of priest, and Hazel Dell, Nels Johnson for the office of deacon, they were ordained on Sunday. Brother Wright by C. Scott and H. N. Hansen, and Brother Johnson by Bro. H. N. Hansen and C. Scott. Conference adjourned to meet on Saturday, September 30, 1911, at Crescent, Iowa. J. Charles Jensen, secretary.

Conference Notices.

Saints of the Central Nebraska District will please remember to make arrangements to meet at Comstock, Nebraska, August 5, 6, for district conference, and also a week's reunion at the close of the conference. We expect to have able speakers, and as soon as we know, we will publish a full notice. The Saints of the Southern Nebraska District are also heartily invited to attend. Come and bring the Spirit with you. F. S. Gattenby, secretary.

Convention Notices.

The Minnesota District Sunday school convention will convene Thursday afternoon, June 29. Kate J. Martin, superintendent.

A joint Religio and Sunday school institute of the Pottawattamie, Fremont, and Northern Nebraska districts will be held at Council Bluffs June 23, 24, and 25. The first meeting will be held on the evening of the 23d. Prominent workers of the Religio and Sunday school will be in attendance. Come all and prepare for greater usefulness in the great work. J. A. Hansen, district secretary.

Reunion Notices.

The annual reunion of the Alabama District will begin on Friday night, August 4, 1911. Missionaries and all who can are cordially invited to attend. J. R. Harper, president.

The nineteenth annual northwestern Missouri reunion will be held at Stewartville, Missouri, September 1 to 10. Tents will be furnished on the ground for ten days at \$2 for 10 by 12; \$2.50 for 12 by 14 and three-foot side wall. Those wishing tents write B. J. Dice or J. H. Hinderks at Stewartville, Mis-

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souri, at an early date. We would like to see another good reunion. We invite neighboring districts not having reunions to meet with us, as we expect good speakers and a good, spiritual gathering in a nice, shady grove, with plenty of good water. Please don't forget the date.

The Southern Indiana District reunion will be held with the Hope Branch, Derby, Indiana, July 1 to 9 inclusive.

CHARLES H. FISH, *secretary.*

Northern California and Nevada Reunion will be held the first ten days of September, 1911, at Irvington, Alameda County, California. So far as known now the rent for tents will be the same as last year, but may be more or less. The eating house will be maintained with the best possible service. Springs and mattresses furnished to those ordering same as last year. Straw and hay will be furnished on the ground at reasonable rates. A goodly supply of good elders is assured. District conference and conventions of Sunday school and Religio and Daughters of Zion will be held during the reunion. It is time now to order tents, springs, or rooms, or anything desired, even to a share in a good and profitable reunion. Send orders to the writer, or C. W. Hawkins.

J. M. TERRY, *Chairman Committee.*

1230 MAGNOLIA STREET, OAKLAND CALIFORNIA.

Died.

CRANDALL.—Roscoe Crandal was born June 27, 1876, at Flint, Steuben County, Indiana, and has lived in this county all his life. He was the only son of Mr. and Mrs. Charles Crandall. He was united in marriage to Maud M. Holden. To them were born R. Clair, H. Wayne, and Richard Dale, the last named dying at the age of six months. He was a true and loving husband and father. He was a member of the church and had lived a Christian life. When it was made known to him that death was near, he said he was ready to go without any fear. He advised all to live faithful. He was a member of the order of Odd Fellows. He passed away quietly on May 9. Funeral services were held in the Angola Congregational Church, May 12, 1911; services conducted by Elder G. A. Smith, assisted by Reverend Humphrey, pastor. He was buried nicely, under the auspices of the Odd Fellows.

BEACH.—Sr. Mary E. Beach went home to God, from the home of her daughter, Sr. Ella M. Edwards, in North Weymouth, Massachusetts, at 2:45 a. m., Friday, May 12, 1911. Her age was 76 years. She first heard the gospel about thirty-two years ago, in Douglas, Massachusetts, and was baptized two weeks afterward. All of her children and many of her relatives accepted the truth about the same time. As long as she had a home of her own, it was truly open and not ajar to all of God's Saints and any others in need of help, either temporal or spiritual, and she was never so happy as when taking care of the preachers, who very often made her house their headquarters, both for preaching and sojourning while in her neighborhood. She was ever gentle, loving, and true; her life was truly one of sacrifice for others. She leaves two daughters and one son, who loved her tenderly, to mourn her loss.

LANE.—At Lamoni, Iowa, June 1, 1911, Bro. Joseph Lane, aged 63 years, 1 month and 28 days. He was taken with abscess of the liver one year before death and suffered much. Wife and two sons and four daughters mourn his departure. He was baptized at Gallands Grove, Iowa, in 1875, by Bro. John Hawley, and later was ordained a teacher in the Earling Branch. Bro. D. D. Young offered prayer at the house. Bro.

J. R. Lambert had charge at the church, and Bro. H. A. Stebbins preached the sermon.

GORTON.—Sr. Sierra Nevada Ann Hawks Gorton was born at Carlinville, Illinois, September 18, 1855. Was married to Wilson Gorton July 18, 1878. To this union five children were born; the eldest died in infancy. Those who mourn the loss of a loving mother, are Weaver and Effie F. Gorton, of Chicago, Elsie Hardin, of Plano, Illinois, and Clara Pearl Wilson, of Madison, Wisconsin. Besides these are her aged father, A. S. Hawks, of Plano, two brothers, D. L. and Jesse, of Chicago, and two sisters, Mrs. J. W. Muher, of Hurdsville, N. D., and Mrs. Ann Smith, of Bassett, Nebraska. Also five half brothers, Nat, Robert, George, and Edward Reeves. She was baptized October 14, 1885, by Elder W. Vickery. She was a faithful wife and mother. She passed gently away at her home in Plano, May 28, 1911. Her husband had preceded her a few years. Funeral at the Stone Church. Prayer and scriptural reading by Elder C. H. Burr; sermon by Elder E. M. Wildermuth. Interment at the Plano cemetery.

ALLEN.—Jennie Allen died at home, Milton, Florida, June 2, of heart disease. She was born April 27, 1861, at Milton. Her maiden name was Robinson and she was one of a family of ten,—one sister and three brothers surviving. She was married to S. D. Allen, March 26, 1882, and to them seven children were born, of which three girls and two boys are left to mourn. She was baptized October 19, 1893, by M. M. Turpen, and confirmed by M. M. Turpen and A. D. Greer. The funeral sermon was preached by C. J. Clark. Sister Allen's life was an exemplification of the gospel of Christ. Wherever her name was mentioned, the expression, "She was a good woman and a true Latter Day Saint," followed it. She leaves a host of friends, both in and out of the church.

SMITH.—Mrs. Elizabeth Bissel Smith in Mantua, Ohio, February 28, 1839, and passed from this life May 18, 1911, at the age of 72 years, 2 months, and 21 days. She was married to Sherman I. Smith, April 5, 1859, and came to Michigan to live in October of the same year. In January, 1860, they began housekeeping on the farm where they have lived for over fifty-two years. Three children came to bless their home; Ida, who died in infancy; Arthur, of Kalamazoo; and Herman, who has always resided on the old homestead. She also leaves six grandchildren and one great-grandchild, besides an extremely large circle of friends and other relatives to mourn her loss. She was a devoted Christian, a loving wife and mother, and a sympathizing friend, being extremely thoughtful for the good of others, even to the last hours of her life, and was also noted for her generosity and hospitality. Her sunny smile and genial spirit had endeared her to everyone who had been privileged to make her acquaintance, and though she will be greatly missed, our loss will be her gain.

Wife, we've been long together,
'Tis hard to part when friends are dear,
Perhaps 'twill cast a sigh, a tear.
Then steal away, give little mourning,
Choose thine own time, say not good-night,
But in some bright clime, bid us good-morning.

S. I. SMITH.

"Man is not put here to be fastened to the plow like a beast of burden, and to pull at the traces all his life. There is one life, one activity, one set of emotions for youth and another and different life for age."

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Through spacious halls, rich in tone and almost severe in lines, one is carried to the special departments—technical and artistic; along corridors monastic in depth to reading rooms set aside for newspapers and periodicals, and into galleries for pictures and prints. In the basement is a model children's department; on the same floor provision has been made for a training school, and for a printing plant for library publications. The modern conception of the library as a business necessitates advertising in order to reach the varied interests of a democratic reading public. Book lists for free distribution are compiled, and by these suggestive means, the library is able to indicate its full resources.—From "The New York Public Library," by Montrose J. Moses, in the *American Review of Reviews* for June.

Now, the casual reader of the average telegram or column of American news might easily be excused if he regarded the United States as a land where nothing but tornadoes, lynchings, skyscrapers, society divorce scandals, freak dinners, and railway accidents of an ingeniously harrowing description happened all the time; a land wholly given over to a sordid hustling to get rich quickly, a place where vulgar millionaires manipulate the price of pork for their private ends, and where plain living and high thinking are at a discount. Nothing could be really further from the truth.—From "America in Earnest," by G. C. Ashton-Jonson in *The Chautauquan* for June.

We do not appreciate how necessary it is for a man to believe in those about him just as far as he can and cooperate with them just as fully as he can. No matter how high the ideals for which we stand, we can not expect others to follow us unless we have confidence in them. We can not expect devotion if we return it with distrust. We can not expect cooperation unless we are prepared to give freely of our confidence.—Arthur T. Hadley.

Stay at home, my heart, and rest;
The bird is safest in its nest;
For all that flutter their wings and fly,
A hawk is hovering in the sky;
To stay at home is best.

—H. W. Longfellow.

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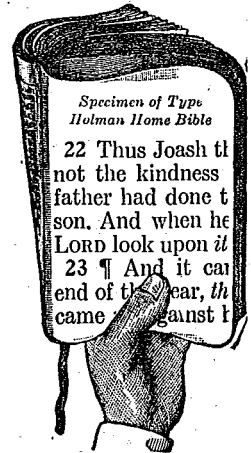
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, JUNE 21, 1911

NUMBER 25

Editorial

THE LATE CONFERENCE.

It may not have occurred to anyone to discuss the late conference; that is, the conference of 1911. Incidentally, we have heard from a small series of side issues, and more or less from those who were not present at the conference, that it was a "tame affair," one critic using the term, "exceedingly tame."

What kind of a conference may have been in the mind of these critics at the time the criticism was made does not appear clear, unless one takes pains to remember conferences past, in which there has been a much greater amount of boisterous discussion upon more or less important questions, upon which disputants differed, such difference seeming to be serious. However, passing events may be best measured by the results which flow therefrom, or the succession of events which follow after, resulting from either the spirit under which the event occurred, or the things which led up to the event. From letters, correspondence, communications, so far received by the Bishopric and the Presidency, the conference of 1911 has been fraught with good results, the spirit of such communications partaking largely of the quiet and strength of the Spirit which prevailed at the conference itself.

At the conference there was a striking absence of introductions and resolutions, seemingly intended to further the individual notions of the movers and of those calculated to stir up strenuous opposition, always working to take advantage of the occasion, and to strike at what appears to be obnoxious to it. It is true that there were several resolutions introduced upon which time was spent, and to the looker-on evidently wasted, the end of which discussion was, however, beneficial, or as two or three remarked at its close, "educational to the body." Not a vote was sufficiently close as to cause either those for or against a measure to call for the yeas and nays. As a result the actual representative voting strength of the church was not recorded, the business being done by the ordinary calling of the vote.

The reports from the different branches and departments of the church were full and quite definite, showing in many respects a marked increase in effort and result in the year that had passed. This

was encouraging. Matters were committed to various quorums and committees for action, the result of which action is not yet apparent, as some parts of this work were quite difficult, and must be necessarily the result of time for consultation and mature consideration.

There was a spirit of quiet but strong hopefulness prevalent during the entire session. This was evident in the preaching services as well as in the prayer and fellowship meetings. The weather at times was unpropitious, but dampened neither the spirits nor the ardor of those attending the session. It is doubtful if Lamoni ever saw gatherings at an annual conference upon the occasions of preaching the word at which there was a greater attendance, a more intense and earnest interest than on the two Sundays over which the session held. The spirit of strong assurance which the apostle characterized in the sentence, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance;" as stated in 1 Thessalonians 1: 5.

The principles upon which the reorganization of the church was based, and upon which its superstructure has been builded were enunciated by the President of the conference in the morning of the first Sunday of the session, the basis thus taken having been furnished in the unchanging design of the Almighty as given in his word. In respect to this basis and the building of a superstructure upon it, the early movers in the reorganization effort builded far better than they knew, unless we grant unto them the presence of the prophetic prescience. As an evidence of this it may be remembered with profit that at the conference held June 12, 1852, a resolution was introduced and was discussed and adopted declaring the faith and the allegiance of these restorers in the primitive faith of the church as enunciated by the church, in the adoption of the commandments of God as compiled in 1835, and as found in the Bible, in the revelation of God called the Book of Mormon, and the commandments and ordinances given in the formative period of the church during the active regime of the Prophet Joseph Smith and his brother, Hyrum. This resolution was strengthened by a bold and confident renunciation of adher-

ance to all principles of faith and practice which were counter to the declaration of faith made by them, and practices which were contrary to the revealed word.

From the communications received from the brethren since conference, it is quite clear that the superstructure of our work is buttressed and strengthened in all its parts by the brethren in the field, by the application of the principles to which this quiet and strong assurance referred to above applies. Peace and the continued assurance of the Spirit will abide with those workers who maintain their independence of character and continue to found their faith and their presentation of it upon the basis of the word of God. All power, and honor, and glory be to Him for ever. Amen.

LOOK OUT FOR HIM.

The Peter S. Morrison whose name appears in the clipping below, taken from the *Kansas City Journal* for June 4, is something of a fraud. Brn. T. W. Chatburn and Hale W. Smith came across him out in North Dakota, where he took the brethren's attention and sympathy by a story he told of having been acquainted with the Prophet Joseph Smith, and having seen him the morning of the day that he left for Carthage. He also stated that as a boy he was taken into the family of Grandmother Smith, the Prophet's mother, and was taken care of by her for many years. He professed to have a great deal of property. In company with one of his grandsons or grandnephews he had a great herd of horses in the West which he was going to ship west, but he had met with some losses and needed a little help. He stated that, after the death of the Prophet, he wandered away from the city of Nauvoo, settled not far from Grand Rapids, Michigan, where he became identified with the Baptist Church. He talked so nicely about the church and the doctrine, that he fairly fooled the brethren, and was baptized by one of them, and was brought into contact with the Spokane Branch, where the brethren attempted to help him temporarily. The brethren found a place for him to room, and made arrangements for him to board. He stayed a few days and slipped away, leaving the brethren to pay the bills. If he should come your way, look out for him. Grandmother Smith's history is silent so far as the name of Peter S. Morrison is concerned, and had the circumstance which he stated occurred, it was so unusual that she would have noted it in her history. He claimed to be an old soldier, being some ninety years of age, which he still seems to hang on to. Don't let him fool you.

CHICAGO, June 3.—A gray bearded man, carrying a hickory cane, called at the municipal lodging house in North Union street last night and said to the clerk:

"Young man, I was directed here for a night's lodging. Do I get it?"

"Name?" asked the clerk as he reached for a registry card.

"Peter S. Morrison," was the reply.

"Age?" was the next question.

"Ninety-eight the 11th day of last March."

"What?" exclaimed the clerk in a doubtful tone. "Come, come, old man, give me your right age."

"Never lied in my life," was the patriarch's quick retort.

"I'm ninety-eight, and if you say I'm not I'll crack you across the head with this cane."

Morrison, who says he is a veteran of the Mexican and Civil wars, lives in Big Horn Basin, Wyoming, and came east on a visit. He draws a pension and had money enough to take him home but on the way from Detroit to Chicago was robbed. He has telegraphed to his son in Wyoming for money.

CHARLES F. LUMMIS ON AMERICAN ARCHÆOLOGY.

Charles F. Lummis, a well known California author and former editor of the *Outwest* magazine, and regent of the School of American Archæology, has recently returned from a tour of Guatemala, where the school has secured a grant of eighty acres on which are located some remarkable ruins that are being investigated. In an interview in the *Los Angeles Times*, May 18, 1911, he is reported to have made the following statements regarding his expedition:

"In the last two weeks of the expedition's work, this enormous felling was burned off. Fire paths were made around a dozen different areas, and these were burned singly. This was matter of frontier experience, for the green jungle burns almost like tinder, especially if full of manaca palm. The area is now cleared of everything except the hugest logs of mahogany, ceiba, cedar, Santa Maria, and other precious woods, and excavation was begun in the last few days of the expedition. It was richly rewarded by the discovery of unguessed friezes of heroic sized heads, of a sculpture fully equal to the middle age of Greek art; and the discovery of the key to them.

"Each of the extraordinary monuments at Quirigua has, besides its wonderful sculpture, a long series of glyphs. Some of these refer to matters not yet deciphered; but the chronological glyphs have been unriddled by Mr. Morley of the expedition, one of the foremost in his line. The Mayas had a chronology fully as complete as ours, and rather more logical. It has been greatly abused by 'closet scientists,' (who never saw the monument or the fleas) of Guatemala. Their 14,000-year antiquities are absurd; but the best evidence to field scientists warrant an allotment of about 1500 to 1800 years to these ruins.

"Here, better than almost anywhere else among the ruins of prehistoric America, will be solved the fascinating problem of how, and how far these 'savages' lifted and transported for miles, blocks of rock weighing eighty to a hundred tons apiece; and with what tools they sculptured them in a relief of from eight inches to a foot. If it was with stone implements, as has been held by scientists, it is the most extraordinary work ever done; being not only equal to, but in fact, far surpassing, the best work of one Inca with their tempered bronze, and equaling anything in Egypt. An exhaustive series of photographs of these carvings, showing every face and glyph, has been made by the expert photographer of the expedition, Jesse L. Nasubaum, and later,

casts will be taken so that any one of these monuments can be reproduced in cement. It is expected that some of the replicas will adorn the court of the Southwest Museum.

"No less astonishing than the Monoliths, are the great pyramids grouped about this sacred city of the Mayas. With the earth which forms their core, and the cut stone with which they are faced and terraced, these artificial eminences contain millions of cubic feet, and as the stone was brought from a distance of at least three miles, some idea can be had of the labor and the time required to construct this religious center of several hundred square miles. Quirigua is only about thirty miles, in an air line, from the famous ruins of Copan in Honduras—though it takes a three days' ride by mule, following a fifty-mile railroad trip, to reach Copan from Quirigua. The latter city survived somewhat longer than Copan, as is proved by their respective date-glyphs.

"Within a very few years Quirigua will be one of the most prominent attractions of the traveler in Central America. No other of the marvelous ruins north of Panama is so easily accessible, for Quirigua lies but a few miles from the station of the same name on the Guatemala railroad; and switch tracks of the fruit company run by the very corner of the school's reservation. This will be probably the first archaeological park in the world, and will be almost as interesting for its park features as for its antiquities. Here is confessedly the noblest specimen of the Central American jungle. In five years hardly anything will be left of that magnificent forest whose floor-like top averages 150 feet in height, and whose roots are in everlasting shade and coolness, despite the tropical sun. Wherever the jungle grows bananas will grow; and the jungle is rapidly being replaced by the waving fronds of the succulent musa. But the school is sacredly saving some sixty acres of jungle for a "frame" around the ruins, so that the remnant of this ancient civilization will be seen in its original setting—the matchless Guatemalan forest."

NOTES AND COMMENTS.

THE CONSTITUTION OF MISSOURI ON RELIGIOUS CORPORATIONS.—We call attention to the article under the above heading appearing in another department. Bro. S. A. Burgess, an attorney at law, has been to some trouble to make extracts from the Constitution of Missouri. These extracts, together with his comments thereon, will be of interest to our readers, especially those who have made inquiry as to the development of the Constitution of Missouri, its changes, if any, since 1830, and its present attitude toward religious corporations.

ZION WITHIN FIVE YEARS.—*The Kansas City Journal* for June 9, 1911, contains the following interesting item:

"That everything indicates the fulfillment of the prophecies, and, that there will be a Jewish nation within the next five years, is the belief of Pastor Russell of the great Brooklyn Tabernacle, who will speak in Convention Hall Tuesday and Wednesday evenings. The meetings are free to all who attend.

"Many years ago Pastor Russell discovered that hundreds of texts in the Hebrew prophecies relative to the promises to Israel were as yet unfulfilled, and

he became intensely interested in their history, past, present and future, but especially in the future, as the blessings promised to all nations must follow the reestablishment of the Jewish people as a nation in Palestine, their promised land.

"Since his return from his 1910 tour of the Holy Land he has addressed many large Jewish audiences on "Jerusalem," "Zionism in Prophecy," and "Zionism, the Hope of the World," the latter being the subject for Kansas City Wednesday night.

BISHOPS' DAY IN LAMONI.—Sunday morning the stake bishopric occupied the stand in the Brick Church, Bishop Joseph Roberts being the speaker, his theme equality. In the evening Bishop A. Carmichael occupied in the park, dwelling upon economic questions. Park services will be held each evening during the week, excepting Saturday evening. As a rule these park services are a very pleasant and profitable feature of devotional life in Lamoni during the summer months.

SERVICES IN CAMERON, MISSOURI.—*The Cameron Daily Observer*, June 13, devotes a column editorial to the services recently held at that place by Elder Hale W. Smith. The editorial includes a synopsis of one of his sermons. Elders should make it a point to get in touch with the local newspaper wherever possible.

Hymns and Poems

Selected and Original The Fountain of Life.

O, for grace to live completely
In the power of Jesus' name,
That our lives reflect so sweetly
Beauties of our Savior's fame.

Would we know surcease from sorrow?
Bid our beating heart be still?
Would we look for joy to-morrow?
Let us bow to Heaven's will.

Make our Master's will our pleasure
Fill our hearts with love divine;
Then the gold of heaven we'll treasure,
All the wealth of worlds be mine.

All the riches of the mountains,
In the mines or fruits above,
Don't compare with Heaven's fountains
Or the wonders of His love.

Come, then, drink at this pure fountain,
Lave from care the heated brow,
Leave thy griefs on Calvary's mountain,
Give your heart to Jesus now.

For this fountain freely opens,
All may come and drink at will,
Though our hearts be wounded, broken,
We may come and drink our fill.

S. M. REISTE.

Elders' Note-Book

ADMINISTRATIONS.--NO. 2.

I was pleased to note in HERALD, of May 31, under "Notes and comments," that the article on administration had been read with interest by the editors; but I must arise to a point of order, Mr. Editor, on the rendering of section 42, paragraph 12, of the Book of Covenants.

I will state that I had somewhat of the same conviction as yourself for many years, but I find the position unsupported by facts, and am forced to abandon it.

Now let us read section 42, paragraph 12, as you have given it, and see if it can be harmonized with the true rendering, which is supported by the three books as three witnesses.

"Notes and comments" rendition: And whosoever among you are sick, who believe, yet do not have faith to be healed even when they are administered to, such are to be nourished with mild food and herbs, because, they are not healed by administration, because they have not sufficient faith.

Book of Covenants rendition: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me."

It seems to me that in "Notes and comments" you have simply gotten the cart before the horse. These individuals spoken of have *not faith* to be healed (the great gift spoken of in Doctrine and Covenants 46: 7; a specific gift, independent of, and in no way connected with administration), but they are believers in the gospel ordinances, and as children of the kingdom are entitled to the care and protection of the great Father of all.

They believe, hence they must be cared for by those of the household and not turned over to an enemy. They must be nourished with herbs and mild food. I think I can comprehend the great wisdom of this admonition, mild foods which are not of a character to overload the tissues with carbonaceous material, but of sufficient strength to support and sustain life and at the same time not raise the temperature in its metabolic processes, and herbs which the Lord has provided for the benefit of mankind. Just similar to that which is stated in the Book of Alma, large edition, chapter 21, verse 53.

"And there were some who died with fevers, which at some seasons of the year were very frequent in the land; but not so much so with fevers, because of the excellent qualities of the many plants

and roots which God had prepared to remove the cause of diseases to which men were subject by the nature of the climate."

Now I do not wish to appeal, nor offer an apology in this last quotation for the use of drugs, but there is one prominent fact which looms up here that is worth noticing in that direction, viz: That the quinine and cinchona bark, cinchonine and cinchonidine are drugs, derived from the very part of the country in which Alma says such fever reducers grew in his day.

I think these herbs spoken of in section 42 can come under the same category. The sick ones lack that great gift of faith which is to raise them up, but this secondary assistance is within their reach, hence, they must avail themselves of it. And by the way, it is God-given, God's preparation, and wisdom from God says it must be used for the benefit of his people.

I notice in the editorial rendition of this paragraph, that the herbs and mild food follows the administration, but, in the section quoted I read that it is after the taking of the herbs and mild food or synchronizes with it.

The statement that they are not healed because of their lack of faith, is exactly my contention. They have not faith, but believe, and are nourished with herbs and mild food, and the elders are called to administer to them (they, the elders, being the ones in whom there should be this faith, because it is a peculiar gift to them); the sick one's sins are forgiven and they are made fit subjects for God to take, if his Spirit so will (Doctrine and Covenants 125: 15).

Again we might cite to the words of our Savior as recorded in Matthew 17: 21, "Howbeit this kind goeth not out but by prayer and fasting." You will notice particularly that healing the sick and casting out devils are coupled together in the charge to the elders in the three books, and if there are devils that go not out but by prayer and fasting, then the supposition would follow that many cases of sickness would come under the same law or order.

"Notes and comments" states: "If faith on the part of the elders were all that is necessary, some elder of faith could be secured and these would be healed. But no exercise of faith on the part of the elder can entirely make up for their deficiency in that regard, and so they are not healed, and recourse must be had to other methods."

I can hardly agree with this, for I can not conceive of an all wise and all powerful God commanding a man to do something that he, God, can not successfully cooperate with and accomplish, and the commission is specific, to my mind, when he charged the elders to go and accomplish certain things, especially heal the sick. This commission, it seems to

me, stands out the most prominent in the whole of the charges to the eldership, and I can but think that God meant just exactly what he said when he charged them, and if we are mistaken in the understanding we have had of our commission in this respect, let us not try to twist things to meet our conceptions of things, but rather let us be reconciled to God's ways and so be reckoned as faithful servants.

Again, this statement hardly seems to be consistent with the words of Jesus in Matthew 17: 20: "And Jesus said unto them (the disciples, elders): Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you."

This seems to me to be applicable to administrations as much as to the removal of mountains, and especially when it states, "nothing shall be impossible."

Again, I notice in "Notes and comments," it makes an exception in the cases where abnormal conditions of body or mind or immature intellect prevent the one administered to from exercising faith.

Why should we make an exception? I know of no statement suggesting such an exception in the three books given us as a guide, except that it suggests the eldership as the instrument through which the blessing is given to all *except* those who have faith to be healed; and this is my contention, that all sick people are in an abnormal condition, incapable of exercising that strong faith, and the Lord has placed the responsibility just exactly where it should be, in the *eldership*, who may be called to administer.

If this were untrue, I think we would discover in our research some facts to form a basis for thinking otherwise; but we find the entire evidence points to administration being for those who are not strong in faith, or who have not faith to be healed.

In my research of cases attached to the marvelous side of the question, I have discovered that the greatest cases of healing have come to the unconscious, the delirious, and the infant, not one of whom were in any condition to exercise the least particle of faith, but were blessed by being so fortunate as to have for their supplicant one filled with faith, and exercising his gift according to the wisdom of God.

In conclusion, If we have convictions contrary to the written word, or if we distort the written word to conform to our convictions, we are doing an injustice to ourselves, lending a wrong influence to the following multitudes, and standing in the way of progression.

W. A. SINCLAIR, M. D.

DOES THE INSTITUTION IN DANIEL 2:44, REFERRED TO AS THE KINGDOM, COMPREHEND THE CHURCH?

It is distinctly stated that it (the kingdom referred to) is to be set up in the last days when certain kings are to reign, designated by the feet and toes of the image. It was never to be destroyed, but it would consume all other kingdoms and stand for ever. In the first place God never had but one institution variously referred to as a "house," "body," "church," "sheepfold," and "kingdom." It has been set up, thrown down, and disorganized by the wickedness of men repeatedly; and even destroyed, so far as its earthly existence is concerned. But the kingdom referred to by Daniel was never to be given to another people or destroyed. This, I believe, identifies it with the church of the restoration from the fact that it is declared in Doctrine and Covenants 32: 1, and 39: 5, that this is the eleventh hour and the last time that the Lord would send forth laborers to prune his vineyard.

In section 65 we read, "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come," etc.

Here we have it distinctly stated that the "kingdom of God" is set up upon the earth, when the Lord comes, and we are informed in Doctrine and Covenants 1: 5 and 19: 1, that the foundation was laid with the establishment of the church in 1830. It is a provision of divine wisdom that in all things there must be a beginning, an embryonic state or condition. History records no such paradox as the birth of a full-fledged kingdom in a day. The kingdom of heaven had a beginning like the mustard tree, and it must grow and develop until it becomes "very great." The terms *church* and *kingdom* are used synonymously by the Savior, as the following references show: "The time is fulfilled, and the kingdom of God is at hand." (Mark 1: 15.) "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." (Matthew 11: 12.) Both of these texts

refer to the church in the present tense. A favorite proof text with us is, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God,"—the church. Jesus, at that time, was preaching the "gospel of the kingdom," and along with his preaching he said, "I will build my church." His primary instructions to his disciples were, "Seek ye first to build up the kingdom of God." (Matthew 6: 38.)

When he was interrogated by the Pharisees as to when the kingdom of God should come, he gave them to understand that it was at that time in their midst, among them. (Luke 17: 21.) Again he said, "The law and the prophets testify of me; yea, and all the prophets who have written, even unto John, have foretold of these days. Since that time, the kingdom of God is preached, and every man who seeketh truth presseth into it." (Luke 16: 17, 18.)

The foregoing scriptures clearly teach that the church and the kingdom are one and the same thing. I submit, therefore, that if the church of modern times is a restoration of the primitive church, then the prophecy of Daniel, relative to the setting up of the kingdom in the last days, comprehends the church. The statement, "And this gospel of the kingdom shall be preached in all the world," has been proclaimed far and wide for nearly a generation in support of our claims to a restoration of the ancient order of things.

I believe the kingdom of Daniel 2: 44 is the church from the further fact that it is symbolized by a "little stone" which grew and became a "mountain," signifying growth and development, which in a particular manner applies to the church in its militant state. The church is the kingdom of God in preparation, but owing to present conditions and environments it may not be completely organized till the Savior comes and personally establishes it in its perfection. The church, as organized April 6, 1830, was a very small affair, like the mustard seed, but soon advance steps were taken, high priests were ordained and apostles were chosen, stakes were organized, etc. It was the same institution all the while, but was undergoing a process of development, to finally culminate in a complete organization as a universal world-power, when the Master shall come to reign in person. Then will be realized the promise, "The kingdoms of our Lord and his Christ."

E. E. LONG.

Someone has said that little minds are tamed and subdued by misfortune, but great minds rise above it.

Original Articles

THE CONSTITUTION OF MISSOURI ON RELIGIOUS CORPORATIONS.

As a number seem to have the idea that the laws of Missouri were much more favorable in 1830 towards religious corporations than to-day, it may be worth while to give a few brief citations.

In the first Constitution of Missouri, adopted on the 19th day of July, 1820, we find the following:

ARTICLE XIII.

"4. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship.

"5. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this State; that no preference can ever be given by law to any sect or mode of worship; and that no religious corporation can ever be established in this State."

This continued in force until the Constitution of 1865. We will ignore minor changes and just show a few of the landmarks.

In passing, we notice that thus early was the right of liberty of conscience guaranteed. It was no defect of the law that permitted the outrages of 1837 and 1838. These features of the law have continued substantially to the present day, with such changes as have rather enlarged the rights of the people and protected them from religious domination. The difficulties of religious intolerance in the past hundred years have not been in the laws, but because the body of the people were not fully converted.

The clause providing that he do not disturb others in their religious worship, was afterwards enlarged, "but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, nor to justify practices inconsistent with good order, peace, or safety of the State, or with the rights of others." (Constitution of 1865, art. 1, sec. 9.)

This is a very frequent provision of constitutional law, and would be a good restriction without the special sanction of the Constitution.

The Constitution of 1865, article 1, sections 12 and 13 reads:

"12. That no religious corporation can be established in this State: except that by a general law, uniform throughout the State, any church, or religious society, or congregation, may become a body corporate for the sole purpose of acquiring, holding, using and disposing of so much land as may be required for a house of public worship, a chapel, a parsonage and a burial ground, and managing the same, and contracting in relation to such land and buildings thereon, through a

Board of Trustees selected by themselves; but the quantity of land to be held by any such body corporate, in connection with a house of worship, or a parsonage, shall not exceed five acres in the county, or one acre in a town or city."

"13. That every gift, sale or devise of land to any minister, public teacher, or preacher of the gospel, as such, or to any religious sect, order or denomination, or to or for the support, use or benefit of, or in trust for any minister, public teacher, or preacher of the gospel, as such, or any religious sect, order, or denomination; and every gift or sale of goods or chattel to go in succession, or to take place after the death of the seller or donor, to or for such support, use or benefit; and also every devise of goods or chattels, to or for the support, use or benefit of any minister, public teacher, or preacher of the gospel, as such, or any religious sect, order or denomination, shall be void; except always any gift, sale or devise of land to a church, religious society or congregation, or to any person or persons in trust for the use of a church, religious society or congregation, whether incorporated or not, for the use and purposes and within the limitations of the next preceding clause of this article."

In the Constitution of 1875, now in force, the above was greatly condensed and modified, as follows:

ARTICLE II. SECTION 2.

"8. That no religious corporation can be established in this State, except such as may be created under a general law for the purpose only of holding the title to such real estate as may be prescribed by law for church edifices, parsonages and cemeteries."

It will thus be perceived that the Constitution of Missouri has become more favorable to religious corporations during the passage of years.

Whatever may be said of those who went to Independence in the thirties, and whatever may be said about the increased cost of land at this time, it does not appear that we can excuse ourselves on any plea, that the laws were more favorable in 1830 than to-day; since the exact contrary appears to be the fact. There is no restriction on the amount of land, but there still is a restriction of purpose. (Article 13 of the Constitution of 1865 is entirely omitted in 1875 and since.)

When we notice the amount of property that is held on behalf of religious organizations, we must at once be struck with the fact that the term "religious corporation" has been given a strict construction. It does not include a home, sanitarium, college, or the like, under the direction of a general conference or a synod. It does include an organization, whose special purpose is to do missionary work, and to promulgate and direct the preaching of religious doctrines, or one whose special purpose is to train men for missionary work. But a college established for the purpose of liberal education, does not become a religious corporation, because religious education is given therein. It is the special and the dominant purpose of the organization which controls. So a benevolent corporation for the benefit of the poor and needy is not a religious corporation, nor is it a church, nor *the church*, even though its purpose may

be to carry out gospel principles in a practical way, in an attempt to solve the social question.

S. A. BURGESS.

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BOYS.

The problem of boys is one that has never been solved, and the writers of this article make no claim to having solved it, but having reared less than six children we feel disposed to tell you some of our experiences, and what success we have had. It is not our intention to set up our methods as never failing rules, but if what we write will help you, our task will not have been a fruitless one.

Our boys were not mollicoddles. They could turn handsprings in the parlor, tramp on the cat's tail, eat all the cookies and pie they could find, leave an empty fruit jar as an evidence of their love for peaches,—in short they were just boys, full of life and energy and noise and mischief.

To commence right with the boys we must start with ourselves; which *we* did by loving each other, and it was made manifest by our kindly, considerate, and unselfish feeling toward each other, always seeking for opportunities to help one another in the various duties so common to a home. In government we did not divide. Whatever either one said, in his or her respective spheres of authority, was law. If we had any different views we talked them over privately. We did not permit grandparents or uncles or aunts or any other persons to share the authority or responsibility with us, believing such to be pernicious and destructive of the discipline so greatly needed in a well-regulated home.

Our lives have been spent in a metropolitan city, and we have no sympathy with the half intoxicated and befuddled ideas of city life that are common to those who get their information from yellow journals instead of from practical life as it has come to the writers. With good books, healthful outside play, quiet games inside, Sunday school, the public school, the beautiful parks, and other things of interest, we did not find time to regale them with stories of the redlight district, of gamblers, and saloon life, they had no curiosity to go there. The Y. M. C. A. and public library had more interest for them. They had ample opportunity to work within their ability without interfering with their school life, it being possible the last four years to earn enough money to clothe themselves and meet all the incidental expenses common to boys of that age.

Going to Sunday school was imperative, and both or one of us went with them, except when justifiable reasons kept us away. During the period when the children needed a mother's special care she declined the responsibility of both officer and teacher, believing that her first and most important duty was to her own children. Going to church was an incidental

matter with the children. It was not always obligatory, but was often encouraged, especially to sacrament services, after they were baptized. When we insisted on them going to church it was at the morning service, never in the evening. Between twelve and fourteen years of age they began to attend the Religio. Until one or more of them was old enough to be safely left at home, one of us always stayed at home on Sunday evening with them. Our reasons for not insisting that they should go to church was that the preaching that we commonly hear is not adapted to the capacity of a child, and to compel them to listen to things that did not appeal to their understanding would be an act of tyranny, and we believed that the Sunday school was the best public institution to reach the child and help develop his spiritual life; and still another very important reason is that their physical bodies need rest, and the place to get it is at home in bed, and not in the pew at church.

The proper observance of the Lord's Day was a very difficult matter, and we do not say that we observed it as the Lord would have us; but we did the best we could, and we have not yet observed a method any better, judging by results and not theory. We have tried to get the golden mean between the two extremes of Catholicism and Puritanism. Everything in the way of preparation was done that could be done to avoid work on that day. We did not interdict company, but did not encourage it. A portion of the day was used in reading from the *Hope*, *Autumn Leaves*, and good books, such as would be of interest according to their age, and this was especially true in the winter months. The most of the reading was done by the wife, the husband's occupation preventing him from being at home. In addition to the Sunday school and public libraries, we added to their own each year, suiting them to the age of the children, so we have at present, from Little Jack Horner, to Boys' Life of Theodore Roosevelt. The *American Boy* and the *Youth's Companion* have always been very enjoyable reading for them. Now that the habit is developed, our principal work is to secure good books for them.

In the summer time in the afternoon the city parks were often visited. We never found anything in them objectionable to the code of good morals; objectionable things are usually found in private parks, often outside the city limits.

Fritz and Pete were fond of outdoor sports, and especially baseball, and it was the trial of our life, on the Sabbath day, and the only time when we wished for a fence that the noise would not go through, because when they heard the cheers of a home run half a mile away they were like a regiment of cavalry horses after the bugle had sounded the charge. Sometimes they went and sometimes we persuaded

them not to go. On one occasion we asked Fritz what Jesus would say. He replied that "he would not be hard on a boy that went to school all week, worked every evening, and Saturday, and went to Sunday school and church in the morning."

Pete is a boy scout and would like to hike on Sunday, but the good Scout Master says "No," and one of the rules of that organization is "obedience." I am glad he is a boy scout, all the good in this world is not confined to the home, if so we would not need to go to church and Sunday school, or the public school. If the Lord looks on such boys with displeasure we are inclined to the opinion that the stripes will have to be more and laid harder on the gay party of automobilists that spins by at forty miles an hour, on the Sabbath day.

We furnished nails, boards, lathes, tools of various kinds, and the boys' imagination did the rest; fortifications, canals, railroads, tunnels, wireless telegraph stations, and fire departments appeared and disappeared according to their fancy. We know the saw and hatchet were dull when we wanted to use them, but there were some happy hearts that thought there was no place like "home, sweet home."

To conclude, if to be free from the vices so common in the world, to be honest, industrious, clean in person, diligent in school, faithful in Sunday school, Religio, and church duties, and to have the good will of good people is a sign of success, then we have succeeded.

"MY WIFE AND I."

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• DIVINE HEALING.

(Synopsis of a sermon by Elder T. W. Williams, as reported by the *Webb City Register*.)

Our fathers believed this life unreal; a mere makeshift; a condition to be endured, where pain was inevitable and disease a natural sequence. Pain and piety were akin; religion and poor health synonymous. Disease was a divine inheritance; good always afflicted, for "Whom the Lord loveth he chasteneth." Not unless he deserveth it, brother. Men tortured themselves, believing pain a sure passport to grace. They used to bleed men in order to make them religious. Red blood was a badge of sin. They shifted the responsibility of human folly on God. Disease and pain had no scientific connection with conduct. Thanks to science, we know that every abnormality is the result of a violated law.

We affirm the power of mind over matter. People should talk health, not sickness. The sick room is no place to discuss disease. God does not make people sick. He does not afflict men to serve a passing whim.

Did God afflict blind John Milton or our beloved Helen Keller? No; a thousand times, No. Pain and disease spell disharmony. They exist against God's will. Man, not God, is responsible. Error is

the antithesis of truth; darkness the absence of light; evil, the perversion of good; sickness the infraction of law. The old legend, "Man will not die until his time comes," is worm-eaten and holey.

I am asked by my Christian Science friends to believe that "Matter is not." "Matter is nothing beyond an image in mortal mind," "Matter and mortal body are the illusions of human belief." "There is nothing but mind—matter is unreal; mind is everything." I can not. To cure disease these Scientist friends demand that I deny the actual existence of my own body. There can not be any pain in my body because I have no body. They affirm "There is no disease—no evil," "All is mind—God."

Again, "What we term the five physical senses are simply beliefs of mortal mind." Is this correct? Shall we discard these safeguards at the mere dictum of one woman, however sincere she may be? Do these people know anything save through these senses? We challenge them to demonstrate mind in any other way.

Again, "Divine Science reverses the testimony of the material sense." "There is nothing but mind. Matter is unreal." According to this there is no material universe, no earth, no sun, no stars—nothing. We object.

Again, "The blood, heart, lungs, have nothing to do with life." If our friends will demonstrate that they can function in life without either or all of these organs, they may have some claim upon us. "No such thing as disease." What is gained by denial? Let us do as Jesus did. Recognize the disease as abnormal, proceed to correct the evil, and heal the body.

"All causation is mind and every effect a mental phenomenon." According to this there was no need to send Schley to Cuba to bottle up Santiago Harbor. All that was necessary was for the President to project an idea and, presto, the work was done.

"But we know that poverty is a human belief, like any other disease, and the only cure is the realization of its nothingness." The woman who exploited this thought died a millionairess. She took good care to see that the "nothingness of poverty" should not camp round her door. Her devotees charge a fee for treatments.

She also said: "Growing thoughts will keep us young. This new system will make us younger at seventy than at seventeen."

But the dear, aged woman has passed beyond, and her death demonstrates the falsity of her claim.

Again, "Food neither strengthens nor weakens the body." This woman, up to her death, continued to eat. Why? If any Christian Scientist in America will demonstrate the verity of the above by continuous abstinence from all foods we will concede this

position. As long as they continue to eat we are justified in rejecting their position.

Again, "You say a boil is painful, but that is impossible. The boil simply manifests your belief in pain through inflammation and swelling, and you call this belief a boil." "The property of alcohol is to intoxicate, but if the common thought had endowed it with a nourishing quality like milk, it would produce a similar effect." In other words, if people only thought so they could feed alcohol to their babies with impunity; old toppers could become gloriously drunk with a nursing bottle.

Again, "Brains do not think, nerves do not feel." If brains do not think, what does, brother?

The world needs health. We should follow the divine prescription. Disobedience spells sickness. Obedience means health. Delusion, through denial of the real, is abortive. Faith in God, a realization that the body is God's temple, that all laws are immutable, that we reap what we sow; together with a strict observance of God's method of cure, is the only salvation. In olden day, through prayer and the imposition of hands, the sick were healed. God has not changed. Like cause will produce like effect.

Of General Interest

EYE GRAFTING IS NO NEW THING TO OUR SURGEONS.

New York surgeons nodded their heads in approval yesterday when they read a dispatch from Paris in which Doctor Borsch told the French Ophthalmological Institute how he had cured a man's blindness by transplanting to the eye of the patient the front part of the eye of a dog, which had been sliced off for the purpose. Just before the grafting the front part of the man's eye was cut away. The mended eye was kept in place by a glass cover and into it was injected a serum.

Eye grafting is only one of a number of wonderful things that have been done in New York by surgeons in the last few years. As far back as September, 1908, Dr. Henry R. Lesser grafted the cornea from the eye of a rabbit upon the eye of a young man who had been blind for fifteen years. The result was a restoration of the man's sight.

In June, 1910, Dr. Royal S. Copeland, dean of the Flower Hospital staff, brought the gift of eyesight to a woman who had been blind since infancy by transplanting over her own eye pupil a portion of the cornea from the eyeball of a man. Professor Copeland in the same year grafted the cornea of the left eye of Mamie Ost upon the left eyeball of Sing Long, a Chinese laundryman.

OTHER WONDERFUL OPERATIONS.

In Yonkers, in February this year, surgeons took an eye out of a girl's head to get at a bullet. The eye was put back in the socket and the girl's sight was resumed as usual. In Philadelphia recently Miss Esther Heacock was cured of eye-twitching by paralyzing the tri-facial nerve.

At the Rockefeller Institute, in this city, animal tissues have been grown away from the bodies of the animals whence the tissues came. Body cells have been caused to grow faster by transplanting. Thus the tissues of a five-year-old dog have been made to grow quicker than those of a puppy. Kidneys have been grafted from one cat to another. The legs of one dog have been put on another.

The experiments now under way with the aid of the millions of money supplied by the elder John D. Rockefeller indicate the possibility of growing young men from old, of giving fresh brains to the aged, and of creating new forms of animal life. Tissues taken from living or dead animals are kept alive and are made to grow. Thus a surgeon in the near future may always have on hand a well selected stock of skin for grafting purposes, and the papers will not be called upon to chronicle the pitiful stories of play-mates, etc., who sacrifice their own skin for the sake of their injured comrades.

MAY CURE COWARDS.

Doctor Bounier, of Paris, announces that fear and melancholy can be banished by severing a small nerve which springs from the human brain near the *medulla oblongata*, at the top of the spinal cord. In Chicago, a boy who lost his own leg now walks with a sheep's leg which was grafted on him. At Bellevue, a patient with a brittle artery, which was likely to burst at any time, was kept alive by coiling a gold wire as thin as a silk thread around the inside of the artery. The wire braced the wall of the artery.

Surgeons have found out how to massage a dying heart back to life, and by squirting salt into the veins the doctors have learned how to keep many a person alive for weeks or months after oxygen and all other means have failed. In Michigan a severed hand was made to grow again on the wrist.

In the Cumberland Street Hospital, in Brooklyn, the surgeons cut in such a way the prematurely hardened skull of a child that the brain was given a normal chance to develop.

Adenoids, it is asserted, make children bad and defective in study, and so the surgeons and doctors have found four ways to remove them without danger to the patient. Adenoid surgery, it is said, will work wonders in the juvenile population of this town.

A visiting German specialist at the Rockefeller Institute has shown how a man's lungs may be safely

operated on. The expert demonstrated in a box, in an airtight glass cabinet, in a partial vacuum. The lungs would have collapsed under ordinary pressure. —*New York World*.

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The Dalai Lama Interviewed at Last.

The mystery that formerly hedged a king is nothing to that which has surrounded the personality of the Dalai Lama—ruler and divinity in one. This ruler of Tibet is one of three living human beings who are seriously and sincerely regarded as deities by any considerable number of persons—the other two being the Emperor of Japan, and Abbas Effendi, the "Messiah" of the Behaists. The Dalai Lama, says Mr. William T. Ellis, "is, with the least qualification or explanation, regarded as divine by the greatest number of persons." And though now an exile from his capital city of Lassa he is still virtually ruler, since the British and Chinese have been unable to impose any successor upon his people. Mr. Ellis, who has traveled extensively in the East for the purpose of giving the world facts from the layman's point of view in support of missionary propaganda, is, in his own belief, the first journalist who has ever interviewed this mysterious ruler. In *The Continent* (Chicago) Mr. Ellis gives this picture of the Lama's personal appearance:

"The Lama seems even younger than his thirty-seven years. He wears his hair close cropped. His complexion is a light yellow, and his features are not pronouncedly Mongolian. His face is thoroughly pock-marked, but not deeply. The ears, which are large and noticeably pointed at the top—quite as cartoonists are fond of representing another personage who is never called 'his holiness'—are his most noticeable feature, although his teeth are large and white and show fully when he smiles, as he does frequently and rather winsomely. His small black mustache is waxed horizontally, and his under lip bears a few hairs. Some of the men of his retinue have enough hair on the chin to plait into tiny pig tails.

"The shape of the Dalai Lama's head argues against intellectuality; in a lesser personage it would be called bullet-shaped. His face gives the impression of craft, rather than of mental alertness, although this is redeemed by real geniality. Those who know say that he is very considerate of his followers, and loved as well as revered by them. The current tales as to his never washing his face are patently false; I have means of knowing that his personal habits are quite unorientally clean. He sleeps every night between spotless satin sheets; and he eats from a golden bowl and drinks from a golden cup.

"When the Chinese Government tried to depose the present Dalai Lama, it accused him, in terms that made the reader gasp, of all kinds of gross immorality, practiced during his long wanderings about the Chinese empire, succeeding the invasion of Lassa, his never-before-violated capital, by British troops. But his face is not that of a dissolute man, and from two persons in Darjeeling, excellently situated to know, I have learned that his private character is above reproach. The charges were but a bit of Chinese politics; and they seem to have failed, for the Tibetans would not hear to another Lama, and only the peaceful orders of this man kept them from waging war to the death upon the Chinese troops."

What the Lama told Mr. Ellis seems to point to an extraordinary change in the former instincts for seclusion displayed by this people and its head:

"After the usual polite preliminaries concerning health and the pleasure of meeting, his holiness touched upon my nationality. His eyes lighted up, and his teeth showed in a hearty smile, as he spoke in a strangely soft, low voice, which seemed to proceed from the depths of his throat, of his interest in

America. This was no perfunctory remark; in his travels he has learned many things, and he dwelt especially upon the interest of Americans in religious subjects. His own interest in life, he assured me, is wholly religious. He has heard that Buddhism is spreading in America—as, of course, it is, through Asiatic immigration. He dwelt on his friendship for W. W. Rockhill, former United States minister to China, and expressed the hope that America would use her good offices to facilitate the ending of his exile. Negotiations are now in progress, and he hopes to return ere long to Lassa.

"His holiness volunteered the remarkable statement that it had been his plan, on his return to Tibet after his long wanderings consequent upon the invasion of the sacred city by the Younghusband expedition, to follow the Chinese example, and send his young men to America for a western education. He also designed Tibet, and even Lassa itself, should depart from its immemorial policy of seclusion, and open its doors to foreign trade and travel. That plan had been prevented of fulfillment by Chinese efforts to dethrone him and by his present exile, but when he returns he purposes to put this policy of modern enlightenment into operation.

"Such a statement from such a source, is perhaps the best possible illustration of the universality of the tides of change and unrest that are sweeping over the earth. If the Dalai Lama, the personification of mysterious, romantic aloofness and seclusion, is desirous of flinging wide open the doors of the last and most conservative of the hermit nations, then indeed is the world awake in its remotest pulsation."

The Lama is ultra modern in one of his beliefs—that of the future universality of one religion. That religion, as might be expected, will of course be Buddhism. He looks forward to a purification of this faith, though he expects that four centuries will be necessary to effect the change. Mr. Ellis concludes with some reasons for the hold this exile still has over the millions of his people. In the first place, he succeeded in surviving infancy, contrary to the custom of his predecessors—

"He broke the precedent concerning the early mortality of the earthly incarnations of Buddha. So when the Chinese tried to have another drawing of infant names from the golden urn, the people and the monks—Tibet is a monk-ridden land—objected, and no successor to the absent Lama has been chosen. Moreover, this Lama is regarded as of especially supernatural origin. When but a little babe he picked out the uncle of the previous Lama as 'my uncle,' thus showing his consciousness of his previous incarnation.

"He is said to be a paragon of religious wisdom. In debates with the learned monks upon abstruse matters of the law, he has always been able to confound them, and the discussions end with their falling down and worshipping him. Still further—of course I am quoting current Tibetan report and belief—he has attained to the highest degree of spirituality. There are ten stages of religious progress in this life. Even the learned and pious rarely get beyond the fifth. But this Dalai Lama has reached the tenth.

"Is it any wonder that all these considerations, plus the natural human interest created by his wanderings, should evoke for him a loyalty and a devotion and reverence such as was given to none of his predecessors?

"Aside from a merely curious and intellectual interest, Christendom is concerned in this young man chiefly because he may have the deciding voice as to peace or war in this remote yet strategic corner of the earth, where the war clouds seem to be gathering even as the clouds gradually envelop the crowns of the mighty Himalayas. Other minor matters we discussed ere I bade farewell to this eager young man, so zestful of life, yet doomed to the awful isolation of the most venerated throne that ever mortal sat upon. I did not dare show the pity I felt for him, as, a ceremonial shawl of greet-

ing having been thrown over my shoulders as a gift, I bowed myself out backward."—*Literary Digest*, June 10, 1911.

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Origin of The New Testament Given.

And now let us ask ourselves the question, "How did the world get the original of the New Testament?" Nineteen centuries ago Christianity was in its infancy. Its founder had just taken his departure from the world. His apostles, together with his other missionary workers, were gathering and establishing congregations and keeping them in flourishing condition. They did this by preaching which was the expounding of the thoughts which the Founder of Christianity had delivered and made part of the heritage of thought for the world. But for some time there was none of this thought in written form. The eyewitnesses of the life of Jesus and others told the story over and over again in their addresses until many of the sayings of Jesus were in everybody's memory, until all of them were in somebody's memory. And the foundation of sermons on the part of such men as Peter, James, John and the other apostles and the other preachers was a recital of the facts in the life of Jesus. But soon a body of literature began to arise which became recognized as the product of holy men of God, who had spoken as they were moved by the Holy Ghost.

The first specimens consisted of letters to specific churches by the ablest man among the Christians. He was a young man who had been born and reared at Tarsus in Asia Minor in the shadow of a university of which he might have been a student if he was not, because quotations from classic Greek poets fell from his pen as easily apparently as a minister might weave into his sermon quotations from the great English poets. He had placed himself under the teaching of the most eminent Hebrew teacher of his time and had started upon a career of honor in the Jewish nation. But Christ had met him face to face at the ancient city of Damascus, which projected its history back to Abraham's day but had never witnessed a more momentous thing transpiring beneath the shadow of its walls than this young man's conversion. He had gone up to Damascus the sworn foe of Christianity. He came back from that city Christianity's champion. It was Paul, who became the most effective of all the apostles. Thenceforth he spent his life founding churches, visiting and revisiting his fields of labor, writing his flocks comforting and sustaining letters in his absence from them. These letters became the first written communications of sacred thought to the young Christian churches. And once their beneficial character was recognized they were passed around among the churches as even also was advised concerning some of them by their author. Then as the eyewitnesses of the life of Jesus began to grow old and their death became likely, the facts of the life of the Founder of Christianity were put down in writing for preservation for the future. So came the Gospels and the Acts of the Apostles, and the other writings.

The Gospels are memoirs of the life of the Master which were written to prevent the basal facts of this Christianity which the letters of Paul as well as his preaching were helping to push forward from being lost to the world. Two of them were the recollections of eyewitnesses to the life of Jesus, the Gospels of Matthew and John who were apostles; the other two were by men who were the pupils and intimate friends of apostles, Mark, who was the pupil of Peter, and Luke who was the pupil of Paul.

Each of these four, Matthew, Mark, Luke and John, had a distinct purpose differing somewhat from that of the others in putting forward his account. Matthew wrote for Jews, Mark for Romans, Luke for Greeks, and John for advanced Christians of all types.

In regard to their subject-matter they also varied, Mat-

they presented his Master, as that Messiah and Lawgiver whom the Old Testament had predicted; Mark as the Mighty Conqueror and Worker of Miracles; Luke as the Sympathetic Friend, and John as God manifested in the flesh.

The first one to write a Gospel, which word *gospel* means in original Greek, "good message," and from its Anglo-Saxon derivation "good story," was a man named Matthew. He knew the facts of which he wrote from personal observation. At his post of duty as collector of customs at Capernaum, the Great Teacher said to him one day, "Follow me." And apparently won completely at once by the call, he forsook all things and followed him. Thenceforth he was a disciple and shortly afterward made an apostle, following Jesus up and down through Palestine till his Master's death on Calvary parted them. Then when it seemed that the events of that supreme life should not be lost to posterity because of fading recollection and the removal of eyewitnesses by death, he set down what he knew and the way he interpreted it. His book is not a biography in the true sense of the word, that is, reciting facts in their chronological order. On the contrary he groups his facts under topics. And the whole was a contention, namely, that the Old Testament expectation concerning a Messiah was fulfilled by Jesus of Nazareth.

Now these were Matthew's recollections of the events of the life of Jesus. But what a pity it would have been for the world if it had been deprived of the picture of the life of Jesus which the memory of so striking and unique a personality as that of Peter who had been a constant and close companion of Jesus, carried in the mind's eye. Peter exerted a most profound and powerful influence upon the infant church after the death of Jesus. To him they often deferred much because he had known the Master so well—the Nestor of the Apostolate, the Dean of the Discipleship. And here, in the Gospel of Mark, the early fathers believed, we have Peter's view; and sometimes it was called Peter's Gospel. For the young man who was the writer of it, John Mark, was Peter's pupil.

Mark was the son of a certain Mary, who lived at Jerusalem. Her house was often used for meetings of the early church. Thither Peter went when he was liberated from prison. Lange mentions the opinion that she owned the Garden of Gethsemane or a house near by.

Mark was probably converted through Peter. Afterward he became Peter's helper. Papias says Mark was Peter's interpreter. Clement of Alexandria says that the people of Rome were so much pleased with the preaching Peter that they asked Mark to set it down in writing. Jerome says that Peter was the narrator and Mark the writer. And the Gospel looks like Peter; Peter who always rushed for things. So the Gospel of Mark carries not for angelic prediction, the infancy at Bethlehem, the flight into Egypt, the boyhood at Nazareth, but speeds right to the ministry of Jesus. The Gospel gives us a brief chronological statement, a birds-eye view as one might say, of instances in the life of Jesus; although none of the Gospels purports to be a complete biography, and John specifically states the contrary. But again one may say what a pity it would have been for the world if we had not had a presentment of the life of Jesus as it had been reported to a man like Paul. And in the Gospel by Luke, according to ancient opinion, we have Paul's view.

Luke was a close friend of Paul. Paul called him "the beloved physician," for he was a medical man. Both the Gospel and the Acts which he also wrote have many medical terms in them. The best Greek writer among the evangelists, Luke shows his education in his Gospel. He wrote for the Gentiles, as his teacher, Paul, devoted his preaching to them. A valuable Gospel indeed it is, because it gives us the views of an educated man face to face with the wonders of the Life of Lives.

Finally, John, the man who had known Jesus best of all, gives his recollections. And so much did he recall that he could pass by many things which the other three evangelists had mentioned as not necessary to be repeated again, and had still plenty of material which the others had not mentioned at all with which to fill his book. Schaff has called his Gospel "the Holy of Holies of the New Testament." Clement of Alexandria said John contributed spirit to the Gospel, where others had contributed the bodily. How much should we have lost if John had not written!

Having written a Gospel, Luke then also wrote the first Christian church history, the Acts of the Apostles, recording events in the early days of the life of the Christian church.

As I said before, Paul was the first to set pen to paper for the upbuilding of the early Christian churches. This material lies in the shape of letters to the churches which he had founded and to converts and pupils whom he had led to Christ. They grew out of conditions which he found existing in the churches and he wrote them to correct those conditions. But in so doing he wrote for all time. For the foundations of Christian theology were laid down by Paul in these letters. All the great Christian doctrines find their mention there. And the world has been placed under a debt of obligation to him for all time.

PAUL'S LETTERS TO THE CHURCHES.

Thessalonians was written first A. D. 52 or 53; the Galatians, Corinthians, Romans, then Colossians, Ephesians, Philemon, Philipians, then Timothy and Titus. There also appeared the epistle to the Hebrews.

To Christians in general, also, the Apostles James and John wrote brief letters, as also Judé. And finally, John left the strange, mysterious book of the Revelation. Thus came the several books of our New Testament, but we have not yet gotten our answer to the question, "how did the world get the Book, the assembled body of the books of the New Testament, the Canon as it is called?"

The process in the formation of the body or canon of the New Testament was similar to that of the Old. It was gradually that all the congregations of the early Christians came to agree upon all of these twenty-seven books which now stand in our New Testament as conforming to the standard as expressed in the Scripture.

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness, that the man of God may be complete, furnished completely into every good work."

It seems to have begun this way. Individual churches appear to have gathered copies of all the writings which they thought inspired, whether gospels or epistles, which they could obtain for use in their services. Thus one congregation might have some books not now in our canon which they regarded scriptural, another others. Thus discussion over these books would arise as to whether they were scriptural or not. As a matter of fact this did occur. Some of our present New Testament books were slower in convincing all the churches that they were inspired than the others. Such were Second Peter, Second and Third John, Jude and Hebrews. But by the middle of the second century all the churches had come to recognize as inspired all the books now in the New Testament.

So the copied editions of the Bible were handed on and on through the centuries until the art of printing came and obviated the necessity of copying by hand.

So has been transmitted to us through the medium of the accurate Greek tongue the original of the New Testament. As Doctor Schaff has said, "the books thereof are related to each other as regeneration, sanctification and glorification; as foundation, house and dome. Jesus Christ is the beginning,

the middle, and end of all. In the gospels he walks in human form upon the earth and accomplishes the work of redemption. In the Acts and the epistles he founds the church and fills and guides it by his Spirit. And at last in the visions of the Apocalypse he comes again in glory and, with his bride the church of the saints, reigns for ever upon the new earth in the city of God."—Rev. A. D. Light, in *Evansville Courier*.

Mothers' Home Column

EDITED BY FRANCES.

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Reading for July.

THE MOTHER WHO WORRIES.

In taking a mental survey of our friends and acquaintances, it is surprising how small a number of them we can name who escape having their lives shadowed or their usefulness impaired, to a greater or less extent, by some form of worry. It is not speaking too strongly to say that this almost universal tendency is one of the curses of our over intense modern life, and one even less manageable than the liquor evil or the tuberculosis problem. Furthermore, this "disease of the age," as a well-known medical writer has termed it, is one whose ravages are constantly increasing, as each generation of humankind comes into the world more ambitious, more highly strung, and with a larger inheritance of nervous tendencies behind it than the last. The greater the tension under which life is lived, the greater becomes the liability to nervous disease; and many breakdowns which are credited wholly to overwork are in reality due quite as much to overworry. Work alone, the modern physician tells us, seldom hurts anyone, when done under proper conditions;—even severe mental work tends to strengthen the mind rather than to exhaust it, as a healthy muscle is strengthened by exercise. But overwork and overworry together form a most deadly combination, and seldom fail to produce a disastrous effect, sooner or later. The anxious condition of mind reacts inevitably on the body, lessening its surplus nervous energy and weakening its vital resistance; by and by some slight illness, unusual fatigue, or emotional stress proves the last straw, and the result is a new recruit for the sad army of victims to nervous breakdown.

This disease called worry may be said to assume both a local and a general form. The sufferer from the former may take a cheerful view of every subject except one, but is under the thrall of a single wearing anxiety, which may in time come to poison her whole existence. Worries of this type, when lived with year after year, are apt to become the "fixed ideas" or obsessions common in some forms of nervous disease. The other type of worrier,—and it is she whom we know best,—instead of settling upon one chronic anxiety, has a fresh one every hour, and makes little distinction between the

important and the trivial. She wakens early in the morning to worry lest the alarm clock may not go off; she lies awake after retiring to worry over the possibility of unlocked windows and midnight marauders. Her forehead is chronically puckered, her nerves for ever on the stretch; the thorns upon her roses of life have grown to such gigantic proportions as almost to hide the blossoms themselves.

Pernicious as the habit of worry is for anyone, it is especially so for the wife and mother. It not only affects her own health and happiness, but clouds the household serenity, and makes the home a less restful place for the tired head of the family. In addition, it has an especially bad effect upon her children, born and unborn. The pregnant woman of the present day readily realizes the necessity for hygienic living, proper diet, and appropriate clothing, for the sake of her child's future health, but she is less apt to consider the equally great necessity for maintaining a serene mind and an optimistic spirit, if the world have a happy and sunny natured child. Strong as the power of heredity is in transmitting physical characteristics, it is even more powerful along the line of temperament and mental traits, and every hour of pregnancy is an opportunity for planting seeds of character. After childbirth, during the period of lactation, great anxiety or nervous tension on the part of the mother has an unfavorable effect on the quality of the milk. And in the impressionable early years of childhood, when the influences of environment are the strongest, and the imitative instinct at its height, an atmosphere of serenity, or of anxiety about a child may mean a molding of character that all the after years spent in a different environment can not counteract.

We hear much at the present day regarding the education of the mind and will; and there can be no more practical field for self-improvement than the cultivation of a serene and optimistic spirit. It is not an easy task, nor can it be accomplished in a moment, but each step in the right direction makes the following one easier, as in the formation of any other mental or physical habit.

It is by no means the case that the greatest worriers are always those who have the most cause for anxiety; often those who suffer most from the habit would be surprised to discover how little their state of mind depends upon their outward circumstances. It is not altogether a pleasing reflection, but it is none the less true, that our mental states, exalted or otherwise, are very strongly influenced by our bodily condition; and many victims of worry need more than anything else to ask themselves a few frank questions as to the sort of life they are leading. The worrying woman is frequently the woman who does not have sufficient sleep, or who, though she may spend the proper number of hours in bed, fails to get the real rest that follows the thorough relaxation of the body,—letting the bed hold her, instead of her holding it,—and the emptying of the mind as far as possible of all active thoughts. Insufficient air in the sleeping room at night has an injurious effect upon the mental as well as the physical health, and the same is true of the lack of open air life and exercise during the day. Again, all work and no play is said to make Jack a dull boy, and it is quite certain to make Jill not only dull but nervous and irritable, and an easy prey to all manner of anxieties. Recreation, however, should be truly recreating and refreshing, not merely exciting or violently stimulating. . . . The state of the digestive organs also exerts a pronounced influence upon the mental and emotional condition; the worrying woman is often ill-nourished, and it is well worth while for her to seriously consider whether her meals are taken at regular and proper hours, whether she eats too scantily or too heartily, and whether her menu is a well-balanced and nourishing one, and her food properly cooked and attractively served. She

should use especial care to keep clear of constipation, in whose train come all sorts of nervous disturbances.

Reorganization of life along some of these lines would, in the case of many women, build up depleted nervous energy to such an extent that the control of states of mind would become surprisingly easy. Many women, the busy mother of a family as well as her sister who leads a strenuous society life, cut short their hours of sleep, eat irregularly, hurriedly, or injudiciously, sleep and work in close rooms, or take no exercise except what they get in the daily round of duties and engagements. And yet they are surprised when the resulting nerve exhaustion begins to show itself in irritability and unnecessary anxiety.

The woman who, when she recognizes the need of rest, can lay aside her work and drop upon her couch, relaxing entirely in body and mind, and rising in ten or fifteen minutes to resume her occupation with new energy, is using the strongest sort of preventative measure against the inroads of morbid anxiety. A condition of worry usually means fatigue somewhere; and if on the first approach of the state of anxiety, one would make use of this same procedure, many attacks of worry would be nipped in the bud. In spite of the energy with which the "gospel of relaxation" has been preached in the last few years many women have no knowledge of how to relax, and are not even conscious of their own state of tension. To attain perfect relaxation, one should lie down flat on her back, arms dropping loosely at her sides, and the head falling back easily upon the pillow. Then, beginning with the muscles of the extremities, and thinking of the muscles of each part of the body in turn, she should proceed by a direct act of will to render each part limp and heavy, so that if an arm, for example, were lifted by a bystander, it would fall back as if it had no power of its own. Physical relaxation paves the way for the mental relaxation which should follow; the emptying of the mind, as far as possible, of definite trains of thought. These procedures may seem difficult at first, but they soon become easy, and their value in resting a tired body and mind, and as an aid in fighting unwholesome thoughts, can not be overestimated. The time spent in such self-repair is far from wasted; even if the housework and the mending basket are clamoring for attention, the brief resting space pays for itself many times over in the increased ease with which work is done, as well as in quieted nerves and lessened mental tension.

One of the greatest aids in curing the habit of unnecessary worry is the training of wholesome thoughts to dominate the mind, to the exclusion of mischief making thoughts. There are plenty of fears and anxieties abroad, to come knocking at the door of our minds, but we can refuse to allow them to enter and take possession by keeping our mind house filled with thoughts of cheer and hope and courage. It is possible, to a greater extent than we often realize, to choose our subjects for thought. If, then, we choose those that are wholesome and optimistic, and, when a worry appears in the focus of consciousness, deliberately turn the attention to something else, the anxious train of thought, though we may be conscious of its presence at no great distance, will not get such a hold upon us.

. . . Idleness is a great friend to worry, but work,—interesting, congenial, purposeful, work—is its deadly enemy. And it must not be forgotten that physical movements and attitudes have their effect upon the mind; it is far less easy to be absorbed in anxious thought when the corners of one's mouth are trained to turn up instead of down, when the chest is raised and head erect instead of bowed, when the step is brisk instead of lagging, and when the voice is animated instead of melancholy.

Religious faith, with the ideas of trust, hope, serenity, courage, and Christlikeness that it inculcates, is of course

the sovereign antidote to worry. If faith in a Divine Power means anything at all for the life that now is, it ought surely to give one an assurance that above the chances and changes of mortal existence there is a beneficent Force, in the strength of which the soul may safely confide.

. . . It requires no more time and energy, and far less nerve strain, to consider in a calm and businesslike way what one could best do in case the threatened stroke actually fell, than to keep one's eye fixed fearfully on the uplifted sword, and bend one's neck prematurely to receive the blow.

The case of the worry ridden woman, then, is by no means hopeless of improvement, if she will examine into the causes and the character of the anxiety that besets her. If her hours of depression are the result of an unhygienic or injudicious way of living, let her call a halt, and at once, before she has to face the difficult problem of a breakdown. If she is allowing herself indulgence in unwholesome broodings and fruitless speculations, let her summon to her aid all her force of will and all her strength of desire after sane thinking and rational living, and, by holding healthful thoughts deliberately before her mind, endeavor to drive out the morbid imaginings. And if the shadows are real and dark, let her teach herself to fix her eyes steadily upon what sunshine may remain, multiplying wholesome interests for herself, calling into action all her trust in the Eternal Goodness, and, when the clouds fall so heavily as to cut off all else, facing them with a brave front, and with an unflinching confidence that there is a cloud without a rift somewhere, to one who seeks it with courage and with faith.—Minnie Genevieve Morse in *American Motherhood*.

Questions on July Reading.

What have you observed concerning the prevalence of worry? What has worry been termed? What is said of its ravages? How is this accounted for? To what are breakdowns frequently due? What is the effect of work (both physical and mental) under proper conditions? What combination is fatal? How does the condition of the mind affect the body? How may a single wearing anxiety result? What is the effect of constant worry? What distinction should be made between important and trivial causes for anxiety? What is involved when the mother worries? What opportunity has the mother to influence her child before birth? How is the nursing child affected by the mother's state of mind? Of what importance is the atmosphere that surrounds the child in his early years? What is the advantage in seeking to cultivate a serene and optimistic spirit? Is it always the case that those who worry most have most cause for worry? What frank questions might be of help to those who worry? What physical conditions tend to reduce worry? How may a few moments of complete relaxation check the inroads of morbid anxiety? Need the presence of her children debar the busy mother from this? How will her work be affected? How may perfect relaxation be attained? Is it possible to choose our subjects for thought? How is our mental condition affected by our own physical movements and attitudes? How should these be cultivated? What is the sovereign antidote to worry? What help may be found in a calm and businesslike consideration of threatened trouble? After facing it fairly how should the anxiety be dismissed? What gain will there be in this, whether the trouble comes or not? How may wholesome interests be multiplied to the exclusion of worry? What consolation is never failing in the face of serious cause for worry?

Program.

Hymn 165, Saints' Hymnal; prayer; reading from Home Column with discussion; paper: "Wholesome interests for mothers"; roll call; business; closing hymn and prayer.

Letter Department

ON THE SUEZ CANAL, May 28, 1911.

Editors Herald: We have started on our three weeks' ocean trip to Fremantle, Australia. It is a beautiful day and our steamer *Roon* is moving slowly down the canal, about six miles an hour toward the Red Sea.

We bade the Saints and friends of Jerusalem good-bye last Saturday week, and early in the morning boarded the train for Jaffa, and on the afternoon of the same day took steamer for Port Said. There was a stiff breeze blowing and the sea was a little rough, but we managed to embark without accident and reached Port Said early Sunday morning. Sister Floyd came out to the steamer in a small boat and her boatman soon had our grips and trunks ashore and assisted us in locating a good hotel, where we spent three days very pleasantly. I preached Sunday afternoon to an audience of five. The Lord blessed me with excellent liberty and I trust some good was accomplished.

Wednesday we went to Cairo, visited the pyramids again, and had the pleasure of entering the largest one, finding it very interesting. I may have time to write up a brief account of our visit later. On our way to Cairo, we encountered a wind and sand storm. The wind was extremely hot and blew the fine sand in great clouds, obscuring the sun. It reminded us very much of our western blizzard, excepting that instead of snow we had sand, and instead of cold wind it was more like that coming from a blast furnace. But it only lasted about two hours. Then the sun appeared and the air became cool, and we have had beautiful, cool weather since. We spent three days in Cairo and spent one day in the museum, which we will try to tell you about later.

We are both feeling well. We have had good accommodations and our associate passengers, though mostly German, seem to be a good class, and everything points to an enjoyable trip. There seemed to be little, if any, opportunity for church service, so we did the next best thing. Rose availed herself of her opportunity in making use of the piano, and our part of the ship resounded with the beautiful hymns from Zion's Praises.

We expect to reach Suez to-morrow, from which point mail will be sent ashore. The Lord has certainly favored us in all our travels thus far, so we are hopeful for the future.

In gospel bonds,

F. G. PITT.

PERSIA, IOWA, June 7, 1911.

Dear Herald: The conference of the Little Sioux District passed off pleasantly and peacefully, at Sioux City, June 3 and 4. There was the most peaceful spirit, and everyone seemed to partake of it to the extent that all were delightfully happy. Two were baptized, the outward manifestation of the Spirit was had, and above all else the peaceful influence of the Holy Spirit, of which all seemed to partake, was simply sublime.

The conference was presided over by the writer, assisted by Elders Levi Gamet, W. A. Smith, and Joseph Lane. The preaching was done by Elders Fred A. Fry, J. C. Crabb, J. F. McDowell, and Joseph Sedden. You see the injunction, "in honor in preferring one another," was observed, not one of the presiding officers being placed on the program. If this rule were more thoroughly observed in both districts and branches, greater unanimity and greater blessings would be enjoyed. Nothing tends to break down the interest in meetings in branches sooner than for the branch president to do all the labor where there are others to assist. See here, Mr. President; it is your duty to develop the talent of those of the priesthood, especially the lesser priesthood, over whom you are called to preside. How do you expect these men to

advance and make growth unless you put them forward. You may be the best preacher in fact, or maybe you are only the best in your mind; but however good a preacher you may be, I assure you the people will want a change, and if you show a spirit of selfish egotism they will soon be so bored that they won't come to hear you, and they are not to blame.

But if on the other hand you give way and put others forward, prayerfully and cheerfully assisting, then others will see that you are unselfishly trying to advance God's work, and you will enjoy the esteem and confidence of your brethren, your usefulness be enlarged, and the peace of God will be yours; and by your unselfish example much of good will come to those over whom you have been called to preside.

Our next conference will be held at Woodbine, October 7 and 8.

We very unselfishly voted down the proposition to merge our reunion into one permanently located which our people would not attend. Why do not those who wish to change in this matter counsel with the districts to be affected. Surely those in charge of districts and branches will know, or ought to know more about their affairs and what changes would be beneficial than others not so closely connected with them.

Yours in bonds,

SIDNEY PITT, District President.

Editors Herald: I am glad to be a member of this great church. Before I came into this church, I was a member of the Methodist Church, and also had licenses to preach in the same. But I was not satisfied, and sought the Lord many times in regard to holiness and the church. But the Spirit of the Lord always seemed to tell me the Lord had a church in the West, and that sometime I would be connected with it, although I never once thought of the Latter Day Saints, or that there was any difference between them and the Utah Church, until it was made known to me by my brother-in-law and sister, Mr. and Mrs. Fisher, members of the church, through the efforts of Brother Knisley.

I see a brother writing from Ontario and making inquiry in regard to the lost tribes of Israel; I would consider from 2 Esdras 13: 39-50, page 22 in Compendium, that the name of the north country is Euphrates, and that the Euphrates River takes its rise there and bursts out in one of the subterranean passages of the river and connects with the original river. That they entered by the narrow passage of the river, the Lord having dried the stream and led them in by signs,—that is, up the river bed, and I would think that as they proceeded through the narrow passageway of the river through the rocks, the river widened out and that they called that land Arsareth; that they shall come down in the same way, down the river bed, (the Lord having dried the springs of the stream at the fountain head and that when they come to the narrow passageway that connects from Arsareth to the original river there will be with them men clothed with power to smite the rocks and the ice and water shall flow down before them as given in revelation.

We learn from scripture that their coming forth is similar to a birth, and that Israel shall swear by the Lord God that brought them from the north country, that is, their bringing forth shall be greater than their coming out of Egypt. I would like for some of the church authorities to write upon this matter.

WILLIAM KEELER.

OWEN SOUND, ONTARIO, June 8, 1911.

Dear Herald Readers: I like to read the letters in the HERALD, and I think it right to try to interest one another, and it encourages us to know that so many are striving to do the Master's will. I am thankful that I have heard the angel's message. I never belonged to any church, for their

teachings were not reasonable, and when I asked a question I could never get an answer. They said it was too deep for us to understand, and we should not pry into the deep things of God. I am thankful that I am living in this day and age, to be brought into the light, where we can have things explained and have the Bible mean what it says.

I had a minister call on me quite regularly, and he would tell me I ought to have a change of heart. I never knew how to answer him, but I often wondered how I could get it and not do anything but believe. I thought religion was a strange thing, yet my desire was to live a good life. I feel that I was fortunate not to have belonged to a church. It might have been hard for me to break away from it, for I have seen many like that. No matter what they hear or read, they can be nothing except what they are. I was interested in the first sermon I heard. I said to my husband that there was something good in those people, but he could not see it, for he was opposed,—he had heard so much against them. But I got him to come with me until he saw that it must be right if the Bible was right. We have six children, of which four are in the church.

I want to live faithfully to the end, and try to live to be an example to those outside the church. My husband was baptized three years ago by Elder Belrose. Elder Macgregor was here at the time.

Your sister,

SARAH GIBBONS.

CHEMANIOUS, B. C., June 4, 1911.

Dear Saints: I will try to let you know that I am still trying to live as all professors of the dear Lord's teaching should. I feel my weakness. Pray for me, all who are interested in the lonely ones. I have come to British Columbia for my health, and if there are any Saints in the vicinity of either Chemanious or Lady Smith or Nanaimo, will they please either write to me or come and see me. I am anxious to get in contact with some of our people while I am up here. I know there is a branch at Nanaimo, and would like to know how to find them. Would so like to hear our elders once again. I has been two or three years since I heard our doctrine taught. I haven't seen or heard of our people. I belong to the branch in Seattle, at least I suppose I do, but I never heard one word from the people there. I thought it was the duty of the priest to hunt up (either in person or by mail) the scattered ones.

I have started a little Sunday school here of seven members, and think probably I will have three more; ten in all. As it is a missionary work, I would like to furnish the supplies, but I am not able. Isn't there some one in the Sunday school that has more than they need? If so, we would accept them thankfully. The primary grade is what I need. I have a *Gospel Quarterly* for myself, and as there is only one other adult, the one quarterly will do for both. Will be here three months, if not longer.

Again I ask the prayers of the Saints for my health, and that God will give his Spirit to strengthen me, that I may scatter a few seeds in fertile soil, that one little seed may spring up and yield a rich harvest for the Lord.

With love to all the sisters and brothers,

MRS. ETTIE HILSINGER.

OELRICHS, SOUTH DAKOTA, June 6, 1911.

Dear Herald: I am interested in the Mothers' Home Column, and after reading, "Thoughts for the thoughtful" in the HERALD of May 10, I wondered why the Latter Day Saints could not organize a league similar to the Consumers' League spoken of in the article. Can not some of the more able writers give us some idea on that subject? I for one am an advocate for plainness of clothing, also of the hair. In

1 Peter: 3, we read, "Whose adorning; let it not be that outward adorning of plating the hair, and wearing gold or putting on apparel." That makes it plain, to my mind at least, that we should be plain in all things.

I am the only member of the church in this neighborhood, and I have been giving my papers away to some of the neighbors. There is one old gentleman (raised a Baptist, but now believes the Unitarian doctrine). I gave some of my papers to him. One was a sermon by R. C. Evans in the *Ensign* of November 25, 1897, "If a man die, shall he live again?" He read it and then loaned it to one of his neighbors. He said if I had any more like that, he wanted me to save them for him to read. I told him there was a paper printed in Canada that published that same man's sermons each week. He says, "Well, I'll sign for it." So I got the address and he gave me two dollars and I sent his name and address with the money to the *Toronto Sunday World*. He has received one paper, and when he read it, brought it to me to read and said it was fine. When I got through with it, he wanted it to loan one of his neighbors. So if there are any isolated members that think there is nothing for them to do, just give your papers away.

Now I have a request before I close. If there are any that have good sermons or tracts to spare, especially the atonement of Christ, and the final destiny of man, will they please send them to him, for he will read anything, and his address is Henry Fisher, Oelrichs, South Dakota.

With love to the readers of the HERALD,

EFFIE J. D. DENTON.

NEW HAMBURG, PENNSYLVANIA, June 12, 1911.

Dear Herald: The Baldwin Branch, of this place, will dedicate their new church Sunday, June 25, at 11 a. m. Services Saturday, preaching at 10 a. m., 2 p. m., and 8 p. m. Social service at 2 p. m. Children's services, 8 p. m. Welcome.

C. L. McDOWELL.

June 7, 1911.

Editors Herald: When the mail came this forenoon, it brought a letter telling me that Bro. John Jarvis passed from this life on the 17th day of last month at Iuka, Illinois, and my mind went back to the time I first met Brother Jarvis, thirty-two years ago, in his home. I was young then; just starting out in the ministry, and I found the home of Brother and Sister Jarvis a haven of rest, indeed. He did not belong to the church at that time, but his door was always open to the elders and he seemed to take as much pleasure in making them feel at home, when in his house, as anyone could; and he often gave them money to help them on their way, when they left his place, too.

After the death of his wife, who was a dear, good Saint, he came into the church, throwing his life into the work. He was a good man, loved the people of God, and was always glad to do something to help the work along. For many years his home was one of my regular stopping places, sometimes for days, and sometimes the days would run into weeks, and to me he was a brother; indeed, one whom I dearly loved. May his soul rest in peace, and may the Lord comfort the loved ones who are left behind.

In gospel bonds,

ISAAC M. SMITH.

MOORHEAD, IOWA, June 13, 1911.

Editors Herald: I have before me a copy of the *Evening and Morning Star* for May, a marked copy, which claims to be very important. This is the second copy of this little sheet I have received. The publishers of the same may or may not be honest in their endeavors, but it looks to me very much like they, not being able to do anything themselves, are trying to

tear down what God has been able to do through his faithful followers. In the first copy sent me, my attention was drawn to an article called "More mutilated revelations," or something like that. After reading the article, as they claim it was the original, and then reading the corrected article as it now appears in our Doctrine and Covenants, I fail to see where the meaning is changed. By dropping superlatives and adding some words which make the article shorter, it reads with more ease, and since the real meaning is exactly the same, I don't see where the Reorganization has committed any sin or crime against God; and if this is a sample of their best proof that we have changed the laws and covenants, I wish to say to them that they are wasting time and gray matter in quibbling over anything so nonessential to our souls' salvation. Why don't they try to show that we have usurped the leadership of the church? Or why don't they show something to prove that Granville Hedrick was an authorized leader of God's people? I say it is simply because they have no such proof, and they know it.

Do they suppose that because we are new members of the church we came in blindfolded? No, my dear *Evening and Morning Star*, be it known to yourselves and as many others as chance to read these few lines, we spent years searching for the true church, and we gave every organization a fair investigation,—tried them by the Bible standard of truth, and we are perfectly satisfied that we are safe in the true fold of God.

The second copy of their literature contains a long harangue about the reprint of fourteen copies of the *Evening and Morning Star*, which they claim to be the original. I don't or will not dispute their right to publish any article they wish. In the last marked article they refer to the Temple Lot and say some churches have money and workmen and specifications to build a temple, but they have no lot to build it on. I wish to say right here that I believe God knew full well when he directed Joseph Smith to dedicate a certain spot on which his temple was to be built in due season, just what would afterward take place. The lot belongs to them by right. Satan has often found human instrumentality with which to retard the progress of the Saints. Yes, he has only been able to retard them; he never can defeat them; and God will show how easy it is to wrest his own possessions from the hands and power of Satan. Some day the beautiful temple of God will be erected on this aforesaid temple lot. Might is not right, and the power of man is a very weak thing when God sets his hand to accomplish his will. If the Devil were not a little stupid, he would discover that the more he tries to down God's kingdom, the stronger grow the true Saints.

We are stronger than ever in the faith, and I ask the interest in your prayers that we may be always found faithful, and ever working to build up the true kingdom of God.

Your sister in one faith,

SADIE BURCH.

BAY POLK, MICHIGAN, June 4, 1911.

Dear Herald: To the readers of the HERALD, if any one of you can give me the address or location of Bernard McNamara, a priest in the church, you will oblige me very much, as we have a very important matter for him to look after here.

FRED J. MILLER.

BROOKLYN, NEW YORK.

I have just arrived here after a pleasant trip, and am stopping with Bro. B. J. McGuire at the above address until we get located. No doubt many of the Saints and friends who read the HERALD have relatives and friends living in this great city whom they would like me to give personal attention, and if they will write us as to their location, and give par-

ticulars, etc., I shall be pleased to make their acquaintance and seek to get them in touch with the church.

If you will make a note to this effect and publish in HERALD, I shall be grateful for the favor.

WM. E. LARUE.

BROOKLYN, N. Y., 1812 Park Place, Care B. J. McGuire.

PROVO, UTAH.

Editors Herald: It is some time since I occupied any of your valuable space, but my interest is still in the work, my great desire for its advancement. I am not troubled about what I am to obtain, either in this world or the next. That should take care of itself if I do my part. But nothing less than complete faithfulness brings full satisfaction of conscience and makes it possible to exercise real "faith in God." The way of faith does not always receive at once the recognition of man. Man is much given to measuring himself by a human rather than a divine standard. It lets him down easy. The divine rule gives him nothing to boast of, much to attain unto that requires crucifixion of the natural man. We are trying to hold up the real standard in its completeness, to saint and sinner; first, in our own conformity to the gospel, spiritually and temporally; second, in what we teach, publicly and privately.

I would rather convert one man to all of the gospel, than branch out farther and foster and convert hundreds to a part of the plan. The standard here needs to be held up, not only in argumentation on "the differences," but in living examples and epistles. Those who have made the covenant must be squared and plumbed by its specifications, or held to their agreement. The priesthood is most responsible. "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Malachi 2: 7). They are to be purged and purified "that they may offer unto the Lord an offering in righteousness" (Malachi 3: 3).

But who that desires righteousness is going to seek the law at the mouth of a priest who does not keep the law himself? Is the priest to lead or be led? How shall a people be "the light of the world," when this priesthood is absent or inoperative as to the pungency, force, and power of it? If it is not of saving efficacy in and for the church, how can it be in and for the world? Shall Satan be left to rule the church, while its officers leave the church and go forth to proselyte? There are those who dote on members, measure success by quantity rather than quality. Glory in this world and glory in eternity will be to those whose progeny are most numerous. But what is written? If I will, saith the Lord, raise up seed unto me, "I will command my people." The commandment was and now is by the latter day revelation of the gospel in its fullness, "There shall not any man among you have save it be one wife, and concubines he shall have none." (Jacob 2: 6. Book of Mormon.) Those who want to raise up seed unto the Lord should be content with the basis he established in the opening of the latter day dispensation, and which was to be "my law to govern my church." The law as to marriage and offspring was further stated through the Seer: "Marriage is ordained of God unto man: wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, ascending to his creation before the world was made" (Doctrine and Covenants 49: 3; Utah edition 49: 15-17).

We count the church as those who keep the commandments; such the Devil hates, but God loves. "The dragon was wroth with the woman (church) and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ" (Revelation 12: 17).

Now I do not care how mad the Devil gets at my insistence on "the faith once delivered to the saints" in its entirety. I will not say to the people, "Do as I say, but do as I do." Yet this is the equivocal position of some who assume to be leaders and hold priesthood. Ah! priesthood; what is it? Not a mere name or even calling from God. "Many are called, but few chosen." The real priesthood is with the *chosen*, in life, light and power to *act* in their calling and execute God's will and law. He who acts without that light or Spirit does so contrary to the commandment "if ye receive not the Spirit ye shall not teach," and consequently without authority. The power of the priesthood to sanctify is, "through the truth" (John 17:17) or through the law. "They should seek the law at his [the priest's] mouth." Is there failure to seek, or failure to teach the law according to its specifications, or both? Is there faith in God as to what he has given, on the earth? Is the official visitation of the priesthood as provided in the law effective, or is it in many places a dead letter?

Does this responsibility rest wholly with the Aaronic or lesser priesthood? Or in all these duties is the priest to "assist the elder if occasion requires"? (Doctrine and Covenants 17:10.) Is there not in many instances, too much work for the teacher because the "ounce of prevention" by the priest or elder has been withheld? We can only exercise real faith in God as the whole law is regarded, and united faith and action in harmony with all the provisions of the law will strengthen and endow the church.

The elders must lead; see that the law is kept in themselves and the priesthood over which they rule. The members, the sheep, will follow the true shepherds of the flock; they will come up to the standard set by their spiritually endowed and qualified leaders. They will receive the law at their mouth, and many will be added to the church who can not now see the light because *it is not in the church* to that extent that it can not be hid, as the Savior requires. It is too dim, comparatively "under a bushel" by reason, at least in part, of the lack of spiritual leaders or leadership; not always a lack of men, called and ordained, but a lack of those sanctified and chosen and qualified to "feed the flock" with "knowledge and understanding," not alone publicly but in private and family administration, as the law requires. There are not a few members of the church of years' standing, who have yet to receive the first official visit of a pastor or teacher. The trouble then is not always that the missionary has erred in baptizing. Those who were baptized were left "as sheep without a shepherd," and, sad to say, they fell away. This seems to be the condition here, and we relate it without reflection upon any.

We will make haste by going slow. The Lord says, "I will hasten my work in its time." When the foundation of a building is well laid, the building itself may be hastened, but take heed how you build even then. "For the day will come that will reveal every man's work of what sort (quality, not quantity) it is. We are having indications of success, if not success itself. Only upon the basis of faith in God, do we have expectations of victory. Man's extremity is God's opportunity. We see his hand to some extent and are encouraged to "press with vigor on," endeavoring in cooperation with the church and its membership to "reach the people"—the many. We hope for the many, we desire the many, but if we reach them it will be through the faithfulness of the few. We can force no man into the kingdom, if we might possibly into the church. The strongest arguments may convince but not convert. But what is the strongest argument? Personal, individual righteousness will win the respect of God and man. We read of Jesus, "he grew in wisdom and stature and in favor with God and man."

The true gospel comes "not in word only, but in the Holy

Ghost, and in power and in much assurance, for (as Paul wrote) *you know what manner of men we were among you for your sake.*" (1 Thessalonians 1:5.) May God's law be written in the minds and hearts of his people, especially those called to lead in any capacity, that they shall not succumb to any pressure of evil or difficulty of environment, any power of sin or Satan, but in the midst of trial, difficulty, and opposition, develop strength and power of resistance to overcome, or react upon the environment. Witness the success of the sons of Mosiah in what was considered by their brethren an impossible work, the conversion of the Lamanites. What was the touchstone? "They had searched the scriptures diligently, that they might know the word of God. But this is not all: they had given themselves to *much prayer, and fasting*, therefore they had the spirit of prophecy and the spirit of revelation, and *when they taught, they taught with the power and authority of God*" (Alma 12:1, Book of Mormon). Who is weak, let him become strong; strong first to subdue and rule himself, to keep *all* the commandments. They "are not grievous," impossible of observing. All Saints are called to be leaders, not followers of men, especially those of the priesthood. Is there difficulty, are there bands that bind? "Have faith in God." When thou hast done all, stand, await his deliverance, the operation of his providences, the manifestations of his power. A race of heroes and heroines is the need of now. To run from trial or difficulty in one place is only to invite it in another. The place of no trial, if such may be found, is the place of no development and no salvation. The greater the trial, the more we are honored by the confidence of the Lord in us, and the greater the need of deliverance, the greater will that deliverance be. It came to the three Hebrew worthies in the fiery furnace; it came to Daniel in the lions' den; it came to Paul and Silas in the prison, and to many witnesses of the Lord in former and in latter days.

Shall we not have faith in him and persevere? Will he not be equal to our necessities and our extremities, if we are wholly and entirely his?

If he is for us, who or what can be against us? Let us be as firm as the truth itself is firm to resist evil, firm to resist Satan, firm to stay with our convictions of right as God gives us to see the right, fearing only to do or be wrong, and the dominion of Satan in us and over us will end. We may emulate a character like Moroni's of whom it is said, "If all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken for ever; yea, the Devil would never have power over the hearts of the children of men." (Alma 21:31, 32.)

We are glad to be in the company of such men, whose faith was firm in Christ. We are not ashamed of the gospel as delivered to them and restored to us, and if we keep the faith, victory will perch upon our banners, and honor come to our cause, and Utah will be no junction among the battlefields.

O God! give strength to all thy Saints,
And courage give them too;
And oh! lend them thy mighty hand,
To conquer every foe.

Especially would we pray, Give strength to every elder, priest, teacher, and deacon, and ask God to raise up more laborers in the church. We do not want to see every elder and priest a missionary, unless to the flock, and in the missionary spirit extend the work as it may be practicable.

With the house of God in order and a habitation of the Spirit, the people will not be difficult to reach. Let the good work begin in the mind and heart of every Saint, the work of purification, of consecration, of complete obedience, of sanctification. Let it begin with me and with you, not the other fellow. It is laid at our door. It is up to you and me

now; the time of blessing to the faithful, of cursing to the unfaithful. Who will be able to endure? Who will be able to stand? Shall you? Shall I? "Let him that thinketh he standeth take heed lest he fall." Let him watch and pray.

I close this perhaps too long letter with a quotation from the Doctrine and Covenants: "And let all my people who dwell in the regions round about, be *very faithful and prayerful, and humble* before me." May God bless the faithful and those who are striving to be, and may those who are otherwise be aroused to action and faithfulness, is the prayer of

M. F. GOWELL.

210 WEST FOURTH SOUTH STREET.

MAGNOLIA, INDIANA, June 5, 1911.

Editors Herald: After enjoying a great feast at General Conference at Lamoni, and visiting my folks at Swanwick, Perry County, Illinois, for a week, I arrived in my field of labor April 26.

My first stopping point was Oatsville, Indiana, where I preached several times during two weeks to an interested crowd. Baptized two in this place and others are near the kingdom. Some said they were just getting interested and wished I could stay a week or two, but on account of our district conference meeting at Wirt, May 20, I had to leave, but hope to get back soon. The few Saints near Oatsville are indeed willing to do their part, and seem to have the spirit of the work. The ones baptized were Hosea Burke, whose wife has belonged to the church for some time. He is a fine young man. The other a sister, Esther S. Ingle, who we feel will also be a help to the work.

We also preached one night at Littles, where there are a few Saints and a few outsiders who are very much interested, and they are anxious to have us come back soon. Also preached a few nights at Louisville, Kentucky, as Louisville is in our district now. I also preached one night at New Albany, where Elder Byrn met me and we went up to Wirt together to attend conference.

Arriving there a few days before conference commenced, we held meetings and were indeed pleased to see Elder H. E. Moler, from Holden, Missouri, arrive in time for conference. We hope he will soon surprise us again. Elder Moler did the preaching for us during the conference, and I hope all have received as much good out of the instructions that were given as the writer has. I believe all that were at the conference were glad they were there.

After conference, leaving Brother Moler at New Albany, Elder Byrn and the writer went to Corydon, stopping with James M. Wynn. All the elders that have been in this place will remember Brother Wynn, as it is like going home when they go there. We stopped six days in this place, found some quite interested. The next stop was at Leavenworth. We arrived at Leavenworth a week ago to-day. The writer left Elder Byrn there this morning. Brother Byrn baptized a brother there last Thursday, his being the first he has ever baptized. It was a day he will long remember.

The writer starts meetings here at Magnolia to-night. This being a new opening, do not know what success we'll have. Wishing you all God's best blessings, as ever in gospel bonds,

JACOB HALB.

A Word from the Presidents of Seventy.

In the address of the beloved President of the church at the close of the conference of this year, reference is made to the work of the Presidents of Seventy, that has not to some correctly reflected that which has governed us in all that we have done, hence this brief explanation.

We have made all our selections of men to occupy in the office of seventy, as the law of God makes it obligatory,—see Doctrine and Covenants, 120: 10,—as we have been "guided

by wisdom and the Spirit of revelation, choosing none but men of good repute," and we have always considered in each selection the conditions referred to in the instructions contained in this address relating to this matter, always seeking also, while in performance of our duty, to jealously guard the interests of every other department of the church.

COLUMBUS SCOTT.

JAMES MCKIERNAN.

H. O. SMITH.

J. F. MINTUN.

W. E. PEAK.

T. C. KELLEY.

J. ARTHUR DAVIS.

LAMONI, IOWA, April 18, 1911.

A Dream and its Interpretation.

I dreamed of seeing that I came from the Missouri Pacific depot to the Stone Church. Upon arriving at the street car track, I met two men. Thus far I had turned neither to the right nor to the left; and upon meeting these men I tried to turn out or away from them; but I discovered they wanted me to stop with them. While we stood there, there was a voice came, I know not from whence, and it was directed to the men—the men had come from the west side of the church, where others were assembled—and more especially to the younger, and said: "You hurry up, for you are going too slow." I saw the older one was not willing to move, and also saw as the younger man shoved his foot, it compelled him to move.

I then saw a thousand or more men standing on the west side of the church, who had for clothing only shirts and pants; each of them had a bushel basket, the same sitting on the ground, which necessitated that each was stooping over; the basket being covered up, they were all in the act of uncovering that I might see that which they had concealed therein.

Upon examination I beheld each basket had rich, yellow corn, and golden color; and I beheld that it was very full in the ear. Each basket contained the exact same amount, and of the same richness of color.

JAMES MADISON.

INDEPENDENCE, MISSOURI, 1043 Orchard Avenue.

Dear brother, the dream is of the Lord, He who revealeth secrets unto his children, even unto those whom he loveth.

In going from the depot, signifies you coming from your former places of living. As you have lived at different places, signifies traveling, as upon the railroad, so you come to Independence and are met by two men. They are in a sense representatives of the great latter day work: not signifying any individual, as two men, but rather the divisions of the work of God in the last days. Two classes, one signifying the older, the other signifying the younger; so, as we have the latter organization now commencing willingly to move on, agreeable to the admonition of the voice, while the older wishes to move slowly, but the compelling power will be made manifest, as you saw the movement of the foot.

So many men at the west of the church building,—no women or children—signifying these are the men of the priesthood who have the golden truths to give out to all Ephraim; as he may come here to Independence. And as you saw their dress, even so you saw their equality; and also with coats off ready for work.

And as yellow corn represents the richness of that cereal, even so was represented the richness of everlasting life that the representatives of the priesthood have to reveal. All baskets being of the same fullness, so also all who come into this order. And also, the harvest is to its fullness, inasmuch as the kernels were so well filled out to the ends of the ear.

MARCUS SHAW, *Interpreter.*

Concerning the Sanitarium.

I feel it but right that I should offer the following in behalf of the Sanitarium as an institution. Having been a recent inmate, I found it to be all that one can reasonably expect from such an institution. If all receive as good care as I did, there can be no just cause for complaint. It may be said that it was because of my official position, but upon this point it can truthfully be said that there was no evidence of anything of the kind.

A very close observation convinced me that real suffering and need were the things considered as the requirements for any special assistance and not official position in the church. I was really glad to see that such was the case. I got nothing like the amount of attention that some of the patients did, because *I did not need it!* However, I got all that was due me, and that is all that any reasonable person can expect. Inmates ought to consider that nurses are busy people and that it is not to be expected that they can run at every beck and call.

I found a religious atmosphere not always found in such institutions, yet of a pleasant and unostentatious nature. I am certainly pleased that as a church we have such an institution, and hope that it may be liberally maintained.

Those who have desire and can assist in helping to furnish the institution should remember that quilts are of no value there, but that blankets, sheets, towels, pillowslips and spreads are *valuable* as well as money. It is a worthy institution and should have assistance. It may be well to remember that the bedsteads are but three-quarter and not full width.

Sincerely,
J. W. WIGHT.

News From Branches.

Burlington, Iowa.

The item of chief interest to Burlington during the past few months is the removal of our pastor, Bro. Charles Fry, and family, to Pittsburg, Pennsylvania, where he was appointed by the April conference. After their four years with us, we felt sincere regret at the loss, for his helpfulness in a pastoral way and efficient help in the music and the Sunday school and Religio work; and, too, for the loss of five names to the Sunday school and cradle roll. We feel, however, that our branch will be in good hands, for Bro. F. M. Cooper, who was appointed to Burlington, visited us over a Sunday a few weeks ago, speaking both morning and evening, and left a very good impression. Just at present we are "pastorless," Brother Fry and family having left Thursday, the 8th, and Brother Cooper not expecting to arrive until after Sunday, the 11th.

Our numbers have been somewhat depleted of late, as we have lost two by death and one family by removal, which took four from the Sunday school. We have, however, gained some five or six by letters of removal, all of whom have made themselves welcome by proving to be ready and willing helpers.

Bro. F. M. McDonald, of Montrose, Iowa, came to Burlington Sunday, May 28, to use the font for two baptisms, one being Sister Muldoon, of New London, and the other Bertha Graham, of Fort Madison.

The district conference which was held at Ottumwa, June 3 and 4, was not as largely attended by Burlington people as might have been, owing to distance and local needs.

Bro. Charles Harpe, newly appointed to the district this spring, attended the conference and was chosen as district president in Brother Fry's place.

Just previous to the General Conference Bro. R. Etzenhouser was in Burlington with his stereopticon views of the

Michigan relies. Brother Fry had also purchased a stereopticon outfit and has recently given us the benefit of it, both at Religio and Sunday evening services. The views were good, and some of them were especially interesting, being views which Bro. F. G. Pitt had sent from Jerusalem.

Bro. Rufus Willey, of Lamoni, is with us for a time at least, being employed in the mail service out of Burlington. He assisted in the sacrament service Sunday, June 11.

A movement was started by the ministerial association here early in the spring, in which our church was given opportunity to participate, to place in the hotels, depots, etc., a church directory showing location, hours of meeting, etc. Brother Fry reported at our last business meeting that he had heard of no definite results. We hope, however, that the plan will be carried out, so that visiting Saints and friends may find us more readily.

ETHEL A. LACEY.

Central Chicago.

Our plan of writing the names of all those on time on the blackboard still works well, as the Sunday school pupils are especially anxious to read their names from the list.

Sacrament service in charge of Elders F. M. Cooper and P. Pement. The spirit of the meeting appeared to be that of thankfulness, and that we were not receiving the blessings desired, because the benefits and privileges of the gospel were not fully appreciated; but are sure everyone desires to make improvement.

Elder Tanner preached at West Pullman in the morning, and occupied our pulpit in the evening, expressing many good thoughts regarding the trials and heavy burdens being just what we need to develop, if we are humble and following the Master to the best of our ability. "Whom the Lord loveth he chasteneth." "The path of sorrow, and that path alone leads to the land where sorrow is unknown."

At business meeting Monday evening the following officers were elected: President of the branch, E. J. Lang; priest, W. I. Cochran; teacher, James Lang; deacon, C. E. Cotton; clerk, H. P. W. Keir; organist, Edna Fike; chorister, Fanny Prentiss McGahan; correspondent, as appears below. The delegates elected to the district conference at Mission, Illinois, convening on the 10th inst., were Bro. J. A. Tanner, J. J. Oliver, P. Pement, W. I. Cochran, and E. J. Lang; Sisters H. P. W. Keir, W. I. Cochran, P. Pement, E. J. Lang, and Hazel Lang.

Wednesday evening prayer meeting in charge of Brother Cochran and H. P. W. Keir. How much happier we feel if we are doing our duty, and we pray that the Saints may become more zealous and strive to attend this much needed service.

"Happiness is increased, not by the enlargement of the possessions, but of the heart."

"Who is the happiest of men? He who values the merits of others, and in their pleasure takes joy, even as though 'twere his own."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone Wentworth 8731.

The man who is always doing things with a view of making a reputation succeeds only in obtaining notoriety; while he who never thinks of anything but duty secures a reputation without being aware of it. A young man who shunned publicity and who did his work as he thought, out of sight of the world, recently passed away. In his last illness he was surprised to learn of crowds who came to express their sympathy—many of them people of whom he had never heard. They had quietly watched his quiet work and knew him not by his efforts to make himself known, but by his efforts to be faithful.—*Exchange*.

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THE SAINTS' HERALD

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

News From Missions

Kewanee District.

Your request for a letter, for the "News from missions" column was received by us some time ago, and would have complied thereto sooner but for the press of work along other lines. But will essay the task, with the hope it may help to stimulate, "some especially in the districts" to new zeal and a greater love for the "true cause of Christ."

I do not believe I am capable, nor could I consistently tell the true statistics of this whole district, more especially for lack of acquaintance, as in reality I am more or less a stranger to many and most places, for my appointment last year, while in the district, was but a small part, namely Kewanee City, objective point. However, this I can say, that so far as it has been my privilege to meet the Saints, I can say that nobler hearted people I do not expect to meet anywhere; in fact their kindness to me has surpassed my sanguine expectations. And in return for such thoughtful considerations, I hope never to betray the confidence of my brethren and sisters in Christ, but rather prove myself an honorable man of God, in all that that term may imply. After removing my family to our home in Independence, and getting them settled once more, I reluctantly left them May 26. Reaching Moline, I was made comfortable at the home of Bro. Alfred Needham. I preached Sunday morning for the Saints of Moline, also attended and took part in their Sunday school. In the afternoon, by request, I went over the river to Davenport and preached for them twice on Sunday and the following Monday, Tuesday, and Wednesday evenings, at which time six were baptized by the branch president, Bro. I. A. Chamberlain, which will add strength and force to the little struggling church in that place. The few faithful ones deserve much credit in their work.

Leaving that place, I went to Joy, to attend the Sunday school and Religio conventions, also the district conference. To say it was merely a good conference, will do injustice to it, for from the opening exercises of the conventions on Friday morning, to the close of the conference, on Sunday evening, it was simply a continuous feast of spiritual things. The Saints of Joy deserve much credit for the kindly way in which they provided for the physical and spiritual needs of all. The preaching was of a high, elevating order, and the social services,—well, I can perhaps better express it in the language of another who was in attendance, who said, if heaven were grander and happier than was this experience, she was content to remain in such bliss and joy as was felt then. Through the gift of prophecy, the Saints were warned

of dangers and disaster to come, but if faithful to Him they should receive joy and peace and ultimate salvation in the kingdom of God. Two were baptized, one child blessed, and in all, twelve sessions were held.

Being desirous of utilizing all our time to the interest of the work, we at once left Joy and came to Millersburg, where Brother Goodenough will remain over Sunday and I shall go to Buffalo Prairie to comply with a previous appointment to assist the Sunday school with their children's day exercises. Brother Sade, too, is booked for the same place.

After that we are uncertain what our course will be. We have in mind a number of places where we hope to present the word. We would be much gratified if any of the Saints will correspond with us if they know of any place when we might effect new openings. Any having friends or relatives in this field who they believe would listen to the truth, we certainly would be pleased to have their names and addresses. We are hopeful of a successful year; and remember, dear Saints, the preacher can not do it all. It has been truly said, "For we are laborers together with God."

We may be reached by addressing us at Independence, Missouri, from whence all letters will be forwarded to us in the field. Trusting that the Lord may bless you with his Holy Spirit, and as you receive, may you be disposed to give to others, that all may receive the blessings of our heavenly Father.

JOSEPH ARBER.

Miscellaneous Department

Conference Minutes.

DES MOINES.—District conference met June 3 and 4, 1911, at Des Moines. Branch statistical reports were as follows: Des Moines 374, gain 3; Clear Creek 36, gain 2; Rhodes 67, gain 2; Des Moines Valley 121, gain 2; Fraser 31, no change; Oskaloosa 59, loss 2. Ministerial reports were read from the following brethren: Seventies: J. F. Mintun, W. Christy, and S. M. Reiste. Elders: O. Salisbury, J. E. Laughlin, C. B. Brown, and E. O. Clark. Priests: W. T. Matland and Frank Walters. Patriarch C. E. Butterworth made a brief verbal report. Bro. Clement Malcor, of Boone, Iowa, was ordained an elder on June 3. Annual election of officers resulted as follows: President, O. Salisbury; associates, Clement Malcor and E. O. Clark; secretary, E. O. Clark; library board member, Hattie Clark. District secretary was made the standing credential committee. The work of the bishop's agent was approved and he was sustained in his office. Adjourned to meet at Runnells at the call of district officers. E. O. Clark, secretary, 2500 Logan avenue, Des Moines, Iowa.

EASTERN OKLAHOMA.—The fifth conference of the Eastern Oklahoma District convened at Fanshawe, Oklahoma, June 3, 1911, at 10 a. m., H. R. Harder, district president in charge. By vote, H. R. Harder, J. F. Curtis, and Lee Quick were

chosen to preside, also to arrange the nature, time of meetings, and choose speakers; A. Z. Rudd, secretary pro tem; the branch deacon to be assisted by visiting deacons; and local choir and organist to look after music. The courtesy of the floor was extended to visiting Saints. Short talks were made by E. A. Erwin, J. W. Bailey, Lee Quick, and J. F. Curtis. Statistical reports of Wilburton, Haileyville, Fanshawe Branches in Oklahoma, and Jacksonville in Arkansas were read. No report from Grannis, Arkansas. Ministerial reports were read: Lee Quick, E. A. Erwin, of Seventy; A. Z. Rudd, J. W. Jackson, J. S. White, C. E. Goss, and P. B. Bussell, of the elders; W. O. Brannon and B. E. Goss, priests; and J. H. Sills, deacon. Brother Harder made verbal report; also J. W. Bailey, who lately came in the district, and preached thirty-seven times, mostly in the open air. The next conference will meet with Wilburton Branch on Friday before the full moon in February, 1912. Reports were read from the district Sunday school, also Zion's Religio-Literary Society, showing good increase in interest. The following were elected: H. R. Harder, district president; A. Z. Rudd, district secretary; Baxter Hooks, treasurer; Sr. Mealia White, member of the library board. The preaching was done by J. W. Bailey, Lee Quick, and J. F. Curtis, and was of a high order. There were three baptized at 2 p. m. by E. A. Erwin and were confirmed at 3 p. m. at the prayer and sacrament meeting. A good spirit prevailed all through the conference. A priesthood meeting was held at 5 p. m. in the shade, while an organization of Daughters of Zion was made in the church. A. Z. Rudd, secretary.

Convention Minutes.

EASTERN OKLAHOMA.—The third convention of the Eastern Oklahoma District convened with the Fanshawe Branch, June 2, 1911. P. B. Bussell, superintendent, in charge, and A. Z. Rudd, secretary. Minutes were read, also a summary of reports which show a steady gain of twenty-eight in average of members; nine classes; \$11.64 gain in the treasury of the schools. There was no special business, so the time was occupied by several speaking on Sunday school work, home department, cradle roll, the standard of excellence, etc. The Wilburton school qualifies on ten points, and becomes a first grade school. The next convention will be in February, 1912. All of the district officers were present. A. Z. Rudd, secretary.

Conference Notices.

The Saint Louis district conference will convene at Lansdowne, Illinois, Saturday and Sunday, June 17 and 18, 1911. Secretaries of the branches in the district will please send in their reports by the 16th, to the district secretary, Bro. Charles J. Remington. We desire a good representation of the membership of the district, as there will be matters of importance to the whole district that will come up for consideration. Election of officers. C. J. Remington, secretary, 4257 Humphrey street, Saint Louis, Missouri.

The Southern Missouri district conference will convene at the Lead Hill Union Church, about two miles west of Mansfield, on Saturday, July 8, 1911, at 10 a. m. Those coming by rail will be met at Mansfield. Please notify Bro. Kluss Poort, R. F. D., Mansfield, Missouri, of the train you expect to come on. Send reports to Benjamin Pearson, district secretary, Tigris, Missouri.

Convention Notices.

A Sunday school and Religio institute will be held in Council Bluffs, Iowa, June 23, 24, and 25, for the Pottawatomie, Fremont, and Northern Nebraska districts. Estella Harding.

The Sunday school association of the Western Maine District, will meet at Mountainsville, Maine, June 24 and 25, 1911. Mrs. Lafayette Thompson, South Deer Isle, Maine, clerk.

Reunion Notices.

Arrangements are being made for a reunion to be held at Boise, Idaho, July 1 to 10, closing with a conference of the Idaho District, July 8 and 9. Boise Saints have promised a grove and the gospel tent now at Weiser will be set up for the meetings. The object of this date is to secure, if possible, Fourth of July rates to cover this time. If not, let all who come by rail secure receipts from the agent when they purchase tickets, and if fifty are purchased, the secretary can O. K. them, which will entitle the holder to purchase a return ticket for one third fare. This reunion has been arranged by consultation with Saints at different points, who favor the plan, and we trust that Saints and friends of Idaho and Oregon will rally and help make this a grand success.

S. D. CONDIT, President.

The reunion of the Seattle and British Columbia District will begin Friday, August 4, at Centralia, Washington. It will begin with the Religio convention at 10 a. m., and Sunday school convention at 2 p. m. Saturday will be devoted to district conference. Branch clerks will receive statistical blanks in ample time to report for the six months ending July 20. Forward your branch reports to the district secretary, F. W. Holman, 4233 Bagley avenue, Seattle, Washington, so he may get them before he leaves for the conference. The tents with cot will cost approximately \$4.50. Something definite will be given later. There is only 35 cents in the treasury, and we need money to get tents and cots. Please donate if you can. F. M. Sheehy, missionary in charge, will be there. We expect Brother Keeler also, who is our mission patriarch. We cordially invite Saints from adjacent districts to meet with us. I wish to call attention to the change of my address, from 811 Bell to 111 Kilbourn street, Seattle, Washington.

WM. JOHNSON, President.

The Chatham, Ontario, District will hold a reunion at Eriebeach Park, Ontario, from August 5 to 14 inclusive. Eriebeach Park is situated on the northern shores of Lake Erie, about fourteen miles south of Chatham. It may be reached in the following manner: By taking the C. P. R., the G. T. R., the Wabash or the P. M. R., to Chatham, and the C. W. & L. E. R. R. (Electric Road) from Chatham to the park; or by taking the M. C. R. to Charing Cross and C. W. & L. E. R. R., from there; or by taking the P. M. R. to Cedar Springs and the C. W. & L. E. R. R. from there; or to those brothers and sisters across the lake they may come across on the boat to Erieau, and Eriebeach is about three miles up the shore from there, and may be reached in boat from there or by train to Cedar Springs and is directed above from there. Further announcement will be made regarding rates, etc.

ANTHONY R. HEWITT, Secretary.

The reunion and district conference of the Southwestern Texas District convenes at the Jett crossing, at the Medina River, thirteen miles south of the city of San Antonio, beginning Friday, August 4, and concluding August 13. The

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business meeting will be held August 5, at 2 p. m. The Norman and Morgan debate begins in San Antonio August 14, lasting twelve nights. J. E. Norman representing the Church of Christ (firm foundation), and J. W. Morgan representing our faith.

W. C. CARL, *District President.*

To the Saints and friends contemplating attending the Southern Missouri District conference at Mansfield, Missouri, July 8. Trains arrive there from Springfield, Missouri, as follows: Train No. 103, 10 a. m.; No. 101, 9.35 p. m.; and from the east; or Memphis, No. 102, 5 a. m.; No. 104, 7.18 p. m. All comers will be met at the trains and conveyed to the homes of Saints and friends in the country, and to the Lead Hill Union Church, about three miles from town, but be sure to arrive at Mansfield on the Friday evening or on the early Saturday morning trains at the latest, so as to give everybody concerned a chance to attend every session of conference. Also advise Bro. K. Poort (by card), Mansfield, Missouri, R. F. D. 3, as to date and train you come in on. You are invited from near and far to attend.

J. C. CHRESTENSEN, *President.*

The Western Oklahoma reunion will be held at Seiling, Oklahoma, July 21-31. Bring your tents and wagons and stay all through the meeting.

HUBERT CASE.
T. L. MCGEORGE.

Two-Day Meeting.

A two-day meeting will be held at Coleman, Michigan, July 1 and 2, to which all are invited. Good speakers will be in attendance, and a spiritual feast is anticipated. George W. Burt, president of the Central Michigan District.

Pastoral.

To the Saints of Minnesota; Greeting: Another year of gospel labor has come, and soon will be gone, and the good that may come into our own lives and others in this world and the one to come, will depend on our own efforts. The present time is an opportune one. Let us not let it pass. Let us not be one of the foolish virgins spoken of by the great Master, but let us remember the work entrusted to all. And as one appointed to assist in looking after the missionary work in Minnesota, I wish all Saints who have friends or know of isolated Saints who would entertain a missionary and thus give opportunity for new openings, would write and let me know the address of all such, and we will do all we can to reach them while in the missionary work. My address will be Clitherall, Minnesota.

Your colaborer, in gospel bonds,
LEONARD HOUGHTON.

To the Ministry and Saints of Nebraska; Greeting: Again have we the privilege of addressing you as colaborers in the vineyard of the blessed Master. I believe that we are all cognizant of this truth,—that if we will be blessed, in this great calling to sainthood in Christ Jesus it will be because we are willing to practice the injunction "to love the Lord with all our might and strength." In the first place, it is made the duty of the general ministry to push their labors into new fields and thus warn the world. Now, unless the scattered Saints will give their assistance to these men, in their endeavors to open new fields, they must of necessity move the more slowly in this work. Therefore, dear Saints and friends everywhere, let us go to and put our hands to the task, and thus show our faith and love by our works. And another thing, these representatives of Christ will need assistance in the way of clothing and money, and don't be afraid that the minister will have a few cents left over when he arrives at the next place. He will have to have means for correspondence, and incidentals of various kinds, so please try to cheer his heart along the way.

I trust the Saints everywhere in this State will remember

their obligations to the church in a financial way. There will be three reunions in this State this year. One at Bayard, and also at Eustis and Comstock. I hope the Saints will feel free to come and make these gatherings a place of real spiritual enjoyment to themselves as well as to help the outsiders hear the message of truth.

My mission address will be Blair, Nebraska, while my permanent address is Limon, Colorado, Box 186.

In bonds,
J. R. SUTTON.

To the Saints of the Western Oklahoma District; Greeting: Another year has placed us in your midst, and it has been my good pleasure to labor here for eleven years. I trust we may have the same cooperation and good will that has been manifest in the past. Bro. J. H. Baker will occupy the northwestern portion of the field with such local help as can assist in the work, and I trust all will do their best to help to forward the great work of the Lord. Brethren Price and McGeorge will labor together, and I trust the Saints will receive these men of God, and sustain them by their faith and prayers, and not turn the servant of God away empty-handed. This is going to be a very hard year financially, as the drought has continued so long, but, dear Saints, that is just the best time to get the gospel before the people; they will go to church more and give more thought to the things of the Lord. And while it may require a sacrifice on our part, that is only our duty. I trust the Saints will not forget the fact that the Lord knows how to do their duty as well as those who fail, let us labor as unto the Lord, and not as unto men. Brother Short is the bishop for Central District, but Brother Kelley insisted on my acting as agent as he is posted in the Western District. So please take notice and send your tithes to me as heretofore at Kingfisher, Oklahoma.

HUBERT CASE.

To the Saints of Western Canada; Greeting: Having been appointed assistant minister in charge of Western Canada, I take this means of addressing you in the interests of the cause we love. The field is very large and the laborers very few. We will appreciate the cooperation of all who desire to see the work progress, especially in getting our message before those who have never heard it. We will be glad to hear from all who are isolated that perchance we may effect an opening in your locality. My field address for the present will be Sedley, Saskatchewan, care of T. J. Jordan. My home address is Lamoni, Iowa. The field force will labor as opportunity affords until the conference at Sedley. We will then arrange our work according to the demands. Let all attend if possible. We already have calls for preaching in new places, and prospects for a busy year are bright.

In gospel bonds,
E. E. LONG.

Notice to the Priesthood.

Bishop A. Carmichael will lead in the discussion of the subject: "Qualifications for membership in the Order of Enoch," at the meeting of the priesthood of the Lamoni Stake, which will be held on Sunday, June 25, at 2.30 p. m., in the church at Lamoni.

This will be a good time to determine whether you are ready to join the order or not. Come prepared for an open discussion of the subject, and do your part to make the meeting a success.

BY ORDER OF THE PROGRAM COMMITTEE.

A great deal of time is wasted by those who are fond of planning and dreaming, but who neglect the thing in hand. However obscure the present place, or how simple the present duty, our obligation is to put our strength into that which fills here and now. To-day is ever a stepping-stone to to-morrow.—Selected.

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We mean the bills for your reunion.

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THE EVENING AND THE MORNING STAR

Originally published at Independence, Mo., in 1832 and 1833, by W. W. Phelps & Co., acting under instructions of the prophet Joseph Smith, Jr. This was the first publication controlled by the church founded by Joseph Smith, A. D. 1830. In it was printed for the first time many of the early revelations received by Joseph, the prophet. It dealt with matters not to be found in any other church publication. The fourteen issues consisted of 112 pages. The first four pages for June, 1832 will be reprinted in our issue for June, 1911. Send a two cent stamp for a sample copy containing the first four pages of this altable reprint. No Latter Day Truth Library is complete without it. **August**
JOHN R. HALDEMAN, Editor
 800 South Park Ave.
 INDEPENDENCE, MO.

300,000 DIED

In the year of 1910 for the want of air. How many do you suppose died for the lack of proper food? It is said that 95 per cent of the people dig their graves with their teeth. Why don't you feed your dog hay? Or your child sawdust? You say that would never do. Well, will you tell me why you eat white flour? You say it tastes good and you can thrive on it, certainly you can if you eat enough and all kinds of vegetables and fruits. Eat white bread and butter for ten days and then eat Good Health with honey and see how quickly it rebuilds your system. I am patiently looking forward to the time when the government will compel the manufacturers to have Nitrates and Phosphates as well as Carbonates if they want to call it flour. White flour is the greatest injury in food products that has ever been placed before the public. Test my statements at my expense. The Truth will stand.

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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, JUNE 28, 1911

NUMBER 26

Editorial

THE TRUE PATRIOT.

A true patriot is a good citizen in love with his country. A good citizen in love with humanity is a world patriot.

In every land there are many gunpowder patriots who make themselves prominent on the occasion of any national celebration. America is no exception, as we are reminded each Fourth of July, our national Independence Day, which one writer says has become a three day period of agony—"preparation, celebration, and cauterization."

But the noisiest man is not always the best patriot. It takes brains to be a patriot—anyone can shout. Reginald Wright Kauffman says: "Were you ever in a theater when the orchestra played 'Dixie'? There is always a storm of applause from a dozen youths under twenty-one, all born north of the Mason-Dixon line. And when the tune is 'The Star-Spangled Banner,' at least a hundred persons will rise—persons that don't know the words of this anthem and that won't hesitate to cheat their Government by reusing a canceled two-cent postage stamp."

A charitable view of such persons is that their emotion is genuine, but they permit a very noble impulse to pass with the thrill that agitates their spinal chords and do not follow it up with any effort to make their nation greater by themselves becoming good and honest citizens.

War is supposed to call forth the best exhibitions of the highest type of patriotism. We would not in any way discount the valor and integrity of those who have fought to secure liberty for themselves or others, or engaged in defensive warfare, have fought to maintain liberty already acquired. But let us remember that the patriot is not out of a job in times of peace.

War occupies a comparatively small part of the time of nations; but the perils that suddenly overwhelm them in times of war may have accumulated during long periods of peace. It is the work of the patriot to detect and challenge the forces of evil that foment these perils.

In 1844, when Joseph Smith publicly advocated the purchase of the negro slaves by the United States Government, their emancipation, and a peaceful set-

tlement of the slave question, to be effected before 1852, he was as true a patriot as any soldier who shouldered a gun and marched away to the tune of "John Brown's Body," after the beginning of the actual war, in a costly and bloody struggle to force an adjustment of the vexed question of slavery.

It takes brains to be a patriot; also moral courage, a degree of inspiration, breadth of view, and morality. These people who smoke, booze, gamble, carouse, gorge, and explode on the Fourth of July, Decoration Day, Labor Day, and election day desecrate patriotism by their profession.

Consistent Latter Day Saints are true patriots. They are good citizens because of their moral character and the nature of their teaching—and a true patriot is merely a good citizen in love with his country. A good citizen in love with humanity is a world patriot.

No one can be a patriot who will not obey the laws of the land. Our people are specifically bound to keep the law of the land, by the following commandment: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."—Doctrine and Covenants 58: 5.

The above instruction may be supposed to apply in principle in every enlightened country, and our people, so far as we know, do as a rule observe it in every civilized land in which they reside, whether in the United States, Great Britain, Canada, Germany, Australia, or Scandinavia. Nowhere are they defiant of the law or engaged in any seditious effort to undermine government. They expect to be subject to the powers that be until Christ comes. Nevertheless, in those lands where they hold suffrage, they are bound to cast their votes with a view to the putting of good men into office. An intelligent exercise of the franchise is one function of patriotism, and certainly requires as much intelligence as it does to fire a musket.

So far as the Saints who are resident in the United States are concerned, they are plainly told that they should befriend and support "that law which is the constitutional law of the land." Thus we are enjoined to support the constitutional law. No community or individual teachings or practices should be

sanctioned (nor are they sanctioned by the church) when in violation of constitutional law. Even reforms when sought, if contrary in spirit to the constitution as it now stands, should be secured by constitutional amendment, and not by an attempt to force them through contrary to the spirit and letter of that venerable institution.

So far as this land is concerned, we are told that it shall never be brought into bondage to any other nation unless the people lapse into iniquity. We can not be overthrown politically by foreign powers unless we have first been overthrown morally by internal forces of evil.

The true patriot, then, is the one who is a good citizen all of the time. The defender of his country is one who by his acts teaches and affirms the policy of individual and collective probity in politics, commerce, and private life; and denies and antagonizes those policies, institutions, and men, evil in nature, that conspire to debauch the nation.

ELBERT A. SMITH.

A WORD OF CAUTION.

In conversation with a late inquirer after the faith once delivered to the Saints, a young man, a Jew, who had come into contact with Christianity (under Baptist administration), and had been baptized by a Baptist minister, he stated, that in conversation with some of our brethren that they had told him that he was doing wrong, that his work was amounting to nothing, though he was striving to tell the good that he had received by his study of Christianity, even under such administration.

To us such blunt disparagement of what a man had been led to do, even under the administration of the means of one of the denominations of the time, is not only a mistake, but is cruel, the mistake being that it is not true as we understand the gospel teaching. The Book of Mormon tells us that whatsoever enticeth men to do good cometh of God, and whatsoever enticeth men to do evil is of the Adversary. While we regret the bigotry and intolerance which have been exhibited toward the faith by members and preachers of different denominations, we have had reason to know that some of the preachers and members of each of the denominations have been good men and women, according to the light which they had received. Jesus distinctly stated in the twenty-fourth of Matthew that repentance and remission of sins should be preached in all the world beginning at Jerusalem. Why not, then, give credit to those who preach repentance and remission of sins, even if they be not fully advised as to the scope of the New Testament teaching.

We said to this young man, that the zeal of our brethren had caused them to err. We tried to show

him that baptism to be effectual must be authoritative, and this he readily admitted. The question was in his mind, as it necessarily is in the minds of all earnest inquirers, "Where and to whom can I go for such an authoritative baptism?" Brethren, why not show that charity which the Apostle Paul, in the thirteenth chapter of Corinthians, says, "thinketh no evil"? Is it not better for us to recognize the good that men do in attempting to teach others to leave pernicious ways and practice that which is good toward their fellow-men, upon the hypothesis that, for each good thing which a man does he will receive a proper credit in the great day of settling of accounts? We believe so, and so advise.

Be patient in your administration. Be careful not to condemn and hurt, and not repulse the earnest inquirer by too harsh and too positive condemnation of the efforts they have put forth for the securing of the good which they believe has come to them in the gospel economy. Let the Master's example be sufficient in these ways.

NOTES AND COMMENTS.

THE POPE LONGS TO CONVERT ENGLISH SPEAKING NATIONS.—Of late years the Catholic Church has made some notable conversions from the Episcopal Church, as well as from certain Protestant denominations. The following press dispatch, dated Rome, June 19, records the conversion and ordination of six former Protestants, and reveals the ambition of the pope to convert English speaking nations:

Cardinal Merry del Val has ordained as subdeacons six English clergymen who abjured Protestantism and entered the ecclesiastical nobles' academy here with the object of joining the Catholic priesthood. The ordination was held in the Pauline Chapel in the Vatican.

The services were of great solemnity, and were attended by all the students of the academy and many prelates.

After the ceremonies Cardinal Merry del Val accompanied the converts to the papal apartments, where they were received in audience by Pius X. He welcomed them cordially and blessed them.

The pope said it afforded him the greatest consolation that six Protestant clergymen should join the church, as he was convinced that their example would be followed by other Anglicans in England and America.

Continuing, the pope said that he prayed daily for the conversion of England, which constituted his fondest hope, as he believed that if this occurred it would lead to the conversion of all English speaking countries.

Rev. Clarence Riggs, of the Methodist Episcopal Church, was in Lamoni over Sunday, June 18, and preached twice in the Methodist Episcopal church here. He is a native of this place, his parents, now residing in Indianola, Iowa, having been early settlers in this corner of Decatur County. Reverend Riggs is home on a visit from India, where he has been serving as a missionary for a number of years. His narrative of the people in that distant country was very interesting. He left Lamoni on the 19th and expects to return soon to his work in an English college in the city of Burmah, India.

A leading eastern paper recently contained a letter concerning the length of sermons. The title of this was, "Would limit sermons to twenty minutes." Its juxtaposition to another entitled, "For the world's peace," leads to the thought that there are as many causes assigned for war as there are reasons for the present high cost of living.

The branch authorities at Lamoni have conducted a week's meetings in Central Park which have been quite successful. During the heated season all Sunday night meetings are held in this park unless storm prevents.

Bro. R. S. Salyards, Church Secretary, is in New England for the summer. He is at present in Maine with Bro. U. W. Greene, and expects to enjoy the Eastern reunion before his return.

Bro. F. M. Smith writes that he is starting on his trip to Wisconsin and Canada, where he expects to attend a number of reunions.

Work on the Children's Home is progressing nicely. When this home is completed it will be a fine memorial to the humanitarian principles on which the church is founded. Brother and Sister Robinson seem to have the spirit of the work and are working early and late to get the place in readiness for the children who need such a home.

Unlike one year ago this section of country is suffering from lack of rain. There was an exceptionally fine prospect for farmers because the open weather had allowed them to get their crops in and take care of them, but for three weeks intense heat and practically no rain have caused the corn to curl and unless relief comes soon there will be a great loss in production.

Original Articles

SAINTS' HERALD DOCTRINAL SERIES.

VIII.—THE HOLY SPIRIT; ITS OFFICE WORK.

BY ELDER FREDERICK A. SMITH.

One of the most comforting and helpful promises made to the follower of the Christ is found in the fourteenth chapter of John's Gospel, verses 16 and 17, as follows:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

For three years the disciples had been with Jesus and had found in him an ever present help and comfort; no obstacle was too great for him to surmount, no problem too complex for him to solve, no sorrow so great that he could not find a solace. They had learned to lean on him in every extremity, like the child that runs to the parents to seek shelter in the arms of their love from the dangers that confront them, or to have the pain from every bump kissed away, or to have the balm of consolation poured upon their wounded feelings; but now they were made very sad, for the Master had told them that he was going back to his Father. Their hearts were filled with sorrow and disappointment and they cried out against it. The Master in comforting them gave them the promise related above, which was but the reaffirming of the promise made by John in the early part of his work.

The fact that the Master used the term "another Comforter" would lead one to understand that this was to take the place he had occupied while among his disciples on the earth. To do this, it would have a very peculiar work to do, and would be of great benefit to the earnest child of God who is seeking eternal life; to attain to this glorious condition, he must overcome the evils of the world that will beset him on every side and will need all the help he can obtain. As the Christ was a help to those with whom he labored, so we believe that the Comforter he promised his disciples as an abiding Comforter, will be a help to them in all their efforts honestly made to follow the teachings of the Master. Let us take a look at what the Christ said about this Holy Spirit; his definition as to what this Spirit was to do will be the safest to go by and should be satisfactory to all. John 14:26 reads:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

It surely must be evident to everyone, that, emanating from God himself, he would be qualified to act the part of teacher and prompter that would be of great worth to the child of God; no matter what

age he might live in. We can readily admit that the necessity for such peculiar instruction as this teacher would be able to give exists to a marked degree among men in the age in which we live, filled as it is with skepticism, doubtful theories, and extravagant ideas of God, and we are sorry to say, that which seems to be a growing ignorance of what the Lord has said to the world for their salvation. If this Spirit is to take up the work of the Master, are we not justified in the belief that a part of his work would be to give aid and help in all the affairs of men, as well as in the spiritual alone? Should it be counted a strange or wild idea to claim that God will hear the cry of his humble, earnest children and help them in all their extremities? Has he not done it in the past, in the affairs of nations and of individuals, and if we are willing to live so close to the divine plan God has given that it will please him to so bless them, why not now? As a prompter, the child of God needs him, and he is ready to direct; but alas, how often does the prompting go unheeded! Like the parent, or nurse to the child, he is ever ready to lift the warning voice and save the burn or the fall; but, like the willful child, we do not heed the warning, only to smart with the burning pain of regret and remorse, or the humiliation of the fall, with its consequent wounded feelings and broken confidences.

There is still another work for this Spirit that is of great worth to the follower of the Christ, mentioned in John 15:26, which reads:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

He shall testify of me. This is one of the things that one must have if he would stand the storms that will beat upon his faith in the warfare against sin that the follower of Christ must wage. In the midst of the howling winds of doubtful theories, and the scoffing of the skeptic, the lightning of the higher criticism, and the thunders of the atheist, the true follower of Christ can stand secure in the knowledge that his Redeemer lives; and amidst the tempest of conflicting opinions he thanks God for the gift of the Holy Ghost, the Comforter sent from God, which testifies of the Christ. What a kind provision God has made for his children and how they should appreciate it!

We are not through yet, there are still some things that we wish to call your attention to; John 16:12-14 has something to say on this subject:

I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and show it unto you.

We discover from the above reading that even these disciples who had been permitted to hear the wonderful teachings of the Christ as they fell from his lips, were not yet able to bear all the wonderful knowledge he had in store for them, but when this Comforter should come he would guide them into all truth; he would teach them all things; he would show them things to come. If those who had lived so close to the Master needed a sure guide, how much more those who have lived so far from the time of the Christ's personal work among men. Amidst the confusion of so many Lo Here's, and Lo There's, all clamoring for recognition, we surely need something more than the wisdom of man. We need a sure and tried guide that knows well the way of the Lord to guide our feet lest we stray; and again the comfort of the promise comes forcibly home to us, for in the Holy Ghost we have such a guide and teacher; the Master has not left his people without a Comforter, a help in the time of need. The peculiar office work of this Holy Ghost provides for the very emergency that may arise, provided we are willing to be submissive to the law that he has given, by obedience to which we become the children of God and are entitled to the promise with all of its blessings.

That part of the promise that says "he will show you things to come" opens wide the door of possibility, and invites us to enter the infinite fields of knowledge and wisdom, where we are unable to glean in the finite powers of man; enlarges the powers of understanding and clears the vision, until we are amazed at the manifestation of the kind provision God has made for his children.

"I will take the things of the Father and show them unto you," follows with the assurance that we need not stand doubting, if we are willing to be taught by the wonderful teacher that has been provided for us, and yet we hesitate. As we look over the past we discover that the Apostle Paul was taught by this same power until he was able to so grasp the things of God that he became a wonder himself as a representative of the gospel of Christ, and he tells us that it was by the teaching of this same Holy Ghost that he knew the wonderful truths concerning God and his work. Turn to 1 Corinthians 2:7-13, where we have the following expression by the apostle that very nicely touches the point under consideration:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man

which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

One of the principal thoughts in this is, we can not find out God by the learning or wisdom of this world; it requires a revelation to mortal man to gain this knowledge, and in the office work of this Spirit we find the means appointed of God for that very purpose. Again we discover that Paul but confirmed the expression of one of the prophets of old in the thought that he quoted, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him." This would emphasize the great need of some means by which man could find out these things, could get in close touch with his Maker, could understand the will of him that has asked us to follow him and love him, therefore the office work of the Spirit; it searcheth the deep things of God, and revealeth them to the humble follower of the Christ. Thus we discover that God in his love and kindness recognized the need of poor, mortal man; and knowing his frail, weak condition, provided a means wonderful and mysterious, yet suited to the needs of the strong as well as the weak. For we discover that Paul, with all of his education, was under the necessity of learning through this means, as well as were the poor fishermen, who evidently were not blessed with the education Paul had received. So we are more and more impressed with the importance and necessity of this abiding Comforter, and are not surprised that those who deny the power and office work of this Holy Ghost are not able to discern the kingdom of God, nor the Lord's body in the organization among men known as the Church of Christ. Now we are sure that there should be an appreciation of this Holy Spirit that is not always manifest, but it should be understood properly and the workings of this Comforter should not be confounded with some of the fanatical exhibitions we see from time to time; for such a teacher would without doubt be one of intelligence and wisdom.

We are told that there are gifts and fruits of the working of this same abiding Comforter, but of that we will not write at this time; suffice it to say that as we look over the work of the Spirit we can see in its workings that which will give us the help we need so much; that will inspire a greater faith in God; that will fortify us for the hard struggles in life, enabling us to maintain our integrity to the end, guiding our feet in the ways of truth, that we may avoid the pitfalls and snares and ever choose the safer course, strengthening our faith and confidence

in God until we can look up through our tears with the star of hope still shining before us. Helping us out of the slough of despond, it draws back the curtain and lets the light of peace in during the time of fear; and when the dark clouds of doubts surround us, reaches out and lays hold of the power of God, bringing it to our relief when disease seeks our destruction. It opens the fountain of knowledge and strengthens our defense when the enemy attacks us; brings us close to God when we feel that we are left alone by humanity,—an abiding Comforter to the child of God.

What a precious promise indeed: "I will send you another Comforter that he may abide with you forever." As a teacher, comforter, guide to truth, revelator, witness, the office work of this Spirit becomes indispensable to every true follower of the meek and lowly Nazarene.

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FAITH OR WORKS?—DEATHBED REPENTANCE.

SERMON BY BISHOP R. C. EVANS, AS REPORTED IN
Toronto World, JUNE 4, 1911.

Permit me to draw your attention to the second chapter of the epistle of Saint James, fourteenth verse, where you will read these words: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"

The subject under consideration to-night is death-bed repentance. One of the leading doctrines of the Reformation was the doctrine of justification by faith; or, in other words, the idea that faith alone can save you; that we are not to depend upon works at all, and, consequently, the moment a man professes faith in Jesus Christ, they tell you that at that very moment he is saved, whether he is on the gallows or on his deathbed, or in the revival meeting. Now, I don't believe that, and my reason for refusing to accept such teaching as truth is because it is contrary to the Bible, first, last, and all the time. This doctrine is so contrary to the teaching of Holy Writ, that you would hardly believe me were I to tell you what the general Protestant church teaches regarding this doctrine. And so, at the risk of being a little tedious to-night, I am going to read you certain statements relative to this doctrine from the leading ministers and some of the churches' disciplines, just to prove what I say, and in order that you may know just what they teach on this matter from their own lips.

THE "FAITH ALONE" DOGMA.

Article 11 in the Church of England Prayer Book, on the justification of man, reads as follows: "We are accounted righteous before God only for the merit of our Lord and Savior, Jesus Christ, by faith and not for our own works or deservings: wherefore

that we are justified by faith only is a most wholesome doctrine, and very full of comfort." This is also found in Buck's Theological Dictionary, page 809, and in the Methodist Church Discipline, published in Toronto, page 6.

In "Gems of Truth and Beauty," published in 1889, page 125, we read as follows: "Bring out from the dust of six thousand years the old covenant of Eden, and on that soiled and torn banner you read the fading motto, 'Do and live.' But what read we on the folds of this banner, which, defiant of hell and the world, waves above Calvary and under which believers march to victory. The eye of a sinner's hope kindles at the sight of another and a better motto, for there inscribed in the blood of Jesus, like red letters on snow-white ground, we read: 'Believe and live'; salvation is the only thing needful for man, and faith is the only thing needful for salvation."—Gutherie.

The Rev. Dr. Van Horne preached in the very shadow of the Wesleyan University at Mount Pleasant, Iowa, in April, 1892. The following is copied from *The Mount Pleasant News*: "What must I do to be saved?" This is the text from which Doctor Van Horne preached to a full house last evening. He said: "This question presupposes two things; first, a desire on our part to be saved from sin and its consequences; from that which is distressing to that which is blessed; righteousness and peace for that which will be useful and ultimately heaven.

"Second, to receive this salvation what must we do? 'Believe on the Lord Jesus Christ, and thou shalt be saved.' What does this mean? First, we assent that Jesus came into the world to save sinners. Second, we consent with our heart and our will that he came to save us. When these two requisites are fulfilled we will be saved."

Doctor Talmage, in September, 1894, made the following statement: "There is only one road to heaven, and that is the road of faith. There is only one boat to heaven, and that is the boat of faith. There is only one step to heaven, and that is the step of faith. For how much is heaven and pardon offered to you? A million dollars? less than that; a thousand dollars? less than that; a hundred dollars? less than that; one dollar? less than that; one farthing? less than that. Without money and without price you may have it: there is no journey to go, no penance to do. Only one decisive action of the soul: 'Believe on the Lord Jesus Christ and thou shalt be saved.'"

D. L. Moody, the great evangelist, made this statement: "An old man arose in my meeting one time and said the finest thing I ever heard. He said he had been forty years finding out three things. First, 'I can do nothing to save myself'; second, 'God expects me to do nothing'; and third, 'Jesus did it all.

You have only to believe on the Lord Jesus Christ and you are saved.'"

The Evangelical Alliance makes this statement: "Whosoever believes that salvation is secured by faith in Jesus Christ is evangelical: and whosoever accepts more or less than this as a means of salvation is not evangelical."

BELIEVERS' SINS EXCUSED.

Here is another statement from a leading man: "Believers ought not to mourn for sin, because it was pardoned before it was committed." Eaton's Honeycomb of Justification.

"God sees no sin in believers, whatever sin they commit. My sin might displease God, my person is always acceptable to him; though I should out sin Manasseh, I should not be less a pleasant child, because God always views me in Christ. Hence, in the midst of adulteries, murders, and incests he can address me with, 'Thou art all fair, my love, my undefiled, there is not a spot in thee.' It is a most pernicious error of the schoolmen to distinguish sins according to the fact, and not according to the person. Though I blame those who say, 'Let us sin that grace may abound,' yet adultery, incest and murder shall, upon the whole, make me holier on earth, and merrier in heaven.'" This a statement of the famous Richard Hill, a friend of the great Fletcher; and it is found in Fletcher's Work, volume 4, page 97.

On this same question the famous Martin Luther on the 1st of August, 1521, wrote to Melancthon the following: "Sin, and sin boldly; but let your faith be greater than your sin. It is enough for us through the riches of the glory of God to have known the Lamb of God, who taketh away the sin of the world. Sin will not destroy in us the reign of the Lamb, although we were to commit fornication or murder a thousand times in one day." This is taken from a book entitled, Faith or Fact, by H. M. Taber, page 86.

PERNICIOUS DOCTRINE.

Now, I may say in conclusion upon this point, there never was a doctrine so sure to breed moral pestilence as the doctrine of salvation by faith alone.

John Wesley upon this matter says, "That grand pest of Christianity, a faith without works, was spread far and wide when Saint James wrote his epistle."—John Wesley's 63d sermon, entitled, "The mystery of iniquity."

Here you have it from their own lips, that it does not matter whether a man commits adultery, murder, incest, fornication, or any other crime; if he has faith in Christ, he is "holier on earth and merrier in heaven." You are told that the thing that is a sin in the unbeliever, sufficient to send him to hell, God will take no notice of that sin committed by one that has faith, for he sees no sin in believers.

One of your writers practically says it like this: That if a Christian is committing sin, and that in the commission of it God happens to look his way, he just dodges behind Jesus Christ and all that God can see is Jesus when he looks in the direction of the sinner. We are told of the great doctrine from Eden down to Christ, that upon the banner was written, "Do and live," but that that banner had faded away. Now we don't have to do anything; on the Christian banner is written, "Believe and live."

One of their hymns, that is so frequently sung at their meetings, runs like this:

"Nothing either great or small,
Nothing, sinner, no;
Jesus did it, did it all,
Long, long ago.

"Wherefore, weary plodding one,
Wherefore toil you so?
Cease from doing, all was done,
Long, long ago."

And the closing lines has it like this:

"Doing is a deadly thing,
Doing ends in death."

OPPOSED TO COMMON SENSE.

Now, there is where you get the doctrine that a man can serve the Devil all his life, and, after the lawyers have eaten up his farm, and his last dollar in defending him, and he has to go to the gallows; then the preacher fixes it all up and sends him off to heaven in the thought that the moment he says he believes in Jesus Christ, that very moment he is saved. Or, in other words, a man can serve Satan all his life, and when, with the ashes of a misspent life, he is lying on his deathbed, he says, "Here, Lord, you can take this," the Lord says, "Enter thou into the joy of thy Lord." I remark that this doctrine is contrary to equity, to justice, and to all the laws that we have read, either human or divine, on the question of rewards and punishments. It is, moreover, a theory unsupported; except in the frenzied brain of the evangelist, the professional hypnotist, and his dupes.

"DOING"—AN ESSENTIAL FACTOR.

Now let us prove that, they say. We have not to do anything; doing ends in death. Let us measure that first. I will draw your attention to Saint James' Epistle, first chapter, verses 22 to 25. "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. . . . But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Jesus says, Matthew 7: 21: "Not every one that saith unto me,

Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again, Luke 6: 46, 47 (Christ, too, found the people who thought that faith alone would save them), they regarded him as the Lord, and he said to them: "Why call ye me, Lord, Lord, and do not the things which I say?" Again, John 7: 17, we read, "If any man will do his will, he shall know of the doctrine." And John 13: 17, says, "If ye know these things, happy are ye if ye do them." And I could read you a hundred passages and more, that fling the false statement into the face of modern "Churchianity," when they teach you that "doing is a deadly thing," that "doing will end in death." And that faith alone is a "good and wholesome doctrine, and very full of comfort."

FAITH DEAD WITHOUT WORKS.

But let me just for a moment examine that thought of faith alone, for my text says, "Can faith save him?" Now, let us hear the apostle answer. Second chapter Saint James' epistle, seventeenth verse: "Even so faith, if it hath not works, is dead, being alone." Now, just note that carefully. The Methodist Discipline and the Church of England (article 11) says that faith alone is a "good and wholesome doctrine, and very full of comfort"; but the Bible says faith alone is like a decomposing corpse, for as the body without the spirit is dead, so faith without works is dead also. The body without the spirit is a corpse. Isn't that very full of comfort! And you know that that corpse in process of decomposition will get worse and worse, till it spreads not only an indescribable stench, but spreads disease also. And as a dead body literally will spread disease among a community, so this doctrine of faith without works will spread a moral pestilence to the soul; and as Wesley says, is "That grand pest of Christianity."

I now draw your attention to the 1st Corinthian letter, chapter 13. You may read at leisure the whole chapter with great profit. It is a sermon by Saint Paul on charity. I just glean a few thoughts from it, as follows: "And though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Oh, you say, that does not mean a saving faith. Bless your heart, my friend, if you have all faith, how much more faith can you have than all of it? Yet the writer here says that though you may have all faith, and yet lack the essential something else, it will profit you nothing. How can it save you then? In the closing verses of this chapter he says: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Why, if faith alone will save you, why didn't he say, the greatest of these is faith?—but he didn't.

THE REFORMER'S MISTAKE.

Now, I do not wish to speak disparagingly of faith, for I believe with the Bible that without faith it is impossible to please God; that faith is the great motive power of every intelligent action; and that faith is the first principle of the Christian doctrine. But that faith alone will save you, I believe to be a palpable misconception of Christ's teaching, as found in the New Testament. I believe that some of our reformers—good men as they were in many respects—went to the extreme on the question of works. While Romanism was placing its whole trust for salvation on indulgence and penance and such things as that, which was wrong and contrary to the Book; these men went to the extreme in the other direction, when they began to teach and to show that works had nothing to do with our salvation. Here is their strongest point; for it is not fair to give the evidence on the one side and omit the evidence on the other. I am going to read you the entire verse. Second chapter of Galatians, 16th verse: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

WHAT IS THE FAITH?

Now, there are two points named there; first, something is referred to as the faith of Jesus Christ. I can marshal forty texts to prove that the faith of Jesus Christ is the gospel God sent Christ to preach; which Paul, this very same writer, declares to be the "power of God unto salvation" (Romans 1:16). That it is unfair to say that the faith of Jesus Christ is wrapped up in one principle called belief; but that the faith is the gospel economy. Hence Jude could say, "Contend for the faith once delivered to the saints"; or, as we have it in Acts 13:8, where Elymas the sorcerer sought to turn away the deputy from the faith; that is, the gospel, from the church, the true church. Or, as we have it in Romans 1:5, "For obedience to the faith among all nations." That is, to the gospel among all nations. Again, in Paul's first epistle to Timothy, 4:1: "Some shall depart from the faith." That is, from the gospel of Christ. The doctrine that Christ taught, the law and the spirit of Christ, as revealed in the gospel, this is called the faith—not an abstract principle called faith.

THE MOSAIC LAW IMPERFECT.

Now, what is it Paul is referring to here as the "works of the law"? Mark you, he is not denouncing the works of the gospel, that God foreordained that we should observe and walk in; but he is denouncing those who refused to obey the faith of Jesus Christ as contained in the gospel ordinances,

placing their dependence upon the works of the law—that is, the Mosaic law. That is to say, they were putting their dependence for salvation in such things as circumcision, the blood of bulls and of goats, the ashes of a red heifer, and all those ceremonies and laws of the Mosaic economy. Paul was trying to urge upon them the thought that that law was imperfect as a means of salvation, "that comers thereunto could not be made perfect." And at the same time, he was giving them a splendid introduction to the perfect and undefiled law of the Lord, which David, in the nineteenth psalm, speaks of when he says, "The law of the Lord is perfect, converting the soul."

GRACE FOR THE OBEDIENT.

Now, we have so much for that strong passage; but here is one that they say is stronger. It is found in Ephesians, second chapter, eighth and ninth verses, which I will read in full: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." "Oh," I hear one man say, "I am sorry you read that verse, for it says there we are not saved by works, we are saved by grace." Let us look at it. What is the meaning of the word "grace"? "Oh," says one, "it means favor." Yes, that is so. Then by the grace of God, or favor of God, we are going to be saved? Yes: Supposing, for instance, that you wanted a favor from me, how would you be most likely to obtain it? Why, by just doing what I told you to do. For you to constantly refuse to submit to the conditions that I imposed upon you, and yet for you to come up with a lot of what the world sometimes calls "taffy" or "soft soap," and say, "You are the lily-of-the-valley, you are the one altogether lovely, you are the chief among ten thousand, I love you, believe in you." Would that satisfy me, if you continued to disobey me; if you continued to disregard my wishes? Why, I should be likely to say what Jesus said, "Why do you call me Lord, Lord, and do not the things that I say?" "If you love me, keep my commandments." "For this is the love of God, that we keep his commandments." And it is not the hearer but the doer of the word that shall enter into the kingdom of heaven. Can you see the point? that if you are to be saved by grace, you can only obtain that grace or favor by complying with the conditions God has laid down. And what are those conditions? Briefly, they are this: You must obey the ordinances of the gospel, the doctrine of Christ. For Paul wrote to Timothy saying: "Take heed unto thyself and unto the doctrine, for by so doing thou shalt both save thyself and them that hear thee." And again he wrote in the first chapter of Romans, "The gospel is the power of God unto salvation."

WORKS OF MAN ARE VAIN.

Hence, to be saved by grace means that by the favor of God, through obedience to his gospel, you may be saved; but "not of works, lest any man should boast." True, not the works of a man lest that man should boast about some invention he had discovered by which you were going to be saved; for God is a jealous God, and no works of man can be placed before the works of God. Let me show you what that means. Supposing, now, I am a Catholic priest. I build a little place up here, and you sit on one side of it and I on the other, and you whisper to me all that you have done and all you would like to do, and all that you are going to do, and by this confession that you make to me I dole out your pardon. I made this confessional box; that is the work of a man, and God had nothing to do with it. If I saw great good was being accomplished by my little house here in the corner of the church or elsewhere, could I not lie back in my chair and boast of all that I was doing? Do you see? "Not of works, lest any man should boast."

Now, let us look on the other side. Suppose I am a splendid hypnotist or mesmerist, or modern Protestant revivalist (it is all the same thing!), and I have invented a penitent form, and I tell you stories about fire and brimstone and hell, and picture your dead mother in heaven looking over the battlements and watching for your approach. By all these stories I make you sniffle and cry, and you come up to this penitent form, and I say to you, "Do you feel the power?" and you say, "Amen, I feel it; I have got the glory in my soul; I have just found it; I am saved!" Again, I can lay back and say, it was I that fixed up that penitent form idea,—for it is unknown in the Bible. That is the work of man, just as the confessional box on the other side is the work of man. The apostle condemns the work that man may do, lest any should boast; but does it say that you are not to do the works of God?

STUDY AND WEIGH THE CONTEXT.

Now, let us read the next verse. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10.) Here you have it clearly stated that you are not saved by the works of man—the penitent form or the confessional box; but that you must comply with the conditions, and work the works of righteousness that God has foreordained that you should walk in. So much for the works. The great trouble in this theory, as with many others, is that people pick out one isolated passage and begin to make a creed from it. For instance, we read in Romans 8:24, "For we are saved by hope." Does that prove that we must not have any faith, nor any repentance, nor any baptism—

just saved by hope? No! We read in Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Now, says one, you are just saved by belief. Why, there are millions that believe in Jesus, and that God hath raised from the dead, and yet they commit all kinds of crime and are very sinful men, and do not make any claim to be Christians at all; though they may have been taught and raised to believe that Jesus is the Christ, the Son of God. To take that as an unsupported text, and say that anybody who just says that Jesus is the Christ, put him down as another soul on the way to glory—is not true scripture. That is where the revivalists get most of their converts—often the same people over and over again, as each mission comes and goes.

SALVATION INCLUDES MANY ELEMENTS.

Titus 3:5, "According to his mercy he saved us, by the washing of regeneration." There, says one, I am not saved by hope, I am saved by mercy. And another says, I am not saved by mercy, I am saved by regeneration. 1 Peter 3:20 and 21, "Eight souls were saved by water. The like figure whereunto even baptism doth also now save us." "That," says somebody else, "is what saves us. I am going to have a plunge; I don't have to have any faith or repentance, I don't have to depend upon God's mercy, I am saved by baptism." Now, that would be nonsense, wouldn't it? To illustrate this: Supposing I have a farm here. I am showing you round the land and the buildings, and I say that land produces me fifty bushels of wheat to the acre. See that plow? that plow produces me fifty bushels of wheat to the acre. That harrow produces me fifty bushels of wheat to the acre. That sun produces me fifty bushels of wheat to the acre. The rain produces me fifty bushels of wheat to the acre. Suppose it was all rain and no sun, should I have had fifty bushels of wheat to the acre? Or suppose that it was all plow and no land, should I have been able to produce fifty bushels of wheat to the acre. Suppose, further, I had the land, but the sun did not shine, and the rain did not come, and I had no plow or harrow, should I have secured fifty bushels of wheat to the acre? Of course not! for it takes all these to produce the fifty bushels of wheat to the acre. So my brethren, it takes hope, and faith, and charity, and mercy, and grace, and baptism of water and of the Spirit, and all the different parts of the gospel, known as the perfect law of liberty, to produce the conversion of the sinner, and to make him a saint. The salvation of a single soul includes all these essentials. And the man that refuses baptism, refuses hope, refuses mercy, and just depends on faith is not really following the commandments of his God with regard to salvation.

REWARD FOR THE DOERS.

But, some one says, it is written, "Believe on the Lord Jesus Christ, and thou shalt be saved." There is no baptism there, Bishop Evans, it is just believe. Stop, my friend, let me call your attention to the fact that while the word *baptism* is not there, neither is the word *repentance* to be found there; and by the same logic that you use when you say you can be saved without baptism, because baptism is not mentioned in the text, you could prove, also, that you could be saved without repentance, because repentance is not mentioned in the text. Let me here say to you again, dear friends, that the great curse is, we build on one text to the exclusion of all others; we place our whole superstructure upon one principle called faith—good in its place and essential to our salvation—and lose sight of all the other elements. If we do this, and exclude all the other principles of the gospel—repentance, and baptism, and all the rest—we can not be saved; for Jesus Christ said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God" (John 3:5); or, in other words, "If thou wouldst enter into life, keep the commandments."

The whole Bible supports the doctrine of works as being necessary to salvation. Just a thought on that. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). What about Luther? What about Hill? who both tell you that you can commit fornication and murder and adultery, and that your faith will save you? Again, Ecclesiastes 12:14, we read, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Again, we are told in Revelation 22:12, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

INJURIOUS TO THE COUNTRY'S MORALS.

Now, with these thoughts before you, for I must hasten on, I draw your attention to this question: If it is a fact that man is going to be judged according to the deeds done in his body; if he is going to be rewarded according to his work; if he is going to be saved by obedience to the commandments and works that God has foreordained that he should walk in; if he can only be saved through obedience to the gospel; if salvation depends upon the development of his character along gospel lines; then, how can he step from the gallows into heaven? How can he go from his deathbed through the pearly gates, after he has served the Devil all his life? If he is a criminal almost to his last breath, what works has he performed that will entitle him to salvation? Let me illustrate this. Doctor Thomas, of Chicago, a leading minister, listened to Doctor Brown make re-

marks over a murdered woman. A young girl had married a man. He became jealous of her and shot her down in a moment of passion; and, according to the preacher, she went to hell, for she had never been converted. Without a moment's warning she went to hell. It so happened that the court was in session at this time, and this man, her murderer, was brought up and in a very short time afterwards he was found guilty and sentenced to be hanged; and the same Doctor Brown, in the presence of Doctor Thomas, preached a funeral sermon for him, and he preached him into heaven. The murdered girl went to hell without a moment's warning; the man, with her blood upon his hands and heart, turned round and walked into heaven by an instantaneous conversion. And Doctor Thomas declared that such teaching was hurting the morals of the country, and was putting a premium on crime. The Methodist Church took Doctor Thomas to task for this, and sought to have him tried for heresy because he refused to believe this hellish doctrine. I listened to Doctor Thomas myself in Chicago Theater, and I may say to you to-night that Doctor Thomas learned much of his common sense sermons from Latter Day Saintism.

BLACK PAINTED WHITE.

Another case. Over here a man by the name of Day took his wife to see the wonders of Niagara Falls, and as they sat upon the brink, she watched that wondrous display of beauty; she gazed upon the wild, white-crested foam dashing down its leap of one hundred feet to the river beneath—the spray rising heavenward, like so much incense to its God. She gazed and wondered, filled with the glory of that wonderful exhibition of divine potentiality, when, as she gazed, the husband got behind and pushed her over. And when she was found, almost every bone in her body was broken; and her stomach contained grass in it, showing that the poor soul had tried to sustain life by eating grass before she died. Day, in a little while, after lying a few months, and swearing he did not commit the deed, was found guilty. The preacher met him and he claimed to be converted, and it is said that the choir sang as he dropped from the gallows rope, "Safe in the arms of Jesus, Safe on his gentle breast."

Another case. A young man in California by the name of Durant, a professing Christian, a church boy. A girl, Minnie Williams, wanted to borrow a book that was in the church library. She met Durant; he insulted her in the sacred temple of his God. She struggled for her honor. Weeks afterwards her decomposing body was found in the belfry of the church, with some of her linen crammed down her throat. The night of that crime, that boy attended a religious service. The evidence showed he sold her rings at the pawn shop. Two or three days

afterwards, Blanche Lamont, another beautiful girl belonging to the church, was enticed under some pretext to enter the sacred precincts within, and her body was found, murdered by that wretch. It is said that the night he murdered Blanche Lamont, without even washing his hands, he went to a religious service. All that money could do was done to try to save that man's neck, but the supreme court decided against him. And so great was the contempt and indignation of the general public in that district for him, that they would not allow his dead body to be buried in a respectable cemetery; and I am told that they reduced it to ashes and flung it into the lake. But just before they put a necktie about his throat he changed his religion—got a new one, and went home to glory!

THE HOPELESSNESS OF CRIME.

Brethren, I refuse to believe that a man, with his hands still stained with the blood of his victim can step aside and play on a harp of a thousand strings in heaven. I refuse to believe that a man can change his black cap of criminality for a golden crown. I refuse to believe that the hands now tied behind his back, in a moment can be fingering a harp in the presence of the angels. I refuse to believe that those feet now pinioned as the result of crime, the next moment can be walking through the streets of the New Jerusalem. In a word, I refuse to believe that when the justice of earth is passed upon a man, and has said that he is unsafe and unfit even to live within the stone walls of an earthly penitentiary, that that character is worthy to dwell in the presence of God, and immediately become an associate with the angels. I don't believe it!

THE TRIUMPH OF CHARACTER.

Now you may come to me and say, what about the "eleventh hour" in the Bible? What about the thief on the cross? My only reply to that is this: I have shown to you the doctrine that faith alone is not a "good and wholesome doctrine," that it is not "very full of comfort"; but that it resembles a putrefying corpse that will spread pestilence—physical disease on the one hand, spiritual disease on the other hand. I have, moreover, shown you that man is to be rewarded according to his work; that it is character and not reputation that counts before God. I have shown you that a man must obey the gospel in order to be saved and that the man pinioned on the gallows can not do that; therefore, your deathbed repentance and your gallows conversion is unsupported in the Bible.

Next Sunday I hope to take up the question: Was the thief on the cross a baptized believer? or was he just suddenly converted on the cross? If I live to the following Sunday evening, I will take up your

"eleventh hour" question, as referred to in the Bible, and show you that it has no reference to deathbed repentance. I thank you.

Bishop Evans will preach to-night, on the subject: Was the thief on the cross a baptized believer?

Of General Interest

ITEMS OF INTEREST.

MEN AND RELIGION FORWARD MOVEMENT.

Men and Religion Forward movement is the latest among the churches. It has been marked thus far by a number of banquets in certain cities at which speeches have been made and an organization started toward a general uplift movement in which sects and creeds are to have a common share and are not to be considered. A "Banquet" religion it has been called. It looks to political purity as well as religious unity. An exchange says:

Movements toward harmonizing religious differences are not new to our time, nor to our town. But the launching of such a movement at a hotel banquet is a novelty. Speeches took the place of sermons, there were toasts instead of prayers, and such music as sounded forth was not that of psalm singing.

It is evident that we are to have a distinct, up-to-date, new movement. And it is a rational movement. Men are much more likely to agree at a banquet than at any church service. Where there is no altar nor priest, there is neither dogma nor heresy.

RISKS HERESY TRIAL.

The Rev. R. S. McArthur, Calvary Baptist Church, New York, says, "The story of Adam and Eve is assuredly untrue in my mind. No snake ever tempted the mother of the human race to sin. It was a seraph who entered the garden and did the wicked thing." Another story which he says quite sure was invented by man is that of the Israelites crossing the Red Sea, which he says could not have been anything other than an accident caused by the tide and the wind. The reverend is in line for a heresy trial.

COURT OF APPEALS FOR THE METHODISTS.

A supreme court is planned for the Methodists. It will be known as the Final Court of Appeals. Its membership will be fifteen, three bishops, and six each of ministers and laymen. Members are to be chosen by the General Conference, the bishops to serve four years, the others four and eight years.

Coordinate with this new highest court will be others for members, local preachers, and ministers. Methodists find the General Conference, meeting every four years, to be both too large and too much burdened with other work, to sit as a court. They reason, besides, that the same body that makes the laws ought not to construe them, so the new and highest court will have as its chief function the interpretation of Methodist enactments.

A commission has just made a report on this matter of courts, and it is considered certain that its report will be approved and the courts established by the next General Conference, meeting in May, 1912. Presbyterians recently

perfected their judicial system. So did the Episcopalians. Other large Protestant bodies are either doing so or are studying the question.—*Exchange*.

HENRY MAXIM ON ARBITRATION.

Henry Maxim, famous inventor, says that arbitration must inevitably be a failure. This was said at the annual dinner of the Economic Club of New York recently.

"Disarmament is a beautiful dream," said Mr. Maxim, "but it does seem to me to be impolitic and impracticable. The coming International Tribunal will need all its guns to enforce its mandates. . . .

"The nations of the earth will not unite, and can not unite, for any purpose not prompted by individual self-interest," said Mr. Maxim, as the first text of his speech. . . .

"It would be impracticable for the carnivora and the herbivora to make an arbitration pact to settle their differences, for the one is constituted to prey upon the other, and its very existence depends upon the sacrifice of the other." Like the attitude of the carnivora to the herbivora, he said, is that of the big nation to the small and of the aggressive Occidental to the peace-loving Oriental.

"Will arbitration be able to see that all, even the meanest, get equal rights to the enjoyment of property, life, liberty, and the pursuit of happiness?" he asked. "If not, it is destined to fail, and wars will still come.

"There are half a billion pairs of eyes in China looking admiringly toward Japan. There are in China, and over the vast neighboring areas, uncounted myriads needing but a leader and arms and training to hurl themselves upon western civilization and smite us hip and thigh as their ancestors smote ours in years ago. These people are now awakening. They are training. They are arming. The great yellow storm cloud is slowly rising along the whole eastern sky, and it is only a question of time when the storm will burst upon the Occident with unprecedented fury.

"Possibly we may be able to control it by arbitration, but this can be done only by such arbitration as shall render equal justice and a justice made visible to the eyes of those uncomprehending millions, who are smarting under the sting of humiliation, heaped upon them through the centuries."

Mr. Maxim warned the diners that with international politics will come international graft. . . .

"The only rejuvenator of nations has been the sword," said Mr. Maxim, unwilling to believe that war is wholly bad, anyway. "War alone has swept away the unfit with their unfit laws, and has given place to new and fitter blood and fitter laws. Has the world so far progressed that wars are no longer needed to correct effeminacy and degeneracy, to sweep away the old and corrupt and establish new and healthier conditions? . . .

"Just as the paper dollar presupposes gold on deposit, so does law presuppose an adequate power behind it to enforce it; otherwise it has no influence and no meaning. At the coming Hague Tribunal who will be the most eloquent orators? They will be the deep-throated guns on the battleships and in forts, and the men and resources behind the guns of the banded nations."—*New York World*.

MRS. EDDY'S STILL LIVES.

Mrs. Augusta E. Stetson, former leader of the First Church of Christ, Scientist, of New York, says Mrs. Eddy still lives, and adds that the very stones would cry out if she did not aver her immortality and her teachings. She criticises the directors of

the Mother Church in erecting a monument to Mrs. Eddy, claiming such an act is an admission of their belief in her death. "Mary Baker Eddy caught the lost chord of Christ, swept her hand over human heartstrings, and has attuned to the anthem of eternal life all who are ready to accept and to endeavor to demonstrate her teachings."

DEITY ON THE STAGE.

Almost the latest in legislation is an act passed by the New York legislature, which aims to compel recognition in the theater of the convictions and prejudices of religious persons. It prohibits the performance of plays in which there shall be a living character representing the deity. A clipping sent us from the *New York Times* comments as follows:

The prohibition would have applied lately to no acted play of evil intent or large popularity. Maeterlinck's *Sister Beatrice* represents the Virgin Mary assuming the garb and offices of a peccant nun and performing her duties for a term of years to save the nun's soul from damnation. In his *Marie Madeleine* the voice of the founder of Christianity is briefly heard. In *La Samaritaine*, by Rostand, Jesus of Nazareth is both seen and heard. Some church people objected to the performances of the last named play. It was given twice in this city, in French, and prohibited in some other cities. Against the two Maeterlinck plays there was no conspicuous protest.

It is perfectly true that the theater can exist and prosper without infringing on the Bible or the legends and beliefs associated with the Christian church, or any other church. Mr. Black's bill, which has passed both houses, would prohibit the performance of the Prologue in *Heaven of Goethe's Faust*, but doubtless the American theater can survive without that. Nevertheless, this kind of legislation is trivial and uncalled for. There is no noticeable disposition on the part of theater managers to put the deity on the stage. The religious play of the Maeterlinck and Rostand type is not popular. Two of the three plays which have inspired this needless bill are beautiful and uplifting works, which were performed in a reverent spirit and so received by a few audiences. The public is the best judge of the plays it wants. Public opinion will decide all such questions as this without legal interference. The governor would do well to withhold his signature from this bill.—*New York Times*.

ECHO OF GRANT HERESY TRIAL.

An elder in the Presbyterian Church, signing himself Robert S. Grant, writes a letter to the *New York Globe* in which he takes up the conviction of Doctor Grant for heresy. Among other things he says:

Doctor Grant's views on Presbyterian Church doctrine, miracles, etc., are exactly the same as those of thousands of ministers and certainly the same as those of hundreds of thousands of Presbyterian Church members. As to the mysterious birth of Christ, well, that fairy story never took with thinking men at any time, and certainly does not take with thinking men to-day, yet the church to-day is doing exactly as it (or she) did in Erasmus's day—fighting tooth and nail to keep up the old ignorance and superstition.

Doctor Grant differs from the majority of ministers in that he has the courage of his convictions. He has done as Christ did when the chief priests accused him of not preaching

according to the law and the prophets and laid the book before him. Christ closed the book and said, "The law and the prophets to me is love God and man," and practically told them that he preached from the heart, the feelings and the voice of conscience. If we had more ministers like Doctor Grant the majority of churches would not be so nearly empty on Sunday as they generally are now. The church—what has the church-organized religion done for the world? It has caused the wasting of billions in money and, to say the least, the sacrifice of millions of human lives through religious wars (think of it!) in the endeavor to suppress thought, and they are keeping up the war, but in a different way, to-day, trying still to suppress thought by force—how is only too well known. It has been the thinking men outside of the church in all times who have instituted and carried out reforms of every kind, especially along the lines of education. Why, in all lands except perhaps Ireland, have the clergy been divorced from the schools? Answer that and you have something to think about, and anything that will make men think is good.

Doctor Grant is a broadminded, fearless servant of Christ, who teaches human, absolute religion as Christ taught; the religion that has always been in the heart of man; the only religion; all other religions are transient. Theodore Parker said when he was told that the church was dying, "That child of many fathers can not die too soon." He said also organized religions fail and pass away, but God's word from the heart of man never.

I am an elder in the Presbyterian Church and know that when the church cuts out all frills and fairy stories and makes its business that of actually teaching love and service to man and practising as she preaches, then and not till then will she be doing as the lowly Nazarene did.

THE WISDOM OF MEN.

George Bernard Shaw, the prominent Englishman, is reported as having said that Christ was a failure.

Mention of God has gone out of fashion. You never hear about God in Parliament, and only occasionally in the law courts. People are governed by a system of idolatry. Clergymen, judges, and kings are all idols, who generally have to be given sufficient money to dress better and live better than other people.

Kings can not impose upon me. I know that the king is a man, but hardly anybody else in England seems to know it.

When Charles Darwin came along with his theory of natural selection, people jumped at it and kicked God out of the window.

A MOST NATURAL PROCESS.

According to the French scientific review *Cosmos* two French biologists have produced butterflies without heads. They carefully removed the heads of a number of larvæ and most of them survived the operation, continuing to develop into the pupa stage, but only some few underwent the last change and emerged as normal butterflies—minus the head. We have at last discovered the process by which churches have been organized without Christ as a head. He was at first "carefully" removed and since then they have quite naturally sprung up without him.

"Every wrongdoer has a ready excuse. Therefore it is better to refrain from excusing ourselves, even with good reason. To forego excuses is an element of strength. It is nobler and wiser to abide by the consequences of mistakes without a whimper, and to learn their lesson to the full."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

All On Account of the Baby.

An ache in the back and an ache in the arms,
All on account of the baby;
A fear and a fright and a thousand alarms,
All on account of the baby;
And bottles and rattles and whistles and rings,
From cellar to attic, a clutter of things,
From morning to night and to morning again,
More fuss and more fume than an army of men.
And a head that is stupid for lack of its sleep,
And a heart where a flood of anxieties leap—
All on account of the baby.

A joy in the heart and a light in the eyes,
All on account of the baby;
A growing content and a growing surprise,
All on account of the baby;
And patience that conquers a myriad frets,
And a sunshiny song that another begets,
And pureness of soul as a baby is pure,
And sureness of faith as the children are sure,
And a glory of love between husband and wife,
And a saner and happier outlook on life—
All on account of the baby.—Sel.

INDEPENDENCE, MISSOURI.

Dear Sister Walker: I have been reading Sr. Clara Sheffer's earnest appeal for some of the sisters with large families and small accommodations to write of their experiences, and how to succeed in training children under such circumstances.

It is not because I feel adequate to the task of enlightening another upon these vital questions that I undertake to write a few thoughts; on the other hand, being in the school of experience myself, I feel my insufficiency.

Where parents have to "work and plan in almost every way to get a livelihood," as Sister Sheffer says, and seven children with father and mother have to be accommodated in three rooms, I can appreciate the fact that one's ingenuity must be taxed to the utmost. Yet many families have been successfully raised under just such circumstances. I learned to-day of a lady who was left a widow with several children. She set up a small store in her front room, a notion store. She kept two cows and sold milk, and took in washings. Her boys, through her careful training, became very reliable, dependable boys, and grew up to be an honor to her. We know of another family of seven children, who, part of the time lived in a house of three rooms. The mother was not a strong woman, but did dressmaking, and the children

carried on the housework and grew up to be highly respected citizens.

Obedience seems to me to be the foundation for the success desired. It is the first step toward making children happiest, the household peaceful, and the future days of parents days of tranquility. Not the forced obedience, but obedience from the heart. The acts we command or forbid should be few at first, but inexorable. When sometimes unpleasant requests have to be made, the mood of the child should be considered, and there should be increasing care, lest authority be compromised or sympathy ruptured.

Every Latter Day Saint mother desires her children to grow in spirituality when they have arrived at an age of understanding. I know of no better way to have a spiritual atmosphere in the home than by regular, family devotions. The influence for good that emanates from the circle around the family altar is incalculable, and the recollection, when boys have become men, is one that touches the most responsive chord in the human breast.

To have a calm and patient spirit is the most priceless gift a mother can possess. When we think of the unnecessary energy we are expending by our impatience, and how little we help matters by losing control of temper or tongue, is it worth while that we are ever anything else but patient?

I know what it is to get five children ready for Sunday school, plainly but neatly dressed. I have known what it is to have buttons sit up all Saturday night so they would be weak enough to fall off on Sunday morning; to have some unthought of buckle on the boys' trousers to loosen from its moorings just when you are ready to start; to discover a hole in some one's stocking that in some mysterious manner crept there since they were folded away. To be calm and patient in all these little things is a test of the love of God in our hearts, for if we are patient in these it shows that we love God more than we do the things that gratify us.

We must, I believe, recognize the fact that even very small children have certain rights. Their faculties of sight, feeling, smell, etc., are given them for use; and when they hover around your table when you are kneading the bread, instead of saying, "Now don't touch the dough," give them a piece of dough to manipulate just as they want to. It will be such a delight to them to do just like mother does. Besides you have relieved yourself of the anxiety of fearing they will put their hands on the dough, and again, you have avoided the opportunity for the beginning of the teasing habit which so often occurs in just such ways as this.

One way a mother may familiarize her children with the chief events of our country is to take a piece of cardboard and write large figures upon it, say, 1492, hang it upon the wall, and then ask if anyone can tell what happened in 1492. Those who have gone to school will delight in telling the younger ones the story. Then when they have become familiar with that event, take 1620, and have them learn the history of the landing of the Pilgrims. Then the event of 1830. Then the names of the presidents of the United States, etc.

For all that we would have our children become, the price is "eternal diligence." Situated in a palace or a cottage, the same watchful care and guidance is necessary, rich and poor alike must pay the price. And I believe we will find it worth while for our own peace of mind, if in that great day when the Master shall say, "Where are those I gavest thee?" we will be able to say, "Here, Lord, are these thou gavest me, and none of them are lost."

LOUISE WINTERS.

KERNVILLE, CALIFORNIA, June 6, 1911.

Dear Sisters: I have just received the last HERALD and read what is of most interest to me, the Mothers' Home Column, and I wish to let you know how I manage my four babies, and to ask advice. My oldest boy is five years and eleven months, and my second boy is just thirteen months younger. My little girl is three years three months, and my baby is two years old. The two oldest are very nice boys, but the other two are different. My little girl is very disobedient, and I do not know how to teach her to be different. If I talk to the boys they mind, and I never have to strike either, and seldom need scold. My little girl needs, or I think she needs many whippings, but dislike the thought or feeling of remorse I witness after whipping her. I make her sit in a corner, but she is just as contented there as anywhere, in fact she spends a great deal of her time there without being compelled to. If I send her to bed, she either gets the boys to give her a book or she lets the kitten in with her and they have a big romp.

I am cooking for nine men now and I find it quite a trial to keep from striking her or baby, and not being a member of what is called "The Old School" I think there is another way. Sister Simpson's paper on "Love, patience and firmness," is fine. I expect to raise a large family and am anxious to see a reply to Sister Sheffer.

My children are not meddlesome. I have never found it necessary to punish any of them for touching or asking for anything belonging to another. My baby is two and at the "meddlesome age," but I can take him to a neighbor's and trust him to leave everything alone unless he is told to take it to play with, then I think it is his right. The two oldest gather up the dishes for me after each meal except supper, when they must fill the wood box and bring the chips to cook breakfast. All are very willing and but for crossness on baby's part, and disobedience on Lila's part, I consider them model children. Pray for me that I may be able to attend the reunion this coming fall as it has been seven years since I heard the gospel.

Wishing for the advancement of the work, I am,
SR. MAUD TROSPER.

Request for Prayers.

Will you oblige me by printing the notice in the HERALD for a fast day, say the first Sunday in July, 1911, in behalf of my poor daughter? I should like that the church everywhere would fast and pray for her. She has fits and has suffered for four years and we have tried everything we have heard of. She is the youngest daughter of Bro. and Sr. Joseph Lane. Her father died on the first day of June, 1911. I am her mother, Mrs. Ellen Lane, Lamon, Iowa. She will be administered to at the afternoon meeting of that day.

Yours in bonds,

MRS. ELLEN LANE.

Joy of life seems to me to arise from a sense of being where one belongs, as I feel right here; of being foursquare with the lives we have chosen. All the discontented people I know are trying sedulously to be something they are not, to do something they can not do. In the advertisements of the country papers I find men learned or rich—overnight—by inspiring good farmers and carpenters to be poor doctors and lawyers. It is curious, is it not, with what skill we will adapt our sandy land to potatoes and grow our natures. We try to grow poetry where plumbing would thrive grandly, not knowing that plumbing is as important and honorable and necessary to this earth as poetry.—David Grayson, in *Adventures in Friendship*.

Letter Department

HOOD RIVER, OREGON, June 11, 1911.

Editors Herald: My mother lives in Pomona, Missouri. She lived there nineteen years ago and said that there was a Saints' church there then and in good standing. She moved back there again this last year and finds that they still have the church, but no elder. She says there are some of the Saints there now that were there when she lived there before and they would like to have an elder come and hold meetings as they have not had one there for two years.

My mother lives in town, and will make an elder comfortable until the saints come in town for him. I wish to ask you to do whatever you think best about this. I thought perhaps you could write an article and publish it, which would help some one to volunteer to go down there.

I am a Latter Day Saint myself; have belonged to the church two years. Hoping that you can do something for these people, I am thanking you in advance.

Your sister in Christ,
MRS. MYRTLE MORRIS.

CASTLEBERRY, NEW MEXICO, June 15, 1911.

Editors Herald: On the 6th inst. I bade farewell to loved ones and took train for Tucumcari, New Mexico, met Bro. T. J. Sheppard at the train the next morning, and after a light breakfast took a drive of some thirty-five miles, where Brother Sheppard had a ten day's meeting announced. We reached there in the evening and met a fair congregation at the school-house. The entire time was profitably spent, and while we did not trouble the water, we left a number there who are not far from the kingdom, and we expect to visit Jordan again ere long and tell the good people a little more about the precious angel's message.

We returned to this place yesterday and will occupy here over Sunday. Next week we have an appointment at Tolar, and trust to be able to get the truth before the people there. We should be glad to hear from anyone living in New Mexico or Arizona, who would like to have preaching in their respective localities, and we will be glad to make the necessary arrangements.

Mail sent to me at Castleberry, New Mexico, care of T. J. Sheppard, will be sure to reach me. I hope we will have the cooperation of all in the good work.

Hastily,
J. E. VANDERWOOD.

COLLEGE STATION, TEXAS, June 8, 1911.

Dear Editor: I do enjoy the good letters and sermons so much. I don't see how anyone can well do without the church papers, they are so much help to one that has no chance to hear the gospel preached. Of course the Lord will reveal many things to this people through and by his Holy Spirit. It is such a great help to one just to read the good letters and to know what is being done throughout this land and country.

I was very sorry to notice in the church papers just after General Conference, how few there were appointed to Texas. We need more laborers in this great State. There are people in many places that are starving spiritually for the want of hearing the true gospel preached. I feel that this year will prove to be the banner year for the gospel work.

I will make this letter as short as I can, but I will have to tell how the good Lord has blessed me and my family. I have lived here at College Station for a number of years. I had never heard of the Latter Day Saints until during the year 1908. This gospel was brought to this place by Bro. J. D. Wiltfong, of Independence, Missouri. He was at that time employed by the college as instructor in blacksmith work, "God bless his old soul." The last time I heard from him, he

was working for the Government, employed as instructor in blacksmith work at the Haskell Institute at Lawrence, Kansas.

I was baptized by him on March 16, 1909. The following year God say fit to call me to the office of priest, so on March 19, 1910, I was ordained under the hands of E. W. Nunley, who is elder at the Cookes Point Branch. I have had very little chance to get out and work for the Master, but I feel like I will be able to do more this year. He has done so much for me and I have done so little for him. Let us all try this year to do all we can for the upbuilding of his kingdom.

When I made up my mind to be baptized, I told my wife that I could not put it off any longer. I told her that I would love to see her with me in the same faith, but I did not want her to come in just because I did. I wanted her to read God's word and satisfy herself. So not long ago she acknowledged that she was ready for baptism, and on the 28th of last month I had the pleasure of seeing her baptized, also our three children blessed. Pray for us, that we may hold out faithful unto the end. I want the prayers of all the Saints that I may be healed, as I am in very bad health, hardly able to be up part of the time.

Yours in gospel bonds,
G. L. SPILLER.

FRESNO, CALIFORNIA, June 15, 1911.

Dear Herald: I have just closed a little meeting in which I was the only worker. I came to Dinuba to spend a few days with a nephew of mine and got an opening for preaching, and although I was only able to sit up part of the time, I preached nine nights in succession and had a good crowd every night there. Made many friends.

I was not able to stand up, but I sat in a chair and talked to them. I talked one hour and twenty minutes each night, and the Lord blessed me with a clearness of thought that put me in mind of the days ago. I rather think I was over zealous, for at the close of my effort I was quite used up; but it seemed I could not neglect such an opportunity. I felt sometimes that if I should hold my peace the very stones would cry out. I left the good people of the place with many good wishes for my comfort and many invitations to come again.

J. C. CLAPP.

WICHITA, KANSAS, June 11, 1911.

Editor Herald: As I promised to write and give you a short report from Wichita, also that the Saints in the surrounding country may know that we have a branch here, and to extend an invitation to all passing through here, both layman and elder, I am writing this letter. We have a large field, and I believe a good one to work in. Bro. J. F. Curtis came May 18, and after looking the land over, he commenced to hold meeting on the street, assisted by a few of the Saints. Brother Curtis preached to quite a number every night, with good interest and seemingly good liberty. After the first night or two, here and there on the street, he would be hailed while going down to the place of meeting with, "You are the man that is preaching on the street; well, I enjoyed your talk. I never heard anything as good in my life before." Others would say, "Where is that fat man who was here last summer?" That was Bro. F. C. Keck, and they spoke very highly of him; so you see the seed is sown and you can not tell what fruit it will bear until the books are opened, for God giveth the increase.

On Tuesday, May 30, fifteen Saints, with a few visitors, gathered at the little church house for the purpose of organizing the members into a branch. After a season of prayer

and testimony, Brother Curtis proceeded in the organization. One was called to the office of elder. Bro. H. H. Oviatt, who was a deacon, was called to the office of priest, and Bro. H. L. McDivitt was called to the office of deacon. The above were ordained and sustained by the members as branch officers. Bro. Sam Spease, who holds the office of teacher, was elected as teacher of the branch. Five children were also blessed by Apostle Curtis before the close of the meeting. Sister Annetta Reid was elected secretary, and her sister, Dollie Reid, organist. Brother Curtis stayed one more day and then left for Fort Scott, Kansas, June 1.

I believe the Saints are putting forth more of an effort now than in the past, and we hope and pray that the Lord will be with us, that many may be added to our number, and to God be all the praise.

In gospel bonds,

E. L. BARRACLOUGH.

207 S MILLWOOD STREET.

News From Missions

Western Nebraska.

"God moves in a mysterious way, his wonders to perform. He plants his footsteps on the sea, and rides upon the storm." Here we are again, once more traveling over the sand hills of western Nebraska. One month ago we had no thought of being permitted to meet with the Saints and friends of this mission. Here is where we labored for three years, traveling in the interest of this great latter day work, and to once more meet and shake hands with those of like precious faith, and to see the development, only causes our hearts to rejoice.

When we left this mission five years ago, the Saints here of South Tyron had only a little sod schoolhouse to meet in; now, with a nice little frame church of their own, they can meet whenever they feel so to do. As they have no branch organization, they meet once a week for prayer meeting and have a nice Sunday school, with a membership of thirty or thirty-five, and also a Religio, presided over by Bro. R. L. Coleman. Although the Saints are scattered and most of them have four or five miles to go, yet all seem very anxious to be always at the meetings and ready to do the work assigned them.

We see there have been some good additions to the church in this part, which has been a great help to the Saints, and while they have been blessed in their church work, we can see God's hand has been with them in their temporal affairs of life. Nice, new, frame and cement block houses are fast taking the place of the old sod houses, and this is making their homes much more comfortable. Although twenty to thirty miles from the railroad, we see the Saints enjoying themselves, and receiving the great blessings of God as they do in the more thickly settled places.

How thankful we as Saints can be to know that wherever we may be, and no matter what our condition and circumstances may be, if only true and faithful to the law of God, his promises are ours. As he has promised, the Holy Spirit will be with us to lead and guide us in all truth. As Saints, we have so much to be thankful for when we meditate upon God's promises to us.

We miss the face of Bro. S. D. Payne, who was called home four years ago this summer. When meeting his wife and family, a feeling of sadness comes, and we can only wonder why. The Lord knows why, and that's enough. Would that we could at all times say, The Lord's will be done. We had the privilege of meeting Bro. James Kelley in North Platte, as he was on his way to Bayard where a church is to be built. We were glad to hear this, and may the time soon come when the light from the glorious gospel

may shed forth till every village and hamlet in this Northern Nebraska District will have a meeting place of the Saints. There are many good, honest people scattered through these regions. May they hear the angel's message and be obedient to the same.

Sunday, June 10, was a very busy day, and one that the Saints can look back to with joy. At 10 o'clock we met for Sunday school and at eleven o'clock Brother Self preached the funeral sermon of Grandma Godfrey, who passed away something over a year ago, and also her son Henry, who passed away June 3 in Pueblo, Colorado, and was buried here June 6.

After thirty minutes' recess, we again assembled, this time to partake of bread and wine in remembrance of Him who is our Savior and Redeemer. An hour was profitably spent, the Spirit of God being manifest in counsel and advice. Again in the evening at 8 o'clock preaching. Four meetings a day, where all are so scattered, is very good. We expect to remain here some time, then on to other places through Nebraska. We feel the Spirit in our work, and rejoice in the decision we made while in Lamon. Hoping for the triumph of the work of God, we remain,

MR. AND MRS. R. O. SELF.

Home address, Holden, Missouri.

Texas.

We are trying as best we can to advance the Lord's work, though we have some disadvantages. The people in general seem to have a morbid indifference toward churches and religion. The causes may be obscure, but I believe they may be discovered. Generations past it seems that the people were more willing to follow given or self-appointed leaders than they are to-day. There was more response given, more confidence expressed in men who would attempt to lead. During the exciting years of the Reformation, men were hungering for better things,—they were willing to follow; they were hopeful of finding relief in any new movement, for the tyrannical oppression had held the world in religious bondage for centuries. They gave credit to the various experiments, until in the examination they were distressed to conclude they had been following a phantom. They fed and filled up on what was given them, but their hunger still remained,—their soul was not satisfied. Like the story in our school reader, they had cried, "Wolf, wolf," until there was no more confidence in their cry.

Now in time, the *real, true gospel* made its appearance. Hundreds, yea, thousands cheerfully came to bask in the radiant light of its glory. But, like the candle and lamp on a summer's night, midst the prolific growth from the fertile soil, comes the candle moth, the winged bugs, until the lights are blurred, the globes are broken, and the radiance grows very dim. Then without true reason or investigation, people begin to withdraw; they foolishly conclude the oil is no good; lamps are bad, and if they should remain, the light would disappear and darkness ensue. The truth of the words of Jesus is here proven, "Because iniquity shall abound, the love of many shall wax cold."

In order to *restore* that confidence to humanity, there must be a replenishing of the light and power divine in the lives of those who are supposed to stand "as the light of the world," "the salt of the earth." We need not expect to win the people to us or convert them to Christ by smiling faces, pleasant manners, and fawning methods alone. The first two, however, are worthy methods, and should be employed. But the needs of this good hour are the power of God and the Spirit of Christ in the lives, habits, ways, and expressions of his people.

We, as a people, have done well in "contending for the

faith once delivered unto the saints." We have the theory well established; hope to continue to thus "contend." But may we not with just as good grace contend for the same manner of life that brought that faith to them? Can we obtain that faith without the same good works? Those saints of old who possessed great faith, did they go from day to day, week to week, and for months without bowing on their knees to pray? Were they devoted to God in earnest, secret prayer? Were their hearts and minds consecrated to his service? Do you think they were full of worldly pride, addicted to filthy habits? Would they have voted to support and sustain the degrading saloon business? Did those worthy saints of old who were made free from the fire, lions, death by the sword, exalted from prison to throne, fed by the ravens and sustained in various ways by the power of God,—did they conform to God's ways, cooperate with him and their brethren in peace and love; or did they "go about to establish their own righteousness"? Faith of that kind can only be obtained by diligent, consecrated service to God. It requires much training to be in that condition. We must become oblivious (in a sense) to the many attractions and ways of the world; we must form a dislike for them. Learn to hate the things which hinder our progress in God's work, and love only those things that assist. We welcome the day when God will give us a special endowment of divine power,—when the ministry and entire membership will have greater influence with the people because they can see and know of a truth that God is with us. The angel's message is divine.

I am happy to acknowledge the good improvement in our work. I rejoice that our membership is cheerfully responding to the aid and assistance of the ministry in pushing our work forward. These efforts are evidence that God is working with us as a people. We are learning; we are advancing. The moral and spiritual support and cooperation given to Bro. R. C. Evans in Canada has made it possible for him to make marvelous advancement for the angel's message. The Saints and friends at my old home, Webb City, Missouri, are entitled to much credit from us all, and our sincere appreciation for the noble response they have given Brn. T. W. Williams and Hale W. Smith in their work there. Without that spiritual support and cooperation, I doubt if even these able brethren could have accomplished the good work they did. We are all workers together. I very well know that we do not all possess the same ability in public work, but all of us could do much better with the hearty support and cooperation of our brethren. We need it. The work can not prosper without it. The "new commandment" should not lose its polish nor its divine fragrance, "Love one another."

John the Beloved gave us these words, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." The same writer gave us this statement, "He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in darkness and knoweth not whither he goeth, because darkness hath blinded his eyes." Love is of God and will give us light, unity and peace. We need more of it. It comes by reason of true devotion, humility, faith, and prayer.

I am trying to "make good" as a servant of Christ and minister of the gospel restored; in every way, in every line where I can do good for the Saints of God. It is lawful to do good in every way we can. "The law is for the unrighteous man." I hope to continue in faith and good works.

Yours for advancement,

R. M. MALONEY.

ALVARADO, TEXAS, June 13, 1911.

New York.

Feeling that a word from this part of the vineyard would be of general interest and appreciated by some, I write. Our district conference convened June 3 and 4. A good, peaceful time was enjoyed by all. The Saints from visiting branches expressed themselves as having been strengthened. The conference was held in the district tent, which was pitched at the corner of Parkdale and Patomac, Buffalo, New York.

The services of Sunday were the beginning of a series of meetings to be continued so long as interest should warrant, and thus far, interest has warranted an effort of twelve days, and the interest is apparently growing, but as is the case in most every place where the servants of God are trying to present the word of life to the world, they meet opposition from those who have shut up the kingdom against themselves, and stand ready to prevent others who would go in from so doing, by throwing at or pelting the name of Joseph Smith with such epithets—so vile and inconsistent that the honest hearts of fair-minded men and women are touched and they are heard to exclaim, *shame*, he is unfair, he is not telling the truth, etc. This very scene occurred on Friday night, June 13, when a person entered the tent with quite a number following him. He, being backed by a superannuated Methodist minister, assailed the Saints, their doctrine, Joseph Smith, his character, and in fact everything connected with the church. He did a stunt in speaking in tongues, (spoke a little German), ridiculed the gift (to his own hurt, however), making light of it and those who were foolish enough to believe in it. However, there is nothing lost. Bro. Alma Booker was equal to the occasion, met him and his argument in a masterly way, and to the satisfaction of the hearers and pleasure of those who desired to see fair play, and we trust to the convincing of some who are honest in heart.

There is one thing assured, that the church, its tenets, its people, are receiving an airing before the populace of Buffalo, New York, that they have never received before. While some of the newspaper reports are to be deplored, and will be answered by Bro. H. J. Davison, still much truth has been stated, and on the whole it is quite fair compared to what we receive at the hands of the sensational press as a rule. The Saints are being strengthened, friends are being made, while Satan is raging, and, if indications are not misleading, there are better prospects for the work here in this city. The young Saints seem to be quite jubilant and active, presiding at the organ, singing the songs of Zion, and, where opportunity affords, are standing up in defense of their belief.

So may the Spirit of the Prince of Peace dwell in the hearts of all, that good may crown the efforts of the brethren here. The Saints have rallied well to the aid of the work in various ways. Brn. Alma Booker and H. J. Davison are associated in the tent work, and the writer being interested, has assisted some. I trust that lasting good will be done and that God will richly bless every effort put forth for the advancement of his great cause.

During my stay in the city, I have had some very pleasing experiences, among which was the one of Sunday, June 11. Early in the morning we were favored with a visit with Bro. R. S. Salyards, he coming into the city on an early train and wishing to see one of the great sights and wonders of God's handiwork, and only having a short time to do so, he journeyed with the writer to Niagara Falls (the writer being appointed to speak there on that date). Brother Salyards was introduced as the speaker, giving us a very interesting discourse, which was edifying to the Saints and friends. Service over, we partook of the hospitality of Bro. and Sr. George Landes, after which, in company with Bro. Frank Mesje, we visited the historic falls of Niagara. To say that

the brother from the Middle West enjoyed it, does not do him justice,—he was so greatly impressed with the magnitude, grandeur, and awfulness of such a stupendous thing, that it was extremely hard for him to leave the different points of view. It truly did one's soul good to see one so revere the works of nature as designed by the great designer, God. Our associations were very pleasant, and the good-bye came altogether too soon, but duty called and we had to obey. It was now time for evening service, so good-byes were said, parting salutation exchanged, and Brother Salyards boarded the car to complete his sight-seeing by taking the Gorge Route ride, one of the most beautiful scenes in the world, after which he would take train for Buffalo City, and thence to his eastern destination. The writer took car, in company with Brother Mesle, to the little brick church on Willow avenue, to dispense the word to Saints and friends.

In the city of Buffalo, preparations are being made for one of the greatest conventions that ever met here. The Woodmen of America meet in convention June 17. Already, in one of the beautiful parks of the city, there are tents pitched to accommodate between six and seven thousand men, all to be uniformed, and parade the streets of the city next Wednesday, the 21st, and while looking for information regarding them and their numbers, we learned that the association was just a few years old, less than twenty, and had a membership of over one million. Contrast that with the church and its sixty-five thousand, and its fifty-one years of existence, and our heart yearns for greater convincing power, that more might know the truth of the great work in which we are engaged. Men of the world, as a rule, are not ready or willing to pay the price of life eternal, because it calls for a sacrifice of worldly pleasure which seems to be so closely associated with mankind that it is truly part of their very existence. So it is hard to persuade men that there is any beauty in the Christ-like life or way of living. When one passes through the busy streets of our great cities, he is made to ask himself the question, How long, O Lord, before the convincing power of the gospel will be delegated in full to those holding the right to represent the Lord Jesus Christ in these last days, that man might be brought to see the folly of living by bread alone, and come to the fountain of eternal truth, and there drink and satisfy his soul.

Yours hastily,

A. E. STONE.

BUFFALO, NEW YORK, 36 Fremont Street.

Southern Indiana.

As it has been some time since something appeared from Southern Indiana District in a general way, I will try to write as near as possible so as to give our conditions as they exist. Realizing that it is natural for those that write to always give the bright side of things, and to make it appear always for good, I am led to think that it often is a mistake to do so. I have made these mistakes myself, and hope, as the years pass by, I may be endowed with more wisdom, knowledge, and understanding in this great gospel work. I have long ago found that it is not only the spiritual side that makes us good Saints, but we must remember the financial side as well. In short, we must come to a realization that it will cost us money to become good Saints of God. Spiritual progress can not come except we heed this. I trust that the time has come when the doctrine of money will cease to be preached, and the doctrine of the need of financial aid will be realized. The establishment of any institution must be on a financial basis, and it is not necessary for me to dwell at length on this, for we well realize that it took money, time, and great sacrifice for Solomon to build the temple God instructed must be built. We also realize that when Nehemiah returned to

build up the walls of Jerusalem that he took with him silver and gold, as well as workmen, and he says, "the people all had a mind to work." This is what we hope may be instilled in the minds of all Saints that read this,—namely, that they all will have a mind to work.

When Kirtland Temple was built, it took much money, time, and hardship to accomplish the same. Women worked as well as men, and many a meal was on the scantiest supply of food; many were the hardships and the sufferings endured, because "the people, all" had a mind to work.

In looking over the records of our district, and viewing the landscape, we notice that it is one of the oldest districts on record. We find that the work was established in the early days of Joseph the Martyr. It was in our district that he had the marvelous escape from death by poisoning, near New Albany, on the Ole Paint's Pike, at an old tavern in the little town of Greenville, the remnants of which still stand. We can only look upon the old Mount Edwin, West Fork, Mount Pleasant, Whitestown, Manville, New Trenton, New Marion, Plainville, Washington, Rego, Ariaie, Millstone, and Birdseye branches as past and forgotten in many instances. Of course many noble souls were brought into the light of this glorious latter day work by the efforts put forth in these old places.

We scan the present branches briefly, and speak of some with sadness. At Union, while this is one of the oldest branches existing, we have not been able to muster enough life in anyone this season to lead a Sunday school, no meetings are being held, and if changes are not soon brought about, it will be in the past. Only one Saint this year has paid tithes at this point. At Byrnrville, while viewing this as one of the old landmarks, it seems that the lack of work and indifference on so many is bringing the work to a very low standard in activity, even though it is the largest branch in numbers. There was not enough tithes and offerings paid by the entire branch last year to keep one missionary family two months. We do hope that a great change will take place here soon, for there are yet some noble souls, but they need to allow their light to shine. The old Leavenworth Branch has taken on new life of late, and at least a commendable effort is being made by several. They are now in the midst of a good revival, with the help of Elders Jacob Halb and E. O. Byrn. The Hope Branch (Derby) is doing well from a financial standpoint, for more money was paid in tithes than any other branch in the district. We would like to mention some names, but for fear of indulging in too much praise, we are not permitted. Here is where we will enjoy our first annual reunion, July 1 to 9, and anyone never having had the experience, ought to attend. It is a beautiful place, overlooking the Ohio River. While the Clay City Branch is a new branch, we are sorry not to be able to report any progress there this year, as we have not even been able to muster out a Sunday school report, but hope for a change soon. The New Albany Branch, while in its fourth year, could of course, it seems, do more. Yet taking into consideration that it has the best Sunday school in the district, the best local Religio, has more than twenty public meetings each month, is the second branch in the district in amount of tithes, the first in offerings, with a membership of only twenty-nine, we can say at least that a commendable effort is being made. The Louisville Branch, which is now part of the district by action of last General Conference, is now on the way of progress that seems to show for much good. The Sunday school has been put into active working order, and if the present activity continues, it proves that they will lead the district. A local Religio was organized June 2, and regular meetings for the first time in our history are being held at the church, making over twenty public services each month. However, they have not yet caught the spirit of

helping on the financial side of the work in the way of tithes and offerings. But we are inclined to think that they will get the habit soon.

We wish to mention aside from the seven branches reported above, that there is a small Sunday school and Religio at Indianapolis, which we trust will develop much good. Also an effort is being made at Bicknell, Indiana, and we trust a branch will be raised up at both the above places.

The Spirit seems to be burning in some of the scattered Saints, in Corydon, Magnolia, Lamar, Owensville, New Harmony, and Francisco, where we hope good missionary work will be done and the work established. We have at present only four resident elders in the district; namely, Jacob Halb, who is now president of the district and president of the Union Branch; E. O. Byrn, who is vice-president of the district, president of the Byrnville Branch, and assistant superintendent of the district Sunday school work; Charles Fish, who is district secretary and president of the district Religio work; John Zahnd, who is bishop's agent of the district, president of the New Albany and Louisville branches, and district Sunday school superintendent. Elders Halb and Byrn are doing active missionary work under General Conference appointment. We have six active priests in the district; namely, D. H. Baggerly, C. F. Davis, E. A. Jeagers, Henry Oliver, Robert Grimes, and William N. Hanner, some of whom are at least trying to do their part, and God is blessing them by so doing. To our knowledge, we could name active teachers as follows: G. B. Miller, John E. Miller, C. N. Mayman, R. S. Willis, C. S. Oliver. There may be more, but we do not know them now. We only know of the following deacons that are making an effort: G. H. Ferguson, J. S. Oliver, and Charles Ferguson. It can readily be seen that with the workers at hand, the conditions will have to be handled the best possible.

Trusting the lay membership of the district will lend the needed financial support to get more workers in the field, I will close, for fear this will not escape the wastebasket on account of its length.

JOHN ZAHND, *Bishop's Agent.*

NEW ALBANY, June 14, 1911.

News From Branches.

Independence News.

The blue grass on the temple lot, the pasturage in the twelve-acre meadow to the southeast, and the fields and gardens are all famishing. They are parched and yellow, for they have long been lacking the cool and refreshing rain. But the Saints have enough to do, and slacken not their activities in the Master's cause, or in whatever line of work they feel that duty calls them.

Independence celebrated her eighty-fourth anniversary on the 1st of the month, and Bro. J. E. Lewis being in charge of Maple Hotel, received many guests, among whom were, they say, ten ex-mayors of the city. It was incorporated June 1, 1827, five years before the Saints came here.

Pres. F. M. Smith has recently received an added degree to his title received at Graceland, and now bears that of Master of Arts.

Bro. R. C. Kelley has accepted the position of Provisional Superintendent under the Government in the island of Iola in the Philippines, and is to depart for duty June 15.

Children's Day, with its delightful vocal music, its duets, chorus, and class pieces, its baptisms of one adult and twelve little ones, and blessing of one tender bud of promise, passed off to the satisfaction of all the Saints who were present to help celebrate it. The address on "The Sunday school and its advantages," by F. M. Smith, and the little talk on the subject

of "Our Sunday school thirty years ago," with its jollity and quaintness, by Bro. Joseph Luff, in the evening, together with two fine numbers by a double quartet and the sweet solo, "The Lord is my Shepherd," by Bro. Paul Craig, all made complete an excellent program. Brother Joseph and Sister Ada came out, thinking to hear something fine and enjoyable, and so did we all, and we heard it.

ABBIE A. HORTON.

London, Ontario.

The regular business meeting of the branch was held Monday night of last week. The main items of business were the election of officers and the consideration of the matter of the new church lot. Elder W. I. Fligg was sustained as president; Elder F. Gray, priest, with J. Winegarden as associate; W. A. Hardey, teacher; R. Y. Martin, deacon. Sister Ethel Cambridge was chosen organist, and G. B. Richardson, choir master. The collecting committee was sustained for another month. Over two thousand dollars has been solicited, but this is not enough to purchase. The committee hopes to raise the required amount. The Sunday school is progressing nicely. All are anticipating a big time at the annual union picnic. Elder F. Gray, the superintendent, is a booster. The sewing circle is a very busy organization. They have contributed a large sum for the purchase of a new church lot, and are at present working hard for a strawberry social. Sr. Ella Harrison, president, is certainly a worker in the right place.

Brother and Sister Insell have returned from a trip to British Columbia. Bro. Garfield Truesdale, who has been at home, sick, for several months, is convalescing in the country with his aunt. Sister Meadows, mother of Elder Fligg, being quite ill for several weeks, has been in the hospital. Grave hopes are entertained for her recovery. Sr. R. Martin has been visiting with Sr. Kinsman at Longwood. Sickness in the family, has called Sr. Frank Gray to Hamilton for a few days. Sr. Louis Bernard has been visiting her parents for a few days near Toronto.

Open air work on the market has been started again with Elder George Henley in charge. Elder Fligg has spoken a few times, and a growing interest is being manifested. It is hoped that good may result from these meetings.

W. A. HARDEY.

Central Chicago.

Sunday, June 18. Children's Day exercises occupied the time of our usual Sunday school session, and also the preaching service. On account of the district conference held at Mission, Illinois, on June 11, our exercises were postponed one week. The children and older people did very well, so feel all were entertained and instructed. Sr. Jessie Pement had the drilling of the children in charge, and we think her efforts should be commended. Bishop Hilliard gave an excellent talk, advising the children and older, as well, to take care of these wonderful bodies of ours, so we would be strong and able to do the Lord's work in an acceptable manner.

Elder C. H. Burr occupied in the evening, stating that those who do the will of the Father will be the ones who will enter into the kingdom. That we may all endeavor day by day to realize our standing in the Lord's sight. We may deceive our friends and neighbors, but the Lord reads the intents of the heart.

Wednesday evening prayer meeting in charge of Elder Robert Burwell, of Hammond, Indiana, and Bro. A. F. Sherman. Better attendance than usual and good meeting.

Our union picnic with the West Side and West Pullman Sunday schools will be held on the Fourth of July at Eighty-first and Stony Island avenue. Take the Sixty-third street car and transfer to the Stony Island car, then get off at Seventy-

ninth street and walk two blocks south in order to avoid paying and extra fare. We hope for a pleasant day, good attendance, and pleasant time. A cordial invitation is extended to anyone not a member of these schools, who might happen to be in our city on that day, to attend and make our acquaintance.

"Let us gather up the sunbeams,
Lying all around our path,
Let us keep the wheat and roses
Casting out the thorns and chaff,
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briars from the way.
Then scatter seeds of kindness
For our reaping by and by."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone Wentworth 8731.

Miscellaneous Department

Conference Minutes.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—District conference was held June 3, at Coldwater, Michigan. One hour prayer service preceded the opening at 10 a. m., with district president G. A. Smith in the chair. A permanent organization was effected with Apostle Frederick A. Smith as chairman, assisted by the district president and his counselors. S. W. L. Scott acted as chorister, choosing his own assistants. Eleven of the twelve branches reported, showing a present membership of 805. Six elders reported, showing an aggregate of 231 sermons preached, 4 baptisms, 7 children blessed, 65 administrations to sick, 1 Religio organization, and 2 Sunday schools. Two priests, Star Corless and Clyde Ellis, reported an aggregate of 112 services of preaching and assisting. Bishop's agent's report showed a balance on hand last report of \$18.71, total receipts \$1,716.22, total expenses \$1,274.24, leaving amount due church June 1, \$460.69. S. Stroh tendered his resignation as bishop's agent, which resignation was tabled, and in its stead appeared a resolution to sustain, for though in ill health, his services were considered of great value to the district. By motion of Coldwater Branch, Starr Corless was recommended for ordination to the office of elder. His ordination was performed under the hands of F. A. Smith and E. L. Kelley. Conference ratified the two ordinations performed by G. A. Smith at Blissfield.—Eugene Butts to the office of priest, and George Yeager to that of teacher. The recommendation from Belding Branch that J. D. Aelick be ordained as teacher was concurred in, and said ordination left in the hands of minister in general charge. Two persons were baptized and confirmed and one child blessed during the conference. On Saturday evening Clyde Ellis occupied the pulpit and we all felt the force and beauty of youthful devotion and sacrifice in the cause of the Master. On Sunday, the Coldwater chapel, which had been moved from the country and beautified by an expenditure of about \$2,200 was rededicated. Opening prayer by E. A. Blakeslee, sermon by E. L. Kelley, dedication prayer by F. A. Smith. Coldwater Saints rendered some excellent music. The entire service was very impressive, being brooded over by the sweet Spirit of God. The sermon of E. L. Kelley called up many pleasant remembrances on part of the senior members, he being one of the first missionaries who labored here, forty years ago. F. A. Smith delivered two masterly discourses,—the one Sunday afternoon, the other Sunday evening. They were logical and convincing,—just such sermons as each Saint needs to appropriate to his own use. If any better sermons have been preached it has not been our good fortune to hear them. Conference adjourned to meet at Clear Lake, Indiana, in October, at call of the district president. The social services were spiritual and encouraging. All parted with a feeling that Coldwater understands the art of entertaining, that "It is good to be a Saint in latter days." Mrs. J. H. Royce, secretary, Three Oaks, Michigan.

NORTHEASTERN KANSAS.—District met with the Scranton Saints at 10.30 a. m., June 11, 1911; district president Samuel Twombly and assistant minister in charge W. E. Peak presiding. The following branches reported: Aitchison, 84; Blue Rapids, 116; Centralia, 34; Fanning, 116; Scranton,

101; Topeka, 57. Idylwild and Netawaka not reporting. The ministers reporting: Elder's: Oscar W. Okerlind baptized 3, Frank G. Hedrick baptized 8, Mahlon Smith, Fred A. Cool. Priests: J. D. Shower baptized 1, W. H. Bivens. Deacons: C. N. Lonestine, A. J. Carney. The report of John Cairns, bishop's agent, read: Balance and receipts, \$256.65; expenditures, \$248.65; balance on hand, \$8.00. Samuel Twombly offered his resignation as president. The resignation was accepted with a vote of thanks for faithful services. Frank G. Hedrick was elected president and Fred A. Cool assistant. Emma Hedrick elected secretary. Fanning was selected as the place of next conference; and voted to hold a reunion at same time. Exact time to be published by the assistant minister in charge and district president. Preaching during conference was by J. C. Foss, W. E. Peak, and Samuel Twombly. Mrs. Emma Hedrick, secretary, Fanning, Kansas.

FAR WEST DISTRICT.—Conference convened with the Cameron Branch, June 10 and 11, I. N. White, T. T. Hinderks, and E. L. Henson in the chair, C. P. Paul, S. J. Hines, and A. A. Richardson acting as secretaries. Hale W. Smith and V. M. Goodrich were appointed as press committee. Bishop's agent, Charles P. Paul, read his annual report and J. L. Bear, Coleman Snider, and S. H. Simmons were appointed as auditing committee. These reported the books correct as reported by the agent. The committee to look after the Mount Hope Branch as to conditions there were continued until the next conference. The branches were reported by the presiding officer of each as follows: Pleasant Grove by S. J. Hines, Far West, by S. H. Simmons, Stewartsville by D. E. Powell, DeKalb by John Piepergerdes, First Saint Joseph by V. M. Goodrich, German Stewartsville by T. T. Henderks, Cameron by J. C. Elvert, Second Saint Joseph by J. L. Bear, Alma by L. F. Ferguson, Norborne by L. F. Ferguson, Oakdale by Coleman Snider, Third Saint Joseph by W. P. Pickering, Edgerton Junction by Jerome Middleton, Kingston by Reuben Phillip, Delano by B. R. Constance. The following named reported directly to the conference: J. S. Roth, J. A. Roberts, N. R. Sheldon, I. N. Roberts, B. J. Dice. The district library board reported through their chairman, D. H. Schmidt. B. J. Dice, treasurer, reported a balance on hand of \$6.99.—Motion was carried that the resolution passed at the Stewartsville conference, February, 1910, in regard to reporting the times attending Sunday school and Religio when making reports to conference, be hereby rescinded and hereafter when reporting shall not be counted as in whole number of meetings attended, but shall be placed in a separate column. Branch reports: Stewartsville, last report 80, present 81; German Stewartsville, last report 80, present 81; Cameron, last report 123, present 136; Pleasant Grove, last report 78, present 78; Norborne, last report 43, present 47; Alma, last report 39, present 40; Edgerton Junction, last report 48, present 48; Second Saint Joseph, last report 107, present 116; Far West, last report 53, present 55; Third Saint Joseph, last report 80, present 93; Oakdale, last report, 41, present 40; First Saint Joseph last report 547, present 547; Kingston last report 87, present 87; Delano, last report 99, present 88; DeKalb, last report 53, present 53. The officers elected for the coming twelve months were: T. T. Hinderks, president; D. E. Powell, vice-president; Charles P. Paul, secretary; B. J. Dice, treasurer; Charles P. Paul was sustained as bishop's agent. Committee consisting of V. M. Goodrich, S. H. Simmons, and Charles P. Paul were appointed to revise the blanks for reports of the ministry and to have several hundred printed. The matter of purchasing a new tent was given to district president and secretary with power to act, if they think it wise to purchase a tent. Saturday, 8 p. m., preaching by Hale W. Smith, assisted by Sam Simmons; Sunday 11 a. m., preaching by I. N. White, assisted by T. T. Hinderks. Social meeting 2.30 p. m., in charge of V. M. Goodrich and E. L. Henson; 8 p. m., preaching by George H. Hilliard, assisted by Charles P. Paul. Adjourned to meet with the Second Saint Joseph Branch October 7 and 8. The following brethren were ordained Sunday: Charles Hamann, second counselor to the president of the Sixteenth Quorum of Deacons, under the hands of T. T. Hinderks; J. C. Elvert to high priest, under the hands of T. T. Hinderks, I. N. White, and G. H. Hilliard; D. E. Powell, high priest, under the hands of I. N. White, T. T. Hinderks and George H. Hilliard.

Kewanee.—District convened with the Joy Branch June 3, 1911. Conference was presided over by O. E. Sade, assisted by Joseph Arber; Mary E. Gillin, assisted by Edna Schertdfefer, acted as secretary. The statistical reports of the branches as follows: Kewanee 137, loss 3; Millersburg 125, gain 2; Twin City 76, gain 1; Buffalo Prairie 67, gain 6; Joy 85; Dahinda 52, gain 1; Peoria 46, loss 4; Media 21; Canton

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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69, loss 3; total number branches 9; total membership 678. Charles L. Holmes, bishop's agent, reported total receipts, \$1,880.89; total disbursements, \$920.63; balance in agent's hands, \$460.26. As district treasurer, Brother Holmes reported collection at last conference of \$10.40, and paid out same, leaving no balance in treasury. The "missionary fund" remains unchanged, \$29.63. A two-day meeting was appointed at Buffalo Prairie in September, the date left to the district president. The presidency were further authorized to appoint a two-day meeting in each of the branches desiring such meetings. Election of officers resulted in choosing Elder O. E. Sade, president; Mary E. Gillin, secretary; Charles L. Holmes, treasurer; Florence Holmes, librarian; Charles L. Holmes was sustained as bishop's agent, and Mary E. Gillin as local historian. The president being authorized to choose one or more assistants, named E. J. Goodenough for his helper. All these officers were elected by a unanimous vote, and peace and harmony prevailed throughout the sessions. There were of the priesthood present: Elders: Joseph Arber, E. J. Goodenough, M. D. Murdock, William Willets, O. E. Sade, Charles L. Holmes, J. L. Terry, D. S. Holmes, Dale S. Holmes. Priests: George Sackfield, James Dawson, Frank Winders, J. W. Bean. Priests: Willard McNeil, Riley Duncan, Jacob Lorence. Deacons: W. V. Holmes, Glen E. Holmes, Hiram Epperly. There were held two prayer, three preaching, two business, one Sunday school, and one Religio session, making nine in all. Throughout all of these there was manifest such a degree of the spirit of love, joy, and peace as was truly encouraging. The next conference will be held at Moline, Illinois, October 7, 8, 1911. Mary E. Gillin, secretary, 115 Clarke avenue, Peoria, Illinois.

Convention Minutes.

CLINTON.—Sunday school association met in convention at Fort Scott, Kansas, May 26, 1911, at 10 a. m., with district officers in charge. Number of schools in the district, twelve. The Religio association met in convention at 2.30 p. m., with district officers in charge. District officers for the year were elected as follows: John W. Noyes, president; Amos T. Higdon, vice-president; Zora Lowe, secretary; Adrian Lowe, treasurer; Goldie Conkey, library committeeman; Jessie E. Higdon, home class superintendent. An institute session was held at 8 p. m., in which some very interesting subjects were discussed. Good interest was shown throughout the convention. Zora Lowe, secretary, Eldorado Springs, Missouri, R. F. D. 1.

KENTUCKY AND TENNESSEE.—District Sunday school association met in convention at Oakland, near Farmington, Kentucky, June 3, district superintendent O. S. Callwell in the chair. Reports of the schools were read, after which Bro. H. E. Moler gave instruction and encouragement on Sunday school work. Then came our entertainment by the Sunday school children, and it was a grand success. The program was arranged and presided over by Sr. Rubie Snow. Our convention was enjoyed by all present. Mrs. Alma Harrison, secretary, Browns Grove, Kentucky.

Sorrow is a stone that crushes a single bearer to the ground, while two are able to carry it with ease.—Bailey.

Conference Notices.

Saskatchewan district conference and convention will convene in the town of Sedley, Saskatchewan, on July 27, 28, 29, 30. We are looking for a large gathering of Saints and their friends at this time. This no doubt will be a pleasant and profitable outing. Ample provision for all. Board free. Reduced rates are being arranged on all railway lines in the three provinces. This should be an inducement for all to come. President F. M. Smith, of Independence, and Apostle William H. Kelly, Patriarch William Lewis, and many other prominent men of the church will be present. Sedley is situated on the Arcola line of the Canadian Pacific railway, between Regina, Saskatchewan, and Winnipeg, Manitoba, just the third station from Regina. All coming from the west, north, and northeast come to Regina, then to Sedley. All coming from south and southwest come via Weyburn and Stoughton, and those coming from east and southeast come via direct line. T. J. Jordan, district president; Mrs. Alvin Beckman, district secretary.

The Texas Central conference will convene at the James Schoolhouse, July 7, at 10 a. m., to continue two days. This place is about ten miles east of Newbuden, Texas. There will be a reunion to follow the conference at the same place, which will last over the 16th of July. Be sure to come, all Saints and friends throughout the district, and let us have a good time. We expect the missionary in charge and others of the missionaries with us. R. M. Maloney, district president, J. M. Nunley, associate president.

The district conference of the Central Nebraska District will convene at Comstock, August 5 and 6, after which a reunion of one week will be held. Bro. J. R. Sutton wrote me he had arranged for an able corps of speakers, also expected Patriarch Carlile to be present. We hope to have a good representation from every branch in the district. Branch clerks please forward your reports promptly to Orchard, Nebraska, R. F. D. 2. F. S. Gatenby, secretary.

The Southern Nebraska district conference will meet at Fairfield, Nebraska, July 23 and 24. Prayer service, 9.30 a. m. To be in attendance should be considered a duty and a privilege; the business of the church must be attended to if Zion's glory is to shine, and the association of Saints should invite the fulfillment of the promises of God. Let all who can be in attendance. Paul M. Hanson, president.

Convention Notices.

The Sunday school convention of the Central Nebraska District will convene at Comstock, Nebraska, August 4, so Sunday schools will please be prompt in forwarding your reports to me at Orchard, Nebraska, R. F. D. 2. F. S. Gatenby, secretary.

The district Sunday school convention will be held at the First Branch, Saint Joseph, Missouri, July 8 and 9. Will all secretaries see that their reports are in as early as possible. Violet Wilke, secretary.

Reunion Notices.

The missionary in charge and district president of the Oklahoma Central District hereby give notice that the Central Oklahoma District reunion is canceled for this year. Taking into consideration the severity of the drought and shortage of crops which is quite general over the district, and which because of close finance would materially lessen reunion attendance, thus making it burdensome to the few, and the fact that to be a success, a reunion should be what the name implies, a reunion or gathering together of the Saints, not merely a local missionary effort; and also considering that Oklahoma will hold two reunions this year, one in the west and one in the east, and after corresponding with the chairman of the reunion committee, it is decided to cancel or indefinitely postpone the central reunion. The district conference will be held at Ripley instead of as formerly arranged, and will convene on Friday, July 21. Bro. W. M. Aylor is billed for a debate with a representative of the Christian Church at Ripley, beginning July 18, and to continue over the date here set forth for our conference. Those who had expected to attend the reunion might with profit to themselves and the work, gather with us there and remain for the conference. Those who come to the debate, however, should not allow the spirit of fight to have place in the mind when hearing the truth assailed by persecutors, and should be prepared to be slapped in the face by our enemy without hating him. The Christ Spirit is the only means by which to win a permanent victory. A fight merely for the sake of the prey will defeat us. Whether you come or stay, let your prayers sustain God's banner bearer for the occasion, and for the conference, let all branches send statistical reports covering period since last report. We hope to have a full report from all the ministry, general and local, elders, priests, teachers and deacons.

J. E. YATES, *President.*

The annual reunion of the Kentucky and Tennessee District will convene July 15 to 23 at High Hill Branch, near Lynntown, Kentucky. Let all come who can and bring your tents. It will be expected that all who can will be self-sustaining, and those living at a distance will be provided for.

O. S. CALDWELL, *Secretary of Committee.*

The annual reunion of the Lamoni Stake will be held on the usual camp grounds near Lamoni, August 17 to 26, inclusive. Place your order for tents with the secretary before August 5. The following are prices for rent of tents: Low wall: 10 by 12, \$2; 12 by 14, \$2.60. High wall: two room 10 by 14, \$4; 12 by 14, \$4.75.

JOSEPH ROBERTS, *Secretary.*

The Eastern Iowa and Kewanee, Illinois, districts will hold a joint reunion at Prospect Park, Moline, Illinois, August 11 to 21. All who purpose attending, please send all orders for tents, cots, etc., to Elder Amos Berve, Lamoni, Iowa, not later than August 1. Parties ordering later than this date will have to pay the extra freight and drayage charges. A complete price list of tents, cots, etc., has been mailed to each branch president of the two districts. We look for a large attendance and a spiritual feast.

J. B. WILDERMUTH, *Of the Committee.*

Pastoral.

To the Saints and Friends of the Des Moines District: May grace and peace be with you. The missionary work in this district being to a certain extent placed under my direction, and feeling the responsibility of directing for the greatest good of all, I seek for such information as will give knowledge of the needs of the work in your vicinity, or among your friends in the district. The tent work begins at Fraser, and will be carried on wherever there may be a demand, the Spirit of God may direct, and time will permit. On account of affliction my labors have been restricted, but we hope for relief, and desire to be in the field most of the time, and will, if God permit.

There being only three missionaries for this large field of operation, it will be necessary that such help as can be rendered by those interested in the spread of the work will be rendered. The patriarch is expected to assist what he can in the line of his work, and those who desire his assistance will write him at Dow City, Iowa. The bishop's agent, W. Christy, should be remembered, and that which is due the Lord remitted at once to him at my address. Anyone having means to assist in the tent work will also send that to Bro. W. Christy, at my address.

With unwavering faith in God, let us come up higher in Christian character, and let the Spirit of the Christ rule in all our ministrations.

Your brother and coworker,

J. F. MINTUN, *Assistant Minister in Charge.*

1205 Filmore street, Des Moines, Iowa, June 15, 1911.

The Presidency.

Notice is hereby given, the ministers in charge and the Presidency concurring, that the appointment of V. M. Goodrich has been changed from Far West District to Far West District, Saint Joseph objective point. Those concerned in this appointment will please govern themselves accordingly.

THE FIRST PRESIDENCY,

By Frederick M. Smith, *Secretary.*

INDEPENDENCE, MISSOURI, June 16, 1911.

Quorum of High Priests.

Greeting: At the April sessions of the quorum there was provision made for the issuing of a 1911 annual, and that it shall be up-to-date and of service to the membership it will be necessary that I have all addresses correct. Therefore, if you have changed your address since reporting last spring, please notify me at your earliest convenience. If I receive nothing from you I will publish the address as last sent me.

Your fellow-servant,

ROBT. M. ELVIN.

LAMONI, IOWA, June 20, 1911.

Order of Evangelists and All Others Whom It May Concern.

It should be borne in mind that for this conference year, we could only have about five (six at most) available patriarchs who are physically able to labor continuously, and travel when necessary. Think of it! If, therefore, the few who receive appointment from the First Presidency and Twelve were to be wholly confined to the territory to which they have been assigned, it would limit our ministrations to the few, and deny to many the benefits of divine provisions and promise to which they are entitled, and for which they ask. Would this be right?

For this reason, we have felt that we ought to extend our labors as widely as we consistently can. For, is it not true that the importance of the patriarchal work and the wisdom of the original provision of the law are plainly indicated in the following statement: "It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation."—Doctrine and Covenants 104:17. Under existing circumstances, we must of course do the best we can, and approach the original design as rapidly as is found to be practicable.

Two things are important, and we ardently desire that they will not be overlooked. First, we must labor in harmony with the local authority wherever we are. Second, when under appointment, we must duly respect the missionary in charge. When it becomes necessary to leave the field to which you have been assigned, if at all practicable, first obtain permission from the missionary who is in direct charge of that field. If not practicable, kindly notify him as soon as possible,

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and explain. Do not take it for granted when you are requested to go into another field for a time, that permission has been secured from the one in charge. The president of the order does not always know who is in charge, and for this and other reasons, it is better that each patriarch apply for the needed permission to the one in charge of his field.

Every once in a while, the financial problem connected with the giving of blessings bobs up from some quarter. After explaining the matter again and again, we have one request to make. Will all those who think it wrong to donate anything when receiving a blessing (that is that it is more blessed to receive than to give) please expend ten cents in the purchase of The Patriarchate, at the Herald Office, and then read carefully a few paragraphs on pages 49 and 50, under the head of expenses. Then, if they still believe their position to be correct, let them improve the first proper opportunity to defend it and expose ours; but if they see that we have been misunderstood and misrepresented, then let them adjust themselves to the situation according to the gospel, so that we may all move on harmoniously in the accomplishment of the work which our loving Father has given us to do. We do not object to friendly criticism. Far from it. But when the critics refuse to investigate, their criticisms are apt to be unjust, and therefore unprofitable and undesirable.

It should be borne in mind that the patriarchs, in common with the other ministers of the church, are required to make out and send to the Bishop of the church, annually, an itemized financial report of all receipts and expenditures. If anyone does not do this, and is not reported to the order, then the Bishop is derelict in duty. It has been noticed, and keenly felt by some, that our work, as patriarchs, is measurably unpopular in the church. Perhaps we have all felt it more or less, but some take it too much to heart. We are not the only ones who have been confronted with this peculiar condition. The most effectual way to neutralize this sentiment and feeling is to be patient, exercise more faith, and see to it that the character of our work is the best advertisement in its favor. If our work is what it ought to be, the better it is understood, the more it will be appreciated; and I am pleased to state that, in my opinion, our work is being better understood and appreciated each succeeding year. The demand for the patriarchs at the reunions this year is greater than ever before.

Dear brethren of the order, if the condition complained of does actually exist, it is our part to meet and overcome it by the exercise of wisdom, patience, courage, blameless example, and faith in God. Remember, we are not mere machines. Carefulness is greatly needed in our work. We are, or should be, "workers together with God." Some years ago, Pres. Joseph Smith as editor of the HERALD, in meeting the charge of being a "slow prophet," wrote: "It is better to be a slow prophet than a false one." Let us remember this in our work. Prophecy is not an essential part of a patriarchal blessing.

In acting as spiritual fathers to the church, it is necessary and important that we should "take heed unto" ourselves as well as "the flock." To think of ourselves "more highly than" we "ought to think," would perhaps disqualify us for duty, and more effectually neutralize our work, than it would any other class of ministers in the church.

It has been properly arranged for Bro. William Lewis, of Cameron, Missouri, to spend several months in the Northwestern Canadian territory. Pray for his success.

J. R. LAMBERT, Acting President.

LAMONI, IOWA, June 18, 1911.

Notice.

As per conference resolution, I have mailed ministerial report blanks to the ministry of the Eastern Michigan District. Have also sent credential certificate to branch secretaries. Let branches be sure and elect delegates and supply them with proper credentials. Secretaries be careful in filling in your reports. All reports should read, From October 1, 1910, to May 31, 1911, and be in the hands of the district secretary before the opening session of the conference, which will be held at Port Huron, Michigan, on July 1 and 2, 1911.

F. O. BENEDICT, secretary.

APPLEGATE, MICHIGAN.

Notice of Appointment.

Notice is hereby given, the Presidency, Bishopric, and minister in charge concurring, that Elder A. B. Purfurst has been appointed to labor in Palestine.

THE FIRST PRESIDENCY,

By Frederick M. Smith, secretary.

INDEPENDENCE, MISSOURI, June 24, 1911.

Died.

DAVIS.—Mrs. Pearl Williams-Davis was born July 29, 1870, in Buchanan, West Virginia; died May 5, 1911, at Kansas City, Missouri. She was married to Russell Smales, and to this union was born one child, Ernest Smales, now of Kansas City. Later she married Richard Davis, and to this union were born a daughter and a son, the father and the daughter preceding her to the other side. The sister suffered very much, and had an abiding faith in the angel's message. She was highly esteemed by all that knew her, which was surely attested by the large attendance at her funeral, in the Presbyterian Church, at Mound Valley, Kansas. Sermon was by J. Arthur Davis, assisted by Rev. J. L. Masters. She was laid to rest in the Richland Cemetery by the side of husband and daughter.

HOWARD.—Fred A. Howard, born in Harrison County, Iowa, March 25, 1878; aged 33 years, 2 months. Married to Katy McClean in October, 1900. To this union were born three children, Arthur, Eva, and Lee. He died May 25, 1911, leaving three children, father, mother, six brothers, and two sisters, besides a host of relatives and friends to mourn his loss. Said brother united with the church in the fall of 1894, and died in the faith and hope of the resurrection. The hospital authorities said they never saw a more patient sufferer or one who gave less trouble. Funeral sermon by Elder Sydney Pitt.

GODFREY.—Mary E. Godfrey, born March 20, 1840, in Murice County, Pennsylvania, baptized June 1, 1893, by Elder James Caffall, died December, 1909. Funeral sermon was not preached until June 10, 1911, when that of her son Henry, who recently passed away, and that of herself were preached in the South Tryon church by Elder R. O. Self. Said sister was the mother of ten children, eight of whom are members of the church. Her husband had preceded her to the better land.

GODFREY.—Bro. Henry Wesley Godfrey was born September 9, 1880, in Van Buren County, Michigan, and died June 3, 1911, aged 31 years, 7 months, and 25 days, in the hospital in Pueblo, Colorado, where he had been confined for over six years. He was baptized at the age of thirteen by Elder James Caffall, and was laid by the side of his parents in the Allison Cemetery, New North Platte, Nebraska. Funeral sermon by Elder R. O. Self.

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ENERGY

Is it not the desire of every person to gather up all the energy to be had? A few thoughts to aid you in the following way: Eat the food that will produce the greatest energy with the least amount of energy to assimilate. The earth has 14 elements, so has the vegetable kingdom and your body. Nature has placed the great drug store (vegetable kingdom) so as to prepare the elements so we can make them a part of ourselves. Why give the vegetable to the animals and have them use 70 per cent of the energy, then kill the poor animal and eat the bundles of fiber full of uric acid, asthma, tuberculosis, etc.? The body then uses 10 times the energy to assimilate. All I ask is: You make a test of Good Health Flour for 30 days, and if not more than pleased I certainly will pay back every cent you wasted. White flour, meat, lack of water, are the direct causes to produce constipation, rheumatism, appendicitis, dyspepsia, etc. Order a barrel to-dav.

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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NUMBER 27

Editorial

GETTING INTO THE NEWSPAPERS.

"In these times we fight for ideas, and newspapers are our fortress."—Heine.

A sermon delivered before fifty people may reach five hundred if a synopsis of it can be gotten into the local newspaper. But how can we get sermons and articles into the local newspaper? What kind of articles appeal to newspaper editors?

A certain famous baseball player is much admired because of his celerity in getting started the moment the ball touches his bat. And for his ability to keep in motion once he is started. Humanity loves action. Editors are human.

There are two ways of writing. In the one, language is used to conceal thought—or at best to give up its treasures grudgingly to learned students. Here is a sample, from Spencer's definition of evolution: "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

Now what was it that Spencer said? You get the idea after the third or fourth reading. But people do not read articles by Latter Day Saint elders that many times. Spencer's style may be a good style for scientific exposition. It is also a good style for Latter Day Saint elders to avoid when writing for the press.

The short, snappy article that is full of life stands the best chance to be published. Short, crisp sentences command attention. The long, prosy, tedious article gets past the wastebasket only by a miracle. And newspaper editors do not believe in miracles.

We sometimes hear the complaint that newspaper editors are prejudiced against our people. Probably there are some editors who are little, mean, hide-bound, and prejudiced. But there are many editors who are very liberal. Some of them do not care enough about denominational differences to be prejudiced. Their business is to get more news for their readers and more readers for their news. They are willing to give us a chance, providing we recognize certain limitations.

If the copy sent in is interesting, so as to add to the interest of their paper, they welcome it. But it must be gotten up in decent shape to meet initial requirements. Some people will send in hastily written lead pencil scrawls, which show at once that the author did not go to the trouble of reading the article over or rewriting it after making the first rough draft. If you think so little of your message as that, into the wastebasket with it. Newspaper editors will work a long time to get a paid advertisement or a piece of county printing into shape. But Latter Day Saint sermon briefs are not paid advertisements.

All other things being equal, a typewritten article stands the best chance to be published. Manuscript legibly written with pen and ink stands the next best chance.

It frequently happens that editors will accept an independent affirmative article, when they would reject one containing an attack on some other religious denomination, or the pastor of some other denomination. They are human, and while willing to give us a chance, do not wish to do so at the expense of paid up subscribers.

In fact, newspaper editors watch the business end of the proposition pretty closely. If actually convinced that their subscription list will be increased instead of diminished, they come with much better grace to the rescue of downtrodden truth.

It will be remembered that the *Toronto World*, (Ontario), opened its pages for us, and is giving space to a sermon by Bishop Evans each week during the present year. They did this when assured that the Saints would secure them five hundred new subscribers.

Smaller papers in smaller towns will talk business quite liberally, when assured of a certain number of new subscribers, not nearly so large as the number above named. In many towns where our people have a following of one hundred or more they can get into the newspapers, providing some one will bring the matter to the attention of the managing editor and assure him that representative articles from our standpoint would induce numbers of the Saints to subscribe. This of course must be followed by a canvass for subscribers. And in most instances

Saints can be found to subscribe when the situation is explained. Then all that remains to do is to see that suitable articles are prepared. Such a plan can be and has been successfully carried out to the mutual profit of the newspaper and the church.

A series of special services affords an excellent opportunity to reach the public through the press, especially if the services are so extensively advertised as to arouse interest, as the press is always willing to cater to an aroused interest. At Webb City, Missouri, at the beginning of the special meetings conducted at that place by the branch officials, with Elder T. W. Williams as speaker, the press was rather indifferent. But when they awoke to the live wire character of the campaign, they gladly published each day a synopsis of the sermon of the evening before, accompanied by very favorable editorial comment.

In most places the local paper will willingly publish short items reporting baptismal or confirmation services, district conferences, or occasional sermons by ministers from a distance. Such brief reports serve to enlighten the public as to our existence, activity, and belief. A brief report of baptismal services may easily be made to show our position regarding the mode and object of baptism. A brief account of confirmation services may be made to set forth our belief regarding the laying on of hands.

During the past year, one of our elders, who is a district historian, succeeded in getting some valuable articles on church history into the local papers. He helped himself in this matter by furnishing cuts free to illustrate the articles. The cost of cuts is not prohibitive, editors like to get them—for nothing,—and an illustrated article usually attracts notice.

An article in the *Literary Digest*, June 24, on "Calling the press to the aid of the pulpit," says: "If the voice of the pulpit is drowned in these days by the roar of the printing-press, why not enlist the press to help sound the preacher's call? If the people stay away, it is still the minister's duty to get the message to them somehow."

If there is to be a closer working alliance between the press and the pulpit in the future, we may as well reap our share of the benefits. Let us not consider ourselves excluded and defeated by prejudice at the outstart before we have put our fortunes to the test. It may be our own fault if we do not get the right kind of publicity.

ELBERT A. SMITH.

NOTES AND COMMENTS.

Sr. Sadie Burch, Moorhead, Iowa, is in need of a copy of the book, *Sabbatarian Theories a Delusion*. Will some one having a copy please communicate with her?

Hymns and Poems

Selected and Original Death of the Prophet.

Oh inspired spirit of poetry,
Lean o'er me, ye silent sentry,
Fold closer thy wings of inspiration,
Push back the curtain of infinite creation,
Fill my spirit with rhythm and awe,
As unfolded I see what prophets saw!

Dimly the darkness clears,
Fast drop my falling tears,
See! Bleeding, wounded, dying he lies,
As o'er all the angel of darkness flies.
Savior of men, send us thy aid!
This spirit of doubt dispel and fade.

Suddenly, harp and music ring,
Sweet voices of heavenly angels sing;
Then a band of heavenly host,
Sweet the Spirit, the Holy Ghost,
Gathers above the earth worn clay,
Tenderly chant over it this lay:

"Chosen of God, receive now thy reward,
Praise in the Highest, our blessed Lord!
He thy spirit receiveth and praiseth
Prophet of our Father, whose love this raiseth.
Peace on earth, good will to all men,
Courage, my people; my Spirit I send!"

The vision ends, the curtain is drawn;
Darkness falls and the sight is gone.
Musing, my heart with pity is torn;
Sadly droops my spirit forlorn.
Then I recall the tortured, forgiving few,
Who prayed, "Forgive them,
They know not what they do."

MARCH 3, 1910.

FERN PEAK.

Number Me with Thy Saints.

Number me with thy Saints, dear Lord,
The sheep of thy pasture green!
For I would feed on the living word
And drink from life's cooling stream.
"As panteth the hart for the water brook,
So panteth my soul for thee."
And near to thy side would I ever abide,
With thy Saints, oh, number me!

Number me with thy Saints, oh, Lord;
In the front, on the battle field!
In thy armor bright I would valiantly fight
And the sword of the Spirit wield!
For the battlefield is as broad as the world,
And thy foes are on every hand!
Then number me with thy Saints, dear Lord,
Who but wait to obey thy command!

Number me with thy Saints, dear Lord,
Who rest when the day is done;
Who have fought a good fight and have kept thy faith,
And the crown of the victor won!
When the trumpet shall call the quick and the dead -
To meet their Lord in the air,
Oh, number me then, with thy risen Saints,
Who greet our Great Captain there!

MARTHA BAILEY PROCTOR.

Original Articles

SAINTS' HERALD DOCTRINAL SERIES.

IX.—BAPTISM; THE SCRIPTURAL MODE.

BY HALE W. SMITH.

This article should have appeared as number 8, but not being ready at the time, it was held over, and is inserted at this juncture.—EDITOR.

The mode of baptism is one that will always be of interest, at least so long as there exist so many different opinions among religious teachers. A man having reached the age of thirty, who having lived a perfect life from his birth without sinning, would not have to be baptized "for the remission of sins," but rather to "answer a good conscience towards God," and to enter into the church.



HALE W. SMITH.

Nearly all admit that baptism is necessary to salvation, but when it comes to the manner of administration, many differ. Some think "to sprinkle water on the man" is sufficient, others think "to pour water upon the candidate" is better, and still others say, "We should baptize the man in water, completely immersing his body."

We do not care what *man* may think, but what says the Bible? It might be well, however, to clearly understand some of the reasons why baptism is administered, namely, a step upward; the act of entering into the church; the putting on of Christ; death of the old man and birth to the new man, and so the viewpoint from which we wish to discuss it is, as "an ordinance by which one is admitted into the church." (John 3: 5.) "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

A fish passing from the Missouri River into the Mississippi River emerges completely from the dirty water of the Missouri into the clear water of the Mississippi. An Englishman who becomes a citizen of our country, completely leaves his mother country and unites with ours. A branch that has been cut from a tree, in order to receive the benefit of the sap in another tree, must be grafted into that tree,

It no longer partakes of the sap from the old tree, but receives benefit from the new tree's sap.

The statement by the Savior, "Except a man be born again he can not see the kingdom of heaven," clearly teaches a new birth. Let us see; birth means "*passing from one element into another.*" The fish passes from the Missouri into the Mississippi. The Englishman passes from England into America,—he leaves the English Government and unites with the United States Government. The branch is cut from one tree and grafted into another tree.

Read 1 Corinthians 5: 17: "Therefore if any man be in Christ, he is a new creature. Old things have passed away; behold, all things are become new." Through baptism, the new birth, being born again, one leaves the old element and enters the new. He leaves the world of sin and enters the world of purity. He leaves the element of sin and enters into the church (Christ's mystical body). How do people do when they wish to become citizens of the United States? They comply with the law governing the adoption of foreigners. How do people do when they wish to get into Christ's mystical body? They are baptized. See Paul's argument, Galatians 3: 27, "For as many of you as have been baptized into Christ have put on Christ." I can not see how a man can be in the United States without being immersed in the environment of the United States. I do not see how a fish could leave the Missouri River and emerge into the Mississippi without being immersed in the water of the Mississippi.

The mode of baptism may be learned from the meaning of the word used in the command to baptize. The New Testament was written in Greek, and in that language there is a particular word for each specific kind of action. For example: *cheo* means to pour, as in John 2: 15; *rantizo* means to sprinkle, Hebrews 9: 19; *baptizo* means to dip, immerse, Mark 1: 4; *lono* means to wash the whole body, Acts 9: 37; *nipto* means to wash part of the body, John 9: 7; *katharizo*, means to cleanse in a general sense, Matthew 23: 25. The word, *cheo*, to pour, or *rantizo*, to sprinkle, is not used in a single instance in the New Testament to designate baptism by water. Hence pouring and sprinkling can not be New Testament modes of baptism. They are specific terms and never mean dip or immerse. Such baptism is not of divine authority. Neither is the term *katharizo* ever used, since it is a generic word, and if applied to a mode of baptism, it would leave us in doubt as to the manner of performing the act. But when the word *baptizo* (to dip) is used, or some form of it, we are not left in doubt, since it has a specific meaning, always signifying to cover completely. It never means to pour or sprinkle. The Savior did not give the command to baptize without telling how.

The Greek word *baptizo* is not translated into

English; it is merely transferred with an English terminal, and has the same meaning in English that it has in Greek, always to cover completely. Literally, it can always be translated by the word *dip* or *overwhelm*. John baptized (dipped) in Jordan, Matthew 3: 6; Jesus came to Judea and was baptized (dipped), Matthew 3: 22; Peter, on the day of Pentecost said, "Repent and be baptized" (dipped), Acts 2: 38. "They were all baptized (overwhelmed) by the cloud and in the sea," 1 Corinthians 10: 2.

The place and circumstance often help to make the meaning clearer. John baptized *in* Jordan, Matthew 3: 6; Jesus was baptized *in* Jordan, Mark 1: 9. Both Philip and the eunuch went down *into* the water, which was not necessary except for the former to baptize (dip) the latter. Further light is thrown on the meaning of the word *baptize* by its being compared to a burial, "so many of us as were baptized into his death; therefore we are buried with him by baptism," Romans 6: 3, 4.

We are only buried by baptism when we are completely covered, dipped, or immersed, and not when water is sprinkled or poured upon us; therefore, sprinkling or pouring must be eliminated, not being New Testament baptism.

Again, baptism is likened unto a planting, Romans 6: 3, and when seeds are planted, they are completely covered. When the word *planting* is used, it does not mean transplanting, which has no resemblance to baptism.

One of the best authorities of the mother church (Catholics), Cardinal Gibbons, says, "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptism by infusion has prevailed in the Catholic Church."—Page 317, Faith of Our Fathers, 1898.

* * * *

WHO ARE THESE THAT FLY AS A CLOUD AT THE TIME OF THE END?

At the time of the end many shall run to and fro and knowledge shall be increased. This remarkable prophecy, stated in so few words by the Prophet Daniel, certainly applies to the rapid development of science and invention in our present age.

The achievements of past ages, though great, are more and more being buried in the shadow of eclipse by the astounding discoveries and magic accomplishments of our present time. Knowledge is increased.

IT IS THE TIME OF THE END.

Not content with the rapid running to and fro aboard the steam and electric chariots, which the Prophet Nahum is thought to have referred to so long ago, men now take to the air and proceed to fly to and fro.

The time when Nahum's chariots were to jostle in the streets, rage in the Broadway, seem like torches and run like the lightnings, is designated to be in the day of God's preparation. Joel seems to have foreseen the same time (the latter days) and to have clearly forecasted events even beyond the day of preparation. All nations are to be gathered to battle in the "valley of decision" (chapter 3), the sun and moon are to be darkened, and the stars to withhold their light. Then the Lord is to utter his voice in Jerusalem, and dwell in Zion.

Micah also foretells events incident to the time of the end. After a portrayal of the great night of apostasy (chapter 3, verses 6, 7), he proceeds in the next chapter to tell us that "in the last days" God will gather her that has been driven out and afflicted, her that has halted as a remnant, and will make her a strong nation. At that time many nations will attempt to defile the nation of God's choice, but the Almighty will "consecrate their gain to the Lord and their substance to the Lord of the whole earth."

He says further that there shall be a plague upon the horses, destruction of cities, throwing down of strongholds, an overthrowing of the statutory art in which the nations take pride, and that God will execute vengeance and fury upon the heathen, such as they have not heard.

So by these prophecies, if we have reached the time of the end indicated by the great increase of knowledge, we may safely calculate the nature of the next great world events to be a preparation for, and the enactment of these scenes of turmoil described.

Ezekiel testifies at great length concerning this same latter day culmination of events in chapters 37, 38, 39, and adds to the coming scene of terror a pestilence of blood, overflowing hail, rain of fire and brimstone, with vultures upon the battlefield devouring the flesh of human beings and horses.

Nearly seven hundred years after Ezekiel records his graphic description of this last great drama of the world, upon the stage of time, we find John the Revelator making exact mention of the same things, chapter 19, verses 15, 16, 17, 18. Thus the testimony is accurate, reliable, harmonious, and strong.

There can be no question but that Zechariah also has written with great clearness upon the same matter in chapter 14. Here the exact result of the world's last battle is told in plain words. Also the identical spot where the Savior is to alight upon his return to the earth is named, also the fact that all his Saints will be with him—then the reign of peace.

It would seem that the clearness of these uniform prophecies of the many who were moved by the Holy Spirit to write in the different ages of time, would leave this present generation without excuse as to

being informed of the signs of the times. But as the people were taken by surprise at the time of the flood, notwithstanding their warning, even so Christ said the world would be taken as by a thief in the night at his second coming, and we may expect it to be so. But as there is to be a people prepared for the Lord; herein lies the work for all who understand these things and are not asleep.

The prophecies of both Old and New Testaments, which touch this subject of the time of the end, are so numerous that we will not attempt to mention even a small portion of them, but will conclude this brief review with a glance at Isaiah, sixtieth chapter. Verse 2 mentions the night of apostasy, which all the prophets are agreed was to be broken by the light of restoration. Thus the chapter points at once to events of the latter days. Next the prophet predicts that Gentiles and kings shall come to the light of Israel's rising, and Israel shall flow together and be enlarged—shall gather flocks of Kedar, and silver and gold from far. "Sons of strangers shall build up thy walls, and their kings shall minister unto thee . . . thou shalt suck the milk of Gentiles and the breast of kings."

Now without question all this points to the latter days, the time of the end, in which Daniel said knowledge would be increased, and bearing in mind the observation already made that this same increase of knowledge has put multitudes into rapid and perpetual travel "to and fro," and man among the clouds now begins to challenge the very birds of the air, what is the meaning of Isaiah, in the eighth verse of this same chapter, in the following?

"Who are these that fly as a cloud, and as the doves to their windows?" Is Isaiah to vie with Nahum in explicit suggestion of modern invention? Now smile, everybody, and say, How far-fetched an application! Well, perhaps so, but it may be hard to explain, if the prophet meant by the word *fly* in this instance, merely a fleeing away on land, why he said "*fly as a cloud*," and why his next simile of comparison should be a *bird in the air*, fly as doves."

But be this as it may, the important features of the prophecy are sure, and all culminates in the glory promised to the people of God by the mouth of all the holy prophets since the world began: "when violence shall no more be heard in the land, wasting nor destruction within thy borders. . . . A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in its time."

Shall we be prepared for the harvest of days, the sabbath of the cycles, the climax of years, the time of the end?

JAMES E. YATES.

RIPLEY, OKLAHOMA.

AN OPEN VISION.

The following vision given to Bro. E. E. Keeler the 3d of last March, contains a message of comfort not only to those who were personal friends of Elder David W. Wight, whose sudden death in 1901, after a brief illness, was a shock to many of the Saints; but also may be comforting to others who have grieved over the loss of loved ones taken away from the earth life when it seemed they were so sadly needed here. After hearing Brother Keeler relate the vision I requested him to dictate the same to me that I might obtain a copy. This he did, and a number have asked for and received copies; but feeling that there are many others who would like to read it and who will receive comfort from it, after obtaining his permission, I send it in for publication. I might further add that some years ago a vision was given to me, which, in every point given, harmonized completely with this vision of Brother Keeler's.

ESTELLA WIGHT.

On the night of March 3, 1911, I was wrapped in vision. I found myself following in the wake of a large multitude of people. While wondering in my heart what this great multitude meant, I saw descending from heaven two messengers, or angels, alighting on the ground on either side of an individual. They immediately arose and ascended gradually out of sight. This was done several times; but there seemed to be one that was directing these messengers, and I saw him coming towards me, and I said to him, "Where are you taking these people?"

He said to me, "Come and see."

He kept about one step ahead of me, and we arose from the earth, as did the others that I had seen, and when we had arrived at the stopping place I looked around me, and the whole face of the country appeared to be level, set with a sod of blue grass about three inches high, a beautiful place, such as I never had seen. The light was of that mellow kind, not a dazzling or brilliant sunlight, but one in which I could see so far, and this country seemed to be all alike.

I noticed here and there little groups of people. They seemed to be in conversation with each other, and small children playing about perfectly happy—nothing to hinder or mar their pleasure. And these messengers that I had seen come and take one, I saw three different places among these little groups where the one they had brought was received joyfully. There seemed to be a great rejoicing when they would bring a person to them.

And I said to this one that was with me, "What is this?"

He said, "This is Paradise."

I turned and looked him square in the face, and to my astonishment it was David Wight, and I said to him:

"David, is this you?"

He smiled and said, "Yes."

I said, "We missed you. We needed your service below."

He said, "Say to my people that I'm just as busy here as I was there."

He looked to me just as natural as he did in life when we were associated together here upon earth. I said to him:

"David, I believe I will just stay here, now while I am here."

"Not now," he said, "not now."

He seemed to have the direction and authority to take them.

I said to him: "David, what does all this great discourse of people below mean?"

He said, "It is mammon, mammon."

They all seemed to be going in one direction, pushing and crowding each other to get to some place. He gave me to understand that this was the condition of the world, that their only thought was to accumulate the things of this life.

The vision closed. I found myself very wide-awake. Whether in the body or out of the body I do not know, but it seemed to me that I was in the body; had all my senses about me.

E. E. KEELER.

Brother Keeler stated further that the little children that he noticed did not seem to be over six or seven years of age. Concerning the trees, he had never seen any just like them, but the leaves looked something like the magnolia leaves, were long and looked as though they were varnished; that David looked just as he had seen him in this life, and moved about quickly as he always did here. E. W.

* * * * *

THE WOMAN IN REVELATION 12.--IN FOUR PARTS.

I.—PRIESTHOOD AUTHORITY VS. THE MAN-CHILD.

BY H. J. DAVISON.

Since there is still a difference of opinion upon this subject, which seems to me so clear and void of contradictions, I would ask my readers, especially those of the priesthood, to consider with unprejudiced mind that which I shall endeavor to set forth, in a few short articles. Please preserve them for reference, possibly until the vision of Jared's brother comes forth (Ether 1:113, late edition,) and see how far this position will be from that revelation.

In claiming light upon it I do not so proclaim for the purpose of using undue influence, but to explain the interest that impels me to write. The writing itself, with the light that is in the brethren, will determine largely how much of divinity is in the position, although it is possible in some individual cases it may be true that the light shineth in darkness and the darkness comprehendeth it not.

To John on the Isle of Patmos was given of God one of the grandest exhibitions of moving pictures ever witnessed by mortal man, the heavens being the canvas upon which were thrown representations of many important events of the world's ecclesiastical

record. They are called signs in the Inspired Version, events seen in heaven, or on this heavenly canvas, and I shall use that version.

The one in Revelation 12 represents a woman, which is the church (verse 7), clothed with the highest type of light known to earth; representing the highest that can be given to the church, *present revelation*; having risen above (and not necessarily standing upon, as a foundation,) a lesser light.

"Upon her head a crown of twelve stars." The crown indicates *authority*. The twelve stars indicate the kind of authority. That is to say, the authority vested in the "twelve," namely, the priesthood of the church—Melchisedec priesthood (The Aaronic is included).

These stars are not the "twelve" themselves, for they are incorporated in the organization of the woman, and must receive their portion of the "crown" (authority) to enable them to be a real living part of a live "woman."

Thus we see the church (woman) standing in her royal glory, before the man-child was born. So the man-child can not be the priesthood. (I have a letter from Brother Joseph indorsing that position.)

It would seem that if the vision was to teach that the woman was to lose her authority there should be some reference made to that crown. But there was not, neither in any other part of God's word that I have found. That woman was spoken of as "The woman" all the way through her history, both in the Bible and Doctrine and Covenants, which she would fail to be were her authority taken from her. The church could not exist as an organized body without it. And the church must exist as such either on earth or in heaven. (Ephesians 3: 15.)

Let us notice that priesthood authority is limited; to rule only in the church, not the nations outside. Even criminals, offenders in the church, are turned over to national tribunals.

Now let us leave the priesthood where it belongs, on the head of the woman, and turn to something else, the man-child, which is a production and offspring of this crowned woman. This man-child was to rule all nations by the rod of iron—or in other words the word of God, or divine instruction.

The term "*rod of iron*" is used three times in the Bible, King James' Translation, Psalm 2: 9; Revelation 12: 5; and Revelation 2: 27. Inspired Translation renders it "*word of God*" in the last reference.

Let us read what the Spirit says unto the churches (or collectively the church) verse 26, "And to him who overcometh and keepeth my commandments unto the end will I give power over many nations."

Thus we see that out of the church may be born or produced, because of faithfulness in overcoming and keeping God's commandments, a power and authority differing from the priesthood authority in

that it extends to the ruling of the nations. Christ, as a Melchisedec priest, had not this power before his resurrection, but obtained it, the same as others will, by overcoming (Revelation 3:21).

"To him that overcome will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." We learn that this power, authority, or prerogative is not to be exercised by the church or her offspring until after the end (of the present world), then it will be exercised in connection with Christ; 27th verse tells us how.

Again, turning to Revelation 12, we learn that the woman was to give birth to a child. Now for a woman to give birth to a legitimate child is always understood as gain, not loss, as some interpretations represent. The woman travailed in pain to produce it, not to lose it. That this child should be legitimate the woman (church) must needs have close relationship with her husband (Christ). Ephesians 5:23 teaches us that Christ holds the same relationship to the church as the husband to the wife.

So from this close spiritual walk with Christ was born this child, a body of overcomers, as well as this exhibition of the overcoming process, which has claim upon this rod of iron authority.

The history of the church in her struggle fully portrays the travailing experience. Thank God that there are some overcomers. I am afraid there will be some of the church not fully overcomers, and consequently they will not attain to that honor.

The name of this child is called in verse 7, Inspired Translation, the "kingdom of God and his Christ," or the king power, the nation ruling power of God and his Christ, and is applied to those who attain to it the same as the term priesthood refers to those holding the priesthood authority, as well as to the authority itself; thus "John is soon to have conferred upon him the priesthood" and later "John is now one of the priesthood." Now, that all may understand my position, I state it thus: Out of the church (which sometimes is called the kingdom, but I understand in its limited sphere) will, because of being overcomers, be born or produced a body of people that are to rule the nations in the future, which will be called the kingdom of God and his Christ, because they have conferred upon them the man-child authority which bears the same name.

This man-child was not lost—it was simply taken by God to his throne to be restored in our time. It is the legitimate child of the church and the Dragon did not prevail against it (Revelation 12:7).

Brethren, it is our privilege to attain to this honor and dignity. Some undoubtedly will. As I understand, the keys of that kingdom are committed to earth in these days, as well as the priesthood authority only, but will not be exercised *until Christ*

sits upon his throne and his "overcomers" with him.

This seems a reasonable and scriptural interpretation, and does not compel us to the idea that a church can produce her own authority, as our sectarian friends think; nor does it ask us to accept the rather peculiar proposition that a woman can give birth to her own husband, as some interpretations do.

The next article will be entitled "The flight of the woman."

Of General Interest

THE WHITE GODS IN CENTRAL AMERICAN ART.

Whence came the "White God" whose visage is preserved in the clay vases collected from Peruvian graves? This problem in archæology is attacked by Dr. Macmillan Brown, who revives for us the figure of Montezuma pictured by Prescott, looking with superstitious fear upon the visitations of flood, plague, and famine as forerunners of the return of this white divinity. Though conquered by the stronger Aztec, the white predecessor went away with the promise of an ultimate return. Time elevated him into the position of a god in the mind of the Peruvian. "The fair-complexioned reformer and civilizer," says Doctor Brown in the *Lone Hand*, an Australian monthly, "had gone back to the land whence he had come; but his threat of coming again paralyzed the will of the emperor-priest"; who "dared not raise a sacrilegious hand against his god."

The white gods bore nothing like the "sloping-browed, negro-lipped faces" that Montezuma saw about him. They had pale faces and beards—"two characteristics that do not by nature belong to the indigenous races of America, but are extremely frequent in the representations of gods both in Central America and in Peru." Even to-day, we are told, "one of the singular things about the people of the isthmus [of Panama] is that there is a large sprinkling of blonde-haired, blue-eyed European-like men and women in all the Indian tribes that live near these great stone ruins, right along the mountainous provinces that face the Pacific, in Guerrero, Oaxaca, Soconusco, Guatemala, and Honduras, and even in the more northerly Yucatan." We read further:

"This Europeanism of feature, skin, and hair is too widespread and too constant to be explained on the favorite theories popular among white men in Central America; most of the friars were Spanish and dark; the English buccaneers were too few and too coastal in their habits to go so far; and the German settlers, the last resort, are too recent to account for anything ethnological in this region; the Indian physiognomy is recognized by all observers to be far more persistent than the European, which usually disappears in the second generation of cross-breeds.

Only a very ancient infiltration can explain the persistency of this Europeanism, and even blonde Europeanism, in this region. It is marked on the story of those bearded white gods that founded Central American civilizations, and that came over the ocean and then westward along the isthmus.

"It is the same with the Pacific coast of South America. Most of the civilizations were initiated by bearded white strangers from the ocean, many of them like Manco Capac, the founder of the Inca dynasty, and Viracocha, the oceanic deity of the Aymaras, and of Tiahuanaco, being golden-haired. And among the faces of gods and kings and nobles represented on the vases found in the graves, there is a considerable proportion highly European, and only a very small proportion that are oblique-eyed. In large public and private collections that I have examined, the European-like faces seemed to predominate. So did the representations of sea scenes, sea denizens, and sea gods seem to predominate. Even Manco Capac, long before the Inca dynasty and empire which he founded had approached the ocean, acknowledged its oceanic basis and origin. On the terraces of his palace near Cuzco there is a rude carving; and when carefully examined it is found to represent a creature half-woman and half-fish, like our mythical mermaids.

"All these facts have to be taken together in order to find an explanation of any one of them. The Europeanism, much of it blonde or golden-haired, is confined to the coasts of the Pacific Ocean or the ranges near to it, just as the stone culture, and especially the great-stone culture, is confined. Here, too, and here alone, we find American empires and a rich development or barbaric civilization—the first conditions for the erection of such great stone monuments. Here, too, and here alone, we find the tradition universal of bearded white gods founding these empires and civilizations, and bearded white gods that came across the ocean. It is clearly the Pacific Ocean; for it is only two narrow strips on its coast in America that exhibit these phenomena. And, just as clearly, it is not the Japanese or Chinese or Hindus or Egyptians that supply the bearded and often golden-haired strangers."

Only great oceanic warriors and navigators with a blonde strain in their European humanity and with megalithic art in their hands, asserts Doctor Brown, can have migrated in sufficient numbers to impress this Europeanism and this art upon an alien race. The only people in or about the Pacific who fulfill these conditions, he further argues, are the Polynesians:

"They are acknowledged to be Caucasian, that is, European in origin. Their children have frequently bronzy hair, up till puberty; while many families have hair always red. Undoubtedly the first race in

Polynesia was from Europe, and had a large sprinkling of blondes in its ranks. The last comers into the region were from southern Asia, and brought the aristocratic negroid nostrils and lips with them from Melanesia. As their islands kept sinking they streamed off in their oceanic canoes in all directions; many must have made eastward to the coasts of America, and, with their skill in war, carved empires for themselves, and thus gave a basis for the development of the indigenous textile, ceramic, and metal arts, and for the megalithic art that they introduced. Thus and thus alone can be explained the European and even blonde streak down the Pacific coast of America, and the appearance of negroid lips and nose in the sculptures that represent the ancient rulers of Central America.

"But there is a second movement involved in this primeval immigration. The coast of Peru lost its rains many millenniums ago; but the ranges still got them; and had the empires on the coast left the trees and bushes on these mountains untouched their lands would not have become the desert it is. But they cut and cut till the rains rushed down only temporary in torrents, and the people had to seek sustenance elsewhere; those that had the Polynesian seacraft among them went away north to the coasts of Central America, an easy voyage. For we have many indications of Peruvian influence in the north. The conventional decorations of the facades of Mitla are largely the same as those that adorn the pottery and textiles of Peru; one favorite scheme, the combination of a flight of steps with a spiral, is, as Doctor Uhle, of Lima Museum, has shown, the condor's head of Tiahuanaco, conventionalized and geometrized. . .

"An article could easily be filled with these manifest derivations of Central American conventions from Peru. If confirmation of this Peruvian influence were needed, it would be found in the representations of the head and neck of a llama that I came across on an ancient pottery in Yucatan and Tabasco, and on an ancient wooden drum from Tlascalala, the ally of Cortez against the Aztecs. This American camel is to be seen only on the lofty sierra of Peru and Bolivia, and can not live at a lower level."—*Literary Digest*, May 6, 1911.

* * * * *

"The young woman in all her beauty and power, with her courage in childbirth and her marvelous capacity for devotion, is yet not as beautiful or as noble a specimen of our race as the white-haired grandmother, unselfishly devoted to younger people, happy in the memories of her youth and serene in the peace of old age, unselfish and benevolent and as far in peace, dignity and beauty above the turmoil and passionate eagerness of youth as is the white cloud above the black soil cut into furrows."

ITEMS OF INTEREST.

FREAK RELIGIONS.

We frequently hear of some new religion—the latest, which, like the fashions, ought to be the proper thing with some people. Among the late freakish religions, so-called, we note the following:

The Russian Quakers, who settled in Canada, are the most peculiar on record on this continent. The holding of property, they were taught, was a grave sin. At the command of their elders they liberated their cattle and began to wander about, trying to make converts, and with absolutely no means of sustenance. Eventually the Government was obliged to interfere. The Russian Quakers wore their hair long and went barefooted.

About a year ago London was invaded by a strange sect calling themselves "The Elect." They believed that the Creator had chosen exactly 144,000 people to share heaven with him, and all others were of a lower order in the divine estimation. "The Elect" wear their hair and beards long to distinguish themselves from the unregenerated masses.

The "Cooneyites" are an Irish sect which does not believe in the holding of property. They are allowed to have only one suit of clothes, and neckties and collars are set down as inventions of "ould Nick" himself.—Selected.

"OLDEST CITY."

Here comes another "oldest city" press item which we give for what it may be worth. Brethren who are in position to investigate might look into this question and write it up, if there is any truth in it.

Still another "oldest city in the world" has been discovered. When T. Hewitt Myring found vases in Peru in ruins which were said to be seven thousand years old it was imagined that the remains of early civilizations had been pushed as far into antiquity as they would ever go.

But A. Lafave, a mining engineer, has found the relics of a town in an Arizona table-land near Phoenix which he insists are at least ten thousand years old. The buildings are on a level stretch of country where neither silt nor wash was possible, and yet the ruins were covered with ten feet of prairie dust, which the discoverer claims required ages to accumulate.

The buildings of sandstone show great architectural skill, and in the walls were found a box of cotton bolls and a sealed jar of corn, both well preserved. The Arizona climate does not permit the growth of cotton in the present age, so Mr. Lafave assumes that sufficient time must have elapsed since the cotton which he found was grown to have wrought a complete change in the character of the country. This period he also gauges as something like ten thousand years.

He is satisfied that the ruins are older than those of Nineveh or Babylon. He believes that the race which built this town was possessed of a high civilization, from the abundance of artistically wrought pottery, and that it subsequently was broken up by internal dissension and possibly degenerated into the cliff dwelling tribes.—Exchange.

SALOONS IN IOWA.

The following will be of interest to Saints in general, and especially to those who live in Iowa, as it shows what advances are being made in the movement to wipe out the open saloon:

In a report completed a few days ago, the secretary of state of Iowa gives a comparative statement of the number of saloons in operation since 1906. These statistics show that

tremendous inroads are being made by the anti-saloon forces on "wet" territory in Iowa.

The report shows that during the period from September 30, 1906, to the same date in 1910 the number of counties permitting the operation of saloons decreased from 43 to 38, while in the same period there was a falling off of almost twenty-five per cent in the number of saloons in operation in the State.

In 1906 Iowa had 1,770 saloons, while on the closing day of September, 1910, the number had decreased to 1,356, indicating that in four years 414 had closed their doors, an average of more than one hundred per year.

Iowa has a city and municipal license and this varies in different parts of the State. Coon Rapids has a city tax of \$4,000 and has but one saloon. Other places have as high as \$2,500 a year tax, while Burlington saloons pay nothing whatever to the city.—*The American Issue.*

PEARY UPHELD.

Two experts of the United States Coast and Geodetic Survey have gone over Peary's notes and map of route and believe he made a slight error and instead of being at the pole missed it by a mile and a half. If this is true we should give Peary his full meed of credit, as we do not believe in this case that "a miss is as good as a mile."

CHRISTIAN UNITY MEANS STAGNATION.

Now comes a minister of the gospel and declares that any unity of organization among Christian churches means stagnation, and that such a thing has no great charm for the Baptists.

PHILADELPHIA, June 20.—Standing before delegates from all parts of the globe, the Rev. John Clifford, of London, England, president of the Baptist World Alliance, now holding its second congress in this city to-day took a decided stand against any "unity of organization" among Christian churches.

"We rejoice in the efforts now being made on behalf of unity of the followers of Jesus Christ," he said, "and gladly cooperate with these endeavors. We should hold ourselves guilty if we created or upheld any ecclesiastical division on mere technicalities of the faith or on insignificant details of the practices of churches.

"But with equal frankness we say that a visible, formal, and mechanical unity has no charm for us whatever. It is not the unity Jesus prayed for; nor is it the unity that increases spiritual efficiency, augments righteousness, or advances the kingdom of God. Nor can we forget that the welding of the churches together by bands of state gold, mostly leads to slavery and not freedom, to subserviency and not manliness, to stagnation and not life. Unity of life, of love, and of governing ideas and ideals, let us have by all means, but unity of 'order,' of 'machinery,' or of 'creed' is not in keeping with the 'unity in diversity' either of nature or of grace."

This declaration was received with applause by the great congregation of delegates.—Selected.

GRACELAND COLLEGE.

In the weekly write up of colleges in a recent issue of the *Omaha Bee* was a notice of Graceland and the year's work, an account of commencement, the enrollment for the past year. We are pleased to see Graceland thus recognized with others.

SUNDAY BASEBALL.

Rev. J. W. Larkin believes in Sunday baseball, and to prove his sincerity he lately addressed a thousand people assembled at the ball park in the city of Poughkeepsie, New York. The sermon had been advertised as a feature of the game and it lasted for a full hour.

"My heart is filled with love and joy and gratitude toward you," he said. "In the enjoyment of this sane and sensible recreation your hearts will, I am sure, be open to the few words I am about to address to you on a subject which is of deep interest to all of us."

One minute after the clergyman had retired the umpire shouted: "Plav ball" and the game was on.—*New York Times*.

RUSSIA AND THE JEWS.

The situation between the United States and Russia is somewhat strained at present because of the refusal of the latter Government to recognize passports from this country when the bearers happen to be Jews. This is a violation of the treaty which has been in force between these countries for a good many years. The President is taking up this matter, and we hope he will be successful in compelling Russia to recognize American citizens, irrespective of religion. It is said that before a passport will be "vised" at the present time by the Russian ambassador, the question is asked, "What is your religion?"—antagonistic to the spirit of this country where religion must not be considered in matters political.

A NEW HYMN.

A new hymn of international peace has been written lately and sung at some of the eastern churches. It starts:

Two empires by the sea,
Two nations great and free—

We recently noted that in an eastern church a Scotchman took exception to this song, and asked the pertinent question, "When did the United States become an empire?"

DOCTOR HADLEY ON FAITH.

We reproduce the following from an exchange because of the splendid good sense contained therein:

In his baccalaureate sermon to the graduating class of Yale University to-day, President Hadley took for his text, "Fight the good fight of faith; lay hold on eternal life." Doctor Hadley said:

"There are very few men who are strong enough to play their own game to the bitter end in defiance of fate. Very few who have striven to live their own lives without identifying themselves with some cause which will last after they are gone have maintained their purpose unbroken through adversity. The man who believes in himself alone is usually putting his trust on a fragile support.

"Sure and permanent achievement belongs to him who lives for something outside of himself, whether it be his friends or

his country, his principles or his faith. The heroes who have been able to assert their personality alone in the face of gods and men have been for the most part heroes of fiction rather than heroes of history.

"The more a man knows of life, the more he feels the need of having things outside of himself to live for. He needs friends; he needs traditions; he needs ideals. These he must have in order to give him stability of purpose and clearness of vision, to steady him in the hour of defeat, and to supply the hope of added strength for the contests that are yet to come. These he must have in order to make the end itself seem worth while."

LO, THE POOR INDIAN!

From the *New York World* we cull the following which gives us a glimpse of what is being done with the American Indian:

It is stated officially that Indian students at the Carlisle School are in great demand throughout the Eastern States as mechanics and farmers, and that 479 are now detached from the institution for such work. It is fortunate for the Indian that he can adapt himself to the white man's pursuits, but it probably means that some day he will be fused into the great American mass, since there is no color prejudice against the red man, who has always been a warrior, fully equal in battle in the United States and Canada to the Frenchman, Englishman, and American with whom he came in contact.

But it is the wild Indian who will always appeal to the imagination. It is the Indian of the forest and the trail who has made such an impression upon the minds of the white races. It is not likely that civilized tribes will ever produce such famous men as King Philip, Brant, Little Turtle, Pontiac, Tecumseh, Roman Nose, Chief Joseph and Sitting Bull.

PAGANISM IN RUSSIA.

The correspondent of the *Pall Mall Gazette*, London, recently sent in the following communication in regard to certain districts in Russia:

According to official statistics published by the Ministry of the Interior, large numbers of the peasantry in the governments of Perm, Uja, and Viatka have fallen into a state of paganism, worshipping the ancient gods, Flor and Lavra. There are now 20,000 idolators in Viatka, 4,000 in Perm, and 11,000 in Uja.

Local officials say that the worship of Flor and Lavra had never totally disappeared from these districts, but assumed alarming proportions after the bad harvests of the past three years. The pagan priests who still lingered in remote districts carried on active propaganda among the peasantry, telling them that Flor and Lavra sent bad harvests as a sign of anger.

The consequence was that many thousands of peasants ceased to attend the churches, took to sacrificing cattle to Lavra and Flor instead, and attended services in forest groves consecrated to those gods. The police are trying to put a stop to the movement, but without avail, as the large forests shelter the idolators.

The ministry has sent out Doctor Kuzniecowa, of the Moscow Archaeological Institute, to study the movement. The orthodox priests complain that many of their churches are standing quite empty, while in some cases the peasants force them to hang in their churches the hides of cattle which have been sacrificed to Flor and Lavra.

"AS A WISE MASTER-BUILDER, I HAVE LAID THE FOUNDATION, AND ANOTHER BUILDETH THEREON."

—1 CORINTHIANS 3: 10.

The mere changing of architect in the work of finishing Saint John's Cathedral in New York City has precipitated a merry war over the architectural work on that great edifice. Listen to the following criticism found in a letter to the *New York Times* from one W. Scott Cameron, Southampton, Long Island:

The controversy over Saint John's Cathedral has arisen many years too late, though sooner than I expected. Let us realize at once that it is even now a fearful monstrosity, which nothing can justify, nothing correct. This great cathedral was never intended to be a composite representation of all the polyglot churches, creeds, and sects of Christianity—Greek, Roman, and Protestant. If it was to mean anything it was intended to be a mute but elegant symbolization of the Protestant Episcopal Church, directly transplanted and descended from the Church of England. Its architecture should have been an expression of this. Any Byzantine, Romanesque, or Italian architecture mixed into it is as grotesque and offensive, because historically absurd, as would be details borrowed from the Taj Mahal or the Temple of Karnak. Yet pure Byzantine, Romanesque, or Italian would have been better than the fearful conglomeration of everything in general and nothing in particular which has been perpetrated.

Turning to the great English cathedrals, which alone should have been studied to inspire the design of Saint John's, it is true that few of the former are harmonious throughout. Durham is pure Norman; so is Peterborough, with the exception of its western facade; Salisbury, which was built within two generations, is pure Early English. Most of them, however, exhibit under one roof succeeding periods of Norman, Transitional, Early English, Geometrical, and Perpendicular. But there is nothing vulgar nor ridiculous in this, because each tells a story—a poem, perhaps—of the history of the church, the succeeding dynasties, and the development of artistic taste and architectural skill among the people, as each pious old archbishop or abbot little by little did what he could to improve and beautify the church he had grown to love—first always the choir, next the transepts, finally the nave. Yet if an architect of the fourteenth or fifteenth century had proposed deliberately to build a church with the mixed up architecture of the preceding three centuries he would have rightly been judged insane.

Far worse than this has been done with Saint John's, for every type of architecture, with the possible exception of Chinese, has been shoveled together, and the effect is appalling to behold. The columns which outline the apse would be impressive in their great size if it were not that they seem to have no architectural excuse for being where they are, and the added absurdity that they are crowded so close together as to mask one another, even when viewed from the crossing. The soaring height of the great arch at the western end of the choir would be majestic in its dignity—and this in northern France or England four hundred years ago would have been carefully accentuated by clustered columns or very deep moldings—but, horror of horrors, it has been utterly destroyed and brutalized by the niches which have been chopped out of it from top to bottom. One of the completed chapels is adorned with columns, spirally fluted in the Norman style, crowned by Greek capitals and lighted by windows with fourteenth century Gothic tracery, so bad that one is almost tempted to believe it was done as a joke.

It is too late. Perhaps we should not wonder when we

remember how our most eminent sculptors can in their ignorance design gold coins which will not stack and a statue of General Sherman mounted upon a horse which combines two sexes in its sculptured anatomy. Saint John's Cathedral, like the Yale campus, must stand as a monument to the fact that in our times American wealth, prosperity, and generosity had far outgrown American good taste and artistic perception.

We have the idea forced home to us that more concern should be shown in regard to whether the Great Architect is at the head of these churches, and less as to such immaterial things as outlined in the foregoing letter.

"THE MELTING POT."

Dr. Charles A. Eaton, of the Madison Avenue Baptist Church, New York City, characterizes that city as the "bloody angle" in the Nation's struggle to save its soul. He says:

It is a blessed and glorious privilege to be a pastor anywhere, but especially so in New York. First of all, because New York is probably the hardest field for religious work in America, and therefore the most attractive. This is not because the people are more wicked or unbelieving than others. Human nature here is like human nature everywhere, only there is more of it. But because of our racial diversity and the amazing swiftness of our growth New York is in a state of intellectual and moral fluidity. Our common meeting ground is external and secondary. The only universal language we know is the language of meat and drink. Those deep, divine experiences of the Spirit which constitute the real life of men remain the secret possession of the individual. . . . New York people are just folks, whether on the avenues or in the alleys. I find love everywhere. I suppose I could find hate if I were looking for it. There is appalling sin and sorrow and suffering. No one can deny the gross materialism which stupefies conscience and stimulates greed and envy and vulgar display. But above all is the growing authority of the civic conscience which betokens the real existence of real morality among the people.

Rev. Christian R. Reisner, of Grace Methodist Episcopal Church, One Hundred and Fourth street, denies that New York City is a graveyard for ministers.

Before I came to New York, I had often heard it spoken of as the graveyard of ministers. To defamers we have the worst city on earth. I have been here a year now, and I can truthfully say that it has been the most encouraging year of my life. I have found the people of New York responsive to the appeal of the gospel.

It seems to me that the people of this city are becoming tired of display and excitement. I am reliably informed that only two or three theaters made any money last year. There is a demand for a new form of excitement, deeper and more lasting than the theater can give. Religion and its allies must be used to satisfy this demand.

RELIGIOUS ENVOY TO THE CZAR AND POPE.

Rev. Dr. Robert S. MacArthur, who was recently elected as president of the Baptist Word Alliance, will soon go to Russia to see the Czar, and later to the vatican. There are in New York a number of Russian Baptist ministers, whose apostasy from their original faith brought many of them to prison,

some of them being in this country on bail. Russian government spies are said to be here watching these ministers. Reverend McArthur said: "The time has arrived when the Czar and the Pope must learn that this is the twentieth century, not the fifteenth, and when the voice of religious democracy must be heard even in Peterhof and the vatican."

LAWS OF THE AIR.

Among other problems to be solved by the birdmen is that of the laws of the air. Perhaps this will be left, however, with lawyers and legislators who will never know what it is to get away from the solid ground except in an elevator. Will it be a delegation of authority or a restriction of rights? At present they seem to have little rights. Parliament passed certain laws in regard to flying men to be effective during the coronation celebrations in London. We clip the following from an exchange which will give some idea of the problem:

Our correspondents find continued difficulty as well as continued interest in the problems of ownership raised by the new art of aviation. Their letters on the subject grieve us, however, because of the mathematical heresies which they all contain.

To one writer, who claimed that aviators could fly in unregulated because unowned air if only they would stick to channels between prisms erected on each separate parcel of land, we carefully explained that there would be no such prisms and no such channels—that ownership went by pyramids with their points at the earth's center and their bases infinitely remote and infinitely large, so that all space was included by them.

This elicited an epistle declaring pyramids as wrong as prisms—which of course they are not. Later came one that denied any ownership at all of the space above owned land for the curious reason that because of the motions of the earth that space is constantly changing, making possession impossible. Plainly this is not true, since what the landowner claims is not a fixed fraction of space, but the monopolistic use of whatever space may be above his land at any and all times. Of this claim there can be no contestants unless other worlds have inhabitants.

The fact is that under the old and hitherto unquestioned theories of ownership the aviator has no right of way anywhere except over navigable waters, and there is nothing to do except to modify the old theories and bring them into accord with new conditions.

"Already in an imperfect way we see a realization of what we take to be the meaning of that text from the Bible. A young man starting out, even in our distorted civilization, sees visions of wealth and power for himself. He has the power and gets the wealth, and in his old age dreams dreams of a better world, and gives back tens of millions to those from whom he took the money and power that he can not and would not take beyond the grave."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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The Seeds.

Deep in the woods, beneath the snow,
The little seeds in patience lie;
But when the winds of March shall blow
And glory fills the earth and sky,
The seeds all hidden there to-day
Will have performed their duties well;
Each petal blown across the way
The pleasing tale shall sweetly tell.

The gentle words we speak are seeds
That often lie long winters through
Before they blossom into deeds,
Or bring the gains we wish them to;
But though the chilling winds may blow
And barren regions stretch away,
From seeds of kindness that we sow
The blooms of joy will spring some day.

—S. E. KISER.

SALINA, KANSAS.

Dear Sisters: As this is Sunday and no preaching of the gospel here, I thought I would write asking about your work, if isolated Saints can join your column. I have been a reader of the HERALD for many years, also of *Zion's Ensign*, and could not well do without them as we are away from all church work. It is true they have an Adventist Sunday school and preaching at our schoolhouse, but if you have been isolated as I have and trying to show them the truth, you will understand why they don't want me to attend. When they go past me the Adventists will not speak to me, so it isn't pleasant for me to attend there, so I am, as it were, lost without the opportunity to attend Sunday school. I have been giving reading matter to those who would read our church literature, until, while none have, as yet, come into our church, they have, as it were, outgrown other churches. They are not very religiously inclined here, but are enlightened enough so they seem to think more favorably of the true gospel than of the others. The United Brethren people were here for two or three years, but they were run out by the Adventists, so they have no preaching here, and now the Adventists are about to close and hunt for better fields. They say I am fighting them and tearing down their work, but my conscience is clear on that point, as I try never to answer only by giving them passages of scripture. I am made to know that Jesus spoke the truth when he said, "If the world hate me, it will hate you also." But I rejoice in knowing we have the truth. I feel sorry when I see them

fighting the church of Christ, and feel that I want to do all I can to get them to understand, and if there are any honest hearted people here, my prayer is that the gospel may reach them.

I have six children. Three have been baptized, two girls that are married, but they have husbands that are not interested in religion, and my only son, who is fourteen, was baptized by Brother Madden; but it is a hard place to raise a family where it is as it is here, and they have uncles that are not interested or do not care for religion at all. My husband died three years ago, so I feel a great responsibility resting on me now. I ask the prayers of the mothers for myself and children, if it be God's will that they may become interested in the gospel. They say, "Why, ma, I couldn't stand the slurs they throw at you," meaning the Adventist preacher. He is so abusive to the Saints as he knows he hasn't many to meet here. He talks about "Old Joe Smith" in his sermons and tells the people our teaching is of the devil.

Pray that the seed sown here may bring forth fruit to the honor and glory of God. I would love to have the association of the Saints, but want to be where my heavenly Father wants me to be, and to do as he wants me to do. Pray for me that I may have wisdom to do nothing that will injure the work if the time comes that the gospel is preached here. We have only had a few weeks' preaching here in the last ten years.

Will close asking your forgiveness for intruding so much, but if you knew how lonely I get and how hungry to hear the gospel I am sure you would pardon me.

ANNIE HARRIS.

Letter Department

OTTUMWA, IOWA, June 21, 1911.

Editors Herald: Will you say through your columns that each branch president of this district should send me, July 1, a report of his branch for the closing quarter. Get the reports in promptly as possible; save delay, so the report will find its way soon as possible to the minister in charge, and finally to the First Presidency. Any president not having blank provided, write to me at my home address, Lamoni, Iowa, or Herald Publishing House.

Having been chosen to succeed Brother Fry as district president, I take this means of letting each reader of the HERALD know I am in my field of labor, which is altogether new to me. I desire the cooperation of each Saint in the district. I trust we may continue the grand work by conducting ourselves in a proper manner, for on that our success depends. When we stop to think, we are in historic places, dear to the hearts of the Saints, and may we profit by the mistakes of bygone days. I trust we may show a marked degree of spiritual development this year, and thus honor our heavenly Father by doing those things that are pleasing to him. Let us keep the grand work before ourselves, our friends, and associates. We are living in the hastening time, so let each one do his or her part faithfully and well, coming up to the condition designed by our Master.

We should like to hear from the scattered members in regard to new openings. The district is large, and we find only one other minister appointed to this field besides ourselves, and he has to divide his labor with the Eastern Iowa District. We have confined our labors thus far to the city of Ottumwa, since coming to the district, for we found plenty to occupy the time visiting and administering to the sick, preaching, and performing other duties of a minister of Christ. If there is an elder who contemplates making a change in his location, Ottumwa has a population of about

23,000 and a branch of 81 Saints, and they need an elder very badly, so if any could move here, labor is plentiful in the mines, factories, and railroad shops. If any elder reads this, let him correspond with some of the Saints in regard to coming.

I have not yet decided on a field address. My home address is Lamoni, Iowa. What does each branch in the district think of going in with Eastern Iowa and Kewanee Districts for reunion? Let us hear from each branch and when you say you wish to have the reunion in your home district, it means you are to attend. Otherwise we take it for granted that we shall have a reunion in name only. A reunion is first for Saints; second, for friends and outsiders who wish to attend.

Trusting the Lord may kindly remember and bless all. Let us hear from each branch president when sending in their report July first.

Your brother in Christ,

CHARLES E. HARPE.

PITTSBURG, KANSAS, June 15, 1911.

Dear Herald: Just a few lines from our district conference, which was held at Fairland, Oklahoma, in the Saints' chapel and was presided over by J. F. Curtis and J. Arthur Davis. And be it remembered that this Spring River District takes in a part of Missouri, Kansas, Oklahoma, and Arkansas, and will take the new man some little time to locate it.

All were highly pleased to meet Apostle J. F. Curtis, and also our new missionaries, T. W. Chatburn and H. Sparling. The last two, by their peculiar and agreeable characteristics, seemed like twin brothers, only that one is an American minister, the other came across the waters, so we are told. However, they are both great workers for the Master, and the conference as a whole was a pleasant one and educational. The sermons were by Elders Curtis, Sparling and Chatburn, and were highly commented upon. The church could not hold all the people. The branch had provided a dining hall for the visitors, thus relieving the sisters of that burden, so they could attend the conference sessions,—a very commendable move.

As there are many interested there, I believe the meetings will be continued by Brother Curtis during the week, Brother Sparling going to Scammon, Kansas, to hold tent meetings. Brother Chatburn was received as district president. We can truly say here, the field is large but the laborers are few; yet there are many local laborers that will help very materially, and may the Lord bless the efforts of all.

In gospel bonds,

J. A. DAVIS.

GORDON, NEBRASKA, June 18, 1911.

Editors Herald: Wishing to get in touch with those in charge of this district, I write to the HERALD, as I am not well enough acquainted with Nebraska to know in what district we reside. Wish to say that Bro. Levi Gamet held a few meetings here last summer against great opposition. I tried to get the Christian Church, rented by Saints of God, so-called, but they would not let us have the use of it again.

What I wish to say is this: I believe if there is a tent for this district and it could be sent here real soon, we would be able to get out a fairly good crowd. I think this would have to be either before or right after haying. If one or two elders could come, prepared to stay a while, I believe some prejudice might be removed at least. I would do all I possibly could to care for the elders and think the majority would help what they could, although most live a great way out of town. Any elders or Saints passing through Gordon would be welcome at our home, one mile west of Gordon, should they have opportunity to stop here. Crops here need rain, especially small grain, and unless we have it soon, it

will do no good. I miss the associations of the Saints much, and trust the time will speedily come when the honest hearted ones of this place will have a chance to hear and will have courage to obey the restored gospel. Am thankful that I have had the opportunity to obey, and wish the prayers of the Saints that I may hold fast to the rod of iron that leads to eternal life, there to be surrounded by my entire family, some of whom have not as yet accepted the truth.

Ever praying for the welfare of Zion and her people,
MRS. ELI BUTTERWORTH BABER.

Editors of the Herald: I call you brothers, for we are brothers in several ways, though we do not belong to the same church organization. First, we are brothers as all humanity are brothers, because we are all the children of Adam and Eve. Again, we are all the children of Noah, and we are brothers as all believers in our Lord and Savior, Jesus Christ, are brothers. We are also brothers in the belief in the Book of Mormon, a faithful witness of the divinity, birth, mission, death, and resurrection of Jesus Christ. It also foretells, as does the Bible, that all mankind shall rise from the dead and stand before the throne of God to be judged of their works, and of their final state of eternal happiness or eternal misery.

I will not write a long article this time, but if you see fit to print this, may write again. I was interested in the autobiography of Bro. James Kemp which was in the HERALD not long ago, for it brought to me thoughts of my childhood. We, too, left Utah for the States in 1865. Father and mother were convinced by the elders of the Reorganization that they had left the word of God and were following men. And they joined the Reorganized Church. It may have been my father's oxen that helped Brother Kemp out of his difficulty. We, too, had a division, and we may have been the party that separated from Brother Kemp's party. I remember distinctly that Brother Thornton was with the party that separated from us. If we were the party that Brother Kemp refers to as losing everything, he is mistaken, for we merely lost our horses and some things we burned that the loads might be lightened for the oxen, for we still had ox teams to draw the wagons. But I would not make him an offender for a word. It was not pictured on his mind as vividly as it was on mine, for I saw the Indians when they came after the horses.

I wish to relate an incident that refers to the gift of tongues. I believe in the gifts of the gospel, and that they should be in the church, and that they should not be abused. Father, mother, and myself and brother and some of our neighbors had joined the Reorganization and we had meetings in our house. There was a sister that frequently spoke in tongues and her husband interpreted them. My mother prayed for the gift of interpretation of tongues, and one evening mother had the interpretation of the tongue the sister spoke, but she did not tell it in the meeting, but after they went to bed she said to father, "I believe I had the interpretation of that tongue, for I saw as plainly as though I was reading it that Sister Thornton and her children will join the church and go back to the States. The brother interpreted it just as I saw it, but he added 'with her companion', I did not see that, but of course he will go, for he belongs to the church now, so he must have had it more perfectly than I had it." Sister Thornton and two of her sons joined the Reorganization, and with her companion they started to the States, but they were with the party that separated from us. But Brother Thornton died and was buried in one of the Territories. So we see that sometimes things are added to the word of God. This tongue was

doubtless given and interpreted as it was to cause people to trust in God but not in man.

I thank God for the gift of his Son, and I believe I will yet overcome the temptations of Satan and be saved in the kingdom of God. And I pray that many will repent and be saved in his kingdom.

H. A. THOMAS.

MURRAYVILLE, B. C., June 8, 1911.

Dear Herald: As it has been my lot to be left alone the greater part of the time, in the past few weeks, I thought I could not occupy my time in any better way than by writing to this valuable paper, which has been and is a source of great comfort to me. It is now about fifteen months since we left Michigan to come to this western country, and since coming out here it has not been our privilege to meet with the Saints in a house of worship; but before another year rolls round, I hope to be so situated that we may be able to have that privilege once again.

We are still striving in our weak way to uphold the banner of truth and to defend the gospel whenever we have an opportunity. It seems to me at times that we are wasting our time out here, for well I know we are not advancing along the lines of church work the way we ought to, and when one stops to consider it, what else in this life is there to live for but to prepare one's self for the world that is to come, and to help others; for by helping others we help ourselves. We may be enabled to advance in temporal affairs more rapidly here than elsewhere, but if we are not advancing in spiritual affairs, I feel that we are losing instead of gaining. I have always had that desire to be active in the service of the Master, and unless I am my mind is uneasy. I believe the happiest days of my life I spent teaching a restless class of boys and girls at Bay Port. Some of them are now members of the church, and my earnest prayer is that more of them will be.

I was much impressed with the article on the *Children's Home in the Autumn Leaves*, and believe that Brother and Sister Robinson are undertaking a great work; for to my mind, there is no grander work than that of training the pure, innocent minds in the right way. I believe the church needs just such a home, and I feel to thank God that it has such a fair start. I have one baby boy of my own, and if I ever had to part from him, I should want to know that he was going to just such influences as Sister Robinson is going to have in her home. Ever praying for the welfare of Zion, I am

Your sister in the faith,
KATIE DUTCHER McNAMARA.

SANDOVAL, ILLINOIS, June 16, 1911,

Editors Herald: The HERALD brings glad tidings to us and we anxiously wait each week for the spiritual food it brings. This is the only way I have to bear my testimony to the work I love, and which is all the world to me. When reading from time to time of Saints being isolated, I have thought how lonely it must be, but not until now could I truly sympathize with those who are alone,—I say alone, for oh, how I feel without the Saints I have loved so well. When I parted from the Springfield Saints who were so cheering to us, it nearly broke my heart, and now no one is here for me to talk to. This is such a wicked place; their conversation is like a bell with a clapper. How many times do I repeat, "How sweet to my soul is communion with Saints."

But I am trying in my weak way to let my light shine and to be worthy of the name I bear. I have always prayed to be ready when the trump of God shall sound, that I may come forth in that glad morning to reign with Christ a

thousand years. This has always been my desire, and I have always prayed to that end, but I felt unworthy, as though something was left undone, and I prayed and asked the Lord that in some way I might know what my fault was.

I will relate my dream, for perhaps it may be of some help to some one. I dreamed of the day of resurrection and thought I saw the Savior. He was such a common looking man to be the Christ. All those around me had been resurrected, and he just shook his head. Oh, what a thrill of pain, and how bitterly I cried. When he came again, I asked, "Haven't I lived as good as I could?" and he said, "Yes, you have only one fault." Then he explained to me a fault that I have so long prayed to know.

I want to be ready with oil in my lamp to hear that "Well done, good and faithful servant." Those words bring joy to my soul, and I long "for a faith that will not shrink, though pressed by every foe."

I feel more and more like pressing onward and upward as I go along, and even though I feel my weakness, I am encouraged when I look back. It is my desire to live to receive the blessings God has in store for his children. I have added testimony to this work, and I know that if we do our part God will do his. It is my desire to live and raise my children so that when they grow older, they may be instruments in God's hands.

Ever praying for the welfare of the Saints, and the redemption of Zion, is the prayer of a weak Saint.

AMOS HOLVEY.

Editors Herald: While there appear a great many explanations on different truths, the explanation on the sixth of Romans by Bro. J. W. Rushton should for ever settle the question of baptism and its object. My attention has been attracted to the prejudice in some parts of England. This is nothing new; it originated in the days of Christ, when the scaly eyed creeds opposed Jesus and his followers for years, as history informs us. And the victims are always Christians that fall a prey to this unconsolable appetite. In view of their leader, the Devil, he being such a popular individual, should not some of his pupils possess his characteristics. Maggots will eat on the victims till some strong antiseptic is applied which prevents their operations. This is only a faint illustration of the Bible in the hands of a Christian or a Mormon, against the deadly inroads of abominable creeds. The word of God is what they hate if it is strongly against them. Already too much time has been consumed in the letter, but only a few ideas have been touched. While I correspond for two or three leading Canadian papers, let me remember to produce a few remarks for the gospel and our brethren who devote their time and talent in producing the truth for our welfare.

W. W. BOYCE.

DES MOINES, IOWA, June 24, 1911.

To the Saints of the Des Moines District: Having many requests from the Saints who have manifested so kind an interest in the welfare of my companion, to let them know of her condition as soon as mail service was restored to Durango, I take this means of writing you all at once. She has passed through two very serious operations, one March 16 and one June 1. While the first was considered much the more dangerous, yet she barely escaped death in the last as the result of an hemorrhage. Letters since, report her out of danger and seeming to be doing very well, with a prospect of better conditions and health in the future. Our son Eugene is passing through a siege of typhoid fever, but at last report was improving, with a fair prospect of breaking the fever soon.

I have greatly appreciated the sympathy and help of the Saints in our years of trial. I have made some conditional

promises to some of the Saints in the district to do missionary work, and if I disappoint you, it is not of choice. Additional expense is added with additional sickness, and I am making every effort to raise means to meet same by hard work, and I have done fairly well. When free, I hope I can be in condition to resume the work as a missionary. It is hoped that Mrs. Christy can return to the States not later than September 1, and sooner if advisable.

We are purchasing a new tent for district work, and have funds enough on hand to purchase, but scarcely sufficient to pay freight and a week's running expenses. If any can help in this good work, send all the money to me at 1205 Filmore street, Des Moines, Iowa. Please send all church money to me at above address, care of J. F. Mintun, as there is less danger of its getting lost. I am constantly on the move, looking after business matters, and Brother Mintun will give my mail careful attention. With kindest regards to all, I am

Your servant in the gospel,

W. CHRISTY.

BRANDON, MANITOBA, CANADA.

Dear Editor: I want to go farther west and take up a homestead, and I would like to go where there is a branch of Saints if I could. I should like to have some of the Saints out west write to me and give me any information they can about locating in the west. There are my wife, a little girl six years old, and myself, and since we came here there was a young man just from school in England who came here. We have talked the gospel to him and he is reading the Book of Mormon, and he would like to get a place on a farm with some Latter Day Saints. The man we are working for is an elder in the Presbyterian Church, and has tried to poison the mind of this young man against this latter day work, but we have shown him differently. He is sixteen years old and small, and he likes farming. So if there are any Saints that want such a young man, please let me know.

ALBERT E. MARTIN.

139 SIXTEENTH STREET.

TOLEDO, WASHINGTON, June 21, 1911.

Editors Herald: I am still in the work. I left home on the 10th of May, and came to my field of labor, bringing my family with me. We arrived in good time, after a splendid journey.

The writer has done some preaching since coming to this district, but I find that the class of people who live in this western country are not very strongly inclined to be religious, and do not turn out very well. The great moving influence here is the "greed for gold."

I desire to do all I can while here to get the gospel before the people, so that the honest in heart may hear and obey. In this the scattered Saints and friends can help very much by sending word to the writer, or others of the missionaries, when opportunities for preaching are to be had. We desire to see the work opened up in new places and continued and strengthened in those places where it has been opened. Let us remember the admonition of Paul (Ephesians 6: 18-20), that we should pray for all Saints and for the ministry, that we may be able to open our mouths boldly to make known the mystery of the gospel. This is a momentous age, one in which the conflict between right and wrong is at its height, and for this reason we need to be very careful or, like the "picket" who was taken unaware, enabling the enemy to capture the whole army, we also may be taken unaware, as God's earthly pickets, thus not only suffering loss ourselves, but causing great havoc in the army of the Lord.

I desire an interest in the prayers of all God's people. May the conflict for truth prevail, is my prayer.

P. T. PLUMB.

OWENSVILLE, INDIANA, June 11, 1911.

Dear Saints: I don't know very many of the Saints that write, but love to read their letters as it gives me greater courage. I should love to have a few of the Saints I know pick up a little more faith and write a letter once in a while, as there are several Saints I should love to hear from, especially those that are so far from me that belonged in our branch. I very often think of the good old times I used to have when I belonged to a large branch; but now as I look around, seeing so many wicked ones, it disheartens me very much, although I try to live as nearly right as I can. I feel that I could live better if I were where good Christian people were about me all the time, but I suppose there are good and bad to be found everywhere. I may do things sometimes contrary to the teachings of the good Master; and when I look back, thinking I have done something wrong, I will ask him in the humblest way I know how to forgive me. I have read in his word where that is what he commanded his children to do.

Dear Saints, I think we should all strive to do our parts, and we should not wait for another, for when we do our duty, the way will be clearly opened unto us and there will be no stumbling-block in our way. This path will lead us to life everlasting, our blessed eternal home, where there is no pain or death. Dear Saints, I feel the Spirit dwelling with me very much to-day, and when I feel the Spirit it makes me feel happy, just like the good Lord is near by me and keeping me from every harm. I want all the dear Saints to remember me and my husband in their prayers, that we may be true workers for God, gaining truth and knowledge in this world, for we must go along step by step, not doubting or wavering, but with the Lord's help holding fast that which is good.

"How will the Saints rejoice to tell,
And count their sufferings o'er,
When they upon Mount Zion dwell
And view the landscape o'er."

Ever trusting that I may hold out faithful and gain a home
in heaven,
Your sister in Christ,

MARY J. THOMPSON.

FRASER, IOWA, June 20, 1911.

Dear Herald: Working in Des Moines District seems like getting back home. Many old familiar faces, and new ones, but some have passed. After conference, by request, I went to Perry. Held services from Friday to Monday evening, when I had to leave for tent work here. Found a willing band at Perry,—the sisters willing to work and the brethren willing they should. Sister Martin is doing acceptable work in the Religio, putting the Book of Mormon in poetry. This is illustrated by cuts from books and papers by Sr. Alta Walters. These make an impression on the youthful mind and can not fail to impress them for good.

We had the pleasure of admitting a daughter of Sister Walters and Sr. Alice Izenhart through the waters of baptism into the church. Since coming here have admitted one into the fold and three more have given their names. I find my motorcycle a traveling convenience, and reach the people with the message from whom I would otherwise be debarred. The people here are interested in gospel themes, and we hope to reach many with the light of truth. By God's grace, we'll keep on striving.

Yours in bonds,

S. M. REISTE.

WHEELING, WEST VIRGINIA, June 21, 1911.

Editors Herald: We are not behind in up-to-date advertising here in Wheeling. We have the city well lined with advertising matter. Cards eleven by eleven inches, printed,

cut in center. These we hang in business places in windows and tack in conspicuous places; also two thousand hand bills scattered, announcing meetings and some of the subjects to be discussed. Some of the papers have given us a write up. One paper used a cut of the speaker, and a bold heading about as follows: "Mormonism Exposed," to be the main topic, and the article declaring the difference between us and our western friends. Fairly good attendance each evening. A bunch of wideawake Saints here. Some excellent young people.

Hopefully,

O. R. MILLER.

BIRMINGHAM, ENGLAND, 112 Fernley Road, Sparkhill.

Dear Sir: Will you kindly correct the following errors that appeared in the HERALD of May 24, 1911, respecting the Birmingham annual district conference minutes? Where the name C. Waldon is mentioned, it should be or read C. Walton. Wherever the name Waldon is mentioned, it should read Walton. C. Norton should read E. Norton; J. C. Meredith should read J. E. Meredith, G. L. Greenwood should read G. S. Greenwood in both places, E. A. Meredith should read J. E. Meredith in both places, John Leho Field, secretary, should read John Schofield, secretary.

Very respectfully,

J. SCHOFIELD.

Kirtland Temple.

This conference year finds me pleasantly located in the old historic Kirtland Hotel. For the first time since I took the field five years ago I have the privilege of having my family with me; my past lot having been to be a thousand miles away from home for ten months of the year.

G. T. Griffiths and R. C. Russell, of the Twelve, have visited here of late. Brother Griffiths gave wise spiritual counsel to the Saints, visiting and cheering old acquaintances. Brother Russell's short stay was a strenuous one. His will and energy were directed toward accomplishing something useful along temporal or physical, as well as spiritual lines. The heavy asbestos curtains in the temple were hung hurriedly some years ago when they were put up, and sagged more every year until they were unsightly. Brother Russell and the writer have them in neat shape now, R. C. doing the larger part of the work. It required considerable ingenuity to do the work right, but R. C. was equal to the task. The writer took some lessons in Canadian culture or cultivation, and the hotel garden is the better for it. Some of our live stock is more alive since R. C. was here (which is not always the case when preachers are around), especially the old mare, which has been resurrected by Brother Russell, and she makes the trip to Willoughby now in eighteen minutes!

The Saints are already preparing for the joint reunion, which is to be held here August 17 to 27, by painting, paper hanging, etc. The reunions in this part of the country are important yearly features of the lives of many of the Saints, and are looked forward to with pleasant anticipations. This year I believe will be the banner year in size, and spiritual and physical enjoyment. The facilities are here for a magnificent gathering and an enjoyable time.

A few words about the Kirtland Temple. Many of your readers have never had the privilege of seeing this noble old building, so a short description may be timely. It stands high, and from the belfry, one hundred and twenty feet from the ground, can be seen Lake Erie, six miles away. Tourists grow enthusiastic over the gorgeous view spread before the eye, as the sun is setting on the distant lake, and the Saints have been complimented time after time by the Temple visitors in selecting such a sightly spot for the house of the Lord. Millionaires Sherwin, Moore, Everet, Andrews, etc., by building mansions around Kirtland, agree with Saints of former days that Kirtland is a nice place to live in, or "at."

Is a fine locality for the ministry. Brother McConnaughey, of the Seventy, has lately moved in, and Bro. N. L. Booker is coming, I understand.

The building is of stone, with walls two feet four inches thick, plastered outside with a hair plaster with a top coating of cement, making a covering over the stone of about three quarters of an inch. The cement is held together in a most wonderful manner, and only the highest devotion suggested the method. The women of the church took the chinaware of a hundred years ago (so much sought after now by antiquarians), from their tables, crushed it, and mixed it with the cement! It can be seen shining in the sunlight.

There are four beams in the cellar, each about fifty-eight feet long, of hewn oak, about thirteen inches square, extending from one side of the foundation to the other. The eight pillars in the building rest on these beams, which in turn are supported by large stone pillars.

The lower auditorium is strikingly original in conception, certainly nothing on earth resembling it. In both the lower and upper auditoriums, there are four tiers of pulpits at each end, with provision made for the upper three tiers to be occupied by three persons in each tier. The pulpit where the speaker stands is of walnut, with a large walnut apron hanging down from it, which was used for the sacrament service by raising the apron. It has "P. E. M." inlaid in it with some kind of white wood, which means, "Presiding Elder Melchisedec priesthood." The other end of the building is the Aaronic priesthood section, curtains dividing the two sections exactly in half, when desired. The pulpits are all lettered, according to the authority which was to occupy them.

The second auditorium was to be used as a schoolroom for the ministry. The arrangement of the pulpits and curtains is something similar to the lower auditorium, but the seats are not the same. On the first floor are the old-fashioned box pews, with doors, while on the second floor there are no doors to the pews. This floor has one of the finest specimens of a colonial window, architects say, to be found in the country. It is black walnut; what a pity that it has been painted! It is all hand work, with a beautiful twining vine crowning it. The *Saturday Evening Post* and the *Ladies' Home Journal* seem to deserve credit for discovering or at least advertising the beauty of the simple swastika, which bids fair to compete with the beautiful fleur de lis. But the builders of the temple knew of the beauty of this design and worked it in most ingeniously and artistically on this window seventy-seven years ago!

Some of the plaster has fallen on this floor, revealing the method of lathing at the time the building was erected. A thin board was selected with erratic grain, nailed on one edge, split, pulled out, and nailed, and the process kept up until the whole board was hacked and nailed, making what was then termed "split lath." There is a board in the back of one of the seats of a pulpit which is thirty-two inches wide.

The third floor contains five rooms which were used for quorum meetings, and important ordinations took place in them.

There are three thousand five hundred panes of glass in the building; much of it has stood the storms of all these years. The original glass is easily discernible.

Briefly, this is the building which those who will attend the reunion will have the privilege of worshipping in. It is a structure which yearly draws Mr. Rockefeller (made one visit this year) and the most humble artisans to view the wonders of its construction. Its fame has spread over the world and has materially helped to advertise our cause. A number of the Utah elders have been through it this year. Have had some arguments with them. I have the original edition of the Book of Mormon and the 1835 edition of

the Doctrine and Covenants, which I exhibit to visitors as means to introduce the subject of the differences between the two organizations. These books silence the polygamist and convince the stranger on the polygamy question. The ex-mayor of Cleveland, with a large party, passed through several weeks ago and said, "The State of Ohio should take enough pride in this building to appropriate means whereby it can be kept in perfect repair. It is a noble monument of the resources of the State in timber, stone, and men of past years, and should be preserved for the future."

Will close with this poem composed by John Curry for the coming reunion.

C. ED MILLER.

KIRTLAND, OHIO, June 26, 1911.

KIRTLAND TEMPLE.

Oh, sacred edifice! built by the Lord's command!

Witness the House of God, a crown upon this land;
Throughout the entire earth this temple stands alone
As one required of God, an edifice his own.

By sacrifice 'twas reared, its walls oft felt the tears
Of noble-hearted men, pilots in early years;
When darkness thick o'erlaid this village like a pall,
Their prayers here rose to him who pilots all.

With kindred love to-day, a reunited band
As Saints of Jesus Christ, inside these walls we stand;
Our purpose, God to serve; his glory our delight,
We'll now enlist anew to battle for the right.

With charity for all, our brethren we'll forgive,
That God may own us both we'll look on him and live.
Inside these walls or out we'll serve the Lord with zeal,
We pray for light and strength; may we his presence feel.
JOHN CURRY.

News From Missions

BOULDER, COLORADO, June 22, 1911.

Editors Herald: It has been some time since I have burdened the columns of your valuable paper, but thinking that a few items would be of interest to your many readers, I will attempt to give you a few of the many events that are transpiring in this part of the vineyard.

Immediately after conference I returned to my field of labor and was called upon to defend our work in a public discussion near Burlington, Colorado, with a Mr. Goalen, of the so-called Church of Christ. The debate lasted for eleven evenings, and we believe good was accomplished. Some of the positions occupied by my opponent are as follows: On the name of the church he objected to our calling it "The Church of Jesus Christ." He challenged me to show where the Master was called Jesus Christ, before he was baptized. I feel safe in saying that in the future he will not challenge us to show where he was called by that name, even before he was baptized. I gave him many quotations to prove that the correct name of the church would be called after the name of Jesus Christ.

He objected to any but Christ being the head of the church, and had an image with two heads and one body, using it to illustrate how our church appeared. He never attempted to meet the statement made in 1 Corinthians 11:3, where we find the following: "But I would have you know that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God." Under this same rule of logic we would have four heads and only one body, but

the plain teaching of the Scripture is that God is head over all and yet each have a head of their own.

He also claimed that there were four kinds of apostles, and that he himself was an apostle the same as Barnabas. He also claimed that to be an apostle they must be a witness of the resurrection of Christ. He failed to tell us where we could find the scripture telling of the four kinds of apostles. He claimed they have apostles the same as the Jews had Moses and the prophets—in word only. He asked me to show where there were any apostles after John, and we in turn asked him to show where there were any elders in the church after John. In affirming his church, he claimed that there were no laity, but all were priests and kings. We asked him to tell us of one member of his church that held the office of king. This he never did.

Of course his church had its origin on the day of Pentecost (?) but the history of it seems to commence at a very modern date; in fact, the first we find it in existence was when Thomas Campbell was found baptizing from the roots of a tree in the year 1811. See *Life of A. Campbell*, by Grafton, page 82.

I quoted from *Sketches of Our Pioneers* in regard to the strange manifestations that were had in some of the factions that finally made up the church that my opponent represented, showing that they barked like dogs, had the "jerks," and many other manifestations equally as bad, and yet these manifestations were called "heavenly" by the members of this "infant church" as it was called by their historian.

He repudiated almost every publication that was introduced except Linn's *History of the Mormons*, from which he read quite extensively, also Neal's literature. He resorted to the same methods that the opponents of the latter day work generally use, but when examined by those who are really wanting truth they fall to the ground without much weight.

I have heard all kinds of bad things said about the Book of Mormon, but my opponent was the first person to object to it for saying that polygamy was an abomination, (unless the Salt Lake people have objected). He claimed that polygamy was not an abomination and defended it all the rest of the debate. He stated that polygamy was permitted the same as divorce. Certainly when men can't find any better argument than to object to its calling polygamy an abomination they are quite hard pressed for something to say, and should have the honesty to quit the controversy.

The objection was urged that the day of miracles was past, and that there could be no more miracles, but when my opponent's attention was called to the resurrection of the dead, which is still in the future, he seceded from that position and made the claim that it was not to be in force now, so was no part of the plan of salvation. He claimed there could be only one high priest at a time, so we could not have an indefinite number at the present time.

Brother Curtis acted as my moderator, and rendered valuable assistance, especially along the lines of Greek, which my opponent used quite freely in trying to confuse the minds of the audience as to the plain teaching of the scripture. Brother Curtis signed propositions to hold a debate in Burlington if a building can be had for that purpose.

I came to this place and began preaching on the street, and was glad to have Bro. R. Bullard come and help me out. We have had a fair hearing and hope to see some good come from our efforts. There are many other places that need preaching which we hope to reach later on. Bro. O. B. Thomas expects to labor in this part of the district, and no doubt will render valuable aid.

Hopefully,
L. G. HOLLOWAY.

News From Branches.

Saint Louis, Missouri.

Our monthly sacrament service was presided over by our pastor, T. J. Elliot, and Bro. S. A. Burgess delivered food for thought along the line of the gifts of the gospel. Two were confirmed at this service by Brn. S. A. Burgess and N. N. Cooke.

Brother Dowker, of the missionary force of this district, whose home is in Independence, has been doing street preaching in Alton, Illinois, the last few weeks with good interest. He delivered the morning and evening discourses and also presided over the prayer meeting in Saint Louis June 25. The remaining discourses of the month were delivered by Brethren Elliot, S. A. Burgess, and George Reeves.

At our branch business meeting which was held June 6, the following officers were elected to serve during the ensuing term: T. J. Elliot, president; George Reeves, priest; W. Rhoades, teacher; W. R. Cowlshaw, deacon; G. S. Trowbridge, clerk; A. W. Smith, library board; the undersigned, correspondent.

Our district conference which convened at Lansdowne, June 17 and 18, was reported as being one of the best we have ever had. Although the weather was rainy, an excellent attendance was on hand. Apostle I. N. White was in attendance, also Brethren Jenkins, Dowker, and Paxton, we have been informed. There were five ordinations and four baptisms reported and an excellent feeling, and the influence of the Master's Spirit prevailed. Singing has been a feature of our evening services of late, beautiful anthems and solos being rendered.

On the evening of May 31, the Sunday school held a successful bazaar for the benefit of our Christmas offering. Each class had a stand with something good and useful to sell. A nice little sum was realized and a pleasant social time was spent. On June 25, Sister Swift had charge of our children's day program. The little folks, in their little songs, recitations, and instrumental music did splendidly, and, grouped behind palms and ferns in their little white dresses, made a pleasing picture. One little babe was blessed, the son of Brother and Sister Lane. Three little buds received prizes, which were small New Testaments, for regular cradle roll attendance during the year.

The Religio has been advancing nicely, good interest and programs of late adding to our attendance.

Your sister in Christ,
E. M. PATTERSON, *Correspondent*.

Independence, Missouri.

The excessive heat of the last few weeks has not abated, so that much of the vegetation is suffering, the result being high prices for all kinds of garden truck and home grown fruit, and a scanty pasturage. Although the condition of the atmosphere tends to a relaxing of the physical forces, there appears to be no cessation of activity in every direction.

There is a great deal going on by the pleasure seekers,—much automobile riding on our streets, and to the parks and the city suburbs. The funeral service of a relative of some of the Saints here (Mr. John Steuterman), took place at the church yesterday in charge of Brother Garrett. He was killed in an auto accident. The theaters, five-cent shows, the bargain counters of the stores, and the ice cream parlors, together with the summer places of resort with their swimming pools, dancing halls and outdoor games,—all claim their patrons.

The Saints too, continue in their special line of activity, and we hear of ice cream socials, Sunday school and Religio picnics, and little musical and literary gatherings here and there

at the homes or at the church. The husbands of the ladies of the Laurel Club gave an entertainment on the 13th consisting of piano and violin solos, and also a vocal duet, trio, and quartet, together with fine stereopticon views of Bible scenes. As a result of this, with an ice cream supper at the close, made doubly acceptable by the addition of the music of the city band, a much desired end was reached. The debt on the dining hall, now styled the "Hall of Fame" because of this strenuous effort of the brethren, is liquidated, and beside, there is money in the treasury. The Ladies' Aid gave the supper. The church officials too, are untiring in their efforts to furnish comfort and religious instruction to the needy and appreciative Saints who receive from time to time of the blessings provided in the shape of improved homes, modern conveniences, etc.

A few at the home and Sanitarium are afflicted, some are convalescent, while others have sent in from their homes written requests for our faith and prayers in their behalf. We mention the name of Sr. Isabel Quigley, also our aged brother, F. Dundee, ninety-one years of age, who two days ago was injured by being "run down" by our street cars. At present he is at the Sanitarium and depending on the efficient and tender care received there by all the Saints, and we hope for his recovery.

On Sunday, the 18th, Brn. R. V. Hopkins and J. A. Gun-solley delivered excellent addresses, their theme, in the main, being Graceland College, its superior advantages, its highly moral and spiritual atmosphere, its needs as a college, and lastly its financial requirements, to the end that its standards may be maintained as firm, true, and lofty as those of any well equipped educational institution in the land. Our brethren spoke with earnestness and exhorted their hearers to cultivate the spirit of prayer, love, and sympathy. Pledge cards were distributed, and several of the brothers and sisters responded to the efforts of the brethren from Lamoni, which were appreciated because so ably and kindly presented; and they know that the work they are engaged in is a noble one.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

Spokane.—The fourteenth conference of the Spokane District met in Saints' chapel, Spokane, Washington, June 17, 18, with a large attendance. J. W. Rushton and A. J. Smith were chosen to preside, W. W. Fordham secretary, Oliver Turnbull assistant, Dana Crum chorister, Anna Ferguson organist. Reports were received from the following branches: Columbia River 31, Ellensburg 13, Sagle 49, Spokane 266; Roslyn Branch failed to report. Ministerial reports were as follows: Elders: Oscar Case, A. J. Smith, G. W. Wilcox, N. C. Townsend. Priests: W. P. Wright, D. W. Silver, Alma Upton, W. W. Fordham. Teachers: Evan Richards, R. McDole, John R. Allen, V. L. Gunter. The secretary was requested to advertise for missing members. The auditing committee reported bishop's agent's account: On hand at last report, \$157.69; received, \$991.90; total, \$1,149.59; paid, \$962.05; leaving balance due church, \$187.54. The following officers were chosen: Oscar Case, president; A. J. Smith, vice-president; W. W. Fordham, secretary. They were authorized to draft by-laws for district. The speakers were: J. W. Rushton and E. Keeler. Spokane was chosen for the next meeting, the second Saturday and Sunday in December. W. W. Fordham, secretary, South 238 Haven street.

Florida.—District conference met at Pleasant View Church, June 10 and 11. W. A. West and S. S. Smith presiding, and E. M. McCall, secretary. The branches reporting were: Alafloora 118, Coldwater 84, and Santa Rosa 89. The ministry reporting were: Elders: W. M. Hawkins, W. A. West, S. S. Smith, W. J. Booker baptized 3, C. J. Clark baptized 2. Priest: E. N. McCall. Teachers: J. G. Dixon, S. Dixon, and Willoughby Dixon. Deacons: T. J. Barnes, and J. W. Jernigan. Bishop's agent's report was as follows: On hand February 12, \$40; received, \$29.63; paid out, \$90;

total due agent, \$20.37. Officers elected were C. J. Clark, president; M. H. Hawkins, assistant president; E. N. McCall, secretary; and J. G. Dixon, treasurer. Our thanks were by motion extended Bro. W. A. West for service during the past few years as district president. C. J. Clark, W. M. Hawkins, and E. N. McCall were appointed as a committee to draft a letter of condolence to Bro. S. D. Allen in the loss of Sister Allen, his wife, the letter to be published in *Evening* and *HERALD*. Preaching by S. S. Smith and C. J. Clark. It was decided to hold next district conference at Santa Rosa Church, Saturday before the full moon in September, 1911. E. N. McCall, secretary.

WESTERN WALES.—The annual conference of the above district convened with the Skewen Branch June 3 and 4, 1911, in charge of Brn. J. G. Jenkins, president, and Henry Ellis, vice-president. Brother Meredith was chosen assistant secretary; Brother Pughley, chorister; Brother Paige, usher, with power to call assistance. Minutes of former conference were read and approved. Ministry reports read from: Brother Jenkins, district president. Elders: H. Ellis, T. J. Picton, David Lewis, and John Thomas. Priest: F. Simmonds. Spiritual reports were read from Skewen Branch and Pontrhydyfen Mission, the latter in care of Bro. J. Thomas. Also a petition was read from Pontrhydyfen resident members, asking for the organization of a branch at that place. It was left in the hands of district officers. Officers chosen were as follows: J. G. Jenkins, president; T. J. Picton, vice-president; Henry Ellis, secretary; and David Lewis, treasurer. A sum of twelve shillings, ten pence, due to Brother Evans since the reunion held at Aberdare, was ordered paid without further delay also the expenses of the secretary, and all other items in connection with the conference. All the authorities of the church, general and local, were sustained, and it was resolved that when conference adjourn, it shall meet at Llanelly, the time to be arranged by the district officers. The preaching service on Sunday, 11 a. m., was in charge of Bro. F. Simmonds, and Bro. H. Ellis was the speaker. At 2.30 p. m., social service with the district president and vice-president in charge. The sacrament was administered by Brethren Simmonds and Pughley, priests; and Brethren Jenkins and Thomas, elders, administered to one who was sick, when a marked degree of the good Spirit was present with its healing power. The 6 p. m. preaching service was again in charge of Brn. J. G. Jenkins and H. Ellis, Brn. David Lewis and T. J. Picton being the speakers. All the sessions of conference were of an inspiring nature, and the officers and members benefited and blessed by their communion together, peace and good will prevailing throughout. Henry Ellis, secretary.

SOUTHEASTERN ILLINOIS.—District met at Dry Fork, June 10, 1911, at 10 a. m., Pres. F. M. Davis, associate J. F. Henson, and George Jenkins, missionary in charge were chosen to preside; A. H. Burroughs, district secretary, chosen clerk; Sr. Cora Brown, organist; A. H. Burroughs, chorister. Branches reporting: Poplar Creek 64, gain 4; Kibbie 55, loss 1; Parrish 109, gain 3; Dry Fork 53, gain 2; Brush Creek 370, 2 baptized, 1 dead; no report from Tunnel Hill, Bungay, and Springerton. Received assessments from Brush Creek, \$1.50; Parrish, \$3.00; Dry Fork, \$1.00; Poplar Creek, \$1.00; Kibbie, \$1.00. Elders present reporting: I. A. Morris, Sam Hoover, William Clements baptized 1, Henry Walker baptized 2, W. G. Smith, F. M. Davis, S. H. Fields baptized 1, J. F. Henson baptized 2, Lloyd C. Moore baptized 1. Priests reporting: R. H. Henson, W. E. Burroughs, W. E. Presnell, Fred O. Prickett baptized 1, A. H. Burroughs, L. M. Edmonds, and Ernest Robertson (by letter). Teacher: Carol Dillon (by letter). Bishop's agent reported that he had received tithes and offerings \$307.52, expended \$199.46. Report audited and found correct. The matter of seating and lighting the new district tent and providing a small tent for missionaries was left with a committee, and branch officers were appointed to look after collecting money for above purposes. The reunion committee reported. Brush Creek was selected as the place for holding the reunion, date to be announced later, after communicating with Brethren White and Curtis. A motion prevailed that the presidents of branches take up the matter of collecting money in their branches for the expenses of the reunion. A motion prevailed that the district conference be held at Brush Creek at the time of the reunion. District Sunday school and Religio associations adjourned in the same manner. The preaching was by S. H. Fields and George Jenkins. Prayer service at 2.30 p. m., Sunday, in charge of Sam Hoover and William Clements. A successful entertainment was held by the Sunday school and Religio, Friday night. A. H. Burroughs, secretary.

GALLANDS GROVE.—District conference convened with the Dow City Branch June 10, 1911, at 10.15 a. m., with Pres. C. J. Hunt in the chair. Bro. W. A. Smith was associated with the president to assist in presiding over the conference. Minutes of the last conference read and approved. The following branches reported: Deloit, Gallands Grove, Mallard, Cherokee, Harlan, Salem, and Lanesboro. Ministry reporting: Patriarchs: Charles Butterworth, Charles Derry. Seventy: W. A. Smith. Elders: C. J. Hunt, W. A. Carroll, J. L. Butterworth, A. R. Crippen, Frederick Hansen, Alfred Jackson. Priests: Burton McKim, James Bullard, and George Juergens. The last Sunday in June was set apart as a day to take a collection for district tent fund and the secretary instructed to notify branches. Bishop C. J. Hunt reported since January 1, 1911, a balance and receipts \$1,181.67; expenditures \$989.26, including \$50 for temple fund; balance on hand, June 10, 1911, \$191.41. Recommendation of Bro. George Juergens for ordination to the office of elder from Lanesboro Branch was approved by the conference and provision was made for the ordination on Sunday. Brn. Charles Derry and Charles E. Butterworth officiated in the ordination. Officers reelected for the ensuing year: C. J. Hunt, president; Nellie Hall, secretary. President Hunt chose J. L. Butterworth for assistant president, and the secretary chose Etta Hunt for her assistant. The choice of assistant was ratified by the conference. Preaching during the conference was by A. R. Crippen, Charles Derry, W. A. Smith, and C. J. Hunt. Adjourned to meet at Cherokee, Iowa, October 14, 1911. Nellie Hall, secretary.

SOUTH SEA ISLANDS MISSION.—Conference was called to order at 8 a. m., by Bro. Charles May. We met in one of the finest assembly halls ever known to have been built in this mission since the glad tidings of the angel's message of the latter days were brought among this people. Officers were elected as follows: J. C. May, president; H. W. Savage, assistant president; Turatahi, secretary; Temaunu, assistant secretary; Belle Savage, foreign secretary; Hotu, of Tikehao, presiding teacher; Roo, of Tikehao, presiding deacon; these two to be assisted by all other teachers and deacons present. Minutes of mission conference of 1910 read and adopted. Following reports were read: Elders' reports of J. C. May and H. W. Savage; financial reports of C. H. Lake and Alberta Lake; elder's report of Hotu, of Manihi. Total number of sermons in above reports 113; baptisms 29; children blessed 8. Elders' reports read as follows: Wiriamu, M. Turatahi, Tehoarii, Tetai, Araiiti, Tenati, Tetaku, Paia, Tane, Tefautuata, Teriioroteha, Maoritera, Vaiarea, Tai. Total number of sermons reported, 373; baptisms, 8; children blessed, 19. Sisters' prayer services from 3 to 5 p. m., in charge of Sister Paumea, of Takarua. In the evening the Saints of Niau gave a recital on gospel chart, "The two ways," which was presented to this mission by Bishop R. May. The recital was followed by song service, in which all present took part.

On Friday, April 7, at 8 a. m., elders' reports read as follows: Tapuni, Hiti a Hiti, and Rua. Following branch reports read: Tupana Branch, Niau, members in 1910, 55; members in 1911, 51, loss 4; Tuheraheha Branch, Tikehao, members in 1910, 33; members in 1911, 39, gain 6; Turipaoa Branch, Manihi, members in 1910, 82; members in 1911, 78, loss 4; Tahuaeia Branch, Tupuai, members in 1910, 18; members in 1911, 20, gain 2; Mataura Branch, Tupuai, members in 1910, 29; members in 1911, 26, loss 3; Fakatopatere Branch, Takapoto, members in 1910, 27; members in 1911, 35, gain 8; Teavaroa Branch, Takarua members in 1910, 12; members in 1911, 14, gain 2; Moumu Branch, Makatea, members in 1910, 59; members in 1911, 57, loss 2. Quorum of priests reported, 162 sermons, 1 baptism; quorum of teachers reported, 86 sermons; quorum of deacons reported 194 sermons. Proposals for ordination read as follows: For elder: Teare, Mahinui, Parara, Tuamea, and Marerenui, proposed by the Makatea, Tikehao, Kaukura, Takapoto and Takarea branches respectively. For priests: Tahua, Turoa, Kaua, and Punua, the two first named by the Kaukura Branch and the others by the Manihi and Takapoto branches respectively. These were referred to a committee of Wiriamu, Tenati, and Turatahi for investigation. A request from the Avatoru Branch that the mission conference of 1912 be held there was read. Moved and carried by unanimous vote that their invitation be accepted. At 1 p. m., report of committee on the dividing the land in Tarona among the districts of the mission was read. The division as specified by the report and chart was accepted. The same committee was retained and appointed to measure the land and set stakes at the boundaries of each lot. Voted to leave the part of Tarona next to the

seacoast for any branch to build on in case they should be crowded in their lot inside the wall. In the evening the Tikehao Branch gave a recital on gospel chart, covering the history of the church set up by the Savior, the apostasy, the latter day restoration, latter day apostasy, rejection of the church, the destruction of the Nauvoo temple by fire before it was completed, the reorganization of the church and the call of the son of the prophet. This was another of the large charts sent here by Bishop R. May. Song services after the recital.

On April 8 at 8 a. m., report of quorum of elders read: Sermons, 904; baptisms, 12; children blessed, 78. Resolved, That the charter of the Mahu Branch at Tupuai be annulled, since there is no officer in good standing at that place to take charge of the work. Adopted. Report of Tetaku, Bishop's agent of the mission, was read: Tithes and offerings received, \$941.80; paid out, \$774.29; balance on hand, \$167.51. This report was referred to auditing committee of Pohemiti, Wiriamu, and Tapuni. At 1 p. m., bishop's agent's report of J. C. May was read: Receipts amounting to \$310. This report was referred to the auditing committee. Report of election of officers of the following branches read: Moumu, in Makatea; Mataura, in Tupuai; Tupana, in Niau; Turipaoa, in Manihi; Panau, in Kaukura; Pakaka, in Apataki; Tuheraheha, in Tikehao; and Tiona, in Tahiti, and found correct. Committee of investigation recommended the following names for ordination: Teare, Mahinui, and Tuamea to the office of elder; Tahua and Turoa to the office of priest. These names were accepted and ordinations provided for. At 6 p. m., a recital was given by the natives from Rairoa, Tikehao, Makatea, Kaukura, and Manihi. They used the largest of the gospel charts sent here by Bishop May. This chart is an excellent piece of art, illustrating the most important events of church history from 1830 to the present date. It furnished a splendid display of all the public buildings of the church to date, and is highly appreciated by the natives. They certainly did the chart justice by the quality of their work, which was arranged and planned by them without any assistance from the white missionaries. On these occasions all the hymns used are original, and apply directly to the subject under discussion. For example, this evening one hymn entitled "The burning of the Nauvoo temple" detailed the entire history of that edifice.

On Sunday, April 9, at 8 a. m., preaching by Elder Tapuni, of Tupuai. At 10 a. m., preaching by H. W. Savage, assisted by Tenati. Sunday school rally program from 1 to 5 p. m. At 7 p. m., preaching by Wiriamu, assisted by Tehao. After preaching services all present took part in song service and general discussion of twelfth chapter of Revelation.

On Monday, April 10, at 8 a. m., voted that Tetaku, bishop's agent of the mission, take charge of the Tarona chapel fund. Reports of receipts for Tarona chapel fund were read as follows: Turepaoa Branch, of Manihi, \$115; Hititemanava, a brother of Tikehao, \$5. A resolution introduced by M. Turatahi that we build a vessel for the use of the mission, was discussed. It was decided that it would be too great a financial burden to assume in addition to the present expense of building Tarona chapel and the wall of Tarona. Report of Elder Teuraevaea was read: Sermons 29. Sunday school rally program from 1 to 3 p. m. The remainder of the afternoon was devoted to committee work and a meeting of the officers of the several Sunday schools represented at the conference. Gospel recital and singing services in the evening.

On Tuesday, April 11, at 8 a. m., report of bishop's agent, Tetaku, having been found correct by auditing committee, was accepted. Reports of receipts for Tarona chapel read as follows: Niau Branch, \$99; Takapoto Branch, \$17; Takarua Branch, \$14; Apataki Branch, \$15; Kaukura Branch, \$10. Total amount on hand in Tarona chapel fund, \$275; total amount on hand in Tarona wall fund, \$22. Sunday school rally occupied the time from 1 o'clock till 5 p. m. Song service and a general discussion of the question, "In what way does Joseph Smith the son, (present prophet) compare with Moses?" was the program of the evening.

On Friday, April 12, at 8 a. m., Manihi Branch proposed for ordination, Marerenui to the office of elder and Kaua to office of priest. Referred to a committee for investigation. These were later reported favorably and ordination provided for. The following appointments were read: J. C. May, president of lower division; H. W. Savage, president of upper division; Hotu, assistant president of lower division; Wiriamu assistant president of upper division; Turatahi, secretary of the mission; Temaunu, assistant secretary of the mission. Tetaku, bishop's agent of the mission. Varoa, Taia, Tetai, Araiiti, Paia, Tefautuata, and Pahoa, presidents of the several districts. Kehauri, Tapuni, Hiti a Hiti, Teihoarii,

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THE SAINTS' HERALD

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

Vaiarea, Marerenui, Maoritera, Tenati, Teangi, Tanenui, Tane a Temai, Parara, Tai, Kaua, missionaries. These appointments were sustained by vote. Bishop's agents appointed by Tetaku, bishop's agent of the mission, are as follows: Hoku, M. Turatahi, Taapai, Tuhiri, Natua, Tumea, Pahoa, Teare, Taputupunia, and Tanenui. These appointments were sustained by vote. Conference committee on general matters reported: Number of guests gathered here from other islands, 480; total number including population of Niau, 640; number of Saints present at the conference, 500. Voted to sustain all government officials, all officers of the mission, and all officers and quorums of the church. At 9 a. m., voted to adjourn to convene again in Avatoru, Rairoa, April 6, 1912. Closed with a hymn, closing prayer by Wiriamu.

This closed our mission conference. According to Pohemiti and other elderly natives, this may be counted as the most peaceful conference known in this mission for years. One point especially noticeable was the spirit of unity and brotherly love existing between the Saints of branches which came from different islands. Belle Savage, foreign secretary, Tupana, Niau, April 6.

Convention Minutes.

NORTHEASTERN ILLINOIS.—Sunday school convention convened at Mission, Illinois, June, 1911, at 3.40 p. m. The usual routine business was transacted. Besides this, it was voted to have a field worker during reunion. The balance of the time was spent in round table work. Brn. F. M. Cooper and Jot Bronson in charge. Adjourned to meet at call of superintendent. LaJune Howard, secretary.

Conference Notices.

The next conference of the Clinton, Missouri, District will be held at Taberville, Missouri, instead of at Nevada. After consulting the missionaries in charge and by the unanimous consent of the Nevada Branch, relinquishing their right to the October conference, it is thought wise to change. The Taberville Branch by vote asked for the October conference. They sent their request to the conference at Fort Scott, but it did not reach the conference in time. The chapel at Taberville will be dedicated at the conference. Instruction in regard to getting from the railroad will be given by the secretary in due time. James Moler, president.

Reunion Notices.

Joshua Carlile, patriarch, will be prepared to give blessings at the reunion to be held at Comstock. The following elders will be present: J. C. Crabb, J. R. Sutton, Edward Rannie, C. W. Prettyman, and Levi Gamet. We extend an invitation to Elders James E. Kelley and W. M. Self, if they can arrange matters there.

F. S. GATENBY, Secretary.

The annual reunion of the Fremont and Pottawattamie districts of the Latter Day Saints' Church will be held this year, August 4 to 13 inclusive, on last year's camp ground in J. E.

Claiborn's grove, east of Thurman, Iowa. Tents may be rented as follows; 10 by 12, 3 foot wall, \$1.75; 12 by 14, 3 foot wall, \$2; 12 by 14, 6 foot wall, family tent, \$5; spring cots fifty cents each; camp chairs fifteen cents each. All orders for tents must be in secretary's hands by July 25. No extra tents will be ordered. There will be a stand to supply refreshments and provisions. Also a boarding house where meals will be served at twenty-five cents each, or a ten meal ticket for \$2. Feed for horses may be procured on the grounds. All day trains will be met at McPaul, provided notice is given secretary, stating time parties expect to come, number of persons, and amount of baggage. As this transportation is done free of charge, notice must be given as requested or the committee are not at fault. Good water will be provided, and the committee will spare no labor to make the camp comfortable, and the meetings a success. An effort is being made to secure good speakers, and the missionaries belonging to the two above named districts are recognized as a part of this reunion and are expected to be present as representatives of the districts. Order your tent now, don't delay, neither come expecting to find a tent waiting for you. If you have none ordered, there will be none. Remember the dates and notices for meeting trains.

Hoping for a good, old-fashioned camp meeting, and a large attendance.
 C. W. FORNEY, Secretary.

The reunion at Plano this year will be held at the usual place, Steward's Park, one half mile east from the station at Plano, Illinois, and will begin August 18 and close August 28. Those who expect to attend this reunion will do well to decide early and then write to Elder J. A. Tanner, whose address is 1649 South Homan avenue, Chicago, Illinois, who can give you all the information necessary as to the cost of tents, cots, etc. Brother Tanner is corresponding secretary of the reunion committee, and will be glad to inform you along these lines. Don't wait too long before ordering your tent if you expect to attend this reunion, because we must have your order in advance or we can not supply you with a tent.
 CHAS. H. BURR, President.

Notice.

We desire to locate the following lost members belonging to the Spokane, Washington, Branch: Frank Greenwood, David E. Crockett. Tole Tollekson, Minnie Quinn, Laura Nelson, Thomas Tyler, Mary Smith (Hicks), Peter S. Morrison, the latter also belongs to the Lamoni, Iowa, Branch. Also Margaret A. Smith and Augustus G. Smith, in the Roslyn, Washington, Branch. Information regarding any of the above will be appreciated by W. W. Fordham, South 28 Haven street, Spokane, Washington, secretary Spokane District.

Pastoral.

To those concerned: Greeting: A resolution looking to the combining of Western Iowa and Eastern Nebraska in reunion service has been adopted by Northern Nebraska, Pottawattamie, and Gallands Grove districts, while Little Sioux has "very unselfishly" (!) voted it "down." We have not heard from Fremont.

As one of "those who wish to change in this matter" we

did "counsel with the districts to be affected," and that after learning from one of the presidency that he favored such a change. No coercion in the matter, however, was sought. We simply acted in harmony with what we felt was the prerogative of the minister in general charge. Too bad that a district president will write a paragraph for publication like the one from which the quoted excerpts are taken. The animus in it indicates that some one has sought to force the matter without "counsel with the districts." Will those favorable to the proposition and who are on committees looking to its consummation get together as early as possible to confer with relation to the matter.

Very sincerely and "unselfishly,"

J. W. WIGHT, *Minister in Charge.*

Died.

PEARSON.—Charles Delmer Pearson was born at Bayham, March 30, 1884; baptized October 9, 1892, by Elder William Newton; died in Toronto Hospital, January 7, 1910, caused by falling between the cars of a train on the railroad. He was acting as brakeman. He was a grandson of Christopher Pearson, son of Isaac and Charlotte Pearson, Saint Thomas. He left a wife, two little children, one brother, father and mother to mourn his early demise. Sermon by Bishop R. C. Evans. Interment in Saint Thomas cemetery.

COLLIN.—Elizabeth Collin was born August 22, 1876, at Llanelly, Carmarthenshire, Wales, baptized June 6, 1909, by Elder John G. Jenkins. Died March 19, 1911, of tuberculosis, in the hospital at Porth, Glamorganshire, Wales. Just before she died she asked her husband and Sister Edwards, who were with her, to pray audibly so that she could hear them pray once more on earth. She leaves a husband and three small children to mourn their loss. Buried March 23, at Trealew cemetery, Porth. Elder E. B. Morgan preached the day of the funeral and also the memorial sermon, assisted by Elder John G. Jenkins.

BEVAN.—Jane Ann Bevan was born at Tredegar, Monmouthshire, England, August 30, 1856. She married Frederick Bevan, 1886. Eight children were born to them. The only daughter, Fortune J., and youngest son, Frederick C., survive her. Baptized by Elder A. N. Bishop, February 20, 1897. Died March 4, and was buried March 8, 1911, in the New Cemetery, Cathay, Cardiff, Wales. Funeral sermon in the Saints' Hall by Elder E. B. Morgan, assisted by Elder Thomas Gould and missionary Thomas Jones. The memorial service March 26 by E. B. Morgan, assisted by Thomas Gould. Our sister suffered long. Her hospitality was great.

PEARSON.—Christopher Pearson was born in England, August 8, 1827; came to Canada with his parents in 1835. He married Rebecca Crane, settled on a farm near Corinth, where he lived and raised a family of ten children, three sons and seven daughters. His wife and one son and two daughters passed on before him. He was baptized in Zone, June 12, 1876, by Robert Davis, and was ordained a priest at the London conference, October 16, 1876. He was later ordained an elder, acted as president of Corinth Branch for about thirty years, was active in his Master's service till his last sickness and death, which took place at his own home, April 10, 1911. He bore many faithful testimonies to the truthfulness of the latter day work and the power of God, he being visited by angels twice. His home was a home to many of the elders and Saints. He leaves behind two sons, Isaac of Saint Thomas, Thomas at home, and Mrs. Edith Laur, Mrs. Hannah Bearss, Mrs. Ella Borbridge, Mrs. Ada Pearson of Corinth, Mrs. Kipp of Michigan, to mourn the loss of a loving father. Sermon by Elder William Fligg of London, Ontario. Interment in Corinth cemetery.

BLAIR.—William Blair was born February 5, 1829, at Greenwood, Steuben County, New York, was married to Eliza Burger, November 2, 1856, and to this union there were born

three children: Elva, who passed away in her youth, Carrie E., now Mrs. M. Tyler, and T. N. Blair. The brother passed peacefully away June 15, 1911. There remains to mourn, his wife, a dear old sister seventy-two years of age, and the two last named children. Many relatives, and a host of friends who had learned to love him on account of his exemplary life. He united with the church seventy-two years ago. The funeral was from the Saints' church at Greenwood, and the sermon was by Alma Booker.

PETERS.—At Lamoni, Iowa, May 13, 1911, infant daughter of Bro. and Sr. O. Peters, granddaughter of Bro. and Sr. C. J. Peters, buried May 14, 1911, at Lamoni, Iowa. Services by Elder R. O. Self. "Suffer little children to come unto me, and forbid them not."

JARVIS.—At Iuka, Illinois, May 18, 1911, of kidney and bladder trouble, John R. Jarvis. Brother Jarvis was born August 17, 1833, in the State of Indiana. He was baptized by G. H. Hilliard in the fall of 1893, in Illinois. He lived and died in the gospel faith and was buried in the Odd Fellows Cemetery at Xenia, Illinois. Funeral in charge of I. A. Morris, sermon by G. H. Hilliard. He leaves a wife, three daughters, one son, several grandchildren, and many relatives and friends to mourn their loss, while his spirit rests in paradise for the glorious resurrection.

MCKENZIE.—John McKenzie died at the home of his son, George E. McKenzie, 754 Witherbee street, Flint, Michigan, April 22, 1911. He was going down stairs to the basement when he fell and struck his head against a gas pipe, fracturing his skull. The doctors were summoned, but he was too old to survive the shock. He was born in Cape Breton, Nova Scotia, March 9, 1822. He was married to Miss Flora McKinnon in 1845, and in 1854 moved to the Canadian Northwest, where he lived twenty years and the remaining years of his life were spent with his son, where he died. He was baptized by Elder John Shipley in 1870 and remained firm to the end. He was buried from his former home at Blandford, on April 30, 1911, Elder Fligg, of London, Ontario, officiating. He was laid at rest by the side of his wife, there to await the resurrection of the just.

Resolutions of Condolence.

We, the conference of the Florida District, wish to extend to our brother, S. D. Allen, our sincere sympathy in the death of his wife, Sr. Jennie Allen.

We feel that in the loss of our dear sister we have lost a sincere and devoted worker in the cause; one beloved by all who knew her.

Resolved further, That a copy of this resolution be sent to the *Ensign* and *HERALD*.

C. J. CLARK,
E. N. MCCALL,
M. HAWKINS, *Committee.*

DIXONVILLE, ALABAMA, June 10, 1911.

The *July Century* will publish an interview entitled, "Edison on inventions and inventors," set down by Waldo P. Warren, in which the great inventor expresses freely his views on the material universe, and on the possibility of teaching men how to develop their latent inventive instinct.

"To talk with Edison," says Mr. Warren, "and ask him questions, and try to grasp some secret of the mental attitude which has kept his mind open to the reception of many great fundamental ideas—that was my desire. And the pleasure is doubly mine in being able to share some of those ideas with the world—that would every inhabitant of which in this and future ages is or will be a beneficiary of the genius and labor of one of the most prolific inventors the world has ever known."

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If you want to buy a home in our city or farm in our country, call on or address the undersigned at Holden, Missouri. References as to business integrity, either Farmers Commercial Bank or Bank of Holden. W. W. Owens, D. P. Young. 23-13t

If You Have No Ice.

The July *Woman's Home Companion* contains a great variety of practical housekeeping suggestions. Here is one for the housekeeper who gets along without ice:

"Obtain a large, common flower-pot and seal the hole in the bottom with plaster of Paris. Place in the pot the bottle containing milk, or a covered crock containing butter, and fill the pot with water to as great a depth as possible without the bottle or crock floating. Cover the pot with a board or a plate and set out in the open air, away from the direct sunlight, and preferably where there is a current of air. The evaporation of the water from the surface of the porous pot will keep the contents several degrees colder than the outside air, when there is the slightest amount of air stirring. The higher the wind, or the drier the air, the greater will be the cooling effect."

Every great man is always being helped by everybody; for his gift is to get good out of all things and all persons.—Ruskin.

Everything depends on where we look in the running of this great race of life. And the supreme comfort, the comfort of all comfort, is that, in looking to Christ, we are not looking to an example only, or to a written word, a code of instructions. We have something more and far more precious. We have a living Friend and Savior, close at hand every day, a Friend with whom we may hold actual fellowship, with whom we may live, by whose strength we may be made strong.—Charles Brown.

Since each thought needs an over thought,
To temper and refine it,
Each plan a higher planner
To consider and confine it,
Could we but win that subtle grace,
Discretion, pure and real,
Far nobler, then, would be our lives
And nearer the ideal.—A. Judson Sage.

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THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

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NUMBER 28

Editorial

IN THE WORLD BUT NOT OF THE WORLD.

In the revelation given to the church two years ago the Saints are admonished that they shall so live as to be in the world but not of the world. This instruction is pregnant with meaning.

The same idea appears in the memorable prayer offered by the Master shortly before his crucifixion. He said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are *not of the world*, even as I am not of the world."

A great many men and women accept the idea that they can not remain in the world without being of the world. They regard the religious life as a thing impractical. Consequently they become entirely worldly, ordering their lives in accordance with some phase of the philosophy: "Eat, drink, and be merry, for to-morrow we die."

Others, in a vain attempt to flee the world, have buried themselves in monasteries and convents, and in inaccessible mountain and desert places, giving themselves over to the rigors and austerities of a mistaken fervor. But they seldom succeed. The lusts and passions of the world pursue them. There is not a crime in the calendar of crimes that has not been committed by religious recluses in the seclusion of religious retirement. The effort is as unnecessary as it is futile. The Lord does not propose to take his people out of the world, for they have a work to do in the world. Jesus and John came back to the world after their temporary seclusion.

During the past one hundred years more than fifty communities have been founded in the United States for the purpose of carrying out one phase or another of communism, religion, or social improvement. Many of these communities in an earlier day pushed out onto the frontier and into the wilderness in an effort to get entirely away from the world. But the world always followed them. Man's independence must be spiritual. Physical isolation is neither sufficient nor practical. Our independence must be spiritual. We must rise superior to our surroundings.

It is true that we believe in the gathering, and that

in a gathered condition worldly influences for evil will be minimized. But even in a gathered condition, we are yet in the world, surrounded by the world; and in the language of the revelation, we can not even withdraw ourselves from a "qualified dependence" upon our "Gentile neighbors." Therefore the task is set for us to be in the world but not of the world.

Reflection will call to mind many particulars in which Saints must differ from worldly people, if it is to be said truly that they are not of the world.

In the first place we must have greater faith in God. That was one of the first lessons that Christ sought to impress upon his disciples. On the occasion of the parable of the fig tree, when he had riveted their attention by the power of his curse in blasting and withering the fig tree, the burden and climax of his discourse was contained in one burning sentence of eternal import: "Have faith in God." Faith is best evidenced by obedience. Judged by that standard the world does not have faith in God. We must not be of the world.

Christ told his followers: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matthew 5: 20.

Here we discover one distinguishing feature—that of superior righteousness. The statement above quoted may well apply to us now. The Pharisees of old were those who professed to believe the law of God, but in fact did not obey it. The Pharisees of to-day are the professed believers, no matter of what denomination, who in practice repudiate their professions. Except our righteousness exceed theirs we can not inherit the kingdom. We may derive a moment's pleasure from pointing out the failings of the Pharisees of to-day. But remember, we will not be crowned for the faults of others. Their shortcomings will not increase our glory. We shall receive according to our own deserts.

Our ideals should differ from those of the purely worldly. The world has two ideals,—pleasure and money. Emerson says that both aristocrats and democrats acknowledge the supreme importance of property—the difference being that the aristocrats have it and the democrats are trying to get it. The

word of God indicates that men love pleasure rather than God.

We can not concede the supreme value of property. Men and women are of greater importance. All property should be consecrated to their salvation. There is nothing more important than the salvation of men and women. This work is committed to the church.

So far as pleasure is concerned, it is secondary. Service is first. Pleasure is not forbidden when it is consistent with duty.

Many in the world have adopted the theory that one can not succeed in any business that is conducted honestly. This is an error. Every man who rejects it makes it easier for others to reject it. One ton of fraudulent weights and measures dumped into the bay at New York City by inspectors in one day indicates the widespread acceptance of the maxim. Saints should erect a standard of honesty in business far superior to that of the world.

It is not our intention to attempt to catalogue the virtues that should characterize the Saints, distinguishing them from the world. They are all embraced in the perfect law of liberty.

The Master's language in the text above quoted is significant as an explanation of the term "in the world but not of the world." He said: "I pray not that thou shouldst take them out of the world, but that thou shouldst *keep them from the evil.*" If kept from the evils of the world, we are not of the world, even though we may accept the good that may come to us from the world.

Again, the Doctrine and Covenants reference says: "It is incumbent upon the Saints . . . to so conduct themselves . . . as to be in the world but not of it, living and acting honestly and honorably before God and in the sight of all men, *using the things of this world in the manner designed of God.*"—Doctrine and Covenants 128: 9.

We may well examine ourselves. Are we in the world but not of it? Or are we both in the world and of the world? The great difference is in character. What about our lives? Can men discern, as they did of old, that we have been with Jesus? Let each one answer this question in such manner as to justify himself in the day of judgment.

E. A. S.

"There are many periods in the lives of human beings, each with its possibilities of happiness and compensation. Especially distinct and different are the extreme ages of active youth and thoughtful old age. In the life of the man who lives properly there is great joy in youth, but greater joy in age. Each extreme of life is happy, and the life of youth and of age ought to be as far apart as the valley and the mountain peak."

THE FOUNDATION PRINCIPLES OF "MORMONISM."

We beg pardon of the readers of the HERALD for using the term "*Mormonism*" in this connection, we having refused to be called Mormons. It is not because we have any prejudicial objections to the name *Mormon*, but simply that the term is a misnomer, as applied to us.

In order to get at the primitive faith of the church as it existed in the minds of the human actors in its institution and development, the mind reverts to the Book of Mormon, the things taught in the book, and the names of those who were writers in it, of whom perhaps the most important are Mormon and Moroni. It is with the faith, using the word to signify the various branches of belief, that we propose making an effort to deal. Had this faith foundation principles? Were they strongly laid and of such basic proportion as would bear all the beliefs and hopes that might be built thereon?

It may be said that *truth* is the foundation upon which the faith rests. One of the mottos used at the head of one of the early publications was the Latin phrase, signifying, "Great is truth and it will prevail." While it is true that *truth* may be said to be the underlying principle of the faith, it is too general for the purpose of this article. Jesus said, "Upon this rock I will build my church." This was not a declaration signifying the whole faith. It meant one specific item; some portentous fact which should have the characteristic of the rock. It is in this sense that we make the inquiry of the caption. We repeat the questions for the sake of emphasis. Were there foundation principles, safe, sure, solidly laid, and sufficiently sound and strong, unbroken and immovable, upon which the whole superstructure of faith, doctrine, and conduct could be securely laid, and justify the hopes of all who should gaze thereon? What were these fundamental principles?

The first that strikes our attention is the principle of present and direct revelation from God to men. It was by this principle that the attention of these early builders was aroused to the conditions which enabled them to go confidently forward. We need not elaborate here, to mention the different means by which the principle of revelation developed what has been called "*Mormonism.*" It is sufficient to state that by it certain things were brought to light, evolved, or discovered, by which the work done was accomplished. The acknowledgment of the principle made revelations from God possible and available. We must characterize the things revealed as the foundation principles, upon which the whole structure was to rest. We may safely place the Book of Mormon as one of these foundation principles. The character of this principle as a foundation

is expressed in the term, "The new and everlasting covenant." It must be obvious that the book as an insensate collection of words and phrases is not to be taken as within the true meaning of the term, "foundation principle." The things which are therein set forth, as faith, belief, and rules of spiritual and temporal conduct must necessarily be considered as within the real meaning of the term, "foundation principle." This is buttressed and enforced by the later declaration, by revelation, in the words following: "Thou shalt take the things which are written in the Book of Mormon, even the new covenant, not only to say but to do according to that which is written."

The next we note as a foundation principle is the Bible, the King James Version of the Scriptures.

Taking the same view of this book as taken of the Book of Mormon, it must not be the physical arrangement of letters, words, and phrases, which is to be taken as the real foundation principle. It must be that which the language of the Scriptures conveys, that is to be regarded as a foundation principle, securely laid by the Great Divine Head of the Church, through the principle of revelation. The King James Version of the Bible was in existence, forming the bases of various faiths in Christ, before the Book of Mormon was produced as the opening principle upon which the restoration of the gospel was to rest. This is certified and enforced as a foundation principle by direct command from God through revelation.

"And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel."—Doctrine and Covenants 42: 5. "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church."—Doctrine and Covenants 42: 16.

These commands were given through Joseph Smith the Seer to the church during the formative period of church building, in 1831. It follows that the things taught in the two books as articles of faith, belief, and spiritual teaching were expressed and specifically commanded by the Great Builder of the Church, as foundation principles, upon which the work of the restoration of the gospel was to be carried on.

The Inspired Version, or the Holy Scriptures, was made by the principle of revelation a third foundation principle of the faith and doctrine as to scriptural teaching and temporal conduct, upon which the same great work of the gospel dispensation was to be carried on. We take from these three works (the Book of Mormon, the Bible, and Holy Scriptures)

the following, which justly are entitled to be considered as essential fundamental principles, upon which the superstructure of the church, organized in 1830, was to be securely established and continued to be built, until the end designed by the divine mind in establishing the restoration of the gospel should be accomplished:

"Thou shalt not kill."

"Whosoever sheddeth man's blood, by man shall his blood be shed."

"Thou shalt not steal."

"Thou shalt not lie, nor bear false witness against thy neighbor."

"Thou shalt not commit adultery."

These are found in the Bible and the Holy Scriptures and are reiterated in the New Testament of both versions. They are also directly stated by revelation in section 42 of the Doctrine and Covenants, paragraph 7. The temporal conduct of men in respect to the marriage relation is to be regulated by the following foundation principles, given in the same scriptures:

"For this cause shall a man leave his father and mother and cleave unto his wife, and they shall be one flesh."—Genesis 2: 24. This foundation principle was laid down at the creation, and he by whom it was stated reiterated the commandment when incarnated in the flesh, as stated by Matthew and Mark, and it is significantly qualified in these gospels by the introduction of the word *twain* (Matthew 19, and Mark 10). This foundation principle is strongly enforced by direct revelation, given to the human builders in the same formative period, in 1831, in the following terse terms: "Thou shalt love thy wife with all thy heart, and cleave unto her and none else; . . . Thou shalt not commit adultery."—Doctrine and Covenants 42: 7.

It must be remembered by the reader that the purpose of this article is not merely to state what the foundation principles of the gospel are, but to affirm what the foundation principles of the faith and doctrine and spiritual teaching, touching the religious and temporal life of "Mormonism" were to be and are. In this view, the Book of Mormon, with its direct commands and specific restrictions, is, by revelation from God, established as a specific command in foundation principle, to all believers and devotees of the faith of the restored gospel. Hence, without hesitation, we name as one of these foundation principles the declaration of Jacob, which was given him of the Lord, to deliver to his people, as stated in the second chapter of Jacob, Book of Mormon. This statement of principle involves the placing of a misused quotation before the specific command is given: "For if I will, saith the Lord of hosts, raise up seed unto me, I will *command* my

people." "There shall not any man among you have save it be one wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women." This, clearly and specifically stated means, that when the Lord proposes to raise up a righteous seed unto himself and conserve the chastity of women, he has commanded and will command the observance of the monogamous system of marriage. No possible sophistry of argument or frail excuse of departing men from the faith can change this principle. This foundation principle is strengthened and enforced by revelations from God touching the conduct of men on this land, the land on which the work of restoration was to be accomplished, given in the same formative period in 1831. "Whoever forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Doctrine and Covenants 49: 3.

It should be unnecessary to add to this last quoted direction, that this discloses the divine purpose of the Creator in instituting the marriage relation for this earth. It was established before the foundations of the world were laid. Who dares to say that this is not a foundation principle, to govern in the conduct of men, on this land, variously called the land of Zion and Joseph's land? It remains for us to state but one more foundation principle, given in the same formative period of the church, and closing with one of the most remarkable statements to be found in Holy Writ: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."—Doctrine and Covenants 58: 5.

It is needless to state that the institutions of the land and the laws of the States are clearly in accordance with the foundation principles of the faith as given above. "Other foundation can no man lay, than that is laid."

NOTES AND COMMENTS.

We have received newspaper accounts of the rededication of the church at Fall River, Massachusetts. Bro. Alma Coombs has given us an account of the services; his letter will be found in the Letter Department.

Hymns and Poems

Selected and Original

Something to Do.

O how sweet is the season when Saints of the Lord Assemble together, as taught by his word,
And in blissful communion their voices they raise,
To witness for Jesus and sing to his praise.

May we ever remember, though many, or few,
Each one who is present, has something to do.
Just a word for the Master, a prayer, or a song
May cheer the discouraged, a weak one make strong.

Let no man-fearing spirit our blessings prevent,
But grace from thy presence, dear Father, be sent
And fill every true heart, now, with zeal and with love
While angels, rejoicing, look down from above.

JAMES L. EDWARDS.

The Son of God.

I.

Out of Infinity,
Born from Eternity,
Came once a Child from the
Father above.
Low in the manger he
Lay where Great Destiny
Named him for ever the
Savior of Love.

II.

Child of Immensity,
Sent to show you and me
How that we too may be
Saviors of men;
Binding the broken heart,
Breaking the bonds apart,
Bidding the downcast start
Upward again.

III.

Deep as Infinity
Broad as Eternity
Great as Immensity,
Being of thine!
Thou art the Life, the Way,
Thou art the Truth to-day,
Thou art the Love for aye,
Perfect, divine!—William A. McKeever.

At Home.

Thank God for the dear ones safe to-day,
Safe at home on the happy shore,
Where the smile of the Father beams for aye,
And the shadow of pain shall fall no more.

Thank God to-day for the pilgrim feet
Which have trodden the last of the toilsome way,
For the strong, for the frail, for the babes so sweet,
Who have left for ever this crumbling clay;

Who have changed earth's trials and loss and moan
For the victor's palm and the voice of praise,
Who dwell in the light of the great white throne,
And join in the songs which the ransomed raise.—Margaret E. Sangster.

Original Articles

THE WOMAN OF REVELATION 12---IN FOUR PARTS.

II. THE FLIGHT OF THE WOMAN.

BY H. J. DAVISON.

In the 12th chapter of Revelation there is not a word said of the woman becoming disorganized—of losing her crown (priesthood authority), or of going into apostasy and becoming another woman that was to miserably perish (see chapter 18), but that she (this crowned woman) fled into a place: this implies locality rather than condition.

We would never use the term "*fled into apostasy*" or "*fled into disorganization*." We might, however, use the word *fell*, but that is just the opposite to what we would understand from a flight by the use of wings. Notice, she started with wings and reached her destination successfully and remained there the allotted period.

Don't let anybody think that the writer ignores an apostasy, no more than that after 1844 there was certainly an apostasy (Brigham and others apostatized *from* the church), but we are all pleased with Judge Philips' decision that the church still remained intact.

The difference in the two cases is that after 1844 the woman remained and is nourished here under the sometime name of the Reorganization, whereas in about 570 the woman fled away intact to a place that God had prepared for her where she was nourished 1260 years, from the face of the serpent. ("At the hands of the serpent" seems like an unwarranted interpretation, since that excludes the flight idea, which is most emphatically taught.)

We must always keep in mind that in verse 7 (Inspired Translation) we are distinctly told that the dragon prevailed not against the woman, which was the church of God.

In verse 14 we learn that the woman receives two wings of a great eagle. What for? To degenerate into apostasy with? Does the analogy hold good with that interpretation? Let us see. What did or does God give wings to eagles for? To rise up from the earth, certainly. And as the eagle is said to be the highest-flying bird, the term "*two wings of a great eagle*" ought to appeal to us with peculiar significance.

And why flee away, and from what? Verse 13: For the dragon persecuted the woman. "Therefore" (because of that) the woman fled to a place beyond persecution. "And the serpent casteth out of his mouth water as a flood after the woman."

Does not the word *after* indicate that the woman was beyond his immediate reach? But his effort to drown or carry her away was futile. The project

fell to the ground. In other words, the earth opened her mouth and swallowed up the flood—absorbed it—the same terms are used in relation to the blood of Abel (Genesis 4: 10, 11 authorized).

This is how the earth helped the woman, exactly as it reads—swallowed up the flood that was sent after the woman that had taken her flight. (To explain the analogy of the flood would make this article too long.)

The dragon is now exceedingly wroth with the woman, but he can not reach her any more. She has fled. So now he makes war with the remnant of her seed. What is that?

Well, suppose that there was but one branch of the church in the world, and all the priesthood, being forbidden of God to ordain others, should die, their bodies going to the grave and their spirits to the paradise of God, what would be left?—the remnant of the seed of the church.

The church could not be said to be there—the priesthood having all gone; although there may be many good, honest Christians, men and women that have the testimony of Jesus—the spirit of prophecy—and keep the commandments of God.

And is it not a historical fact that during the 1260 year period the "dragon" did persecute and make war with a large body of honest worshipers who could not be called the true church; but rather the remnant of the seed of the church.

It does not follow that because the true church and the fullness of the gospel is not upon the earth, the whole world is turned over to the pleasure of Satan. It was not so in the days from Moses to John the Baptist, nor on this continent from the days of Lehi to Alma.

God is with the people in all such times, yet the corelationship is not so close.

Just a thought in closing: If the woman had yielded and played into the hands of the dragon, would the dragon have been angry with her? I think the point will be seen and conceded.

The above seems to establish the fact that the woman took flight from the persecutions of the dragon for her preservation. The next article will be entitled, "Where did the woman go?"

(To be continued.)

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"Far more admirable and beautiful is the old age of peace and of unselfishness. The old man looks upon the grandchild, dreaming dreams for that child's welfare, thinking not of himself, yet deeply and intelligently considering the future in which he is to have no share, guiding and restraining impetuous youth, and wisely stimulating imagination. There is a sight more to be admired than any accomplishment of fiery youth."

A REVIEW OF MORMONISM AGAINST ITSELF.

BY S. W. L. SCOTT.

A book consisting of 321 pages, entitled *Mormonism Against Itself*, is now before me. The work is issued by the Standard Publishing Company, Cincinnati, bearing the name of Samuel W. Traum as writer.

"Another book on Mormonism?" Yes, an appendix to "Anti-Mormon literature." The object is to kill something which has been declared "killed" as often as weapons of this character have been forged, during the past seventy-six years! We are reminded of that queer poem written by *some one, some time*:

"To kill twice dead a naughty snake,
And off his scaly skin to take,
And through his head to drive a stake,
And every bone within him break,
And of his flesh mince meat to make,
To burn, to sear, to boil, to bake,
Then in a heap the whole to rake,
And over it the besom shake,
And sink it fathoms in the lake,
Whence, after all, quite wide awake,
Comes back that very naughty snake."

Every little while, some indignant shepherds, by combination of circumstances, are driven to the front, after slaking their thirst at the fountain of sloth, and give evidence to all honest people of the emetic which they have taken, by belching forth a tirade of ridicule, misrepresentation, and abuse against the whole system they have come to combat. They scarcely discriminate between *principles* and *men*. They simply (its merits seldom considered) condemn the entire institution, by making the *character* of its advocates look black. Books of this character are occupying literary space, "*ad infinitum, ad nauseum!*"

EARLY CHRISTIANS MISREPRESENTED.

The Christianity of New Testament times had to meet a library of this kind. The historian records these lines upon the subject: "Certain fictitious acts of Pilate and our Savior, full of blasphemy, were, by the emperor's approbation, circulated through his dominions, with orders to facilitate the publication of them in all places, and to direct schoolmasters to deliver them to youth that they might commit them to memory." After specifying some lascivious practices of the baser sort, the historian continues: "These, and other slanders were registered, copied, and sent to the emperor as the authenticated confession (of the true Christians), and he circulated them through his dominion." Here is "revealed" the historic fact, that *manufactured* testimony was sworn to, before an officer at Damascus, incriminating the disciples of Christ. The effect of this baneful method is stated as follows: "Children in their schools daily sounded Jesus and Pilate, and other

things, *invented* to asperse the gospel." (See *History of the Church of Christ, Milner*, vol. 2, p. 35.)

So the methods adopted to strike down a system of religion in the present century do not differ in some respects from the methods used in the first, second, and third centuries of the Christian era.

ORIGIN OF PRESENT AFFAIR.

Samuel W. Traum's book seems to be the outgrowth of a polemic tilt engaged in July 25 to August 5, 1905; his adversary-in-arms being Elder Columbus Scott, of Lamoni, Iowa. The issues debated were the two churches, The Reorganized Church of Jesus Christ of Latter Day Saints, versus The Christian or "Campbellite" Church, and the Book of Mormon. Propositions were framed embodying the debatable ideas in those issues. In the brief, calling attention to their discussion, found in the preface to his book, my name occurs with the personnel of moderators; but for some cause (known to himself) Mr. Traum has entirely omitted one important act in the drama, of which I was a factor with himself, i. e., in concluding his part of the debate, he related a story of the small boy placing ten loads of ammunition in a gun, and after one load had been fired by the boy's grandmother, the little fellow said: "Do not be afraid, grandma, there's nine more loads in it." I advanced to the pulpit, and told him that any time he wished to fire any one or the nine loads remaining, we would try to be in range of the shots. But Mr. Traum *declined*. Some time after my return to Michigan, I renewed my challenge to him by writing, stating that I wished to canvass the grounds with him before his pastorate in the city of Madison, Indiana. He again declined. Whether this volume, *Mormonism Against Itself*, is the next "shot" in succession, or the entire nine, he has not stated. If he is the "gun," and the shots are in evidence, the dear grandma (his church) which used the gun is enveloped in smoke, and the three—boy, grandma, and gun, are responsible.

Mr. Traum conveys the idea that his work in the vicinity of the Union Branch, where the discussion was held, is to be credited with producing a defection among the Saints. Allow us to say, not without clemency, that Mr. Traum is the *echo* of a number of fighting satellites, and we have yet to learn of just one affected by *his* work. As to the debate, if public sentiment pointed in any direction, it was to the effect that Mr. Traum *failed*, absolutely failed to carry his points. Why should he *not* fail in the effort of defending that which is indefensible, and successfully setting aside the bulwark of truth, especially, as he *now* admits in his book that his evidence was not all in, at the time of debate, and during the controversy he admitted that it was a "matter of experiment" with him, as per notes on debate? The

defection mentioned by him began before the controversy was conceived of. Mr. Traum's opponent, Elder C. Scott, during the debate of 1905, was in Indiana on his regular appointment from General Conference, reading "Indiana and Ohio," and while under this regular appointment he preached in Indiana. Both Samuel W. Traum and M. R. Scott, jr., attended, with large audiences. Elder Scott would have been pleased to reclaim his cousin, but *made no personal effort*, as he,—M. R. Scott, jr.,—had said more than a year previous, that he had made up his mind to leave the Reorganized Church and this more than a year before he *ceased preaching* occasionally, for this church, or sent his license to the authorities. Thus, the unsupported statement of Elder Traum, that Columbus Scott came from Lamoni, Iowa, "presumably to remonstrate with, and, if possible, to reclaim his apostate cousin," is a presumption, of bad omen, but very characteristic. It is absolutely a manufactured theory.

It is a famous fact, that all Mr. Traum did in the debate while affirming his own church proposition, was to try to strip the church described in the New Testament of its divine organization, as built by Christ, as described in Matthew 16: 16, 18; Romans 12: 4, 8; 1 Corinthians 12; Ephesians 4: 1, 13. As a body "fitly framed together," and the principles of Christ's doctrine as its basis. John 7: 17; Hebrews 5: 12; 6: 1, 2. He made the effort to render the *living* "body of Christ" a corpse, by lopping off its spiritual endowments, and robbing it of its spiritual manifestations. He thus would have the "habitation of God by his Spirit," a paralytic—a figure with no *life* nor *limb*! He tried to show that one local congregation, one charge, one pastorate, or branch of the New Testament church with, as he asserted, elders and deacons, was the church, *is* the church of Christ. Just as well argue that a district is a township, or a township is a county, or a county is a State or the United States, for *above* the branch or local congregation, God sets in the general body, as members of the church, high priests (Hebrews 5: 1). David, when he foresaw *the church of God*, exclaimed: "I will also clothe *her* priests with salvation, and her Saints shall shout aloud for joy."—Psalm 132: 16. We should refresh Mr. Traum's memory that God set apostles and prophets in the body—general body, as well as elders and deacons in branch organization. He should also remember that he failed to mention the so-called Christian church of modern times, or even its origin. His opponent was compelled to bring it out of its hiding place, as it seemed to be cooped up and invisible.

NAME OF THE CHURCH.

Chapter one of Mormonism Against Itself, under the heading "Mormonism: what it is," contains an attenuated effort to define both the system and the

advocate. In his, the author—like others who chink with untempered mortar to win by prejudice—indulges in innuendo and misrepresentation. As usual, no distinction is made as to the separate peoples, he merges them into one. To him the Josephites are Mormons and are affected by the *system* which he condemns, and seeks to destroy wholesale. He draws no lines. He fails to note the attitude of the Reorganized Church toward the apostasy in Utah. He files all on the same wire in his definition, and the Reorganized Church is one with that body who resorted to the fastnesses of the mountains in Salt Lake City, and so long challenged the moral sense of the civilized world and the powers of the Federal Government.

Before calling attention to this, further, we note a statement on page 24. Mr. Traum says: "There appears to be some antipathy to the use of the word *Mormon*, when applied to individuals; or *Mormonism* when applied to their system of religion; or *Mormon Church* when used in a manner descriptive of their organization."

We wish to say: "There are others." Appropriating this mode of expression to a parallel, it reads thus: "There appears to be some antipathy to the use of the word *Campbellite*, when applied to individuals; or *Campbellism*, when applied to their system of religion; or *Campbellite Church*, when used in a manner descriptive of their organization." Does Mr. Traum gracefully yield? The terms *Mormon*, *Mormonism*, and *Mormon Church*, are not in the "Articles of incorporation" adopted by the church. Article 1 reads: "The name of this association and organization shall be, 'The Reorganized Church of Jesus Christ of Latter Day Saints,' and shall be incorporated under the laws of Iowa by that name." Again, "The church adheres to the doctrines and tenets of the original 'Church of Jesus Christ of Latter Day Saints' as organized by Joseph Smith the Martyr, on the 6th day of April, A. D. 1830, as the same has been reorganized by Joseph Smith, formerly of Plano, Illinois, now of Lamoni, Iowa, with the advice and assistance of Jason W. Briggs, Zenos H. Gurley, sr., William Marks, sr., Israel L. Rogers, Isaac Sheen, and many others." The Articles of Association were adopted June 6, A. D. 1891.

For the benefit of Mr. Traum, we wish to say: We were never baptized into a Mormon church, nor confirmed in a Mormon church, neither were we ordained Mormon preachers. My license does not read that way. My certificates of appointment do not read that way. The corporate seal granted under the law, by articles of incorporation, does not read that way, and the terms thrown at the Reorganized Church, or its system of belief and practice, or its individual members are gratuitous.

We call attention to this because Mr. Traum does

not state the fact when he says: "They are not agreed among themselves as to a term universally acceptable." It will be observed that our agreement touching the name of the church is found in the articles of association referred to.

Again, he says: "They were first called, or rather, they first called themselves, the 'Church of Christ'; that title appearing upon the title-page of the Book of Commandments as late as 1833."

That he is wrong in this, will appear from the statement of Church History as follows: "Having opened the meeting by solemn prayer to our heavenly Father, we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the '*Church of Jesus Christ of Latter Day Saints*,' after which he ordained me also to the office of elder in said church."—Church History, vol. 1, page 77.

The above narrative, containing the name of the church when its organization was effected, April 6, A. D. 1830, should be sufficient to "reveal" the mistake of Mr. Traum. The name was not "expanded subsequently," nor contracted before, as the above proof with the following clearly shows: "God imparts instruction to the 'high council of my church in Zion (for thus shall it be called) and unto all the elders and people of my church of Jesus Christ of Latter Day Saints scattered abroad in all the world, for thus shall my church be called in the last days, even the Church of Jesus Christ of Latter Day Saints.'"—Church History, vol. 2, p. 151.

In the light of the foregoing, what is the deserved fate of Mr. Traum's would be evidence that they first called themselves the Church of Christ, and before they left Kirtland, they were called the Church of Latter Day Saints, "the name of Christ having been elided"? "Subsequently," says Mr. Traum, "this was expanded to read, 'the Church of Jesus Christ of Latter Day Saints.'" In 1838, the date of instruction given to high council in Zion, the name by divine command is the same as in the year 1830, the beginning of organization.

MORMONISM BOUNDED.

On page 28, the author sets up the boundary lines of that which he styles "the kingdom of Mormonism": "On the north by polygamy; on the east, by the Adam-God theory; on the south by the doctrine of blood atonement; on the west, by the Mountain Meadow massacre." We have no defense to make for the abominable boundary lines which he employs,

and later admits to be fictitious and artificial—but the school children know when any one of the states of the Union is bounded, that the thing which bounds it is not a part of that which is bounded. Thus, if he strikes the Utah hierarchy, he leaves it free from these obnoxious features. But while he recedes from this faulty boundary, so as to include the "Josephite," he opens himself to more severe criticism.

He continues: "A more proper definition of the boundary lines would show that the domain of the Mormon is bounded on the north by the Book of Mormon; on the east, by the prophetship of Joseph Smith, jr.; on the south, by the doctrine of continuous revelation as shown in the Book of Doctrine and Covenants; and on the west, by the Aaronic and Melchisedec priesthoods." This, again leaves the thing bounded separate from that which bounds it.

On page 26, he defines a "Mormon" as "one who holds to the inspiration of the Book of Mormon, and to the divinity of Joseph Smith's mission as a prophet of God." The aggregate of such believers he styles "Mormons"; and "the full development of that system of religion, which is shown by its theory and practice to be the product of this man and his books," he calls "Mormonism." With his definition of "Mormonism" as a "product" before us, and his sudden change of boundary lines from polygamy, blood atonement, Adam-God, and Mountain Meadow massacre, to the Book of Mormon, prophetship of Joseph Smith, jr.; continuous revelation, and the Aaronic and Melchisedec priesthoods, he confesses that in this latter list of boundary lines, (at least in the Reorganization) the former abominations can not be found, neither in "theory nor practice." If he could have found them in that which he styles "the full development of that system of religion," which is the "product," why change the boundary lines?

BOOK OF MORMON AND NEW TESTAMENT.

"The gospel of the Book of Mormon is not coextensive with the gospel of the New Testament."—Page 25. This assertion is wide of the truth. The complete harmony existing between the two books, in the revelations of the divine economy, is simply marvelous. The same principles and doctrine are taught; the same scheme of redemption universally applicable, and founded on the same immutable bed rock. Its voice is truly accordant with the Bible in proclaiming the divinity of Jesus Christ, and the fact of his glorious resurrection from the dead, on which facts hinge the matchless work of redemption revealed in the gospel.

The Apostle Paul teaches that "life and immortality" is "brought to light through the gospel" (2 Timothy 1: 10), and mankind should be interested in the evidences which prove the divine assurance of these things. The Book of Mormon unites with the

Bible in teaching that "as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15: 22), "but every man in his own order."

Testimony that is clear and sound in support of this claim, is of great value to all, and such testimony is supplied by the Book of Mormon. In the language of King Agrippa to Paul, let the Book be "permitted to speak for itself." Emblazoned in perspicuous terms upon its portal, at the very gateway of this treasure house, appear these words: "And also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations."

A loftier purpose can not be conceived by the soul, than the one pointed out in the above.

Again, page 490 of Lamoni edition: "And this is the commandment which I have received; and behold they (the writings) shall come forth according to the commandment of the Lord, when he shall see fit, in his wisdom. And behold they shall go unto the unbelieving of the Jews: and for this intent shall they go: that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant, and also that the seed of this people may more fully believe his gospel which shall go forth unto them from the Gentiles."

The foregoing are plain and concise terms, setting forth the important purposes of the record.

I beg the reader's indulgence in an additional quotation to prove the utter falsity of Mr. Traum's claim that the Book of Mormon is "expressly set for the gathering of the Jews," and that "there is not a *vestige* of hope for any Gentile based upon any command or any promise in the Book of Mormon." "And as I spake concerning the *convincing* of the Jews, that Jesus is the very Christ, it must needs be that *the Gentiles* be *convinced* also that Jesus is the Christ, the eternal God, and that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost, yea, unto every nation, kindred, tongue, and people, working mighty miracles, signs and wonders among the children of men according to their faith."—Page 97, Lamoni edition, paragraph 12.

NOT AN UNPREJUDICED JUROR.

Mr. Traum's sanctimonious investigation of the evils (?) of the work engaged in by the Latter Day Saints, does not present unbiased work. The record of the same before us, indicates a "hop, skip, and a jump" effort to get there. Exaggeration, misrepresentation, hyperbole, omissions, disconnections, and ridicule are so disingenuously woven, that the

whole gives his book the appearance of a theological "crazy quilt." The story of ancient controversialists is richly pregnant with impressive lessons, both for and against the system combatted. Jesus Christ gave the proper standard when he said: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John 8: 46, 47.

He that is of God will judge by his word, will abide by his word, and as long as this rule is properly respected and applied to the investigation of what our critic styles "Mormonism," i. e., as propagated by the Reorganized Church, its future is secure, and its ultimate success in the struggle will be the brightest page in the annals of human destiny.

In "seeking the overthrow" of the Lord's work, Mr. Traum "doubts the ability" of the Saints to "lay aside all bias and prejudice." We can truly say: "Physician, heal thyself." His doubts are baseless, have no foundation. But his effort entire, based on the evidence collated, gives no mistakable indication that "prejudice and bias" constitute the warp and woof in his questionable fabric of many colors.

His assertions remind me of an anecdote of an Irishman, Mike McGinnis, who was summoned as a jurymen in a murder case.

"Mike," said the judge, "have you formed or expressed any opinion as to the guilt or innocence of the defendant?"

"I have not, yer honor," replied Mike.

"Mike," said the judge, "have you any conscientious scruples against the infliction of capital punishment?"

"Yer honor," replied Mike, "I hev not *in this case*."

ORIGIN AND GROWTH OF CHURCH.

On page 27, the author says: "We can scarcely imagine the type of mind that will not find its interest excited by a careful study of Mormonism." I suppose his imagination is bounded by what is termed "Christendom," for outside of the less than twenty per cent constituting Christendom, he would find neither study nor interest. But he continues: "Its lowly origin; its singular proselyting power; its marvelous dissemination, especially during the lifetime of its prophet; its almost unparalleled comedy and tragedy, as exhibited by the experience of the people who gave it credence; its steadfast allegiance of many, at the price of reproach and degradation, frequently at the expense of misery almost beyond human endurance," etc.

For the humble, yet meek and honorable origin, and for the progress of the latter day work, we have no apology to offer, but can speak in defense of such characteristics adorning the work of God in all ages. Mr. Traum would like God to proceed on lines appeal-

ing to the fastidious tastes of the times, and like the Pharisees of old, he would accept the truth as he *prefers* it, and not as it is. This brings us to the consideration that everything must be decided according to the standard of so-called "Campbellite" interpretation. In other words, we can not determine the truth or falsity of that which he terms Mormonism, by weighing it in the scales of Campbellism, for *that itself* is in question.

The "marvelous dissemination" of the restored gospel of Christ, the success attending its career, developing large proportions, in the face of untoward circumstances, during the fourteen years of Mr. Smith's leadership, seems to stagger our critic and "invites attention." Certainly! When the great head,—“the apostle and high priest of our profession,” was born in the “manger,” (his guardian parents having been instructed by an angel as to the methods of his preservation) he was “brought up” at Nazareth, a town of “lowly” repute, and grew to manhood and power among the “poor.” He was baptized by a man dressed in shaggy garments; chose his ministers from among fishermen; and gave us the wealth of his divine life while in poverty,—having “no place to lay his head.”

It was very “marvelous” to see maritime cities, provinces, and islands bow in allegiance to the “lowly” babe and his message of meekness. Still more “marvelous” when Cæsar’s household in imperial Rome became obedient to the faith; and wonder *still* increased when Paul could say, “All Asia is turned to the Lord.” On the one hand, the sceptered hand and mitred head combine; on the other, almighty truth pushes the conflict along. Had the “God of Israel” consulted the popular taste of Mr. Traum and the “Antis,” Christ would have been welcomed into life by princes, his first infant slumbers amid Tyrian plush on canopied couches, where rippling waters from royal aqueducts dripped into basins of ivory and pearl.

A TRIBUTE TO THE ELDERSHIP.

Mr. Traum has very truthfully credited the Latter Day Saint ministry with “knowing the New Testament” and “knowing it well.” “Their work,” he says, “consists in harmonizing the peculiarities of their doctrine with the tenets of the New Testament.” (Page 10.)

Ah! there is the rub. The Saints do not take a back seat when it comes to “harmonizing” with New Testament doctrine. But, Mr. Traum, what will you have to say when we turn the searchlight of truth upon your concession? Hark! “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ [i. e., harmonizes with Christ’s doctrine], *he hath both the Father and the Son.*”—2 John 9.

“*He that hath the Son hath life; and he that hath not the Son of God, hath not life.*”—1 John 5: 12.

But in the light of the foregoing statements of our critic, why does he “seek to destroy” that which can be harmonized with New Testament doctrine?

He affirms, (page 27,) “they [the Saints] have ever delighted in getting hold of a person ill qualified to meet their attacks, and by the weakness of the defense of their opponents their own faith has been confirmed.” Just preceding this statement he says: “They have been met by opponents who, because they knew but little of the system, have made such a poor attack that it has redounded to the upholding of the system.” Again, (page 9,) “That there is an abundance of material scattered through many volumes, much of it well written and useful, we acknowledge, yet we are not aware of the existence of the single volume that contains for the polemic as much valuable matter as is here presented.”

These statements, side by side, reveal, first, a disregard for facts; second, reflections upon the ability and qualifications of all other theologians and authors who have attempted to meet the issues; and third, the characteristic boast, “We are the best, up-to-date.”

That the Saints have held themselves ready to defend the truth, under *all* circumstances of *fairness*, can not be denied, but that “they have ever delighted in getting hold of controversialists *said* to be unqualified, we do deny. Our opponents in oral discussion are required to secure indorsements from their respective churches, and these indorsements usually invest the disputant with authority to represent the respective church indorsing him, and read in part, that “Elder — is amply qualified,” to enter the arena and slay Mormonism. This concession of Mr. Traum is directly opposed to the verdict of *his* society, in almost every discussion held with the “Campbellites.” Is this “Campbellism against itself”? They have always boasted of having “come out best,” have “stood with their feet upon the prostrate form of Mormonism.” We have denied this boast in the interests of truth, and now Mr. Traum confesses to the failures, and seeks to apologize.

According to this concession, the great Clark Braden, who was recognized as their field champion, their “intellectual giant,” sworn to extirpate the system, “war to the knife, knife to the hilt,” was “ill qualified,” and failed. Alexander Campbell, also, “made such a poor attack,” was not qualified, and by the weakness of his effort, “the faith of the Saints was confirmed”; and under Mr. Campbell’s “fire,” the cause of the Saints prospered. Briney, Bays, Blalock, Neal, and the host, “rank and file,” of the Anti-Mormon League, have gone into the work of slaying the “monstrous fraud,” shorn of their power,—are not qualified. Yet have they been indorsed.

Nothing has been effective in meeting the issue in the past. "Mormonism Against Itself" is the only antidote!

THE BASIS OF OUR FAITH.

On page 34, Mr. Traum says: "Mormonism is that system of religion *based upon the claim* that the book of Mormon is divine and that Joseph Smith, jr., is a prophet of God." (Italics ours.) We deny this proposition, and hold him responsible for violating his statement previously made on page 26, as follows: "Our plan is to always state a proposition as its friends will defend it, and in the *exact* language they employ."

The superstructure defended by us, known as the Reorganized Church of Jesus Christ of Latter Day Saints, which he flippantly characterizes "Mormonism," is *based on eternal truth*, and the claim of Book of Mormon divinity, the claim of Bible divinity, and the divine mission of the prophets of God, are all witnesses *confirming the truth to man*.

A GRAVE CHARGE.

On page 28, an exaggerated statement is penned which forcibly impresses one that the writer proposes to prejudice his way and land his booty regardless of method. He says: "They [the Mormons] have fallen out among themselves, and so freely has the lie been passed that there is not left one prominent man among them whose word is universally received." That the Church of Jesus Christ has received, in this age, as also in the apostolic age, men of aspiring dispositions who finally "went out" from among the loyal, we will not deny; but that efforts were made, on the basis of the law of God, to reclaim those affected, we do not deny; but that "the lie" has been "so freely passed, that not one prominent man among them is left whose word is universally received," we do deny. We do not impugn Mr. Traum's motive for giving these very polite (?) statements as a part of his book, for he gradually saves us the trouble. We would remind him that the bitterest among his colleagues and fellow-opposers gives better reports of the Reorganized Church membership than does he. Mr. Traum's bold assertions, intended to impeach the veracity of honest men and women, may be clothed in deceptive words, for, in fact, he makes no distinction in the classes of Mormonism, but the charge is a grave one, and demands retraction.

In "Doctrines and Dogmas of Mormonism" by D. H. Bays, indorsed by the Saint Louis Christian Publishing Company as "accurate and reliable," Mr. Bays says of the Reorganized Church: "Whose membership I am glad to say are as a rule honest, and law abiding people, and the purity of whose lives no man may truthfully question. I speak of

this as the merest matter of justice to the membership of that church."—Pages 73, 74.

Twenty-seven years affiliation with this "membership" should have afforded this man ample opportunity to know.

Of Pres. Joseph Smith, of the Reorganized Church, he says: "From a long personal acquaintance with Pres. Joseph Smith, I take great pleasure in saying I regard him as a most excellent, and sincere Christian gentleman, and worthy of the respect and esteem of all good people."—Page 322.

Of Elder William Marks, Mr. Bays says: "He was a man whose veracity was not to be questioned."—Page 363.

The History of Decatur County, Iowa, says of the Reorganized Church and President Smith: "As a man, his character of honor and integrity stands unquestioned. . . . He has with others labored diligently, has seen the church over which he presides grow from a handful, obscure and unpopular, into a body of persistent workers of many thousands of honest, honorable men, known and loved of their neighbors, and loyal to their country."—Pages 513, 514.

Our membership may be safely compared with the friends of Mr. Traum. We can point to the law given to govern the church on this point with humble, yet we believe, commendable gladness, and ask Mr. Traum to ponder: "Thou shalt not lie, he that lieth and will not repent, shall be cast out."—Doctrine and Covenants 42: 7.

But we will conclude upon this point by refreshing the memory of our accuser, that if comparison were made, he would suddenly discover that *individual unholy acts* do not condemn the *doctrines* of the transgressor, unless they are the legitimate consequences of them.

ALEXANDER CAMPBELL TO THE AID OF UTAH PEOPLE.

But he continues in reckless assertion: "There is no crime in the catalogue of misdemeanors with which the 'Saints' have not been charged."—Page 27. This does not say, however, that men are guilty because charged; there is no evidence given to prove the assertion, we can therefore meet it with a simple denial.

But on page 35 he says: "From the religious standpoint we shall attempt to refute its error, and expose its wickedness, leaving to the strong arm of the state the punishment of its crimes."

Very well, the state has spoken; will Mr. Traum accept the verdict? But these unproved allegations come with very poor grace from the pen of one who in debate at Wirt, Indiana, in 1905, "freely passed" the word "lie," when his opponent was clinching an argument by reference to Acts 13: 4. Such grace seems more poverty-stricken, when we read from the

Inter-Ocean, September 27, 1891, that Mr. Hull refused to meet one of the "Campbellite" brethren in debate, saying: "He is a libeler and is disreputable in his methods. I will meet any other man the Christian Church will present, for it has many able orators and debaters. No honorable man will meet Braden. I can only meet him in a court of justice with him in the dock, a prisoner, and twelve honest men to decide his case."

Still more inconsistent does Mr. Traum's allegation grow, when we read that the "founder of the sect," Mr. Campbell, was a "slaveholder," (one of the sins in the catalogue the Saints were never accused of,) and when "pressed for his views on the rightfulness of slavery, he answered in the *Mil-lennial Harbinger*, that inasmuch as slavery existed among the Jews and was not forbidden of God, it could not be sinful for Christians to hold slaves. Thereupon a large number of anti-slavery Disciples left the church, and were stigmatized as "come-outers."—E. V. Smalley, in the *Sunday Times-Herald*, February 23, 1896, quoted from "Examination of Campbellism."

Again, Mr. Campbell visited Glasgow in 1847, and "while there engaged in an anti-slavery debate. Some expressions which he then used, caused the Rev. James Robertson to prefer a charge of libel against him, and to have him arrested, and imprisoned for ten days."—Dictionary of National Biography, vol. 8, ed. 1886.

I trust Mr. Traum will not think us uncharitable in thus showing his inconsistency. We do not know these reports to be true. If they are, he would inform us that *principles* should be investigated *apart* from their advocates, and we would say, Amen!

So we turn to our critic and affirm, that the *conduct* of either *Saints* or *Campbellites*, will not *save* man, the *truths* enunciated by either are eternal, and should be held in admiration.

But note one thing reported of Mr. Campbell in the above defense of human bondage: "That inasmuch as slavery existed among the Jews, and was not forbidden by God, it could not be sinful for Christians to hold slaves." This is the same argument used by the Utah Mormons to bolster up the crime of polygamy. How easy Mr. Campbell's argument can help out the doctrine and practice of the Utah people!

Time and space will not permit a review of all the errors, misstatements, and sophistry in Mr. Traum's book, seriatim, but an effort will be made to expose the *baseless* fabrications which he deems defensible, and sufficiently potent to demolish the foundations of a divine cause and its achievements.

(To be continued.)

Of General Interest

ITEMS OF INTEREST.

AN UNGRATEFUL WORLD.

The following reminds us that when some people think they are covering themselves with glory and performing most admirably, others are just perverse enough to take a different view of it:

The women of Washington appear to have bestowed on the apostle Joseph Smith some of the feminine interest customarily exhibited for military heroes, Polar explorers, titled bridegrooms, and murderers. As head and front of the mysterious Mormon Church, Smith is the subject of a natural curiosity. But it is possibly less as "prophet, seer and revelator" than as an exponent of plural matrimony in a monogamous Republic that he attracted feminine notice.

The apostle in a recent formal statement in the columns of *The World* described himself as "true to five wives who are loving, loyal, contented, and happy mothers." American husbands, as the court records show, from time to time display a similar capacity for domestic affection, but not under sanction of the law or in the name of religion. What makes the Mormon apostle interesting to others besides impressionable women is that he has been the prophet of a creed of promiscuous marriage in a land of Puritan traditions where bigamy is a penitentiary offense.

Among a people that loves to be humbugged, as Barnum said, there has been no greater moral humbug than the creed of sanctimonious concubinage, with "celestial marriages" and "wives sealed to eternity" under divine revelation. What wonder that people should flock to see its apostle? The interest would no doubt have been still keener if he had brought his wives with him.—*New York World*.

VOCATION VERSUS AVOCATION.

A reverend in New York says he will never ask for money in his pulpit. We are constrained to think that the reverend is not always in his pulpit.

CARNEGIE VERSUS CHRIST.

Andrew Carnegie says the recent agreement between England and the United States sounds the death knell of war. "Now for Germany, France and the Netherlands, with all of whom our country now is negotiating. With these nations won our work is done." Christ said, "Nation shall rise against nation, and kingdom against kingdom."—Matthew 24: 7.

MANIA FOR NEWS.

Mr. J. C. Briggs, Miami, Oklahoma, and Brother Tary, Wheeling, West Virginia, have called our attention to a newspaper report of the trial of Evelyn Arthur See in Chicago. Some Associated Press writer has drawn largely on his imagination to the extent that he depicts great similarity between See's book, *Book of Truth*, and the *Book of Mormon*. We have failed to see any evidence offered at this trial which warrants any comparison between See's work and that promulgated by Joseph Smith the Seer. This report says that "at the State's attorney's office" the "statement was made,"—and so it becomes an

apparent effort at sensationalism on the part of some underpaid or ambitious but unworthy reporter.

RENO OUTDONE.

The following from an eastern newspaper comes with surprise, as we have always thought Nevada was easily first in the number of divorces granted by the courts. It would be well for Montana's legislature to take up the divorce laws in that State.

Reno is outdone. The Butte *Inter-Mountain* publishes a table of marriages and divorces in Montana during 1910, which shows how the natives of that State are emulating the colonists of Nevada. The total number of divorces in Montana was 665, and of marriages 3,962. One Montana couple is being divorced to every four married. The divorces granted to husbands last year numbered 201, and to wives 464.

AMERICAN ZIONISTS.

According to reports issued from the fourteenth annual convention of the Federation of American Zionists, there are now one hundred thousand Hebrews in Palestine.

ANOTHER "MORMON" NOVEL.

The recent agitation in England concerning the Mormons has already begun to bring its output of literature inspired by the situation. Miss Winifred Graham has written a novel of which Mormonism is the subject. The press item we have fails to give the name of the book. "It is a biting exposure of the much-discussed methods of the Mormons of England." "Mormonism," we are further told, "is a living force in England to-day, and no better manner could be found of checkmating its disastrous schemes than by bringing this vivid indictment to public notice." This would seem to be the long-awaited novel with a purpose.

CHRISTIAN AWAKENING IN JAPAN.

The Rev. S. S. Partridge, Episcopal bishop of Kansas City, lately returned from Japan, says: "All over Japan there is a Christian awakening. The time is coming when there will be a Japanese diocese with a Japanese bishop. To win Japan for Christ you must show the Japanese that the new religion is a benefit to them individually and nationally. Then they are with you heart and soul."

"AS YE JUDGE."

A Georgia judge admits that he did not call out the militia to protect two negroes because he feared some of the soldiers might be killed in protecting them, and he preferred to sacrifice the negroes. Such exhibitions as this we suppose are reasons why certain people want a recall for judges.

JEWS IN RUSSIA.

Herman Bernstein, the author, has this to say of conditions in Russia regarding the Jews:

All the liberties extended to the Jewish race under the constitution of 1905 have been practically nullified or abridged through inaction, subterfuge, trickery, and the revival of old and forgotten laws. Russia is now building up a second generation of illiterate Jews, a dangerous proceeding. She has her parliament and her constitution, but they accomplish nothing.

"The reformers of 1905 introduced the public school system for all, but now only 5 per cent of the Jewish children are permitted to attend the public schools. Until recently Jewish young men could study outside and take the final examinations of the gymnasiums for entrance to the universities, the passing of which would also entitle them to live outside the pale. Under an old law just raked up the number is limited to 5 or 10 per cent of the Russians taking the final examinations. Thus Russia is barring her Jewish youth from a university education.

"Russia gives passports quite freely to those Jews who patronize Russian steamship lines. The trouble is to get into the interior of Russia. The Russian consulates in America do not vise the passports of Jews. Three years ago the Russian consul in New York vised my passport, because he thought I would write something to please the Russian Government. When I went back the second year he inserted in my application blank: 'What is your religion.'

"I said that, being in America, I was not obliged to answer. 'He said: 'Don't you know that Jews are not allowed to enter Russia?'

"'But you let me through last year,' I replied.

"He then told the vice-consul in Russian that he supposed they would have to vise my passport.

"I had no difficulty in visiting Kokovtsoff, minister of finance; Count Witte, member of the council of the empire, and Ambassador Rockhill. Count Witte said the Government would not be prepared to ameliorate the condition of the Jew for years. The Russian Government will do nothing for the American Jews until the Jewish question is settled in Russia. —*New York World*.

SPEND IT AT HOME.

Every few days some Indian magician, theosophist, scientist, or other comes into the limelight with statements regarding our American civilization. We suppose it is characteristic of our citizens who do so much, that is, follow out so many lines of human endeavor in thought and enterprise, to fail more or less in some of them. Father Bharita, Hindoo philosopher, who has been in this country for a year, was interviewed the other day and said:

"The \$20,000,000 that your churches send every year to the East for missionary purposes is simply money thrown away," declared the Hindoo. "You say that the money is used to convert the heathen. There are no heathens in the East, but my stay in America convinces me that all the heathens are here. All the money you send to us would do so much more good in America.

"Christianity in your land has lost its interpreters. It is not Christianity at all; it is churchanity, and it is not based upon humanity. Your best preachers are not Christians. They are machine-made products of theological seminaries.

"Our Hindoo teachers teach the doctrines of Christ as Christ lived. Your Ten Commandments, as taught by your people, are nothing but child's prattle. You need missionary work right here."

RUSSIAN BAPTISTS.

EDITOR'S NOTE.—We have tried to watch developments as to the movement of the Baptists in Russia. We have thought the following would give HERALD readers a good idea of conditions there, the clipping reproduced being from the *New York Evening Mail*.

We may well rejoice that we live at the gateway of this continent of opportunity, for here in New York we may lay our hand on the heart-beat of every land in the world.

All men come to us; but Ellis Island would never have brought hither those big-souled peasants, the Russian Baptist missionaries. They are a sort of inspired accident. The Baptist World Alliance wanted them to stir up missionary zeal, and an Englishman had the idea of bringing them over. Now that they have kindled their warming fires in the souls of thousands, the peasant apostles will go home, and stand trial for troubling angel-wise the stagnant pool of Russian orthodox formalism.—Joseph Edgar Chamberlain.

And how handily they came—just at the right moment to illustrate the crass injustice of this Russian passport system! With these ex-orthodox missionaries, quite naturally, there is indeed no question of a denied admission to their mother land. The mother land is only too ready to welcome them—with iron hands to hospitable prison cells.

But the Russian Government's willingness to get these men under its wing again, in order to punish them for their Christian zeal, is the perfect corollary of its eagerness to exclude American citizens of the Jewish faith.

Why? Because orthodoxy is the keystone, the imperial policy of Russification. Weaken it, and the structure falls down. Czarism is the apex of Russian orthodoxy; the great white father is a kind of divine vicegerent; the czar is unarguable without the church, the church shorn and lost without the absolute czar.

Once safely in the Russian Greek Church, you are bound to be a loyal absolutist. The man on his knees before the holy ikon beats his forehead, as he prays, to the holy czar.

On the other hand, once out of the orthodox fold, there is no telling where you will bring up. You may be talking German next, or even English. At the next step you may be a republican.

Yet never were there men more Russian than these Baptist missionaries. Their beautiful, vast simplicity is purely Russian. Their wholeness of spirit is Russian—their indifference to money is charmingly Russian.

Here is the Baptist preacher Pavloff, with a salary as a pastor of \$150 a year, paying a weekly fine of forty roubles, or \$20, for the sake of preaching, until he is absolutely impoverished, and thinking himself all the while quite fortunate to pay out a good deal more for the privilege of preaching than he gets for the preaching.

Here is Kavalieff, who in 1894 was exiled to Siberia for five years for preaching, who came back free in 1900; preached the day after his arrival, and was instantly packed off to Siberia again for four years more.

The last time, when his prison term was out, Kavalieff turned his exile into a mission, and gathered a church around him in Siberia. But now he is going back to mother Russia. It is Siberia for him, and he knows it; but he will take the chance to get in one good gospel talk in holy orthodox Muscovy!

Here is Stevanoff, who, if he were a literary man, could write his personal recollections of thirty-one different prisons. He may be called a collector of prisons—and all for preaching the gospel.

Let us listen to the stories of these men. They make us, on the whole, rather glad to be alive. They incline us sympa-

thetically toward even the orthodox church out of which they have come. It takes a good church to produce a first-class heretic.

VACATION BIBLE SCHOOL.

Bro. W. E. LaRue writes to HERALD readers in regard to the work in New York. His letter will be found in another column and is of much interest. He has sent us a folder announcing a daily vacation Bible school to be held from July 10 to August 18.

WHAT CHRISTIANITY HAS DONE.

Some gentlemen tell us very complacently that they have no need of religion, they can get along well enough without it. Let us tell you, my friends, the worst kind of religion is no religion at all. And these men who live in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglected has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders, or cut off their heads like the monsters of the French Revolution.

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when the skeptic can find such a place on this globe where the gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither, and there ventilate their views.

But so long as these men are dependent upon religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man that hope of eternal life which make life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—James Russell Lowell.

There is no question but that hundreds of young men in the cities are wasting their energies by belonging to too many things. I know of several young men who belong to half a dozen lodges and athletic associations, who belong to whist clubs and golf clubs, and musical associations, and their time, strength, and money are spent upon these organizations so that there is not much room for anything else in their lives. There ought to be room in the young man's life for all that is necessary to keep up his physical energy and minister to his intellectual and social needs, and at the same time leave the church the largest place of all in his affection.—Sheldon.

If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God the love to thy neighbor is begotten, and by thy love to thy neighbor thy love to God is nourished.—Quarles.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Crysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

An Address by F. J. Ebeling.

Dear sisters and workers in this great institution, it is with the greatest of pleasure that I stand before you to-night pleading the cause of the Daughters of Zion, not because I feel able to do the subject justice, but because of the eminent importance that is attached to it.

The object of the Daughters of Zion has been ably stated by the speaker preceding me, also the importance and the advisability of such organization as you contemplate, namely, the district organization, which I believe is an important step toward the advancement of this great and noble work.

There never has been a time when there was more need for just such an organization as the Daughters of Zion, as at the present time. The world is crying out in agonizing tones for the mother's help. There never was a time when it was more needful that mothers should instill the pure influences of home into the hearts of the rising generation than at the present.

There must be organized efforts to arrest the fearful destruction of our boys and girls, and the home is the best place to begin; but a home without the intelligent influences of an educated mother along the lines laid down by the Daughters of Zion is not a home, but simply a place where too often the brute instinct holds sway.

Whatever our prejudices may be relative to hereditaments, they must be reckoned with as an important factor in the emancipation of the race. Nations may legislate upon corrective measures, but it has never reached the seat of the trouble. The cause of the blighting evils must be attacked and removed; which can only be by instilling into the heart of the youth those moral qualities which will unconsciously crop out into action. The great Example said, "It is written that man should not commit adultery, but I say unto you, Whosoever looketh on a woman to lust after her committeth adultery already in his heart." The object of moral training is to do away with the necessity of applying the cold law, and to establish a principle of virtue in the heart. To this great work have the Daughters of Zion been dedicated.

There is so much in the world to-day that has a tendency to draw the minds of the young away from the true and noble paths that lead to the higher life. They need no organization to lead them on the downward course of life. They instinctively drift in that path, and with all the numerous organizations for the moral uplift, the inborn tendency downward seems to be in the ascendancy. In view of the many startling revelations of crime and corruption, the cry for such an organization becomes all the louder.

When we consider that this society has for its main object,

truer parenthood, better children, happier homes, and purer society, every lover of moral principles should lend all the good there is in them to further the object.

The unyielding law of logic will admit of no other conclusion than better daughters make better wives, better wives, better mothers; better mothers, better children; better children, better sons and daughters; and round and round until a better world is secured; and to this ponderous task is this organization dedicated.

I once heard an argument by two individuals. One declared that all this sin and crime was brought about by the evil work of one woman, and the other very aptly replied, "Yes, and the redemption from all this evil was brought about by the works of one woman," and in the statement quoted: "The seed of the woman shall bruise the serpent's head." To show the strength of those whom we call the weaker sex, I might add, that it took the prowess of his satanic majesty to accomplish it, but when she brought about the recovery from this fall, she had all the opposing forces to combat, even shunned at first by Joseph, her husband. Does this not beautifully exemplify the strength of the gentler sex? And with such character behind an organization destined to recover the race from Eden's tragedy, it can not fall short of its aim.

When we take into consideration the wonderful aim and opportunity of the great work called for in the Daughters of Zion, it can not but cause everyone to arise to a full realization of what good can be accomplished through this organization; therefore, we, as ministers and members of the true church, should have a common interest with them in this laudable undertaking.

I feel sure could the fair daughters fully realize the wonderful influence they have over the sons of men, they would exert it to a further advantage. The course, rough natures of men can be smoothed and sweetened by that subtle influence. Kind, lovable persuasion of a woman will do what an army will fail to do. What is it? Subdue the rebellion in man. The femininity of a woman, when properly used, is more powerful than the strength of man. Esther, with her moral suasion, in pleading for her people against the exterminating orders of King Ahasuerus was more powerful than the laws of the Medes and Persians, which were supposed to be irrevocable.

Any man with a spark of virtue in his soul will have respect for the honest pleadings from the one who gave her all for his happiness. The man who has not this respect has none for himself. Just what Queen Esther did with King Ahasuerus, every queen of a home may do in some lesser matters.

The last few moments remaining, I want to tell you that I attribute my standing in the church largely to the work of the Daughters of Zion.

In my native city there was a local to which my mother and sisters belonged; they would often meet in prayer meeting, and hold me up to the throne of grace, that I might be reclaimed. God heard the mother's prayer, and in one of the meetings the voice of prophecy came saying, "Thy son will obey the gospel and preach it to the world." This seemed almost too good to be true, which then seemed the one thing most unlikely. But to-day that prophecy has been fulfilled, and I stand before you as a witness to plead with the mothers in Israel that if they have a son or daughter in need of prayer, present them as my mother did. We, as ministers, should uphold the Daughters of Zion and look upon them as a mighty factor in the moral uplift of the brighter day.

May God's blessing attend, that you may accomplish all that you have marked out before you.

(Delivered at Cleveland, Ohio, February 25, 1911, at the district organization.)

Letter Department

BAYARD, NEBRASKA.

Dear Saints: As your servant, I beg of you to note patiently the following: Having been appointed bishop's agent for Northwestern Nebraska and the Black Hills, it comes to me with the thought that we must all work if we expect to win in the cause of Christ. As your financial agent, I will be unable to supply those dependent upon us unless you place means in my hands to do so. Realizing the financial stress that is resting on this particular section of the country, it will be much more necessary that each one do his best to support the cause in the way of dollars and cents. If each one will make a prayerful effort, we shall surely be able to support those who are dependent upon us. Let it not matter if the tithes or offerings are small, for they will help. Remember the widow's mite.

Dear Saints, let us teach our children by "precept and example" the law of tithing and the principle of giving for the Lord's cause. "Lay not up for yourselves treasures on earth." Trusting I may be able to receipt everyone in the district, I am,

Your brother in Christ,

BERT E. HART.

MARLIN, TEXAS, June 26, 1911.

Editors Herald: I am still trying to keep busy, but I was compelled to let last week go by without having nightly meetings. Farmers were too busy with crops to attend. Had good attendance Saturday and Sunday, but we need a revival of interest in places. In fact, in all places there is room for improvement. We need more of the salt of the earth, and the light of the world in the lives of men in order to make our work most effectual. The minister is hampered and hindered in preaching the angel's message where and when the lives of the Saints do not reflect the light of the message we bring. Too many are letting the light shine from cigarettes or pipes, instead of spiritual light.

Hopefully,

R. M. MALONEY.

ELK MILLS, INDIANA, June 26, 1911.

Editors Herald: Having been appointed to labor in New York and Philadelphia District, I would like to ask if there are any isolated Saints who would like to have an elder visit them and tell the gospel story in their neighborhood. If they will write me, I shall be glad to do what I can. We are admonished to push out into new places and we wish to do it. We need the help and assistance of all.

I am at present holding grove meetings some six miles from this place, and the prospects are not very bright, but we are still hopeful.

Yours in hope of final success,

WM. ANDERSON.

MCARTHUR, OHIO.

Tent meetings are the order of the times at present with Bro. and Sr. N. L. Booker and myself. We are meeting with reasonable success holding forth in the edge of a grove about two miles west of the town. The settlement is pretty well preached out owing to the fact that the Holiness' and some other faction as well as ourselves are within a short distance of each other; however, we have outlasted the others, and last night we had the full of the tent though it was quite showery.

I assure you it gives a person courage when in the face of all the different kinds of opposition that arise, we have an open question box into which they are invited to drop their most difficult and perplexing scriptural brain twisters; and then whichever of us chances to be occupying the stand solves their problems; not wishing to boast of our great ability, but

we have never met any of them sufficiently difficult but what we could easily untangle them, and that to the entire satisfaction of those present.

A person's heart surely goes out in sympathy for the poor souls who come from the other churches to listen to those "poor deluded Mormons," as they sometimes call us. They feel as though they can afford to pity us because they are in the majority, while we, poor creatures, are almost an unknown quantity among them; however, when the meeting has started and the preacher has warmed up to his subject and has begun to tell them a few facts about the "shelter" they call their church, and he makes a comparison of it and the kingdom of God which has been set up in this dispensation, it is then too pitiable to be amusing to watch the air of self-security which they at first had on, wear off as they listen to what the kingdom was when Christ set it up in former times, and how it has again been set up and is now in the midst of them. Then comes that look of bewilderment in which you can read the expression of their heart which says, "Can it be possible that our minister, in whom we have been trusting the care of our souls, has been himself in the dark, and as a blind guide been leading us into the ditch?"

There truly is no other part of the mission work that in my mind equals the preaching of the gospel to congregations to whom it is coming for its first time. There is accompanying the labors of the missionary a satisfaction of soul, apparently unequaled by any other phase of the work. True it is, there are hardships to meet, but with them comes the satisfaction and joy of soul that far outweighs any of those trifles that a missionary has to meet nowadays.

In my judgment where tent work is carried on there should be the wife of at least one of the missionaries (if either of them is lucky enough to have one) accompanying the tent. My reasons for so concluding are, that where men alone run it the women in the neighborhood do not as a general thing care to attend the first few nights, until their husbands have first been there and reported that it is a suitable place for the women; then, if the husband be prejudiced, he often is the means of hindering his wife by either refusing her the privilege or so denouncing the work that she does not attend at all; but should a woman attend with the tent, then the women of the vicinity will generally be the first to go to the meeting, because they see that it is a fit place for their sex, and should they be prejudiced they do not as a general thing so control their husbands, that they can hinder him finding out for himself what the newcomers are like. Then there is the visiting. A missionary accompanied by his wife will be invited out to visit among the neighbors, even when the husband of the home may be at his work, and the women when they have finished their afternoon work will find a little time to run over to the tent to call upon the gospel workers, and thus much good is done by the presence of the sister in the tent work, in a missionary sense, and besides all this she can always give to the preparation of the meals a touch of palatability that apparently no masculine cook can accomplish.

The hope and anxiety of mind that prevailed upon the part of the Saints at the late General Conference to come to a unity and be at peace one with another, seems to have been a forerunner of the conditions that would prevail throughout the current year. Prospects for a good year are apparent on every hand, and from all parts of this mission comes the encouraging news that everything is doing finely.

There is one thing very encouraging, as I travel in these northern districts, that is, that the greater part of the Saints are making an effort to comply with the whole law, and while they have as a collective body been somewhat dilatory in the past in paying their tithes and offerings unto the bishopric, I find that under the careful teachings of our hustling young bishop—J. A. Becker, the finances are rapidly looking up,

and it will at the present rate of increase be but a short time until the great majority of the Saints in his jurisdiction will be enrolled as tithe payers, who have done as the law requires.

The reunion committee, having decided that Kirtland would be a suitable location for their gathering, are sparing no labor or means to accommodate all that may congregate at that most historic of all places.

For particulars relative to what it will cost you, to come at the beginning, August 17, and remain until the conclusion, August 27, you may add your other expenses to your tent or furnished room which are: For tent, \$2.50, cot 50 cents, and board 55 cents per day, while the furnished room is but \$3. Thus it is noticable that it costs less than 83 cents per day to enjoy that which at our reunion at New Philadelphia in 1910, the Lord, speaking to us, said was pleasing unto him, as it was a preparation for the great reunion in the millennium.

I am in correspondence with several railway and boat lines relative to reduced rates for those attending. These I will publish in both *HERALD* and *Ensign* as soon as obtained.

Many of the Saints from a distance, both in Canada and the United States, are intimating their intentions of coming, and so that there will be no disappointment in your getting a furnished room or tent with cots, you had better at your earliest convenience correspond with Bishop Becker, R. F. D. No. 2, Willoughby, Ohio, who is in charge of that department, and he will at once attend to your requirements.

For general information relative to the reunion, address your correspondence to Elder C. Ed. Miller, R. F. D. No. 2, Willoughby, Ohio; he being in charge of the hotel at Kirtland. The Temple attendant is doing all in his power to have everything in readiness to make this one of the most successful of all reunions with which he has had anything to do. Elder F. J. Ebeling, of the same address as the above, is in charge of the commissary department, and that fact is sufficient to insure entire satisfaction to all visitors.

The other members of the committee are: N. L. Booker, Creola, Ohio; James McConnoughy, R. F. D., Willoughby, Ohio; Samuel Brown, Stevenson, Ontario; R. L. Shinn, Clarksburg, Virginia, and R. C. Russell, 135 Selkirk street, Chatham, Ontario.

We expect at least two of the First Presidency, and the Presiding Bishop to be in attendance, besides several others of the leading men of the church.

Let every person who can possibly come make a special effort to be in attendance from the beginning until the close, and do all that lies in his power to make this one of the most enjoyable spiritual feasts that has been had in the church. I see no reason why this may not be the grandest reunion you ever attended.

In gospel bonds, I am,

Your brother,
R. C. RUSSELL.

SHENANDOAH, IOWA, July 2, 1911.

Editors Herald: I had the pleasure and pain of attending the last General Conference at Lamoni. I say pain, because of the following unfortunate circumstances which attended my visit there, and which robbed me of a large amount of the excellent satisfaction intended to accrue from my presence at and opportunity of the sessions.

While on the train between Van Wert and Lamoni, on the first day of April, I received an injury which was not due to any carelessness on my part. A package fell from the rack above where I was sitting, composed of literature, and estimated to weigh ten pounds or more, and landed on my head. The accident was due to the carelessness of trainmen, whose duty it is to see that passengers are secure and immune from

such accidents. Lately, since I have been on trail of the company in reference to the matter, they have published an order requiring their train crews to attend to the prevention of packages dangerously weighty from being put in the rack.

I have lost both comfort and work on account of said injury and I want redress. I am on a fair way to get it with witness. However deserving, I can not get it without proper testimony. Some Saints were present I know, but I do not know their names and addresses. If this letter comes to their knowledge, will they please send me a statement with their name and address, from which duty they will not shrink if they are honorable men and women.

MARY A. NEWTON.

407 NINTH AVENUE.

STEWARTSVILLE, MISSOURI, July 3, 1911.

Editors Saints' Herald: In attending meeting at Stewartsville yesterday, my attention was called to the fact that I omitted the ordination of T. A. Ivie in the minutes of the Far West district conference. Will you kindly publish the item as follows: Thomas A. Ivie was ordained to the office of high priest at the district conference which convened at Cameron, Missouri, June 10, under the hands of George H. Hilliard, T. T. Hinderks, and I. N. White.

Yours in bonds,
CHARLES P. FAUL.

From Greater New York.

Since arriving in my field of labor I have been busy in getting located, furnishing my house, etc. On our arrival we were met at the station by Bro. B. R. McGuire, president of the branch at this place, and Bro. John Potts. Brother McGuire entertained us at his home for about a week, until we were able to secure quarters for ourselves, and we are now comfortably situated at 1831 Park Place, just across the street from the church.

The branch of the church at this place numbers one hundred and eighty members, and they worship in a new brick church which will seat about three hundred.

We have been well received here by the Saints and friends; a reception had been planned for us in the form of a surprise; we were invited to the home of Captain George Potts for dinner, and they managed to bring us back to the church about 8.30 p. m. We were surprised to see the church lighted up, as it was not a regular meeting night, and as we were bidden to enter, we found it well filled with people. We were escorted to the platform and then began a program of hymns, prayers, and speeches. Brother McGuire made a very appropriate speech of welcome, to which I responded. This was followed by a duet nicely rendered by Sr. Fannie McGuire and Sr. Mabel Harris. Elder George Baty was then introduced, and he succeeded in pleasing the people well and was applauded several times; he was very optimistic in his outlook for the future for our work in this city. Sister Whitnall was then introduced, and as it seemed enough had been said regarding the welcome which they would extend to me, Sister Whitnall said she wanted to voice the sentiment of the sisters of the branch, who desired to extend welcome to my wife. This met with a hearty applause, and after Sister Whitnall finished, Sister LaRue responded with a short but very appropriate speech. The platform was profusely decorated with flowers, and over a large flag, the stars and stripes, was a banner with the words: "Welcome, Bro. LaRue." Indeed, we hope to prove worthy of this hearty welcome, and the generous brotherly spirit which has been bestowed upon us, and we feel the best way to do this is to get busy and produce some results.

Before my coming there had been some talk of holding a

summer school, and it was thought advisable that I should go to Philadelphia and get a few pointers from Bro. Walter W. Smith, who has made such a great success of that work there. Accordingly, in company with Brother McGuire, we made a trip to Philadelphia and had a very pleasing interview with Brother Smith, and as a result we now plan to open our school on July 10. The headquarters of the National Daily Bible School Association is at 21 Bible House, New York City. It has been my pleasure to meet some of the general officers, who have treated me with due consideration and otherwise encouraged me in this line of work; it remains to be seen what results will follow. It was a pleasure indeed to meet some of the Saints and friends in Philadelphia, with whom I labored as their pastor for three years. Bro. Edwin Lewis and Sr. Jennie Angus had just been united in marriage, and the crowd was just leaving the church as we arrived, but we got to see several familiar faces.

As a member of the Social Purity Committee, of the General Religio Society, I have been looking up other people who are interested in this line of work, and by request of the officers of our committee, I have become acquainted with some of the officers of the American Society of Sanitary and Moral Prophylaxis, Room 303, 33 West Forty-second street, New York City. It certainly does good for us to mingle with this class of the world's people, as they are pleased to know that we are interested in such work, and in nearly every case the question as to our church, its belief and work, comes up for friendly inquiry. The literature published by this society should be read by every boy in the land, and it is the business of this committee to see that our boys receive it.

Children's day was celebrated here on June 19, one pleasing feature being the baptism of three by Bro. Ephraim Squire. Bro. F. M. Sheehy was passing through the city just as I arrived here, and our church secretary, Bro. R. S. Salyards, made a flying trip through the city, stopping over one night.

The quarterly business meeting of the branch was held recently, and it took three hours to transact the large volume of business which had accumulated, and it was done in a very businesslike and proper form. Brother McGuire is a lawyer by profession, and naturally puts some of his legal knowledge into branch business methods, and it works well. The branch seemed to think that it was best that I should act as the presiding officer, and consequently I was duly elected. I was loath to see Brother McGuire relieved of this work, but as he is so unselfish and so willing and untiring in his efforts, the result will be just the same, regardless of whether he or I should preside. His work has been very highly appreciated here, and as a man he is highly respected. My associate officers are Bro. Earl F. Audet presiding priest, residing at 550 West Forty-second street, New York City; Bro. Frank N. Lester, presiding teacher, 1268 Prospect Place; George Potts, sr., presiding deacon, 888 New York avenue.

This is truly a wonderful city, no city in the world is more talked about, and I would not attempt its description. The tunnels and subways have well solved the problem of fast transportation. For instance: you may be at Park Row in New York City, and suddenly take a notion that you would like to be at Borough Hall, Brooklyn; you take the subway and dart with the swiftness of an express train under the East River and behold! you are there in less than ten minutes. It has been most impossible to realize you have passed under the great and towering buildings on Nassau and Wall streets, and the great East River, full of ocean crafts of all description. A few evenings ago I had occasion to go to the upper regions of the city, to visit the sick, and taking the subway express, we rode under ground for more than three quarters of an hour, and at the station where we left the train we came by elevator 184 feet to the surface of the

earth. In this great city of nearly five millions of people, we can but long for the permanent establishment of our work. Men such as Elder George Potts, and Elder Joseph Squire, have labored long and well, together with others, and we hope the future will bring continued fruitage for our labors.

Since my notice appeared in the HERALD, requesting those who may have relatives or friends in this city to inform me of their addresses, so I can call upon them if agreeable, I have had several such addresses furnished me. Our summer school will demand my close attention for the next eight weeks, but after that we will be pleased to give our best attention to any, where my influence and assistance would be of benefit, and if I can not go myself, we have several brethren here who will willingly help.

In gospel work,

WILLIAM E. LARUE.

BROOKLYN, NEW YORK, 1331 Park Place.

News From Missions

Northwestern Iowa.

As one of God's servants, I am trying to advance his work in this city of about sixty thousand inhabitants. I have lived in this city for the past seven years, laboring as a local official. This spring I felt impressed to attend General Conference, where I renewed old acquaintances of college days. I enjoyed myself and was the recipient of much good, and at the close of conference was appointed as one of the missionaries to the Little Sioux District. A few weeks later I was instructed to make Sioux City objective point, where we are at present and have plenty to do.

The branch here numbers about 156. They have a nice commodious church building, 44 by 48 feet, with upper and lower auditoriums to worship in. Elder J. M. Baker, of Omaha, and Elder Paul M. Hanson, now of Southern California, did a noble work in helping the Saints to secure and pay for the nice building that they now have.

I suppose the work in this city is about like the work in any other large city. We have lots to contend with. Wickedness upon every hand, a great feeling of indifference. The people as a rule are lovers of pleasure more than lovers of God.

The Utah elders are here and have been for some time past, trying by their cunningness to plant their work here, even going so far as to visit some of our members, but so far as I have been able to learn have only strengthened the faith of our people. Two of them called on the writer the other day and we talked for some time in a friendly way. They wanted to come back and discuss some of the vital questions between us. I told them I was ready to discuss questions with them, but it would do no good to discuss them in a private way. I suggested to them that we advertise the meetings and go before the public, where our discussion would do some good. Of course they were too busy to do that, and so it is. I am glad I can represent a work that will bear investigation from beginning to end. I am young in the work and have much to learn, but I am willing to defend this work and take my chances on coming off victorious in the end.

The work all through this district is making rapid strides, due, I believe, to the efforts of a noble and energetic band of local workers. We had a fine district conference at this place June 3 and 4. Elder Sidney Pitt, sr., of Persia, Iowa, who has served this district so long and faithfully was sustained as president for another year. Sioux City is in the extreme northwestern part of the district, and the nearest branch is about sixty miles away, but we had a well attended conference

and all enjoyed the peaceful and quiet influence of the Holy Spirit.

There are isolated Saints scattered all through this part of the State that live too far away to attend regular services. They are still in the faith, but are hungering for some one to come and break the bread of life to them. The truthfulness of the statement, "The harvest is ready, but the laborers are few," comes to our mind. We are hoping and praying that the Lord will raise up more to carry on his work faster and faster, as the end approaches. I gave up a fine position at a time when I did not have a dollar to call my own, and nothing but a rented home for my family, to devote my entire time, life, and talent, (however little that may be) to this glorious work; and why not? I am young and have the best part of my life before me. Why not spend it in the service of the Lord? I am not sorry for the step I have taken, and if the Lord can use me I am glad of it. In the language of our good brother, R. M. Maloney, of Texas, I want to make good as a servant of Christ and minister of the gospel restored, in every way I can.

J. L. PARKER.

SIoux CITY, IOWA, 721 Otoe street.

Kentucky and Tennessee.

The work in this district is progressing very well considering the small force of active workers. Since November last, with the exception of one week in March, when Brother Slover was with us, the writer was the only missionary in the district. Brother Dubose arrived the first of May. We are better supplied now, as we have three men assigned to this district. Two of them, however, Brethren Dubose and Moser are inexperienced missionaries. Brother Dubose preached his first sermon after arriving in this field. Bro. Fred Moser is a young man, and this is his first experience. They both manifest a disposition of willingness and earnestness, so we are hopeful of good results.

Brother Moler, sub-minister in charge of this and Southern Indiana districts, arrived in time to attend our district conference which convened June 3 at Oakland Branch. This was one of the best conferences we have ever had in this district. A spirit of unity seemed to exist among the Saints, and also a feeling of brotherly love. There was not a discordant note or a jar during the sessions. Another noticeable feature was the increase in attendance and interest on the part of the Saints, which is encouraging.

For the last two weeks the missionary force have been laboring in and around Paris, Tennessee, with good interest in most places. Three were baptized by the writer near Whitlock,—father, mother, and son. Brethren Moler and Dubose are engaged in a meeting three miles east of Paris this week. Large crowds are reported and good interest. Brother Moser and I came to this place Thursday and began meetings near Wildersville the same night. The interest seems to be increasing, so we will probably continue over Sunday. From here we expect to visit the Liberty Hill Branch, seven miles south of Lexington, Tennessee. We expect to labor in these parts till time to go to the reunion, which begins the 15th near Lynnville, Kentucky. After the reunion we will start the district tent. We expect to reach some new places with the tent this year. Bro. W. S. Shupe's family will travel with the tent and furnish music. They will have a folding organ and violin, two cornets and a trombone. We expect to visit Lynnville, Mayfield, and Johnsons Wells in Kentucky, and possibly Fulton, Kentucky, and Union City, Tennessee. There are a number of other places wanting the tent, but we shall be able to reach them all before cold weather overtakes us. We shall try to make this the banner year with tent work, for it

seems that we can get the gospel before the people better in this way than any other.

I wish to say to the Saints of the Kentucky and Tennessee District that you should remember that at our last conference a motion to sustain the bishop's agent prevailed. So don't forget the importance of sending in your tithes and offerings. The Saints did well last year. Our district was self-sustaining for the first time; so we are not complaining, but this is a reminder. We have more demands on us this time, so let us each one do his part. Those who have not been in the habit of paying should begin at once. Don't wait till the agent comes to you, but send it to the undersigned at Fulton, Kentucky, and we will receipt you for the same.

We have been blessed with good rains all over the district, and so far as I can observe, prospects are flattering for a good crop, especially corn. May God's blessings attend his covenant people is the prayer of

Your brother and co-laborer,

J. R. McLAIN.

LEXINGTON, TENNESSEE, July 1, 1911.

News From Branches.

Fall River, Massachusetts.

Just an echo from the "Looms Up" city. We have returned to our church building, which was recently damaged by fire. On Sunday, June 11, the dedicatory services were held. The following is a composite letter taken from the several newspapers:

"The dedicatory services were opened in the morning by an organ voluntary, played by Mrs. A. H. Fielding. This was followed by the hymn, 'How firm a foundation,' rendered by the choir and congregation. After the scripture reading by the pastor, invocation was given by Bishop M. C. Fisher. The choir then sang the anthem, 'All hail the power of Jesus' name.'

"The pastor then told the history of the branch. It was organized December 3, 1865. Elder James W. Gillen was selected to preside, with Elder Thomas Gilbert as secretary. The original membership was eight, which in eleven years swelled to one hundred and eleven. In that year, 1876, a chapel was built and dedicated, Elder John Smith, now of Lamoni, Iowa, preaching the dedicatory sermon. The pastor then gave the names of the elders and priests who had presided over the branch since its organization, and the names of its present officers. Following an anthem, the dedicatory sermon was delivered by Apostle U. W. Greene. He spoke of the good that the church can do and the principle for which it stands.

"Thomas Fielding rendered a vocal solo, 'Redemption.' Charles Cockroft, deacon, presented the keys and deeds of the edifice to Bishop Fisher, who spoke briefly in reply. Elder C. H. Rich gave the dedicatory prayer, which was followed by the doxology and benediction.

"In the afternoon, Bishop M. C. Fisher addressed the Saints. He took his text from Paul's letter to the Romans. He hoped that all the members would strive to help in every way and lead a life that would be one of righteousness.

"The evening sermon was preached by Elder Calvin H. Rich. 'Seek ye the old path, wherein lies the way to righteousness,' was his text. He traced the history of religion and the primitive beliefs up to the present day. He showed whereby the church could be made more effective and exhorted all to be more studious along religious lines. The service was largely attended, an invitation having been extended the parishioners of the Bogle street Christian Church, a large number of whom were present.

"The church is now completely repaired and is in better con-

dition than ever. A handsome and powerful toned organ has been placed in the edifice. The structure is free from debt."

On Sunday, the twenty-fifth, the Sunday school observed children's day. Special services were held and the attendance was large. Brother Pilling delivered a sermon in the morning that pleased the children. He illustrated his remarks by means of children's toys and flowers. In the evening, the children entertained their fathers and mothers with their recitations and songs. The superintendent, George Baldwin, delivered a short address. He was ably assisted in his duties by the assistant superintendent, George Millivard.

Our city has just celebrated the one hundredth anniversary of the founding of its cotton industry. Among the notables who visited us, were President Taft and Governor Foss. Glen Curtiss also entertained us with his aeroplane.

We have lost the companionship of one of our most popular young men, John F. Sheehy, who was recently appointed by the General Conference to labor for the Master in the wilds of Nova Scotia. The parting filled us with sorrow, but our hearts rejoice in the thought that another life is consecrated to the service of the Lord.

When another month has rolled along, the majority of the Saints will be enjoying camp life at their new reunion grounds. Oh, the glorious days of reunion; how refreshing they are after a year's association with the world. They furnish wholesome amusement for our young people, give rest and strength to our parents, and keep all more closely united and instructed in the church and gospel of our Lord Jesus.

May the day hasten when the Lord shall return in glory to meet the pure in heart, to rescue the seed of Judah from its enemies, and begin his reign of a thousand years. In the meantime, let us do what little we can toward the consummation of God's will.

With malice toward none, but with love for all, I remain,

Your brother,

ALMA M. COOMBS.

Central Chicago Items.

Sunday, July 2. Weather intensely hot. Although we were favored with drenching rains the last Saturday and Sunday in June, we would welcome another shower. Our sympathy is surely with those who have been without rain for weeks, and where the crops are perishing due to the dry, hot weather.

Sacrament service in charge of Elder E. J. Lang and Elder P. Pement. Not as large attendance as the membership should warrant, and shorter service than usual.

Sermon in evening by Brother Sherman, giving instruction in obeying the commands of the Lord, and not trying to follow out some ideas of our own or other people. How often is our conduct quite different than the Master would act under the same conditions and circumstances, judging from the counsel given.

Our Sunday school picnic quite a success, about one hundred in attendance, a number from the West Side school, and some visitors. We are always glad to attend the picnics, as we see so many of our members there who are not frequently seen at the church services.

Prayer meeting Wednesday evening in charge of Brn. J. J. Oliver and C. E. Cotton. Smaller attendance than usual, possibly due to the picnic and the hot weather. We often wish our older people would become as enthused over attending the prayer meeting as a picnic, as there is usually quite a difference in the number present.

We wish to mention a word regarding the church papers, and wonder how some of the Saints can exist without reading them, as they all contain such good food, and so many events of the times are mentioned. How much better instruction

our boys and girls could receive if they spent more time reading the *Autumn Leaves*, than so many works of fiction.

"No one finds more pleasure for himself than he who knows how, without ostentation, to give himself that he may procure for those around him a moment of forgetfulness and happiness."

"The art of being happy is the art of discovering the happiness that life lies in the daily common things."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone Wentworth 8731.

Miscellaneous Department

Conference Minutes.

NORTHEASTERN ILLINOIS.—District convened at Mission Branch, June 10, 1911. Conference called to order by president F. M. Cooper, and F. A. Smith and F. M. Cooper were chosen to preside over the conference. Statistical reports were read from the following branches: West Pullman, last report 27, no change; Sandwich, last report 83, loss 3; First Chicago, last report 163, gain 2; Unity, last report 28, no change; Plano, last report 167, loss 1; Mission, last report 119, loss 4; Central Chicago, last report 139, loss 2. Bishop's agent reported balance and receipts, \$1,194.55; disbursements, \$598.85; balance on hand, \$595.70. Auditing committee reported account correct. District treasurer reported balance and receipts \$36.63; expenditures \$24.93; balance on hand \$11.70. The reunion committee reported that it would be impracticable to hold the reunion at Chicago, since they were unable to find a suitable location. Plano was chosen as the place to hold the next reunion, commencing August 13, 1911. By their request, the members of the old committee were discharged. Members of new committee were Charles H. Burr, J. A. Daer, J. A. Tanner, J. Maginnis, and Thomas Hougas. It was further moved that the committee shall have power to add to their number as circumstances may require. The ordination of Brn. Harry Passman and Guy Fairbanks to the office of elder were referred to the minister in charge and the district president, with authority to act. Charles H. Burr was elected district president, L. O. Wildermuth assistant, W. E. Williamson, secretary and treasurer. Moved that the next conference be held at Central Chicago Branch, in January, 1912. W. E. Williamson, secretary.

NORTHERN MICHIGAN.—Conference met at Bellaire, June 17, 1911, at the Kearney Opera House. Social service at 8 a. m. with C. N. Burtch and H. Morey in charge. At 10 conference business opened with J. C. Goodman in the chair. F. A. Smith was chosen to preside and J. J. Cornish and J. C. Goodman assistants; C. N. Burtch, secretary; Cura Goodman, chorister; Ellen Seabolt, organist; A. R. Ellis and H. A. Doty, press committee. Branch reports were disposed of and the ministerial report of G. D. Washburn read. The secretary's report showed a gain of 23 members. Treasurer's and bishop's agent's reports both read and approved. Conference to meet at place appointed by the district president. During conference, two social services were held and five sermons preached. Sabbath school held by the district officers. Baptistal services by C. N. Burtch and confirmation in the evening by J. J. Cornish, J. H. Hansen, and J. C. Goodman. Collections for conference, \$10.80. After the service Sunday night, conference adjourned as per resolution. Throughout the conference a spirit of unity and the Spirit of the Master prevailed, giving encouragement to all. C. N. Burtch, secretary.

MOBILE.—District met in conference with the Bluff Creek Branch June 10, 1911, at 10 a. m. Meeting was presided over by F. M. Slover and O. O. Tillman. Secretaries of the conference were Edna Cochran and Albert Warr. Organist, Gladys Ruble; chorister, Sister Vanleave. All visiting Saints were given voice and vote in the conference. Minutes of last session were read and approved. Branches reporting were: Three Rivers, 140; Bay Minette, 307; Bluff Creek, 121; Theodore, 107. Ministerial reports: Elders: Albert Vanleave, G. T. Chute, Oscar Tillman, R. M. King, F. P. Scarecliff, and G. W. Sherman. Priests: Albert Warr, Albert Miller, T. W. Smith, Lester Miller, and L. C. Goff. Teacher: T. J. Booker. Bishop's agent's report showed a balance on hand last report of \$12.65; collected, \$50.35; total, \$65; paid out, \$41.30; balance on hand, \$21.70. Auditing committee

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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appointed by the chair consisted of F. P. Scarcliff, T. J. Booker, and L. C. Goff. At 2.30 p. m. tent committee reported that they had collected \$33, and have the promise of more when called for. Report was received and committee continued. Auditing committee report that the amount collected by agent should be \$60.35 instead of \$50.35. A mistake in addition. Report was adopted and committee discharged. A. G. Miller was recommended by the Three Rivers Branch for ordination to the office of elder. Albert E. Warr was likewise recommended by the Bay Minette Branch. Brother Warr and Brother Miller, both present, expressed willingness to accept, and by separate motions their ordinations were approved. G. T. Chute and F. M. Slover attended to ordinations Sunday morning. Officers elected for the year as follows: President, A. E. Warr; vice-president, Oscar Tillman; secretary, Edna F. Cochran; member of library commission, F. P. Scarcliff. Brother Scarcliff was also sustained as district historian. Nature of meetings (besides business), two prayer meetings, one priesthood, and four preaching services. Preaching by Brethren Chute, Slover, and Vanclleave. A vote of thanks was given Bluff Creek Saints for kindness to visiting Saints and friends. Conference adjourned to meet with Bay Minette Branch, September 30, 1911, at 10 a. m.

Convention Minutes.

MOBILE.—District Sunday school association and Religio society met in joint convention with the Bluff Creek Branch, Vanclleave, Mississippi, June 9, 1911. Prayer meeting at 9 o'clock a. m. Business session opened at 10.15 a. m., with Bro. A. Warr presiding, Sr. Edna Cochran acting as secretary, assisted by Sister Vanclleave. Sr. Gladys Ruble chosen organist. Schools reporting, Three Rivers, Bluff Creek, Bay Minette, and Theodore (latter not received in time for convention). Reports show all schools in a thriving condition. Only one local reported, Three Rivers. Since last report one local has been organized at Bay Minette, making three in all in the district. Reports from some of the officers of the district were heard. Words of congratulation and encouragement were spoken by Brother Slover. An outline of the afternoon's work was presented by Brother Warr. The afternoon was devoted to talks, and one paper on the Religio and Sunday school work. As this, our first all day session, proved a success, it was voted to have an all day session at our next meeting. Convention adjourned to meet at 9 a. m., on Friday previous to the assembling of conference, and at the same place chosen for the assembly of conference. (Time and place, September 29, 1911, at Bay Minette, Alabama.) Local secretaries, please make your reports promptly at the close of this quarter and forward to the undersigned. The reports for the third quarter will also be due before the next convention. These may be handed in Friday morning before the convention assembles. Edna Cochran, Vanclleave, Mississippi.

KEWANEE.—District Sunday school and Religio associations met in convention at Joy, Illinois, June 2, and held their annual election of officers. The Sunday school association choose the following officers: Joseph Arber, superintendent; O. E. Sade, assistant superintendent; Mira Cady, secretary;

Willard McNeal, treasurer; Mrs. Eva Bean, librarian, and Mrs. Nellie Elvin, home department superintendent. The election of officers for the Religio association resulted as follows: O. E. Sade, president; W. V. Holmes, vice-president; Edna Schwerdtfeger, secretary; Harland Cady, treasurer; Nellie Elvin, librarian; and Mira Cady, home department superintendent. The spirit of peace and unity was very pleasantly experienced throughout each session, and we trust may continue with each through the coming year. Mira Cady, secretary.

Conference Notices.

The conference of the Northern California District will be held at Irvington, California, on reunion grounds, September 4, 1911, at 2 p. m. Please send all reports to Elder J. A. Lawn, 48 West avenue, San Francisco, California, a week in advance. If sent to me I will care for them. We hope for a full report from each branch or remnant. J. M. Terry, president, 1230 Magnolia street, Oakland, California.

Convention Notices.

The Far West Religio convention will convene at Saint Joseph, Seventeenth and Faraon streets, July 8 and 9. Secretaries please forward reports and credentials to me one week previous to convention. S. H. Simmons, secretary.

Seattle and British Columbia Sunday school association will convene at Centralia, Washington, August 4, 2 p. m., at the reunion grounds. This is the opening day of the district reunion, and a good attendance is urged. Get in touch with the Sunday school, whether you are a member or not. Good program in the evening. Come and help and be helped. Forward your Sunday school reports to the district secretary, Morley Williams, 5541 Woodlawn avenue, Seattle, Washington, so that he will get them before he leaves for the convention. Morley Williams, secretary.

The Saskatchewan district convention of the Zion's Religio-Literary Society will be held at Sedley, Saskatchewan, on Thursday, July 27, 1911. Arrangements are almost completed for cheap rates on various railways. All are welcome. Mae Williams, secretary, Brooking, Saskatchewan.

Reunion Notices.

The joint reunion of the Ohio, Pittsburg, Kirtland, and West Virginia districts will be held at Kirtland, August 17 to 27. A number of rooms, adjacent to the camping grounds, can be had at \$3.50 for the ten days. Tents, \$2.50; cots 50c each; meals, breakfast 15c, dinner 25c, supper 15c. Transportation from Willoughby to Kirtland, 25c for each passenger, trunks 25c each. For rooms and tents, write J. A. Becker, Willoughby, Ohio, R. F. D. 2. Campers must take bedding with them, as none will be furnished by the committee. The First Presidency and the Quorum of Twelve, and possibly the Bishopric will be represented, while a number of able ministers will be in attendance, insuring profitable services; while bathing, baseball, tennis, etc., will give recreation and physical enjoyment. For further information address the secretary at Willoughby, Ohio, R. F. D. 2.

C. ED. MILLER, Secretary.

Time for holding western Oklahoma reunion has been changed to August 25 to September 3, instead of July 21, as published. Hubert Case.

The district reunion of the Southern Nebraska District will convene at Eustis, Nebraska, August 25 to September 3 inclusive. There will be a dining tent on the grounds and the committee would be advised by all coming, the desired accommodations needed. All the Saints of the district are invited to attend this meeting; also there is a cordial invitation extended to those of the adjoining districts to meet with us. Place your orders for tents with Bro. G. Keller early. For further particulars, write G. Keller, Eustis, Nebraska. H. A. Higgins, 1207 Third Corso, Nebraska City, Nebraska.

Reunion of the Southern Wisconsin District will meet at Madison, Wisconsin, August 25 to September 3, 1911. The same grounds have been procured that have been used the last five years in Elmside, on the north side of Lake Monona. The street cars run direct from all depots to the grounds. Prices of tents as follows: 10 by 12 wall tents, \$2.00; cottage tents, 10 by 15, \$2.50; cottage tents, 12 by 19, \$2.75. Meals will be furnished at the dining tent at fifteen cents to those buying tickets. Transient at twenty cents. Cots will be furnished at twenty-five cents each and marsh hay will be on hand at fifteen cents for each tick filled. For speakers, we expect F. A. Smith, now in charge of this mission, also the present missionary force of the State, and perhaps others that will be announced later. As you read this, Saints, remember the word of the Lord given in the past that we should meet together from year to year. Come one, come all.

JASPER O. DUTTON, for committee.

The Alabama district reunion will convene with the Pleasant Hill Branch, Friday, August 4, 1911. Prayer meeting at 9.30 o'clock. Preparations are being made for Sunday school and Religio work. All Saints and friends coming by railroad will be met at Garland, Alabama, by Jeff Hawkins and W. A. Odom. Those coming to McKenzie will be met by J. D. and J. L. Sellers. All come prepared to spend our initial day on the ground, true southern fashion. All those coming from a distance will be cared for by the resident Saints. All come prepared to help bear the burden and with prayerful hearts for the advancement of the work.

J. R. HARPER, president.

I wrote you some time ago stating that the western district reunion would be held July 21, but it has now been changed to commence August 25 at Seiling, Oklahoma. The reunion in the central district has been called off.

T. L. McGEORGE, President.

The annual reunion of the North Dakota District will begin at Milroy, July 8. Meals at the boarding house for 20 cents. Hay furnished for horses, also some barn room. Those that can will please bring tents, others will be provided. Good speakers. All are cordially invited.

E. E. WEDDLE, for committee.

Pastoral.

To the Saints and Friends of the Great Latter Day Work; Greeting: Having been appointed assistant minister in charge of the southern portion of the Southeastern Mission, which includes a large territory in the Southeastern States, in behalf of the missionaries, I take this means of asking all who love the great work of God and desire to see it spread in every locality, to render unto them all the assistance they can in their efforts to reach as many people as possible with the great gospel of peace which has been sent to earth in this latter day to prepare a people to meet the Lord when he comes in glory. Surely there is nothing upon this earth that is so grand and so wonderfully great, as to be worthy to be workers and laborers together with God for the last time in

preparing ourselves and helping to prepare others to abide in that glorious day when he shall be like refiner's fire and will purify his people and purge them as gold and silver. Oh, how happy we will be in that glorious day if we have on the fine linen, clean and white, which is the righteousness of Saints.

Dear Saints, I hope and pray there will not be one of you that will refuse to be a coworker with us in such a noble work that has for its object your eternal salvation, as well as the salvation of your fellow-men. I feel constrained by the Spirit to urge you to be faithful, humble, and diligent, and to do your part well, and remember that the eye of God is upon us and to him we must answer.

During the three years of my ministry in the sunny South, I have been made to feel that a more kind-hearted people does not live upon the earth. You have made me feel happy and contented while in your midst, and I trust that the good Spirit which has been with us will continue to bless and cheer us on in the path of duty.

Any of the Saints and friends who desire, can write me at McKenzie, Alabama, which will be my mission address during the year. I will be pleased to hear from any who live in new places who can secure a place to preach, as we want to open up as many new places as we can. I have great confidence in the final triumph of this great work.

My home address is 908 South Chrysler street, Independence, Missouri.

I remain, your kind brother and coworker in Christ,
F. M. SLOVER.

To the Saints and Friends of the Western Nebraska and Black Hills District: Having been appointed Bishop's agent for this district, I take up work with cheerful confidence in the brethren, that they will all work for the cause. It will take means to supply the families of those who are laboring here in the mission under appointment. Dear Saints, let us prayerfully study the law of God in regard to tithes and offerings. Let us teach our children to honor the Lord's cause by giving for its support. If all will put their shoulders to the wheel, the burden will not be heavy and our missionary force could at least be doubled another year. Shall we sleep while others work, or will we step out, each one taking it on him or herself to see that the cause does not suffer from lack?

It is hoped that we may labor together for the Master. Realizing the financial stress that is resting on this section of the country at this time, it will be much more necessary for each one to do his or her part. Let it matter not if the tithes and offerings are small, they will help. Let us lay up treasures in heaven.

Your brother,
BAYARD, NEBRASKA. BERT E. HART.

Notice.

To the Missionaries laboring in Washington (Spokane District), Montana, Wyoming, Idaho, Utah, Colorado, New Mexico, and Arizona: Please send in the quarterly reports as promptly as possible to the undersigned and address me care C. A. Smurthwaite, Ogden, Utah.

JOHN W. RUSHTON.

Address.

Elder F. M. Cooper, 449 Durham street, Burlington, Iowa.

Never, never wait for post-mortem praise. Speak the kind words which love prompts, and remember that words of loving kindness are the best possible tonic which can be given, even to the happiest of the mortals.—Kate Tannatt Woods.

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Died.

ALTMAN.—Sister Catherine Altman was born August 28, 1843, and was married to Samuel Altman May 23, 1860. To this union were born nine children, six boys and three girls, all of whom are living, except one girl. She was baptized into the Reorganized Church October 5, 1907, by L. R. Devore, and died June 24, 1911, at 4.30 a. m. She was a faithful member until death. She leaves a host of relatives and friends, besides husband and eight children to mourn their loss. Interment in Rockwell Cemetery. Preaching by J. W. Metcalf, in charge of Samuel Henry.

MCQUEARY.—Esca Earl, only son of Sr. Nellie McQueary, and grandson of Elder James and Sr. Frances M. Kemp, at the Saint Joseph Hospital, Denver, Colorado, of mastoid abscess, June 8, 1911. After an illness of a little over a week. Never complaining, we did not realize that he was so near the end. He was born May 25, 1898, being 13 years and 2 weeks old. He was a manly little fellow, a great help to his widowed mother, whose earthly hope and future help was centered in him. While lying in the hospital, his mamma told

him he must trust in God, for he could help him. "I do trust him, mamma; God is a good man; I wish he would come down here so that I could see him," he answered. He was baptized by his grandfather, Elder James Kemp, June 13, 1907. He leaves mother, one sister, grandparents, and many aunts and uncles, besides a host of friends. He was interred in the home cemetery, June 11, 1911. Sermon by Bishop Charles E. Everett, Conifer, Colorado.

"Everything we endure patiently is a key to something beautiful we could never enter otherwise. By the toilsome road of study a scholar learns to get joy out of books and stones and trees. By the hard road of discipline a man learns to get joy out of everyday living."

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days.—George S. Merriam.

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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, JULY 19, 1911

NUMBER 29

Editorial

AN ATTEMPTED REVIVAL OF AN OLD LIGHT.

HOW LONG WILL IT BURN?

In *The Evening and Morning Star* for June, 1911, we are favored with the information that the publishers of that journal are purposing to publish a reprint of *The Evening and the Morning Star*, published at Independence, beginning in 1832 and continuing for fourteen numbers, at which time, in 1833, the mob destroyed the press, tarred and feathered Bishop Partridge and Elder Allen, and drove the Saints from Jackson County. We would like to treat this movement on the part of *The Evening and Morning Star*, now being published at Independence, seriously and in good faith. Perhaps we could do this if it were not for what we present below, taken from this issue.

Under the guise of furnishing very important literary and historical matter they are approaching those who may have any curiosity about that early periodical, *The Evening and the Morning Star* of 1832; but it would appear that this is but the sweetness spread to attract the attention of the people, and will really be followed by placing into the hands of the subscribers for the reprint the continued philosophies of the publishing committee of this so-called Church of Christ.

The heading of this June number for 1911 states that *The Evening and Morning Star* is published in the interests of the Church of Christ, at Independence, Missouri, (organized A. D. 1830, by Joseph Smith). This is followed by the names of the Board of Publication, John R. Haldeman, George P. Frisbey, and James A. Hedrick. It is pertinent to inquire: when, where, and by what body of believers originally constituting the membership of the church organized in 1830, these men were chosen or appointed to publish any document or journal in the interests of that church. It is simply an attempted cunning sophistry used for a specific purpose and intended to cover certain specific aims, not germane to the issue among the believers in the original faith.

It seems good to these publishers, at the setting out of this reprinting of *The Evening and the Morning Star*, to tell the possible new subscribers who

they are; and they do this in a very deft and cunning manner, apparently frank, and yet largely in manner lacking in frankness and ingenuousness that should characterize men who have undertaken so serious a task as they seem to think the one they are engaging in is to be to themselves and others.

For instance: "We are believers in the Bible, Book of Mormon, and the mission of Joseph Smith, jr." This statement is followed by a restrictive statement respecting their faith being based upon these books and "the early commandments given to the Church of Christ through Joseph Smith, the Prophet," thus veiling or attempting to veil the real position occupied by these men, and leaving it in a loose and unfinished manner, evidently in an endeavor to cover and reserve the right unto themselves to determine which and what early revelations they may choose to accept or disregard.

This will easily be discovered when it is noticed that these same men state, "Doctrines introduced and taught after the name of the church was changed, we do not consider binding upon those who cling to the faith as first announced and taught in the Church of Christ, by Joseph Smith and his co-laborers." Quoting from this statement in *The Evening and Morning Star*, concerning the occupation of the temple lot, at Independence, Missouri, they have presented what they evidently considered to be a strong argument in favor of their organization. They state: "On account of our possessing the ground upon which the great temple will stand, we occupy a strategic position among Latter Day Saints, perhaps vastly out of proportion to our numbers." How valuable this strategic position may prove to be in the eyes of Him who is supposed to have authorized the building of the temple remains yet to be seen.

When it is taken into consideration that the court before which the temple lot suit was tried distinctly affirmed that the church representing in faith and organization the church organized by Joseph Smith, A. D. 1830, was and is The Reorganized Church of Jesus Christ of Latter Day Saints, and that this was the second time that a similar affirmation had been made by the United States courts, is there any other estimate to be put upon this strategic position, than that supposed to be occupied by the dog lying

in the manger who neither ate the hay nor permitted the cattle to eat who were desirous of doing so. In other words, that this particular body, professing to represent the Church of Christ organized A. D. 1830, having become possessors of a portion of the ground originally dedicated to that temple service, are neither building themselves nor suffering others to build, but are simply occupying the land to the exclusion of all others, they themselves having neither members nor organization, as they state they have neither apostles nor seventy, but these are to be left to the ultimate coming of the One Mighty and Strong; and here these men diverge from the even tenor of their ways and introduce a supposed prophetic declaration made in a letter, written by Joseph Smith to a private individual, probably made for no other purpose than to give color to the pretext that there is value in waiting until that party, whoever it may be, shall come.

The apparent logical conclusion urged in the minds of proper thinkers in reference to this possible ground being strategical, is that by tenaciously holding to it, these men may force others who may anticipate the glory to follow the building of the temple, to subscribe to their position, in order that they may not lose any benefit that may accrue to them from the building of such a temple. If we understand the situation fairly, these men professedly publishing *The Evening and Morning Star* in the interest of the church organized A. D. 1830, have a piece of land in their possession, which by the testimony of their own membership they are holding in trust for the use and benefit of that said church, thus organized by Joseph Smith, A. D. 1830. They can make no title to it to other parties, holding possession only. In fact it would seem they can neither hang on nor let go, hang on to build nor let go to let others build.

The statement as to their having striven against taking arrogant grounds or holding in haughtiness or repulsion those who may be interested in the temple is covered under their reservation to determine for themselves what revelations they may choose to include in the early revelations given through Joseph Smith, the Prophet. The time when, the place where, and the events by which the right of Joseph Smith and his associates to hold and exercise the rights of membership and authority that the church organized A. D. 1830 ceased, have not been defined by these men, nor have they now by their apparently frank statement of who they are. We are thankful, however, for so much information as we have gathered from this statement.

The trend of argument of these men may be gathered from an article in the same number, entitled "Was it ever fulfilled?" purporting to be the prophetic statements of Malachi, chapter 3, with reference to one who was to come, as a messenger of the

covenant, suddenly to his temple. We advise those who are trying to secure this reprint by subscribing to the paper now bearing the name of *The Evening and the Morning Star*, and published by these men, to read carefully the statement as to who these men are, and the apparent shadowing forth of what their trend of argument will be.

One other thing we notice, and that is this: that in their prospectus in which they state their intention of republishing the original *Evening and Morning Star*, they attempt to destroy the work of those men who formerly sought to effect a patient republication, beginning in 1836. The question rises necessarily, How are these men better prepared to determine what was the real intended contents of *The Evening and The Morning Star*, and those revelations the publication of which is found fault with in the reprint, and especially the revelations the mistakes of which are objected to, than were the men originally composing the committee of publication to whom the revelations were intrusted to be published, when it is confessed that none of these men, at least very few, can date their membership as far back as 1832?

We are a little fearful that this promised effort to republish *The Evening and the Morning Star* is but a very clever and blinding device to secure subscribers among the Latter Day Saints, especially of the Reorganization, for the running numbers of *The Evening and Morning Star*, as now published under these men whose names are given, and among whom, we believe, there is not one who was a member of the church in the days of Joseph and Hyrum Smith. We are inclined to think this from the further consideration of the fact that never at any time has the Reorganization hesitated to publish the facts that came into the possession of its editors, respecting things of the past.

Soon after the transfer of the Herald Publishing House from Plano, Illinois, to Lamoni, Iowa, Pres. W. W. Blair and the then editor-in-chief of the HERALD published in juxtaposition the supposed discredited passages of the revelations complained of, side by side, that those who desired might read and make their own conclusions. All that these subscribers to the present effort to be made by *The Evening and Morning Star* would get that would be of any value would be the supposed changes in the revelations. As these are already in print and have been taken notice of by the Reorganized Church, there is no ground for the claim that they are trying to cover up or withhold. It goes without saying, that this effort of Messrs. Haldeman, Frisbey, and Hedrick will be suspiciously and jealously watched, as it has been the office work of the Reorganized Church to try everything that came into light for consideration in the presentation of the angelic message of Joseph Smith.

GEORGE FITCH ON NAUVOO.

The Peoria *Transcript-Herald* contains an article by George Fitch regarding a visit to the old city of Nauvoo that has been reprinted in the Carthage (Illinois) papers and may be of sufficient interest to justify reproduction in the SAINTS' HERALD. The article contains some interesting features, and some absurdities, such as the old rumor that a tunnel ran from the Mansion House to the Temple, and that Saints wanted for stealing chickens or horses took refuge in this tunnel. This is about as absurd as the charge made some time ago in Eastern Iowa by a certain individual who said that the Saints of Lamoni would "steal chickens on the way home from prayer meeting," to which, not thinking the story worthy of serious rejoinder, we replied that we had never seen Lamoni chickens returning home from prayer meeting, so took it that they did not attend. However, Mr. Fitch merely says there are those who make such charges, which is true; but he clears the situation up when he adds that the neighborhood around Nauvoo "reeks with Mormon tales, many wild and improbable." The article follows:

KEOKUK, June 10.—The cheapest transportation in the world can be found on the "K" Line trains north of Keokuk. To be sure the tariffs which are published don't show anything less than two cents a mile, but by paying a quarter or thereabouts for a ticket to Montrose and another dime for a ride on the ferry boat you can travel upwards of four thousand miles towards Germany and half a century back into history. At the end of this tremendous journey, which takes an hour, you land in Nauvoo, Hancock County, Illinois.

Nobody knows what "Nauvoo" means but Joseph Smith, and he is dead. Smith, the founder of the Mormon church, had an odd genius for inventing names. "Lamoni," "Nauvoo" and many others, taken from no language, form part of the mysticism of the Mormon religion, which was also manifested in an original conception of heaven, history, architecture, and in fact of almost everything touched or discussed by the prophet. And this accounts for the fact that of the score or more of Mormon houses still remaining in Nauvoo, no two are of the same type of architecture and many are of types to be found nowhere else. Smith made his own religion, invented his own communistic idea, and in general struck out boldly for himself in all lines of endeavor. No doubt the sheer strangeness of his message brought many of the twenty-five thousand people who lived in Nauvoo in the early forties.

This is the smallest population given the city at that time by its historians. It was the largest place north of Saint Louis on the Mississippi River. It occupied the flat ground within a huge crescent of the river, and the farms and vineyards stretched out over the bluffs into the country behind for miles. Street after street, broad and well shaded, was built up solidly with substantial brick dwellings original in design.

The street which led upward from the river to the temple on the brow of the bluff was a splendid one, and its glories are narrated with sorrow by aged pilgrims who return now and then to the site of the temple. This latter building was of white sandstone and marble, so large that the glint of its white sides was visible up and down the river for many miles. There is no more startling example of Mormon originality than its design. It was unlike any building on earth. Every rule of architecture was violated—ignored. Yet there was a

weird, barbaric splendor in the great stone faces which formed the capitals of its pilasters and in the odd shaped ritualistic carvings with which it was adorned, which must have made it awe-inspiring to the worshipers. It was the greatest building in Illinois in those days—and Nauvoo was the greatest city.

To-day the visitor lands from the ferry boat—no railroad approaches Nauvoo—and picks his way over the sandy, weeded road to the plain, just above the flood line. There he finds the old Mormon streets—straight as arrows, broad as avenues, shaded, graded, curbed, paved with excellent gravel roads. Up and down the river for miles they run—the ground plan of a city that has vanished. Here and there stands an old brick house. So stoutly were they built that the later homes of later colonies look decrepit beside them. They are not large—even the homes of the apostles, of which half a dozen still stand, are modest in size. The mansion house where Joseph Smith lived is a wooden building, with a doorway original, but artistic. It stands near the river, on the street which led to the temple, and in it is a secret closet connecting evidently with a tunnel.

There are those who claim that this tunnel had its other terminus in the temple, with many connections between, and that this accounts for the vexatious frequency with which Mormon residents wanted by indignant neighbors for chicken and horse stealing walked placidly into their homes and disappeared from the face of the earth until the hue and cry was over. But this is a vexed and unsettled question.

Close to the old mansion house is the white stone foundation of a new and splendid mansion house which was to have been built. But Nauvoo vanished before it was completed. In all the several square miles of old Nauvoo not fifty houses remain. They are occupied, many of them, by descendants of the original inhabitants who talk readily and with a most wonderful variation of statements.

For that matter, the whole surrounding country reeks with Mormon tales, many wild and improbable, many undoubtedly true and none the less weird. Of the temple no vestige remains save the stones which were torn from the site by later settlers and built into other buildings. Pictures of it are crude and unsatisfactory, save those of the Mormon artist whom I mentioned in another letter. These show vividly its strange design and also the process of its decay. Burned in the fifties, the huge facade remained for years, crumbling gradually, and often attacked by builders who wanted stone. On the site of the temple, the Reibold family for many years conducted a large store and kept a register of visitors. This register contained many great names and many names of old Mormon citizens, who, returning to their desecrated city, made the site their waiting place and cried out against the Gentile in this old book. This was the first Nauvoo. The ones which followed are hardly less interesting. To the site after the Mormons had fled, came Pere Cabot in the late forties from France with a plan to found a city containing 200,000 of the artists, poets, artisans and thinkers of France. The Icarian colony which he founded, flourished for many years, and built its great dining hall out of stones from the Mormon temple. The lonely hills were covered with vineyards and Nauvoo rose to new glory. But the colony suffered the fate of most communistic towns. There was schism and desertion, and in the next generation the Icarian colony disappeared. But many of the known Saint Louis French and many a fine old family in the valley around are of Icarian descent.

When the Icarians vanished, the Germans came—Germans from the Rhine Valley. They too knew how to grow grapes on the steep hillsides, and their vineyards and orchards became famous. Many of them are left, and Nauvoo is now the center of the greatest grape growing portion of the State.

There is many a wine cellar in the hills, and the spraying wagons, dripping green with poison, are common vehicles on Nauvoo streets.

Still another colony has taken root in Nauvoo and is now flourishing. On the hill near where the old temple stood are two great Catholic schools, one for girls and one for boys. The latter is new, and its red walls and green roof rising from among the vineyards can be seen for miles. The new Nauvoo, high on the hills, is a shady, quaint little town, but full of business and endowed with cement walks, newspapers and hustle. The visitor eats his dinner in a quaint, old hotel, rests in the shady yard surrounded by grotesque Mormon carvings, and when it is steamer time an automobile carries him down to the landing. And if he is like me he registers a vow to come again to this foreign land whose ocean separating it from the New World is merely the rolling Mississippi.

VACATION BIBLE SCHOOL.

We have just received the following from Brother LaRue in regard to the Bible school in his charge:

"You may be interested to know that as a result of our first week of the daily vacation Bible school, we have an average attendance of 120 and a total enrollment of 221. It is a great sight to see the entire church full of little children, and they are of many races and many creeds—more Catholics than any other, and very few of our own church children. We enjoy the work, but it means *real earnest work*. I have some very loyal helpers, among them Bro. William Anderson and wife, of the missionary force. Our success thus far has exceeded our anticipations."

NOTES AND COMMENTS.

We invite attention to a communication from Bro. R. C. Russell concerning the Kirtland reunion, as also a notice in regard to the work of the Daughters of Zion at the same reunion, which will be found in the back part of this issue, somewhat out of usual position on account of our having received them too late for insertion in regular department.

On July 8, Bro. and Sr. J. B. Barrett sailed from Vancouver for the Sandwich Islands, and on July 12 Brn. G. T. Griffiths, Richard Baldwin, T. U. Thomas, and Bishop and Mrs. R. May sailed from New York for England on steamship *Carmania*.

"He who, believing, strongly lays his hand
Unto the work that waits for him to do—
Though men should cavil, measures prove untrue,
Friends write their trusted promises on sand,
And failure mock him with its threatening brand,
Still, in the end, he, fearless, shall pursue
Till crack of doom, will find a power which few
Or none with cause less righteous may command.
For conquest is not built on the defeat
Of any man whose aim is human good;
Who fights for justice hath already won,
Before no show of loss shall he retreat;
However, crossed, malign'd, misunderstood,
He knows but triumph in the work well done."

Hymns and Poems

Selected and Original

New Hymn of Peace.

A new hymn of international peace was sung yesterday in many of the Protestant Episcopal churches in this city. It goes to the tune of "America," and reads:

Two empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim,
One God, whose glorious name,
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now, vengeful passion, cease,
Come victories of peace;
Nor hate, nor pride's caprice,
Unsheath the sword.

Though deep the sea and wide
'Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between
Gray coasts and islands green,
With bonds of peace serene
And friendship spanned.

Now, may the God above
Guard the dear lands we love,
Both east and west.
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger go,
Blessing and blest.

The words were written by George Huntington.

Conflict.

Onward, Christian, though the region
Where thou art be drear and lone;
God hath set a guardian legion
Very near thee—press thou on!

By the thorn road, and none other,
Is the mount of vision won;
Tread it without shrinking, brother!
Jesus trod it—press thou on!

By thy trustful, calm endeavor,
Guiding, cheering, like the sun,
Earth bound hearts thou shalt deliver;
O, for their sake, press thou on!

Be this world the wiser, stronger,
For thy life of pain and peace;
While it needs thee. O, no longer
Pray thou for thy quick release.

Pray thou, Christian, daily, rather,
That thou be a faithful son
By the prayer of Jesus—"Father,
Not my will, but thine, be done!"

—Samuel Johnson.

Original Articles

SAINTS' HERALD DOCTRINAL SERIES.

X. THE HOLY GHOST AND ITS GIFTS.

BY ELDER W. M. AYLOR.

For hundreds of years the professed followers of Jesus Christ, the great majority of them at least, have believed the traditional idea that the gifts spoken of in the New Testament ceased with the apostles, nineteen hundred years ago, or when the Bible was completed. And now the Bible takes the place of the gifts, or continued revelation, hence no more gifts; and the day of miracles has past. Some of these same people claim to believe in the Holy Ghost, but it almost insults them for us to insist that the Holy Ghost should do for the people what it did in Bible times. They will say this is not a day of miracles, yet they are compelled to believe in one miracle that has not ceased: namely, that God through the belief in Jesus Christ, remits our sins. And if he does so by obedience, it is just as much of a miracle as the healing of the sick. And it seems to me that if we believe in the power of God to remit our sins, we ought to be consistent and believe in all the gifts.

Let us go to the Bible, and let it settle the matter as to whether the gifts are for us or not. Paul says, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Thessalonians 1: 5. Again, "But the manifestation of the Spirit is given to every man to profit withal."—1 Corinthians 12: 17. Also, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."—1 Corinthians 14: 1.

A gospel without the gifts of the Holy Ghost, like a well without water, an engine without steam, or a human body without life, is dead. I am glad to offer to you the gospel, as Paul called it, "our gospel," not in word only, but in power, and with all the gifts. And where we have the live body (the church, Ephesians 1: 22, 23,) there will be the manifestations of life; the gifts *are* the manifestation of life.

The object of the gospel is to save the people, and to encourage them in this life to do God's will; and God promised them in this life certain favors and blessings on condition that they do his will, and keep his commandments. He will help them over the dark chasms of life, and when sore trials come he will manifest himself to them. And what a great favor that is! When we are in need of help that is beyond the reach of the skill of man, God comes to our rescue and helps us out, confirming what he said, "And, lo, I am with you alway, even unto the end of the world."—Matthew 28: 20.

What are the gifts? and in what way did Jesus promise to manifest himself to his people? A gift is any favor or communication from God to man.

Jesus promised these gifts through the operation of the Holy Ghost. So to deny the gifts is to deny any communication from God. If this be true, there is no use of praying, as God could not answer without manifesting himself to the person, and that would be revelation, or a gift to him. Well, that is just what we want and are contending for, for the word of God gives us this privilege. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14: 21. That ought to be sufficient to settle the question for all time to come, that the Lord intended to communicate his will to man to the end. Notice the conditions, he that *hath* my commandments, and *keepeth* them. So it is to the obedient that God reveals himself. And notice, Jesus does not limit this promise to his immediate followers of that age, but it is sufficiently broad to extend to the end of the world, only on condition that we do his will. That makes the Lord no respecter of persons, and he is willing to bestow his gifts now to his obedient children.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John 16: 13. "He shall show you things to come." That is revealing something by his Spirit before it transpires. Why not? God always did do that way to his people. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7.

Jesus said to his disciples, "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The disciples gathered in Jerusalem as they had been commanded, and it is said they continued with one accord in prayer. And while they were in this prayer meeting, this endowment of the Holy Ghost came upon them. "And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4. Here is one gift mentioned, that of speaking in other tongues. Peter proceeded to explain to them about this Spirit, and quoted from the Prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."—Acts 2: 17, 18.

Here are some other gifts, such as prophecy, visions, and dreams. When God wants to reveal something to his children, sometimes it is by prophecy, or an open vision; at other times by a night dream, and

very often by an angel bringing the message direct to the person. The Bible is full of instances where God has directed in those ways. Why not expect them now, as the promise is to us until the end of the world?

Solomon said, "Where there is no vision, the people perish: but he that keepeth the law, happy is he."—Proverbs 29: 18. Where there is no vision it is likely there are no other gifts, and that would mean no communication from God to man. And where there is no communication, man will soon drift into darkness. I am satisfied that with all of our boasted learning, and the millions of Bibles there are, saying nothing about the other books of the world, if God should withdraw his Spirit from the world, we would in a few generations drift into heathenism. Jesus said, "I am the light of the world." He also said: "Without me ye can do nothing." These sayings of our Master are just as true now concerning our work as they were to those disciples to whom he was speaking. We can not preach a sermon that will advance the cause of God, unless we have the Spirit. We can not convert a person to the gospel, unless the Lord works through us to the person. We can not heal the sick of ourselves, the sick are healed only as the Spirit through us heals, and the Lord raises them up. So the saying is still applicable to us now, "Without me ye can do nothing." The secret of our success in building up the church of Christ on earth is in living so that the Lord can work through us. "Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."—Doctrine and Covenants 11: 4. We can see by this that no man can assist in building up the church unless he is in a proper condition, for otherwise the Lord will not work through him. Then we can magnify our calling, and the Lord will bestow these gifts on us.

On the day of Pentecost, when the multitude cried out and wanted to know what to do, Peter told them on what conditions they could receive the gift of the Holy Ghost. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39. Then to receive the Gift of the Holy Ghost a person will have to believe, repent (that is, cease to do evil), and learn to do well. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Then he must be baptized

for the remission of his sins. How is this to be done? "And Jesus, when he was baptized, went up straightway out of the water."—Matthew 3: 16. "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water."—Acts 8: 38. These examples teach us plainly how it was done. By immersion in water. Then how did they receive the Holy Ghost? "Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 17. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 6. This shows us plainly that the laying on of hands is the ordinance for the giving of the Holy Ghost. But some will say that they did not confirm those on Pentecost by the laying on of hands. Who said they did not? No doubt they did, only it is not recorded on that occasion. We can not suppose Peter and John would practice the laying on of hands at Samaria and not at Jerusalem. Of course they did not. It does say, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The laying on of hands is a part of the apostles' doctrine, as we see by their teaching and practice all along.

In the twelfth chapter of 1 Corinthians Paul gives us a grand explanation of the gifts. "Now concerning spiritual gifts, brethren, I would not have you ignorant." I will only quote a part of the chapter, but it will be well for the reader to read the entire chapter, and in connection the thirteenth and fourteenth chapters. In the third verse, Paul tells them "that no man can say that Jesus is the Lord but by the Holy Ghost." In the fourth verse: "Now there are diversities of gifts, but the same Spirit." In the seventh verse: "But the manifestation of the Spirit is given to every man to profit withal." Then he proceeds to enumerate nine spiritual gifts, such as wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues. He says: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

Paul did not want the Saints to be ignorant concerning these gifts. He wanted them to know that they were for all, only the Lord will give them or divide them as he sees fit, or when they are needed. As for instance, when we have sick folks, we need the gift of faith or gift of healing. James has it, "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15. Remember, it is the Lord that does the healing, gives the gift.

We need the gift of discernment, when some false spirit tries to impose upon us. The evil one will try to imitate these gifts, and God has promised us his protection, by giving his Saints the Spirit of discernment. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."—1 John 4:1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Timothy 4:1. We don't want to believe a spirit just because there is power there, but should try them, to see what source they are from.

There are other gifts besides these. Turn to Ephesians 4:8, where Paul is speaking of Christ, and says: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." And in the eleventh verse, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." No man has a right to any office in the church of Jesus Christ, unless he is called of God. If so, it is a gift to that person. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4. So a man must be called of God, and be set apart by the laying on of hands by those already in authority; that is the way the Lord builds up his church, by bestowing these gifts on men.

The church is the body of Christ, and Paul compares it to a human body. If we have a perfect body we must have all of the members. If the human body is deprived of an eye, or a foot, or hand, it is not a perfect body. So with the church; it is made up of members. These members hold different offices, and have different gifts, but all from the same Spirit. If the church is deprived of any of these gifts, it is a crippled body. If it has none of the gifts, it is a dead body, or not the church of Christ at all, but of some human origin. Now the foot could not say to the head, "We have no need of thee, or the eye could not say unto the ear, We have no need of you." In other words, a deacon could not say to an apostle, "We have no need of you." Nor could the gift of faith say to the gift of healing, "You are not needed." All are needed to make up the whole body.

"And now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Then Paul asks the question, by the way of an explanation: "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" No; he has just been telling them that the body is of many members, not one having all the gifts. Then, in 1 Corinthians 12:31, we have this:

"But covet earnestly the best gifts: and yet show I unto you a more excellent way." A more excellent way than to have these gifts that he has been speaking about? Oh, no, he did not mean to convey any such an idea. But the more excellent way is to have the gifts with charity. Then he says in the thirteenth chapter: "Though I speak with tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." See, the reasoning is plain; though we have the gifts, which are necessary, and then do not go on to perfection, they will not profit us anything. The gifts are very necessary along the way to help us on to perfection. But it is possible for us to have these gifts bestowed upon us, then not develop that Christ-like life which is charity.

Begin now at the fourth verse and we can see what charity is: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

No wonder Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Though we belong to the body (the church), and some of these gifts are bestowed upon us, and we do not have this love, it will profit us nothing. But for us to enter into the kingdom of heaven, we must have the gifts with charity. 1 Corinthians 14:1, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Thirty-ninth verse: "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." That does not sound like he intended that the gifts were not for us. "What God hath joined together let no man put asunder."

But let us go back to the thirteenth chapter and the eighth verse: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Those who do not believe in the gifts, and hold that they are not for us to-day, always use this verse to try to support their claim that Paul meant that the gifts should be done away. That is just what Paul meant, that they should cease. But when? When that which is perfect is come. I saw a man hold the Bible up before a people, slap it with his hand, and say, "This is that which is perfect, and after the Bible was given the gifts were no longer needed." The Bible does not take the place of the gifts, it only tells us how to obtain them, and what they are for. Let Paul tell us about it. Twelfth verse: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

With all the gifts, with the church in its complete organization, in this life we can only see through a glass darkly.

When will that time be, when that which is perfect is come? When God, and his Son Jesus Christ, and all the Saints will dwell together, and that prayer be fulfilled which Jesus taught his disciples to pray, and which we are still praying: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." Also Revelation 21: 3, 4: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." These scriptures, with many others that we might use, teach us plainly when that which is perfect will come. And no doubt this is the time to which Paul had reference. We will not need the gift of prophecy then, God and Christ and the Saints will all dwell together. We will not know in part then, but will have that perfect knowledge, and know as we are known. We will not need the different tongues then, for we will all call upon the Lord with one consent. (Zephaniah 3: 9.)

For an illustration, let us refer to our electric lights, as we have them in our houses, and on the streets. They are to light our way on dark nights because darkness is around us, but they are only in part, at the best. They help us on our way, it is true, and without them we would be in a bad shape. But let them continue to burn till the sun rises in the morning,—how about those lights "in part" then? We don't need them any longer. Why? All can see why. The perfect light has come, and those in part are no longer needed. So it is with the gifts of the gospel. We are in a world of darkness, and while we are in this condition, God has promised us these gifts as our partial lights, until that which is perfect is come.

Let us see to it that we hold on to these partial lights, the gifts, and put on charity with them. This is the most excellent way. We are glad to inform our readers, that the Reorganized Church of Jesus Christ of Latter Day Saints represents that kind of a gospel. And we can say as did Paul, "Our gospel comes not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

W. M. AYLOR.

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By faith we enter on the race; through faith we receive the power that will make us able to run and not be weary and to walk and not faint. But unless we run we shall not advance, and unless we advance we shall not attain.—Alexander MacLaren.

THE WOMAN OF REVELATION 12.—IN FOUR PARTS.

BY H. J. DAVISON.

III. TO WHAT PLACE DID THE WOMAN FLEE?

Since it has been shown that according to the record the "woman" did actually flee away to some place for 1260 years, retaining her individual entity all the while, being nourished and fed, and at the expiration of the term mentioned came out, "clear as the moon and fair as the sun, and terrible as an army with banners," (Doctrine and Covenants 5: 3,) the next thought is—where did she go? The record says "to her place"—"a place prepared of God"—"the wilderness."

These are all indefinite terms, so in making a statement as to the real place one should be careful not to conflict with the thought conveyed by each term, nor with actual history.

First, it was the woman's own place. She could not then be said to be "out of place" when there. Next, it was prepared of God. Webster: "Prepare—to make fit or ready." In Bible usage we find this in Jonah 1: 17: "Now the Lord had prepared a great fish to swallow up Jonah." Query: Did God create that big fish or only stretch him out for the occasion? But how about the gourd, the worm, and the east wind of the same narrative?

Again, in John 14: 2 Jesus says, "I go to prepare a place for you." Was he not talking to the "woman" then? Paul says: "Now I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you."—Philippians 1: 23, 24.

By these and other scriptures we learn that God has an intermediate state and place for his church, between death and resurrection. In Ephesians 3: 15 we learn that a part of the family were there then.

In Book of Mormon, Moroni, last chapter and last verse, we have the situation before us so far as this continent was concerned. He was the last man of the church upon the land (will speak of the three Nephites later). Where were the rest of the church? Always bear in mind that the dragon prevailed not against the church.

Well, while Moroni remained on the earth holding the authority, the church had not all taken her flight. But he says, "Farewell. I soon go to rest in the paradise of God." Then where was the church? In the paradise of God? Yes; so far as this continent was concerned.

And was there not a last man on the Eastern Continent who held the priesthood who passed also to the paradise of God? I think there was, otherwise John the Baptist could not have said with propriety when he ordained Joseph and Oliver: "And this (Aaronic priesthood) shall never be taken again from the earth," etc. (Italics mine.) Church His-

tory, page 35. Why say never again if it never had been?

The objector says: "Why call such a beautiful, happy place as paradise, wilderness." I might ask, Why call some of the most beautiful, restful, free-from-sin spots on earth, wilderness? The reason is, that the word *wilderness* has a variety of shades of meaning, some almost opposite to others—like a great many words in our language.

Wilderness is chosen in this instance and used in a figurative sense. Perhaps exactly in the same sense that Christ used in it Doctrine and Covenants 85: 17, speaking of where he was while talking to Latter Day disciples: "In the wilderness because ye can not see him."

This may seem to conflict with Revelation 17: 3, but not necessarily. We must remember that in John's day that woman of chapter 17 was not yet in existence. So he could not be taken into any place and actually see her. But the record says, "So he carried me away in the spirit into the wilderness."

Now this reminds one of 2 Corinthians 12: 3, 4: "And I knew such a man, . . . how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

If one man can be caught up or carried away into paradise and get revelation, by hearing words there, why can not another be caught up or carried by the Spirit and get revelations from that standpoint by seeing things that should transpire in the future—as Moses did? See revelation in front part of the Inspired Translation of the Bible, 19th verse.

"And Enoch was high and lifted up, even in the bosom of the Father."—Genesis 7: 31. And he saw from that place the flood, the crucifixion, the church, the wickedness (no doubt the very woman that John saw, at any rate the same wickedness), the return of Zion, and many other things, yet they were not existing in that place, but from that place he saw them. Just so might John; and be in perfect harmony with Christ's definition of *wilderness*, "wilderness because ye can not see him;" or, in other words, *paradise*, or at least where Christ was when he spoke. Doctrine and Covenants 85: 17. As he went to paradise, and Moroni expected to go to paradise, and Paul's saying to depart and be with Christ, etc., all indicate that the woman fled to paradise.

The next article will deal with the question, "Did the authority continue upon the earth?" and "The return of the woman."

(To be continued.)

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"One half of a successful life is action, the getting of things done in the right way at the right time. But the other half is no less useful—endurance, patience, the bearing of things that are hard, the steadfast holding to a difficult position. In other words, half of success is getting it out of seeming failure."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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Why Does White Slavery Exist?

To many of my readers this will seem a simple question. You will say, "Why, it is because of strong passions and low desires that girls want to go wrong."

I am sorry to admit that in a few cases you are right; but only in a few is this true. We are told somewhere in Holy Writ that God will not allow his children to be tempted beyond that which they are able to bear, and we know that in the soul of each girl is placed a maidenly modesty that should come to her in times of need. But her lack of control may not be all her own fault. Control may have been weakened by the intemperance of some ancestor.

We can not say much of these poor, misguided ones. We pray God to keep them from temptation, and we draw the veil of charity over them and leave them to him who understands them better.

In many, if not in most cases, girls go wrong from want of the necessaries of life. In our large cities there are thousands of girls working for a weekly pittance that is inadequate to their barest needs. To come down to figures they are getting in this city four or five and six dollars a week in offices or factories or shops. They can get a cheap room at from a dollar and a half to two and a half a week. Car fare is sixty cents a week, and meals are twenty-five cents each in a common restaurant. Private families will not board you at that except in very rare cases, so taking only two meals on Sunday she can board on five dollars a week. She will not take up the subject of dress just now. She will have all she can do to cut and trim and starve to bring expenses down to her income, and anyhow her employer has promised her a raise as soon as she can earn it. So, as her dress gets shabbier she works the harder for that raise, and at last the employer stops on his rounds on a Saturday afternoon and tells her to come to his office after work. Now she is sure of the raise. She forgets all the hard extra work she has done, and thinks only of the new skirt and waist, and she goes to the office walking on air to be greeted in some such way as this:

"Annie, you must dress better while at your work. We can't have our girls looking so shabby."

"Well," says Annie, "I intend to get some new things as soon as I get my raise. I can hardly pay for room and board now."

"The firm is not in a position at present to raise its employees' wages, but you must manage about the clothes or else lose your job. Call at the office next Saturday afternoon and I'll introduce you to a nice man who may help out with your expenses. You may go now."

Annie goes, not realizing what he meant. The only thing that is perfectly clear to her is that she must now buy the skirt and waist or lose her job, so she spends a part of her wages for clothes and tells her landlady she will have to wait another week for the rent. Annie is soundly lectured for this and told she must remember that rents are *always* in advance, but the money is already spent, so she must let it go this time, but never again.

Annie goes to her room to think over her employer's words, and as their meaning slowly makes its way through her mind she becomes white with rage and righteous indignation. She is quite sure she will never submit to any such introduction.

Her dinner consists of just buns to-night, and she decides to walk to and from her work and have one square meal a day this coming week, but she finds herself losing strength as the week progresses, her landlady has only sour looks for her, and her employer has increased her duties. He has been offered a good price for a slave. The other girls of the establishment have an easier time, nice things to wear, plenty to eat, jewelry to flash in each other's faces and with little secrets and much laughter, and some one to wait for them on the corner. There is not much hope ahead for Annie. The coming Saturday she must pay two weeks' rent.

What would you do in Annie's place, dear sister?

I have labored among the oppressed in this big city for years, and these conditions are not overdrawn, but this is the true state of things to-day.

Poor Annie falls. She grudgingly gives up her prized virtue and becomes the slave of one man. Whether she goes deeper depends on the man and his object in buying her. He may want her for himself, and she will go on with her daily work, but he may be an agent sent out to gather recruits for some crib or dive. In that case the days of her life are numbered, for after women enter such a life their average life is four years, which means that one fourth of their number must be supplied from among our daughters every year. We can not estimate their numbers. Men have tried to count them but they will slip from one hall to another, using the 'phone for an alarm, and when he is through the house he knows no more than when he entered. Some men place their number here as being sixteen hundred, while others think it over two thousand. I would not even give a guess.

Recruits are gathered in from many places, some from the public dance, where they have strayed for the mere joy of motion, and are lured by the promise of jewelry and fine clothes, by the help of soft lights and seductive music mingled with the low voice of their tempter. Many are taken from the manicule parlors where they are constantly under the power of suggestion, or from the typewriter, or public dining room where they have served as waiters.

WHAT WILL REMEDY WHITE SLAVERY?

After carefully considering the question from all points with due deliberation, I came to the conclusion long ago that the best we can do under the present political conditions is to persuade girls to take positions at housework. There she is safe and usually under the care of a pure woman. She has no worry about room and board, and her wage is amply sufficient to furnish her with good clothes and she will have some left over.

There is a demand for house girls that is being filled by Chinese and Japs, and there is also a demand that is not being filled at all. If girls would accept these positions it would help out the tired mother, help the girl morally and financially, and help to settle the perplexing question concerning these sons of the Orient.

The reason most frequently given by girls when asked why they do not like to do housework is that there is so much to do in the evening when others are having their times of amuse-

ment. In this city we have our dinner at six or seven, and it is hard to clean up and get dressed by eight. Most men here take their lunch at the restaurant, which gives the home worker ample time in the middle of the day for rest and recreation. Perhaps some sister can think of a remedy for these conditions. I can not.

Some girls will give as a reason for not doing housework, that a girl is always snubbed by the woman of the house in that she is not allowed to sit at the table with the family. I try to convince them that this is unreasonable since wherever else they work they are not invited to sit at table with their employer's family, and their associates need not be the people they work for or with. However, the best remedy I can give for white slavery is to

LEGISLATE FOR OUR GIRLS.

Raise the age of consent to twenty-one, and abolish the cribs and dives. A girl is not allowed to sell her real estate until she is twenty-one because we say she does not fully understand what is for her best good, but she may barter away her immortal soul at sixteen and eighteen, although it is a certainty, in this case, that she is not acting for her best good. Is this fair to the girl?

One has asked, "Is not the dive a protection for our daughters?" I would say, no, since they ruin our daughters and demoralize our sons. If they were not in existence our sons and daughters would marry and establish happy homes. There would be more faith and confidence between husband and wife, and there would be fewer divorces.

But existing conditions seem to satisfy the majority of the fathers and brothers, although it seems a crying shame in the eyes of mothers and sisters. This shows that men are no more capable of representing women at the polls any more than in the home or in the church. It takes both elements to bring about the best results in the home, the church, or the state. So in order that we should legislate for our girls we should have suffrage, and I hope that every mother and sister who reads this will make a plea for the ballot from any male relative or friend that she may have, and that the men who read it will try to influence other men to untie our hands that we may try to save that which is lost.

MARY BEEBE HAWLEY.

SAN FRANCISCO, CALIFORNIA.

Note.

In presenting the above letter to our readers we believe that we are presenting facts as they actually exist in many places, and as they are practiced by many fiends in human form. Notice what the writer says: "I have labored among the oppressed in this big city for years, and these conditions are not overdrawn, but this is the true state of things to-day." How long is such wickedness to flourish? How long will God suffer it? are questions which may well demand the earnest attention of every being, but especially of every Christian, and how the latter can look with indifference upon such a state of things or seek to persuade himself or herself that they are free from responsibility in the matter, is beyond our power to comprehend.

Surely there must be some way of both reaching and remedying such a state of things, and saving many, if not all of the girls subject to such temptations. How many of our sisters living in large cities are in touch with or members of the "Consumers' League," of which mention has been made in previous articles? If such things were made known to this league, we are confident that action would be taken towards remedying such conditions to the limit of its power. Would it not be well for the committees, having in charge the social purity work in our various organizations, to seek out such

workers as these (and from the writer of the above letter) in order to obtain all the information possible, that they may be fully equipped to work intelligently and successfully?

We would be glad to see this matter fully discussed in this column. We are satisfied that while the sister has assigned one cause (and a very fruitful one) for the existence of white slavery, that there are other causes lying deeper and coming from higher sources which must share the responsibility, and we would be glad to have them brought to the attention of our readers.

We have never felt the need of woman suffrage or been in favor of it, but then if women, having the right to vote, will indeed help to remedy this great evil, then the sooner woman has the ballot the better.

Requests for Prayer.

Sr. Mary Armfield, of Santa Ana, California, asks the prayers of the Saints in behalf of two of her children who are sorely afflicted.

Sr. Jane Askew, Placerville, California, asks the prayers of the Saints in her behalf. She is suffering with kidney and bladder trouble as well as rheumatism.

Letter Department

UNIOPOLIS, OHIO, June 26, 1911.

Editor Herald: I came here June 10, and found a few Saints here alive to the work and ready to do all in their power to assist the elder in his work. I have been expecting to hold tent meetings but the tent has not yet arrived, so hope it will be here soon. The Saints have been permitted to hold meetings in the schoolhouse on Sundays during the day but not at night. Prejudice is very high here. Satan is doing all he can to close them out of the schoolhouse entirely.

We have been preaching on Sunday at 10 a. m. and 3 p. m. This is all we have been able to do so far, so we are anxiously waiting for the tent. Some are much interested and numbers say they will attend our tent services and are also anxious for the tent to come. The sad part concerning the persecution here is that it is led by one who used to be a strong defender of the work, but who is now a bitter enemy and is circulating evil and false reports about the church. And he has also caused his father to become an enemy,—his father who was once a great friend and defender, allowing the elders to preach in his home and visit him any time, but who now forbids them to come to his house. How true the words of the Master: When the evil spirit returns and finds the house garnished and swept, he brings seven other devils, worse than himself, and the man is worse than before. How necessary, then, that we be very faithful, humble, and diligent in our service to the Master, that the enemy may not have power over us.

I will remain here as long as I can accomplish anything for the Master, or deem it wise. Believing that when and where Satan rages, that is the place to be hard at work, for he knows that he is about to lose a servant and he is going to join the army of the Lord. When I leave here, I expect to go to Bryan, Ohio, and remain there until time to go home and prepare for the reunion that is to be held at Kirtland, beginning August 17 and holding to the 27th. I have moved my family to Kirtland and anyone wishing to address me will address Willoughby, Ohio, R. F. D. 2.

Last Sunday, a young man who lives thirteen miles from this place attended my afternoon meeting and I preached on the resurrection and read the statements of Alma in the Book of Mormon, and at the close this young man came up and wanted to know something about this book, and where he could get it. I explained and he left an order and money

for one. So the good work goes on, sowing the seed here and there.

May the good Lord bless the reading of the book, that it may bring forth fruit for the Master. We ask an interest in your prayers, that we may continue faithful to the end. We remain,

Your co-laborer in Christ,

JAMES MCCONNAUGHY.

NEW TRENTON, INDIANA, June 26, 1911.

Editors Herald: We get a great deal of comfort and instruction from the pages of the HERALD. It is all the preaching we have had since Bro. John Harp was here last September. On the 18th of this month we were made sad by the death of our dear old uncle, Bro. Thomas Chappelow. He was seventy-six years old, was sick only a short time with heart trouble. He died at the old homestead and will be remembered by many of the traveling elders, as his house was always a welcome home for them. We miss him, but hope he has gone to a reward for all his kind deeds here.

We want to move to Lamoni as soon as we can sell our property here. We want to come up higher and live more pleasing in the sight of the Lord. We ask the prayers of the Saints that we may be faithful and have strength for our many duties here.

I wish more of the brothers and sisters would send their autobiographies to be published in the HERALD. It does me good to read the experience of others. I have the autobiographies of Elders R. C. Evans and Joseph Luff. I do wish that Sr. Emma Burton would write hers, if she is able to do so; the story of her youth that used to be in the *Autumn Leaves* would make a good book continued through her experiences in the islands.

Your sister in one faith,

EMMA CARMICHAEL.

HOLDEN, MISSOURI, June 26, 1911.

Dear Herald: As I have only been here since last October, I can't say much of the branch work. We have fine sermons, good Sunday school, and often good Saints meetings; good attendance upon the sick and afflicted. Since I haven't been among the Saints for so many years, I can truly say I have enjoyed meeting with them, and the sisters of the aid society are a faithful band. They do a great work for the church here and are considered the best quilters here, so have all the work they can do. They help in many ways and the needy are made to rejoice through the faithfulness of the sisters. The true Saints are the best people in the world. Let us strive for this.

I must relate an unusual dream of one of the Saint's little boys. He waked up in the night saying, "Mamma, I dreamed I saw the door opened in heaven, and the angels came down, and one asked me to come and go with him. I asked him if they had church up there, and he said, 'Yes, Moses is going to preach next Sunday.' Then I said I would go hiking." This is his own version, so the minds of little ones are led in wondrous ways.

LETTIA DUNN.

HOT SPRINGS, SOUTH DAKOTA, June 19, 1911.

Dear Saints: I read in the HERALD to-day so many letters that were written on May 24. That day our home was made to rejoice by the advent of a fine baby boy, but on June 9, a shadow was cast over our home for ever, for his dear little soul was called home to him who gave it. How sad and lonely I am and how I wish some of the elders would come out our way! Since our lot has been cast among the poor homesteaders, it seems as though we are forgotten and we have never gained enough as yet, to go to the Saints' meetings.

How sad it is for me to think that I am the mother of

eleven children and have never had a chance to have any of them blessed, except my oldest one. We can read of the elders all around us, but none of them ever come here.

Just to think, my mother has now joined the Salt Lake church. There were six of their elders here this spring and the people got quite interested in them, so I think this would be a grand field for a good preacher. I have two boys that are twenty-three and twenty-one years old who have never heard a Saint preach. We have asked so many times for them to come our way. Although mother will not say our church is wrong, she says that we do not teach all that Joseph the Seer taught, and one thing is baptism for the dead, and she has many friends for whom she wants to be baptized. Now, how is that? Does our church believe in that ordinance? and if not, why not, if the prophet, seer, and revelator taught it? I should like to hear some of the elders talk on that subject. Those Salt Lake elders made it appear very plain, and I should like to have my children see and hear one of our own elders preach the true gospel. Those elders are coming back here this summer again, and we have good people out here, people who want to hear the true gospel, and the other day I heard a young man remark that he would just like to hear a real good preacher once. I asked him, "Didn't those Salt Lake elders preach?" and he said, "No, they just merely testify." Now I think we could find places for them to preach all right and our doors are open to welcome any who will come.

Asking you all to pray for me and mine, and ever wishing for the spread of the true gospel, I am, Your sister in Christ,
MRS. AMANDA JEPPESON.

CASTLEBERRY, ALABAMA, June 26, 1911.

Editor Herald: Long, long ago, Bro. T. W. Smith baptized me and I set out to live as nearly right as I knew how. Bro. T. W. Smith's wife was in the North and he wanted to know whether it was the will of the good Lord for her to come or not, so he said to Bro. W. J. Booker and me, "Let us go out and have a word of prayer and inquire of the Lord if it is his will for my wife to come to me." We three went out after supper one night and knelt down and prayed. Bro. W. J. Booker and I knelt close together and when we rose to our feet I said, "I will have a vision to-night," not knowing what I was talking about. Well, I was badly bothered over the matter and if I slept a wink that night I did not know it. Just before day, I saw the southbound train coming, and the smoke had the train covered up. I saw Sr. Helen Smith about midway of the train, and right in front of the engineer, there were two long, bright poles which were just as full of small bright stars as one could stick on the poles, and afterwards I thought one of the poles represented Bro. T. W. Smith and the members that he would convert and the other for Sister Smith; and I can see their work to-day living on and I believe that their works for good will last till the good Lord comes.

They did a wonderful amount of good. The good counsel they gave me is fresh with me to-day, and when Bro. T. W. Smith went to Texas from Alabama, I went with him. He was looking after the scattered Saints, and we found some oldtime Saints who were well acquainted with Joseph the Seer. Bro. T. W. organized the branch and set it to work again with an elder and a teacher. The man who was called to the elder's office and Bro. T. W. had many sharp arguments, and Brother Smith told me he never would come into the church, and I told him he would have to baptize him before he left there. But he did not think so. Many of the Saints have read Bro. W. J. Bryan's letters from Texas. He is the elder that Brother T. W. called, and Bro. Alex. Hays was the teacher. He was a noble young man. This branch was at Bandera, Texas.

I will never forget those loving, kind Saints. Brother T. W. and I walked into a wood and blacksmith shop and as we left there, Brother Smith said to me, "That workman was very bitter against us." I said, "Yes, but you will have to baptize him before you leave here." And sure enough he did so, and this same man's wife was sick and he told me he would give anything if his wife would come into the church. I told him if he would live faithful, she would get well, and also would come in the church; and when I came back home he wrote me that his wife got well and was baptized with him. So you see right living filled his joy, not only here, but over on the other shore.

Well, the time came for Brother Smith and the writer to leave there and go to Rockwall, Texas. Some said it was four hundred miles. When we gave the dear Saints the parting hand, it was a sad affair to the writer. I have often thought that the Saints are the truest friends on earth, and while T. W. and I were on our way with two noble brothers to meet the stage at San Antonio, Texas, we had to camp at night. We did not know what time the stage left San Antonio, so Brother Smith said, "Brethren, let us have a word of prayer," and we all left the camp fire and went our way, and when we came back to the fire Brother Smith asked all of us if we had seen anything. The others said they had not, and I said that we would just get to the post-office in time to tell the brethren good-bye. Next morning when we drove up to the post-office, the stage was loading on the mail bags, and we told the good brethren good-bye and stepped on the stage and were off. We went eighty miles on the stage to the capital of Texas and there we boarded the train and were soon on our way to Rockwall, Texas. Brother T. W. and I were sitting together, and he said, "Brother G. H., let us ask the good Lord how we are going to get out from Dallas, Texas, to Rockwall. It is twenty-five miles from Dallas and we will have to have some conveyance to carry our trunks." I said, "Brother, we will meet a man on the streets of Dallas and he will convey us to Rockwall." When we got to Dallas it was night and the next morning we went out on the streets and walked up and down inquiring of many if anybody was going to Rockwall with a wagon, and everything looked dark for us. But about one hour by sun in the evening, we met a man on the street and asked him if he knew of anybody who was going to Rockwall with a team, and he said, "I am going within five miles of Rockwall now, in about ten minutes, with a two horse wagon; no doubt you can go along and stay all night with me, and to-morrow morning I can carry you to Rockwall."

So pretty soon we were off, and on the morrow we landed in Rockwall and met some dear oldtime Saints who were acquainted with Joseph the Seer; they got a church house for Brother T. W. to preach in, and that was the best sermon I ever heard. The next night he preached again to a full house, and as he closed and stepped down off the stand he said to the writer, "How is it that I had no more liberty to-night than I have had?" I said, "Your work is over now in Texas," and he had the same impression, and we soon parted, no more to meet on this earth. That was the saddest day of my life, for he went north and I went east, wondering if I should ever meet him again.

Your true brother in Christ,

G. H. SHELL.

JONESBORO, ARKANSAS, June 29, 1911.

Editors Herald: In looking over the HERALD, especially to those who are appointed to different parts, we (I think I can speak the sentiments of the scattered Saints, in the north-eastern part of Arkansas) are proud to see the names of Elders J. T. Davis, T. J. Riley, B. F. Renfroe, and Jesse M. Simmons, and will be made more proud to see their faces again,—those we have seen, and also those we have not met.

We are located four and one half miles southwest of Jonesboro, and so far as I know expect to be here until the hand of our Ruler doth see fit to remove us. One half mile from us is "Keller's Chapel," a union church where four denominations worship. Every fourth Sunday I preach at 11 a. m. We have a fine Sunday school and everyone is alive in it. I had the honor to be chosen teacher of the Bible class. I have thrust in my sickle to reap, and by the help of our Savior may his will be done. I do not know as I have the faith Joshua had when he commanded the sun to stand still, but may the sunlight that is in these people stand still until I can tell them the course Christ left here for us to follow. I am not fighting a fight like Joshua fought, but am fighting for souls and, Lord, may my faith ever abound and increase. My father, D. R. Baldwin, preached here eight or nine years ago. He was the only one here then, and I am alone here now.

May God's Spirit of love continue to burn in my heart; so much so that I shall not always be alone here in the work.

Jonesboro is a division for the Cotton Belt and the Frisco railroads. Those coming this way address me R. F. D. 3, box 18 a, and I will meet them.

In hopes,
D. M. BALDWIN.

EUGENE, OREGON, June 22, 1911.

Dear Herald: Of late the thought has come to me so many times to write to the HERALD. I have always cast that thought aside, but to-day as I was reading the HERALD and was so wonderfully blessed, the thought came again, "You must write; though it may be little, yet some dear reader may be benefited."

Many times I feel discouraged on account of the many mistakes I make from time to time. I have been greatly cheered by reading our church papers, so I trust and pray that this may at least help some one who may be struggling as I am to gain eternal rest. We Saints here have great reason to rejoice, for we truly are greatly favored of the dear Lord. We had a great time of rejoicing last Sunday during our prayer meeting. I am sorry that so many of the Saints are not as active along gospel lines as we would like to see them, but thankful that it is no worse. I hope that we may all arise to a higher sense of our duties and not be slothful or shrink from any duty.

I am thankful for the gospel and the many blessings we have received all along life's journey. I have had some trials, as all Saints do, for we are not to travel on flowery beds of ease in this world; I hope to live humbly, and faithfully discharge every human duty, so I may enjoy more of God's Holy Spirit, and, when my life work is ended, I may dwell with Christ and the pure in heart. I am longing to meet with the Saints in my old home branch again, at Joplin, Missouri. There is no branch close to Eugene. Just a few families of Saints here, but they are all longing for Zion to be redeemed.

Dear Saints, remember me in your prayers, for I feel my weakness much, and I desire to be humble and faithful as one of God's children.

Yours in gospel bonds,
MRS. H. J. THURMAN.

MOORHEAD, IOWA, June 3, 1911.

Dear Saints: George and I are holding up the banner of truth at the Star Sunday Schoolhouse just across the road from us, where they have a union Sunday school but no preacher. Some are Campbellites, some Wesleyans, and some are simply nothing. But praise God, we are Josephites. It gives a great deal of pleasure to give a reason for the hope within us. George has talked four times now, and he has presented the truth each time in a very forceful manner. He illustrates his talks with colored chalk on the blackboard.

He also plays a violin, a feature which pleases many, both young and old.

Next Sunday morning, the good Lord willing, I will try to expound the principle of faith. We are not authorized ministers and we feel our meekness and inability, but since there is no one else here to put the banner afloat, we are trying our best to get the angel's message before the people and we hope to be able to call in an elder to water when we are striving to sow on what we believe to be fertile soil.

Please pray for me that we may be ever faithful, with every fold of the gospel banner afloat; also that we may not get over zealous and go ahead of God and spoil the work.

Your sister in the true faith,

SADIE BURCH.

JOPLIN, MISSOURI.

Editors Herald: Merely to say that the drought is broken by copious rains and cooling breezes have returned to the Spring River District. The reunion in the beautiful Lincoln Park at Pittsburg, Kansas, August 11 to 21, is assured. Everyone, far and near, is hereby cordially invited. Plenty of room and ample accommodations. The committee will care for you.

Yours,
T. W. CHATBURN.

OWEN SOUND, ONTARIO, June 26, 1911.

Dear Herald: I am still in the faith and striving to live as becometh a child of the King. While I meet trials and discouragements, I have ever found a friend in Jesus.

Dear Saints, I have only been in the church a little over two years, and I know it to be true. Let our motto be, We will stand to conquer the enemy of our souls. Let us conduct ourselves honestly before the world, so that they can not say we are hypocrites.

Dear brother Editor, bear with me while I make a few remarks on the Sabbath school lesson of June 25, Galatians 6: 1-18, "Bear ye one another's burdens." Fulfill the law of Christ, love one another, restore the erring, help the burdened, provide for Christ's ministry, do good to all men.

Oh, how large, how beautiful, how grand! The Saints are taught to love one another. Can we apply this to ourselves? Can we honestly say, "We follow our Master's command—Love one another?" I shall apply a few remarks, as I think, from the fifth chapter of Galatians. By recommending a humble and spiritual walk and conversation, it admits that it is possible for the most careful believer to be overtaken in a fault either from the depravity of human nature or the sudden temptation of the enemy, even, dear brother, as you or I might in fair weather be overtaken by a thunderstorm. In this case, however, he should by no means be abandoned to his fate, but the most spiritual of his brethren should endeavor to restore him to the church, even with the same care and tenderness that they would restore a dislocated limb, considering at the same time that we are all exposed to the same danger and might some day stand in need of the same attention.

We should be candid with each other's failings and kind to each other in affliction according to the Savior's great command of love, unity, and humility. If I understand, the apostle cautions us as Saints against self-deception and feeling ourselves above our brothers and sisters in the church. All that is vain must be exposed. It therefore becomes us to be particularly watchful over our tempers and conduct.

This lesson encourages us to liberality, especially towards our faithful, and never be weary in well-doing under the idea that we have done enough already. Mr. Editor, I think none are more worthy of reward than the faithful minister of the gospel. Nothing would conform better to the dictates

of reason and of justice than that those who receive regular public instruction on the most important of all topics, should, according to their ability, compensate their instructor.

Mr. Editor, it is with deep regret that I have to mention that eight of our members here are leaving our local branch. Four have gone and four will leave next month. We feel the loss to our local branch very keenly, yet we pray God will bless them abundantly in their new homes. Elder Belrose's sermon last evening, "The saints shall inherit the earth," was no doubt a masterpiece, which should cause each one who heard it to examine himself and see if he be fulfilling the law and commandments of Christ, and not looking at the other person.

My prayer is, May God help us to do our best, and so live that we may inherit the earth.

Your brother,

ALEX. S. A. WHITE.

GLADSTONE, ILLINOIS, June 24, 1911.

Dear Herald: I have received the *Journal of History* and like it so far as I have read it. It is a good thing to be posted in the historical events of the church. I have been reading a book on the Faith of the Fathers, and I am glad to see that it acknowledges that our mode of baptism was practiced until the twelfth century, when for convenience' sake it was changed. It seems to me that the great things of God's law written to Ephraim would enlighten mankind if they would only read it and obey it. It seems to me that one who is a believer in the great things of God's law written to Ephraim as well as that written to Judah has no need of the name Mormon. Mormon was a true prophet and abridged the Book of Mormon. The book is great because of its divinity, and because it is witnessed by the prophets in the Jewish Scriptures and by ancient American archæology, and also by the great change in this land at the time of the death of Christ, as the Book of Mormon relates.

Brethren, pray for me that my faith may not fail in the great promises of God, for the Lord has said that when he comes, with all his holy angels with him, he shall sit on the throne of his glory, and before him shall all the nations of the earth be gathered; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats.

J. L. RUST.

CASTLEBERRY, NEW MEXICO, July 1, 1911.

Dear Herald: Bro. J. E. Vanderwood and the writer are together on the plains of New Mexico. We are finding plenty to do, having good hearings and fine treatment from the people. We find scarcely any Saints in this part, but noble when we do find them. We have held two ten-day meetings the past month, with many kind invitations to come again. We will begin another ten-day meeting at Tolar, Roosevelt County, on the fifth Sunday of this month. We would be glad to hear from any scattered Saints in these parts, so we may visit them and open up the work in their vicinity.

T. J. SHEPPARD.

COMSTOCK, NEBRASKA, July 1, 1911.

Editors Herald: As I have been a missionary for years in this State, I thought I would write a line in regard to the work. The work of the Lord is moving forward here; not so fast as it might, but gradually our numbers increase. Opportunities for preaching the gospel are much better and we have many more friends. We built a church near Tryon two years ago, and we have one completed at Comstock, and there is one being built at Bayard.

During the past few months I have baptized a few into the church, among them two fine old people, husband and

wife, by the name of Travis, at Endor, Nebraska. Here I had the fortune to meet an old man by the name of A. M. Hallett. Mr. Hallett said he lived twelve miles west of Carthage, in Hancock County, Illinois, when Joseph and Hyrum Smith were killed there. He says he was ten years old at the time and said he had seen Joseph Smith at different times. He called him a fine looking man, very sociable, and was well liked by those who knew him. Mr. Hallett said after the mob had murdered the Smiths, they commenced to burn the houses south of Nauvoo and came within three miles of where he lived and were stopped by a rainstorm. He says a man by the name of Hunt and others were stripped and whipped. Robbers and thieves stole cows and horses, tied them at the homes of the Saints and accused the Saints of stealing, and then had them arrested. One Hibbert hid his hogs in his cellar and then got a search warrant and went around searching the homes of the Saints for his hogs. They finally found them in his own cellar. The boys made up a song about Hibbert and his hogs:-

"The old state marshal came to town
And searched the temple up and down,
He searched the town from post to pillar,
And found the hogs in Hibbert's cellar."

The Saints being compelled to leave were robbed of much of their property. A miller by the name of Highbly offered Mr. Ferguson, a Latter Day Saint, one hundred pounds of flour for his one hundred and sixty acre farm. Mr. Hallett told me much more about the injustice to which the Saints were subjected, that I didn't write down. He is a bright old man, a member of the Methodist Church, and well respected.

During the winter I labored with Bro. J. R. Sutton, missionary in charge. He is a pleasant man to labor with, very able in presenting the gospel, keeping things warm along his line of work, but he got cooled off a little last January when baptizing in the Loop River. But that evening he was on hand with usual warmth, declaring the gospel message in much power, being so full of holy fire that he couldn't stand still. Go it, Bro. J. R., and may God bless you.

Bro. W. E. Peak, will you please visit Oketo,—go north three or four miles or better, to George Bell's. Write him at Oketo, Kansas, and he will meet you on arrival. There is a good interest along the state line with a few, and they would be glad to have you help them.

We have a conference and reunion to commence here August 5, and run ten days. All are invited. Come, let us have a time of rejoicing and praising God. May the grace of our Lord Jesus Christ be with his people.

In gospel bonds,

C. W. PRETTYMAN.

MOUNT AYR, IOWA, June 27, 1911.

Editors Herald: The Lord is pouring out blessings upon me. I have many dreams; some I can only partly interpret myself, but here is one which I should like to have interpreted.

Upon arriving at a church and seeing many people outside, I thought there was no use for me to go in, for there was no room inside; but I did go in and people were standing up, although many seats were vacant. I wondered why these seats were vacant; but I stood up, too, until some one near the pulpit called me by name and asked me to take a seat and sing, which I did. It seemed that in the pulpit and choir were people of many different nationalities, and they were all singing.

Your sister,

CLARA MCNEIL.

SAINT JACOBS, ONTARIO, July 8, 1911.

Editor Saints' Herald: I am born and raised a Jew, in Russia-Poland, and educated in the Hebrew tongue and Scriptures. I came to Canada nine years ago. The last four or five years I studied the New Testament. I could not get along with the Christian people. Every time I went to church I always thought the teaching and preaching was contrary to the Bible.

One day I heard a funeral sermon and the coffin with the dead body was in front of the altar. I inquired what the coffin was worth and found it to be nearly two hundred and fifty dollars. The body was dressed in white silk. The reverend brother got up to preach with his text, saying, Lay not up treasures where moth and rust doth corrupt, but lay up treasures in heaven. I thought to myself if this text would be practiced by Christians, this two hundred and fifty dollars would be invested in the Lord's treasury instead of burying it in the ground. When I came home from the funeral I told my ideas to a friend of mine and I told him I could not make out how Christians live up to the New Testament. He took a little book from his pocket. I have read that book through. I would not give that book out of my house for one thousand dollars. After having read books written by all kinds of Hebrew rabbis and Christian professors, this little book beats them all to pieces. It is the Voice of Warning.

Your Jewish friend,

N. MORRIS.

P. S. The Voice of Warning is the truest book I ever came across.

WESTON, IOWA, July 7, 1911.

Editor Herald: I leave to-morrow for New York on my way to Scandinavia, my mission field, expecting to sail from New York July 12 on the steamship *Carmania*, of the Cunard Line, Sister Hansen accompanying me. Yours truly,

H. N. HANSEN.

Latter Day Witchcraft.

So I would designate that which appears in an excerpt from the *New York World* in the *HERALD* for June 21. My protest is this, (made with all due credit to the legitimate offices of the medical profession), that there exists a line somewhere where we forget God and pay homage to the presumptuous skill of man, such as invites us in the article referred to.

Does it occur to you, Saints, that there is a "knowledge *divine*" and a "knowledge *diabolical*"? That this latter knowledge is oft obtained by very questionable methods; the results seem plausible, but are seldom substantiated when weighed in the balance! Note in the article mentioned, the cornea of a girl's eye being grafted onto the eyeball of a Chinaman. In our wonder at the achievement we do not stop to question the girl's loss for the celestial's gain, but read on with rapt attention of unsuspecting cats trading kidneys for the benefit of science.

In like manner a famous Cleveland surgeon last year demonstrated his ability to transfer a dog's kidneys to the back of his neck. Now this may be very encouraging to those who anticipate wearing the organs there, but it seems a little unjust to the creatures who pull the chestnuts out of the fire for us! Does the knowledge serve any real good? Does it not obscure our vision of that great Healer who said, "I would have mercy and not sacrifice," and set up in his place my respected neighbor, Mr. John D. Rockefeller, and his millions for "scientific research" at his "Hell Farm" experiment station, and his theological factory in Chicago where they turn out so many sprouting ministers per year, fresh from the wails, bleats, and moans of the vivisection "research" department next door? So these savants, nurtured by Rocke-

seller dollars, are to be nursing mothers to the new race? We are gratefully to submit to numerous inoculations of serums of diseased animals, trade off various organs for the best in the market our purses will allow, and rise up in all the glory of "new" youth and "new" brains (according to the article in review) and give these latter day "wizards that peep and mutter" the honor and praise! Truly the Lord God said, "Behold the man has become as one of us, to know good and evil"; but lest he should partake of the tree of life and live for ever, there is a barrier stretched across his path which all the millions of money and ages of research can not surmount, but which the humblest Saint may safely pass and no other living creature suffer one pang of pain thereby: "And all saints who remember to keep and do these sayings [of section 86, Doctrine and Covenants], walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom *and great treasures of knowledge*, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

This promise is more to me than the promises of "science falsely so called," that put the wise Creator of all the universe in a minor position to man's wonderful brain. Therefore, I lodge this humble protest against glorifying these dabblers in filth and connoisseurs of torture, whose gory hands pry into and profane the sacred temple of life and pollute its cardinal stream with concoctions from their charnel houses of misery for the dumb and defenseless! Let us recognize God in his infinite compassion and mercy, heed his counsels, obey instruction, and be free from the destroying elements that beset the careless and indulgent, for the wages of sin is death, and presumptuous "research" will never be able to sidestep the fact. It holds out but a false hope and the end is but too often written, "The operation was eminently successful, but *the patient succumbed!*"

CLEVELAND, OHIO.

EARNEST A. WEBBE.

News From Missions

Saskatchewan.

We arrived at the home of Bro. T. J. Jordan, at Sedley; came by way of Saint Joseph, Missouri, Saint Paul, Minnesota, and Weyburn, Saskatchewan. After forty-eight hours' continual riding we reached Weyburn one hour late and missed connections. Stopped with Bro. J. R. Dickson over night, who was keeping bachelor's hall, as Sister Dickson and the two children were on a visit to her home in Ontario. Brother Dickson made us welcome. We left next morning for Sedley, seventy-five miles northwest of Weyburn. We stopped a few days with Brother and Sister Jordan, the only family of Saints in Sedley. He is president of the Saskatchewan District. He is also in charge of a general department store that would be a credit even to Saint Joseph, as they have a large stock. There we met Brn. J. W. Peterson and Joehnk. The former was holding meetings fifteen miles south, and the latter in a German settlement ten miles north.

On Sunday morning, June 11, Brother Jordan with a two-horse rig took us to LuVann, a new town site on the Grand Trunk Railroad. There we met Brother and Sister McIntosh, from Ontario, who are in charge of the department store in which Brother Jordan has half interest. At 2 p. m. we started for the schoolhouse about four miles distant, where Brother Peterson had an appointment. By request, I spoke at 2.30 p. m. to about twenty persons, and at 8 p. m. Brother Peterson preached to quite an interested audience,

and he left an appointment for the following Tuesday, Thursday, and Sunday evenings.

At close of the service we returned to the home of Brother Jordan, arriving there at midnight, somewhat tired and weary after riding forty miles in the warm sun during the day and fighting the mosquitos from the time we started until we returned home. They are certainly a pest. Not only is it necessary to have the windows and the doors screened, but to also have your person protected from them.

June 12 we left for Disley, a distance of some sixty miles northwest, by way of Regina, the capital of Saskatchewan and a city of twenty-two thousand. Here we had to stop in the depot from 11 p. m. to 8.20 a. m. Brother Jordan had tried to get us rooms for the night by phone, but all the hotels were full, I presume owing to the circus that was in town during the day. So we spent the night in the depot. Bro. T. Scott met us at Disley and took us to his pleasant home, five miles in the country. There I preached twice on Sunday in a schoolhouse, and four times during the week, and gave several blessings. The branch is presided over by Elder J. Dobson. Here we met Brother William Tomlinson and some of his family, and also the three Bates brothers and sister, Charlie, Tom, Joe, and Nellie, of near Birmingham, England. We spent nine days with the Disley Branch, and it seems that we have known them all our lives. They are a good lot of Saints, a credit to the church and country.

As we had to come back by the way of Regina to Weyburn, not wishing to spend another night in the depot, we arranged to meet with the Saints at Lumsden, a station fifteen miles from Brother Scott; here I preached to a few at the home of Mr. Morris, a son-in-law of Brother Dyche. After meeting we were entertained by Brother Dyche, his son James, and his two daughters, Sarah and Lena, with vocal and instrumental music. They are a musical family. Sister Dyche was also present; she is in poor health and has been for some years. She was administered to and I hope benefited. Brother Dyche sings with a good, clear voice notwithstanding he has passed his sixtieth year. They came from Stafford, England, about four years ago. The branch there must have missed them very much. The two daughters have married since arriving in this country. They have good husbands, but not as yet members of the church. The son James has taken a homestead about seventy-five miles from the parents' home. His wife and child were present. As our train did not leave until 2.26 a. m. they insisted upon us stopping with them, rather than waiting at the depot, so, after spending several hours in song, they prepared a lunch, and, by the way, it was Brother and Sister Dyche's thirty-eighth wedding anniversary, and June 22, the coronation of King George of England, and the 23d was Ruth's birthday. So we celebrated the three events. Brother Dyche accompanied us to the depot. The train was on time, and we sped on our way to Regina. Here we spent five hours more in the depot. We learned that we would have to wait until the 3.30 p. m. train; so rather than do that we left on the morning train and stopped off at Sedley and spent the time with Brother and Sister Jordan. There we met Brother Peterson again, who was all smiles, but had a coming sad appearance. His wife and daughter had arrived the evening before and he was to leave on the 4.40 train with us. He was to go to Forward, where Brother Walstrom was to meet him and they would drive about twenty-five miles. There was no way to postpone the appointment. So off we started. I thought that Brother John kept the statement of the fifteenth Psalm, where the question was asked, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" One of the qualifications is. "He that sweareth to his own hurt, and changeth not." This Brother John had

done, having promised to meet Brother Walstrom, not knowing his wife and daughter would come on so soon.

We arrived at Weyburn at 10.15 p. m., too late to see Brother Dickson at his place of business, and rather than disturb him at his home, knowing that he had several young men rooming with him, we stopped at the Waverly hotel. Brother Peterson left for Forward the next morning.

Bro. W. C. Toovey came in for us at 3 p. m., thinking that we would not come until 10.30 that night. As our baggage did not arrive, we thought it best to wait, rather than come back, as it is fifteen miles to his home. Our baggage finally arrived, after which we started for Brother Toovey's home; arrived there about 4.20 the next morning.

That branch is called the Weyburn Branch, with Bro. John Neill, priest, in charge. Brother Neill was presented a handsome baby girl by his wife, Myrtle, June 30, 1911. Both well. I preached at the schoolhouse four times and at Brother Neill's once. While there we stopped with Brother and Sister Toovey and were quite at home.

We find the Saints in this field in the faith. There is a large immigration to this country from all parts. Those who came here from five to eight years ago and took homesteads can now get from twenty to forty dollars per acre for the same. After living on the homestead six months each year for three years, and breaking ten acres each year, you are entitled to your deed. The principal crops are spring wheat, oats, and flax. Average yield and price for the last three years: wheat, eighteen bushels per acre, price eighty cents; oats, forty bushels per acre, price thirty-five cents; flax, twelve bushels per acre, price \$1.50. The season is too short for corn; vegetables do well, such as potatoes, onions, peas, and cabbage. On June 26 there was a frost; did little damage.

The soil around Regina is heavy, black dirt. Does not plow as well as our Iowa and Missouri soil; it is more gummy; it produces great crops, with favorable seasons. The land around Disley is of a light soil, but has considerable stone; produces well, and is not as hard to cultivate, once the stones are removed. The Weyburn plains, as they are called, is also a light soil, and has not so much stone as Disley, and in my judgment is equal to any farming land in the Saskatchewan District. To get a homestead now you would have to go from twenty-five to fifty miles and more from railroad. There is no timber to be seen. Some few trees set out, but they seem to grow very slowly. There is some coal in the southwestern part; quality not so good as our Iowa and Missouri coal. The price of the ordinary coal is \$7.50 to \$9 per ton; hard coal (anthracite) is \$14 to \$15 per ton.

There are good openings for men with capital to invest in land and town property. Prospects for crop this year is good, having had plenty of rain. I believe that the advice of the late Horace Greeley, given in the seventies, after he had made a tour of Iowa, Missouri, Kansas, and Colorado, would be timely now. He said, "Young man, go west; grow up with the country." This is not as good a country as the States named, nor is the climate so favorable. I believe that it would be wise and profitable for young and middle-aged people not having good homes or good positions, who can raise from five hundred to a thousand dollars, to come and take up homesteads. But all that have homes, if only twenty acres of good land in Missouri and Iowa, near good markets, I would advise to stay unless they want to get land for their children. One serious drawback of this country is the scarcity of water, and that is inferior in quality, having considerable alkali; also their long, hard winters, with blinding snow-blizzards. No fruit here.

Uncle John is not as good to the young ladies as Uncle Sam. A man having three sons that are of age can each get

one hundred and sixty acres for a homestead here. The man with daughters can not. There is an effort on foot to bring into the territory of Manitoba, Saskatchewan, and Alberta, five thousand young ladies from England. They are needed here, but should have equal rights. Uncle Sam makes no distinction. There the young lady can take up a homestead as well as her brother.

Farm hands here get from thirty-five to forty dollars per month for seven months. Girls from fifteen to twenty-five dollars per month.

From the following it will be seen that the Methodist Church in this district is prosperous and alive to its cause. From the morning *Leader* of Regina, June 10: "*Methodism in Saskatchewan*. Present membership, 16,697; number of ministers, 104; number of probationers, 160; paid to ministers, \$93,364; paid to probationers and supplies, \$43,583; raised for circuit purposes, \$210,038; raised for all purposes, \$396,843; churches built last year, 22; parsonages built last year, 21; number of preaching places in conference, 630; Sabbath schools, 258; young people's societies, 103."

The above speaks well for a new country, and is evidence that prosperity is here. I believe that while we have but a small membership, less than five hundred, the church will receive good financial support from this district if the next five years will be as prosperous as the last. We shall leave for Zion's Hill Branch. Will write more later on.

Address me care of T. J. Jordan, Sedley, Saskatchewan.

Your brother,

WM. LEWIS.

WEYBURN, SASKATCHEWAN, July 3, 1911.

News From Branches.

Stonington, Maine.

I think it my privilege, if not my duty, to write to you by way of information to isolated members belonging to the Stonington Branch, also to many of the traveling ministry who have visited this place in the years that linger in our memory, by the work which is a living monument to the power of God which attended the preaching of the word. Previous to the year 1909, this branch was not so strong as the Saints desired, but the prayers of the righteous avail with God, so the word says, and the faithful and humble ones continued their prayers, without ceasing, for a visitation of God's Holy Spirit to strike hard at the hearts and minds of the people of this part of God's moral vineyard, that there might be an ingathering of souls. This was granted, and Elder and Sister Macgregor were sent to this town,—shall we say by the higher power?—yes, we all say that. When they arrived, they thought Stonington anything but a delightful place, but before they left, I was assured by them that they were happy. Well, there was an ingathering and, like the parable of Jesus, of the gospel net, it gathers all kinds, but will say that most of the flock are holding on to the rod of iron.

This branch has been shot at by the darts of Satan, but by a careful watch and an unceasing effort, we are able to keep him in the rear and the old ship sails gracefully on toward the final port where all will be at ease, and those that have labored hardest will be most at ease. Well, to come to some sort of a report, will say that at our May conference the writer was reelected district president, and since that time has labored in that capacity through the district, trying to perfect the vineyard and give what spiritual strength he can.

On the 17th instant, we held our annual branch business meeting, and I was again chosen to be their president; F. C.

Haskill, priest, with Ed Eaton and William H. Clark, assistants; Daniel Haskell, teacher, with A. O. Candage, Alonzo Hutchinson, M. J. Grindle, assistants; Irvin Carter deacon, with Jasper Carter assistant; Samuel Carter clerk. All went well and in peace. The branch is enjoying good spiritual meetings, for which I thank God.

The district Sunday school convention was in session June 24 and 25, and was a surprise to all, as some feared for the success of the same. It was splendid, and it was a very spiritual affair from start to finish.

Let us all pray that the good work may increase and spread to all places where there are any true-hearted people to receive the same. The business that went down two years ago, still remains down, causing many of the Saints to go away or, as Paul said, they went everywhere preaching the word, and I hope all may remember the words of that same apostle that ye are the temple of God and the Spirit of God dwelleth in you. God's Spirit can't dwell in unholy temples, so if we want to be guided by the right Spirit it is a certain fact we must be holy and unspotted from the world, until the day star arises and we see the Son of God coming in majesty and power. Oh, I pray for the spirit of wisdom and truth which leadeth unto all truth, that I may rightly divide the word of God. The first Lord's day of each month is still observed by the branch. Some do and all should seal their prayer by fasting on that day, that it may be a day of fasting and prayer, or a day of rejoicing and prayer (Doctrine and Covenants 59: 3).

Yours in gospel bonds,

GEO. H. KNOWLTON.

Independence, Missouri.

July is but just ushered in, but the Saints here have passed through many and varied experiences, even at this early date. They have known what it is to endure, in common with others, the exceptional summer heat, and to enjoy "the blessing of refreshing rain."

Precept upon precept and words of comfort and instruction have been given by the elders, in general, and Brethren May, Sheldon, Hilliard, and Newton, in particular,—not as purely literary efforts, but as well-selected, carefully prepared food for hungering and thirsting seekers after truth. In a sermon last night, Brother Newton's text was, "Behold, I stand at the door and knock." He gave a kindly exhortation to the Saints for a life of purity and steadfastness in the gospel.

They have received into the family here, three by baptism and three by letter, and are prepared to place the name of a little newcomer, Isabel Esther Garrett, upon the cradle roll. She was blessed by her grandfather on the 2d.

The auxiliaries have attended well to matters in hand, the Sunday school picnickers furnishing for the Fourth, music, speaking, athletic games, and lastly, a basket dinner and cool refreshments, also automobiles. After diligent search, they found a fine spot of ground, a block northwest of the Sanitarium,—romantic and sunny, with a good spring thereon.

On the 7th the Religians met for business, read reports and elected officers for the ensuing term. Their enrollment is over five hundred, and the average attendance is 203, and their newly elected officers are Brethren Barto, Davis, Sister Brocaw, and Brethren Craig and Green. Besides these are two vice-presidents. The evening was quite sultry, but there were about one hundred and fifty present, and good interest and excellent order prevailed among the members of the society.

The meetings of the 2d were quite interesting, partly from the fact that we had the pleasure of hearing some of the farewell sentiments crowding in upon the minds of our be-

loved Brother and Sister May, who were preparing for a missionary tour to England. At the 8 o'clock prayer meeting, Sister May gave good counsel to the young Saints in regard to the work they were called to do. "It is the hastening time," said our sister with emotion, "and I entreat you young people to let your light shine, and through prayer and faith to do active service for the Master, consecrating all you have and are to this glorious work."

The morning service was conducted by Bishop May, who chose for his text Matthew 5: 18, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The message to the angel, the sacrifices made by the first elders of the church, the great work they were enlisted in, the sure promises of the Lord made concerning its consummation, and the responsibility resting upon the Saints were subjects dwelt upon by our brother with his wonted earnestness and by the aid of the Spirit. He also gave an account of the work of thirty-two years in this branch and expressed solicitude for the welfare of the church and the Order of Enoch.

In the evening, Bro. T. J. Sheldon held forth, and only seventy-five were present and heard an excellent discourse from an optimistic viewpoint on the subject of gospel work and its progress. The atmosphere was oppressive. "The time will come," said the speaker, "when the church will have a clear coast, and it will be greatly endowed with power and great authority."

Yesterday morning's discourse by Brother Hilliard was listened to by the usual large number which congregates in the early hours of Sunday. Brother Joseph and wife were also present. His text was, "Then opened he their understanding that they might understand the scriptures." Said the speaker, "We are entitled to light from God that our understandings may be opened; and we should seek diligently with all our souls, and he will give light for every necessity." He urged the Saints to live a life of virtue, faith, industry, and economy. At the afternoon meeting the Spirit flowed from heart to heart, the gentle showers began to come down a little past noon, and it rained while the Saints were again assembling. Many were fasting. Praise and thanksgiving and prayers for the sick, for Brother Joseph and the afflicted ones, together with many testimonies, prophetic and inspiring, filled the appointed time of the meeting. Brother and Sister May were present, and amid tearful yet joyful good-byes at the close of the meeting the Saints gathered around them, and even many, imbued with feelings of sympathy, went at 6.30 to the Alton station (where they took the train for their long journey) in order to give them the parting handshake, and the trustful and loving godspeed. They have the love and confidence of all the Saints here, and we feel to utter, though in faltering tones:

"God be with you till we meet again,
Keep love's banner floating o'er you,
Smite death's threat'ning wave before you,
God be with you till we meet again."

ABBIE A. HORTON.

A poor shoemaker in his dreary little shop in a great city one day found by accident that there was one little place in his dark room from which he could get a view, through a window, of green fields, blue skies, and faraway hills. He wisely set his bench at that point, so that at any moment he could lift his eyes from his dull work and have a glimpse of the great, beautiful world outside. From the darkest sick room and from the midst of the keenest sufferings there is always a point from which we can see the face of Christ and have a glimpse of the glory of heaven, if only we will find this place and get this vision.—Selected.

Miscellaneous Department

Conference Minutes.

EASTERN IOWA.—District conference convened at Muscatine, Iowa, June 10 and 11, 1911. Branches reporting, Davenport, Strawberry Point, Oelwein, Fulton, and Clinton. Ministry reporting: Seventy James McKiernan, J. B. Wildermuth, L. E. Hills; Elders John Heide, E. W. Voelpel, C. G. Dykes, Robert Smith, Ira A. Chamberlain, William B. Weston; Priests D. L. Palsgrove, L. N. Joy, John W. Queen, and A. W. Heide. Election of officers was as follows: J. B. Wildermuth, president; C. J. Dykes, vice-president; Robert Smith, secretary; John Heide was sustained as bishop's agent and district treasurer. L. E. Hills was sustained as district historian. Motion prevailed that when this conference adjourn, it do so to meet with the Davenport Branch in October, 1911, dates not to conflict with the date of the Kewanee District conference. Robert Smith, secretary.

WESTERN NEW YORK.—District conference was held at Buffalo, New York, June 3 and 4, 1911; called to order by Alma Booker. Elder Davison was chosen to preside, members of the district presidency to assist. District secretary was chosen to act as secretary. Sr. Fannie Schofield was chosen chorister, Sister Landes organist, and Bro. Frank Updyke and Brother Brothers caretakers of the tent during conference. Elder Davison and Sr. Lila Schofield were appointed press committee. The morning session was devoted to social service, short speeches being made by a number of the Saints present. At 2.30 p. m. district treasurer's report was read and referred to an auditing committee. Report of president of district read and received, and the resignation of Elder H. O. Smith, as president, accepted. Ministerial reports of Elders L. H. Lewis, F. C. Mesle, William Brothers. Priests: F. J. Updyke, F. H. Rathbun, George Landes. Teacher: Joseph Osbourne. Buffalo, Niagara Falls, East Pharsalia, statistical reports read and accepted. Communication from U. W. Greene read, and the ordination of D. F. Joy to the office of elder provided for. The second recommendation, suggesting A. E. Stone for district president, was left to the vote of conference in the election of officers. Communication from Buffalo Branch read and accepted, and the ordination of Brother Koehler to the office of teacher provided for by the presidency. All visitors granted the privilege of the floor. Bishop's agent's report was read and referred to an auditing committee, committee to be appointed by the chair. The order of meetings for conference was provided for by the presidency, with a committee of five, consisting of two sisters and three brothers appointed by the chair, to select the speakers. Motion prevailed that no collections be taken up during preaching services. Bishop's agent authorized to take up collection at sacrament service, and to call on heads of families if necessary for any deficit. Election of officers resulted as follows: President, A. E. Stone; counselors, F. Mesle and E. Lewis; secretary, Lila Schofield; treasurer, Floyd Rathbun; librarian, Sister Booker. Motion prevailed that Brother Updyke be sustained as bishop's agent. The time and place of the next conference were left with the executive officers, in connection with the executive officers of the auxiliary societies, with the understanding that the time selected be during the months of June and October. Report of tent work given by Alma Booker. At 7.30 p. m., preaching by Elder Farnfield, assisted by Elder Lewis. At the close of preaching service, the auditing committee's report on the district treasurer's and bishop's agent's reports was read, and as the reports were found correct, were approved. Secretary authorized to instruct the treasurer to send or bring treasurer's books and vouchers to each conference. June 4, 10 a. m., sacrament service held in charge of presidency of district. At this service D. F. Joy was ordained to the office of elder, under the hands of Elders Stone and Mesle; and Brother Koehler was ordained to the office of teacher by Elders Farnfield and Booker. At 11 a. m., preaching by Elder Booker, assisted by Elder Joy. At 3 p. m., preaching by H. J. Davison, assisted by Brother Landes. At 7.30 p. m., preaching by A. E. Stone, assisted by Elder Mesle. Motion prevailed that offering of \$8.25 be handed over to the tent fund to defray expenses of tent work. Vote of thanks extended to the members of Buffalo Branch for the entertainment of the conference. Conference adjourned as per previous resolution. Lila R. Schofield, secretary.

He who despairs, wants love, wants faith, for faith, hope and love are three torches which blend their light together, nor does the one shine without the other.—Metastasio.

Convention Notices.

The Saskatchewan district Sunday school association will convene July 28, 1911, at Sedley, Saskatchewan. The first session will open at 9 a. m.; other sessions will follow as situation develops. All are invited to attend. An enjoyable time is expected. Minnie Smith, secretary.

Reunion Notices.

The Eastern Reunion Association will hold their annual reunion at Onset, Massachusetts, July 29 to August 13. Tents, 10 by 12, \$3.00; 12 by 15, \$3.50; cots, single, 40 cents. Price of meals at commissary, same as last year. Hay or straw for bedding will be furnished at a reasonable rate. The association has purchased thirty acres of land bordering on the salt water, including an ideal grove, just the place for a camping reunion. Railroad station, Onset Junction. Electric cars meet every train and go right by the entrance to the grove. Station only three quarters of a mile from camp grounds. U. W. Greene, R. S. Salyards, H. O. Smith and others expect to be present. Direct all communications for information, etc., to

OWEN L. NEWCOMBE, *Chairman of committee.*

7 JASPER STREET, WINTER HILL, MASSACHUSETTS.

This is the second and last notice which will appear for the Plano reunion, which will be held at the usual place, Steward's Park, Plano, Illinois, and will begin August 18 and close August 28. Tents will be supplied at the following rates: 10 by 12, \$2.00, plus freight; 12 by 14, \$2.50, plus freight. Straw and lumber for flooring tents will be furnished free. We desire that all who expect to attend this always good reunion will give notice at an early date, that we may be able to supply you with tents so that you may not be disappointed and the committee inconvenienced. Address Elder J. A. Tanner, 1649 South Homan avenue, Chicago, Illinois, who will give you all the information necessary. Come, brethren, and let us have another good reunion.

CHARLES H. BURR, *President.*

Those desiring tents for the Clinton, Missouri, district reunion, August 18 to 27 will notify James Houston, Rich Hill, Missouri, not later than August 10. 10 by 12, wall tents, \$2.25 for ten days.

W. S. MACRAE.

Spring River district reunion will be held from August 11 to 21 inclusive at Lincoln Park, Pittsburg, Kansas. Lincoln Park is owned by the city, is one of the most beautiful parks in the southwest, and has a twenty thousand dollar auditorium, seating two thousand five hundred people, and the use of the park and this beautiful building has been given by the city, free of charge to the Saints. The park is five blocks from the main part of the city and all street car lines. It is the wish of the committee that the Saints make a special effort to attend this reunion, for we feel that it will do the work good and will give us an opportunity to get this beautiful gospel before the people of this city. Price of tents will be as follows: 10 by 12, \$1.75; 12 by 14, \$2.00; 14 by 20, five foot wall, \$6.00; single cots, 40 cents; springs, 50 cents. There will be a boarding tent where meals will be served at 20 cents a meal, or 21 meals for \$3.50. Make your wants known early, so the committee will have time to look after your wants. Orders for tents and cots must be in by August 6. Address all orders to secretary of committee, Otto Hempel, 407 Fairview street, Pittsburg, Kansas. There will be good speakers and auxiliary workers to attend to the spiritual and instructive part of the reunion.

There will be a reunion in the Degnan Park, at Wilburton, Oklahoma, beginning Friday, August 4, and holding over the 13th. There will be prominent speakers in attendance, also Sunday school and Religio workers. We would like to see a good attendance of members and friends who desire to hear the gospel. Come prepared to camp on the ground. Groceries, feed and provisions will be delivered on the camp ground at cost, so you can come and live as cheaply here as at home. Anyone desiring tents should notify Dr. H. L. Dalby, or D. O. Harder not later than July 20, so they can be here in time for reunion. Prices about same as last year. By order of committee,

A. Z. RUDD, *District Clerk.*

The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT EASTERN MAINE DISTRICT.

To the Saints and friends of the Eastern Maine District: Please take notice: That pursuant to recommendation, of the district conference in and for the Eastern Maine District of the Reorganized Church of Jesus Christ of Latter Day Saints, Elder J. A. Koehler, missionary in said district, has been duly appointed bishop's agent in and for this territory, in place of Elder S. F. Cushman resigned and who has been appointed missionary to a new field of labor. We notice in making the change of appointment of agent, the faithful and careful work of Brother Cushman for the past few years, and extend special thanks to him for the good he has accomplished in the financial interests of the work. Trust that he may be blessed and prospered in his new field.

We also bespeak for Brother Koehler the cooperation and help of the Saints and friends in the district, and commend him to all in his work.

Trusting the Lord will especially bless the agent and those who assist the agent in his labors and work, I am in behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE STAKE BISHOPRIC.

The Saints and friends of the Independence Stake will please take notice: That Bishop R. May, under appointment of the Presidency and Bishopric as per reference of the last General Conference, has already left for labor in the British Isles for a time, and the work of the stake finances until further notice will be in the hands of and under the supervision of his counselors, Elders A. H. Parsons and B. J. Scott, of Independence.

The work of the Stake Bishopric will be carried on, all accounts strictly kept and the business looked after in a prompt and businesslike manner. Those wishing to confer with the bishopric of the stake should address their letters to "Stake Bishopric," Independence, Missouri, box 115; or to A. H. Parsons or B. J. Scott, counselors stake bishopric, box 115.

At an early time it is expected that Bishop R. Bullard will be in the Independence Stake and labor especially in the interest of the same. Brother Bullard is one of our active traveling bishops and the Saints of the stake will enjoy his work among them.

We ask for each and all of these brethren the earnest, hearty cooperation of every member in the stake, as well as friends of the cause of Christ.

In behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, July 10, 1911.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT, SOUTHERN MISSOURI DISTRICT.

To the Saints and Friends of the Southern Missouri District: Please take notice that pursuant to the recommendation of the district conference of Southern Missouri District, Bro. Benjamin Pearson, post-office address Tigris, Missouri, has been duly appointed bishop's agent in and for said district in place of Elder A. M. Baker, resigned. We take pleasure in commending Brother Pearson to the Saints and friends of the Southern Missouri District and ask for him the hearty cooperation of each and every member within said district and the friends of the work of Christ, who desire to help move along the cause of truth.

The Bishopric also extend special thanks to Bro. A. M. Baker for his work in the office of agent the past few years, and trust the Lord will bless and direct him in his new labors.

Trusting that peace and the blessing of the Lord may attend each helper in the Southern Missouri District of the Reorganized Church of Jesus Christ of Latter Day Saints to forward on the gospel work, I am in behalf of the Bishopric,

Very truly and respectfully,

E. L. KELLEY.

INDEPENDENCE, MISSOURI, July 12, 1911.

Cheerfulness is like money well expended in charity; the more we dispense of it, the greater our possession.—Victor Hugo.

Priesthood Notice.

Next Sunday, the 23d, the Priesthood of the Lamoni Stake at the regular monthly meeting will continue the discussion of "Qualifications for membership in the Order of Enoch," being led in this session by Elder J. R. Lambert. Come and express your opinions on the matter.

PROGRAM COMMITTEE.

Sixth Quorum of Priests.

An appeal to the Priests of the British Isles Mission; Dear Brethren: Every priest in the mission who is interested in the quorum will kindly write the secretary at his earliest convenience, stating his position on the matter. After over one year's effort to get the quorum moving, we are no better, either spiritually or financially, and the question for each one to answer is, "Shall the quorum still continue, or shall it end?"

The present officers are willing to continue if supported. The annual meeting will convene (D. V.) at Longsight, Manchester, during the mission conference, August 7, at 9 a. m.

Trusting to receive an early response from all,

Yours in bonds,

ALBERT HALL, *President.*

EDWARD MALONEY, *Secretary.*

Three-Day Meeting.

Saints of Upper Michigan and Ontario: A three-day meeting will be held by the Saulte Sainte Marie Branch in the Saints' Church, Gloucester street, Steelton, Ontario, August 11, 12 and 13. We expect as speakers John Shields, president of Toronto District; D. D. Smith, J. J. Cornish, with others to be present. Object of the meeting to dedicate church, also to bring together the Saints scattered along the north shore. All accommodations free. Trains arrive daily from south and west, 12.15 p. m. and east, 5.35 p. m. Boats arrive daily from

all points. If not met by committee, inquire for J. R. Thompson, Tree Lawn, east of Bruce street, or J. W. Thompson, Pipe Fitting and Plumbing, Steelton, Ontario. Address all communications to J. W. Thompson, box 6, Steelton, Ontario.

Died.

ATKINSON.—Elder Levi Atkinson was born November 1, 1835, at Worsley, Lancashire, England. Formerly a member of the old church, he was baptized into the Reorganization January 2, 1870, at Franktown, Nevada, by George Smith, ordained an elder March 12, 1870, and became a member of the Fifth Quorum of Elders April, 1891. He was married to Susanna Eno in 1858. To them were born twelve children, five sons and seven daughters. Of these but five daughters are living: Mrs. G. R. Grenawalt, of Chicago; Mrs. G. R. Dillon, of Portland, Oregon; Mrs. Caroline Toward, of Seattle, Washington; and Nellie and Ruth the two younger. There are also his sister, Mrs. James Martin, of Lamoni; and his brother, John B. Atkinson, of Kewanee, Illinois. He has also a brother, James Atkinson, of England; and a sister, Mrs. Catherine Crothers, in Nevada. He died June 29, 1911. He was conscious to the last, and his end was peaceful. He was a devoted husband, a loving father, a faithful member of the church, a good and upright citizen, loved and respected by all who knew him because of his sterling worth. He died firm in the faith. He was a true lover of righteousness and we believe he rests in the paradise of God. Services were held at the Saints' church, Sunday afternoon, July 2, Elder John F. Garver in charge, Elder John Smith being the speaker. Interment in Rose Hill Cemetery.

Doctor Hillis has a frank word for those who under guise of frankness ride roughshod over their fellows and companions, saying: "Oh, you mustn't mind me; it is a way I have." "Suppose," says Doctor Hillis, "a porcupine were to say, 'Don't mind my quills; it's a way I have.' A hedgehog has its way, but the way is very bad." Just so. Frankness apart from kindness is so little of a virtue that it just escapes being a vice.—Selected.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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

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

For advertising rates apply to the business department.

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

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

Kirtland Reunion Visitors Notice.

I have previously stated in HERALD and Ensign that I would obtain from the transportation companies on Lake Erie their excursion rates from their various ports to Cleveland and return. They are as follows:

DETROIT AND CLEVELAND STEAM NAVIGATION COMPANY, RUNNING BETWEEN DETROIT AND CLEVELAND:

Regular fare one way \$2, round trip \$3.50. Party of 10 to 50 going together, returning in party or separate, good for 15 days, \$3. Steamers leave Detroit for Cleveland daily at 10.45 p. m., arriving at Cleveland at 6 a. m.; returning leave Cleveland daily at 10.45 p. m., arriving at Detroit at 6 a. m. There is also a day steamer during July and August, leaving Detroit for Cleveland Wednesdays and Saturdays at 9.30 a. m., arriving at 4.30 p. m.; returning leave Cleveland Thursdays and Saturdays at 9.30 a. m., arriving at Detroit at 4.30 p. m. The fare on the day steamer is \$1.25 each way, no special fare being authorized on the day trips.

CLEVELAND AND BUFFALO TRANSPORTATION COMPANY.

Regular fare one way \$2.50, round trip \$4.50. Party fares: 10 to 24 traveling together, one way \$2, round trip \$4; 25 to 49 traveling together, one way \$1.75, round trip \$3.50; 50 to 99 traveling together one way \$1.75, round trip \$3; 100 or more traveling together, one way \$1.50, round trip \$2.50.

THE ONTARIO AND OHIO NAVIGATION COMPANY.

This company runs but one boat, and its chief traffic is between Port Stanley and Cleveland, and also Kingsville and Cleveland, but she calls at The Rondeau on her way from Cleveland to Port Stanley every Saturday, and I have made a special agreement with them as follows: The regular week end trip from London, Saint Thomas, and Port Stanley to Cleveland and return, which was good for two days, has been extended so that those going to the Kirtland reunion may have their return ticket extended to return any time during or immediately at close of reunion. Return ticket

\$1.85. Regular fare from Kingsville to Cleveland one way \$1, return \$2. A special rate has been granted to reunion visitors of \$1.50 for the return trip, good returning any time within fifteen days. Those desiring to leave from the Rondeau to Cleveland will be required to notify me not later than July 26, and if there are fifty or more who do so I will publish in the church papers immediately upon receiving the required number, the fact that I have so received them, and the excursion from that port will take effect; otherwise there will be no excursion from the Rondeau.

The agreement relative to the Rondeau with the company is as follows: If fifty or more will take passage from the Rondeau to Cleveland the boat will call at that port on the morning of Saturday, August either the 19th or 26th, at two o'clock, arriving at Cleveland Saturday morning at seven o'clock; then two hours' ride will take the party to Kirtland, where they may remain until 9 o'clock Sunday night, and returning to Cleveland will take the boat at 11 o'clock and arrive at Rondeau at 4 a. m., then on to Port Stanley, from whence she came on her way to Cleveland, Saturday morning.

As this call at the Rondeau is a special trip we would advise all parties who desire to take it to please be prompt to act as herein required or there will be no such excursion. All parties traveling by the Ontario and Ohio Navigation Company must at time of purchasing tickets state to the agent that you are going to the Kirtland reunion or you will not obtain the privileges of the excursion.

Owing to the Chatham reunion closing August 14, and the one at Kirtland opening on the 17th, we would advise that the excursion parties from the Rondeau choose Saturday, August 26, as the day for their excursion, and unless fifty request it to be on the 19th we will consider it to be on the 26th, if it runs at all.

The Canadian Saints would certainly appreciate a trip to the historic temple of Kirtland, and as a committee of that reunion we are individually and collectively doing everything possible to make it a success, and we will accord you all a hearty welcome and try to make it as pleasant and profitable for you as possible.

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It would please the reunion committee if those coming from Canada would drop a card to the secretary of the committee to that effect, so he may be fully prepared to receive you by accommodations required. His address is, Elder C. Ed. Miller, R. F. D. 2, Willoughby, Ohio.

R. C. RUSSELL.

CHATHAM, ONTARIO, 135 Selkirk Street, July 15, 1911.

This kingship is not easily won; no more is it speedily won. It is the reward of patience and well-doing, of brave endeavor endlessly renewed. Many failures mark the road to such a throne as this. We shall test the compassion of God again and again long before we have won our crowns. Indeed, if it were not for the cross we should have neither power nor heart to go on.

Notice to Daughters of Zion.

The Kirtland district organization of "Woman's Auxiliary for Social Service," better known as Daughters of Zion, do hereby ask the cooperation of all sisters who expect to attend the Kirtland reunion, to be held August 17 to 27. There will be four church districts represented: Kirtland, Ohio, West Virginia, and Pittsburg, Pennsylvania. The reunion committee have kindly given us one evening for a program for the interest of our work. Also some afternoon meetings in which we want to have some heart to heart talks, that we may better understand this part of the Lord's work. We would

like to have one or two papers written from each of the above church districts. Any who are willing to write a paper please write to Sr. F. J. Ebeling, Willoughby, Ohio, route 2. State the subject of your paper. The family and home circle may be the topic in different forms. It is a broad subject. Inform Sister Ebeling by August 10 what you can do. Sisters, please do not pass this by unnoticed; give us a helping hand. You may think that your effort is weak, but with the Lord's help good can be accomplished.

MRS. F. J. EBELING, *Secretary.*
MRS. M. E. GEORGE, *President.*

When a person undertakes to conform his life to all the judgments of the world, he is accepting a large task. Trim your sails to the breeze of all men's opinions and you will make no harbor. "They say," no end of foolish and contradictory things. The self-reliant soul heeds none of them. He chooses his own way, under divine guidance, and walks in it unmoved by the chattering comment of the multitude. And he it is that reaches life's highest goal.—Selected.

We wish to make some mark in life. We turn to the distant and far away, we believe in the things that lie like mountain peaks under the horizon, when, indeed, the things for us, the things to make our marks upon, the things to do with, grow by, to let us into heaven, are the little ones lying just here about our daily path, the overlooked things next to us.—J. F. W. Ware.

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The church owns its own printing plant in Australia, but has to pay a heavy rent for the business premises it occupies. The Australian Saints are trying to raise a TWO THOUSAND DOLLAR FUND to build an office of our own. Already a considerable sum has been donated.

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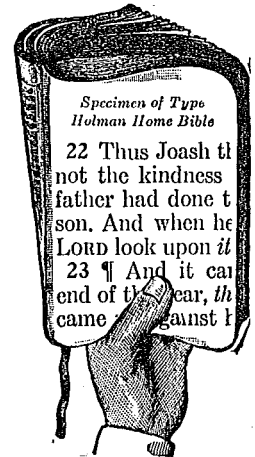
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FACTS

Is it not a fact that way back in ancient times Bread was always considered the main diet? In history and in the sacred Scriptures God did create wheat for the human race just as much or more so as he created grass for the ox or horse. You who love to read the Bible read the 11th chapter and the 3d verse or St. Luke. See if you are following the teaching the lord taught to the disciples as they requested it of him.

It seems so sad to think that God created us the proper diet and millions upon millions are dying for the proper diet—ever since the Roller process came into use, and all the muscle, nerve, bone and tooth elements have been removed and fed to the cattle to make money and the poor undermined human race do not live half the allotted time. Will you please test Good Health Flour at my expense? You will not only save money but rebuild your body and happiness will be with you. When there is sickness in your home you send for help. What is the first question as a rule "Stick out your tongue." "How is your bowels?" And why should the professional man ask this? Let me tell you about 95 per cent of the diseases come from improper diet that produces constipation. Constipation is something unknown if you eat Good Health Flour. It was through this disease that is so prevalent that urged me to build a flour that would remove the terrible disease that leads thousands to their grave long before their time.

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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NUMBER 30

Editorial

NATURAL LAW AND SPIRITUAL LAW.

There are two laws that control men. In the Bible one is referred to as the natural law and the other as the spiritual law. John the Beloved was subject to the one; Judas, at his side, and taught by the same Master, was under the other.

Paul, James, and other writers speak of the "natural man" and the "spiritual man." We are told that the natural man can not receive of the things of the Spirit of God; and that the natural man is carnal, sensual, and devilish, while the spiritual man is the reverse of all this.

THE TERM "NATURAL MAN" NOT STRICTLY CORRECT.

In reality it seems to us that the term *natural man* as here used is not correct. The carnal, sensual, and devilish man is *unnatural*. At least his nature is perverted. He is not as God intended him to be. But the apostles probably used the term because men had been depraved for so long that it had come to be considered natural for them to be depraved. Indeed the world accepts it as natural to-day. We see young men who are "sowing their wild oats," doing that which is carnal, sensual, and devilish. The suffering and remorse that they bring upon themselves and others proves that their course is contrary to nature; but the world excuses them on the ground that it is natural for young men thus to sow their wild oats. So we may accept the terms as they occur, and refer to the natural man and the spiritual man, understanding that the former term refers to those who are of a perverted nature, as the result of disobedience to law.

THOSE WHO CLAIM THAT NATURE IS THEIR GOD.

In fact there are evidences of perversion in nature in animals as well as in man. At times we meet those who claim that Nature is their god. Such was the claim of the poet Shelley, who sang:

"Spirit of Nature! all sufficing power! . . .
Unlike the God of human error, thou
Requirest no prayers or praises."—From Queen Mab.

But if Nature is a god she is a god that knows neither mercy, honesty, nor virtue, as we will show by illustration.

THE SKYLARK AND THE "BLOODY BUTCHER."

Shelley sang of the sweet-voiced skylark, but ignored the abhorrent things in nature. We have another bird called the shrike, commonly known as the "bloody butcher," whose pleasure it is to catch little song birds and impale them on thorn in hedgerows, leaving them to suffer and die.

Is Nature a god or a devil? If the skylark sings of God, the "bloody butcher" represents the Devil. The same nature that taught the skylark her song taught the shrike to crucify little song birds on hedgerow thorns.

THE WASP AND THE CUCKOO.

There is a species of wasp that stings its prey (other insects), injecting a poison that paralyzes the nerves of motion but does not affect the nerves of sensation. The wasp then lays her eggs in the body of her victim and stores this naturally preserved provender away for her young to feed upon. The motory nerves being paralyzed, the insect can not move; the sensory nerves remaining unimpaired, it suffers all that an insect can suffer from being eaten alive bit by bit.

Certain species of the cuckoo never go to the trouble of building a nest and hatching eggs. The mother bird looks about and finds the nest of some song bird in which she slyly deposits her egg among those already there. She puts only one egg in each nest, so as to insure abundant care for her offspring. The young cuckoo when hatched is very strong, and at about the third or fourth day ousts his foster brothers and sisters over the edge of the nest and onto the ground, where they perish. The young cuckoo then claims all the care of the deceived foster parents. A more dishonest and despicable affair could hardly be imagined. Yet nature taught the cuckoo all this.

THE ANT AND THE SLUGGARD.

The ant is held up as a model of industry, a very desirable citizen; and the sluggard is advised to go to her and learn of her ways. Yet there are various species of ants (so we are told by Darwin and many other naturalists) that make slaves of other species of ants that are weaker or less courageous than themselves.

These warrior ants raid the colonies of their victims, carry away their stores, also ant eggs to be hatched later, and individual ants. The captured ants are enslaved, and are trained to do all the work, such as digging, caring for the young, etc. Their captors are warriors, and do no work. Their time is taken up with war and affairs of state. They "take up the white man's burden." They beneficently govern those who are not yet capable of self-government. Thus nature in the ant-hill teaches slavery.

THE BUSY LITTLE BEE AS A TEACHER.

Frequently those who believe in cooperation and the entire elimination of competition point to the busy little bee as a creature from whom man might learn much. The choice of the illustration is unfortunate. The bee is a highly socialized and very industrious creature—also a brigand and murderer. There is cooperation among individual bees in a group; there is the fiercest competition among groups of bees. When one colony becomes weakened in numbers, the other swarms rush into the hive, kill the rightful owners, and carry their stores away.

If there is any lesson in the beehive for us, it is that Saints in Lamoni should cooperate, but if they discover a weakened branch, say at Independence or Saint Louis, they may go down there, kill all the people, and appropriate their goods. Thus Nature in the beehive teaches murder and robbery.

RED IN TOOTH AND CLAW.

We forbear other illustrations. No need to mention the many carnivorous birds, beasts, reptiles, and insects that live by bloodshed, giving rise to the saying that "Nature is red in tooth and claw." We repeat, that if Nature is our god, and we have no other interpreter than the beasts and birds, she is a god that knows not mercy, nor honesty, nor virtue. But fortunately there are also many good and beautiful things in Nature that speak of higher principles; and in the revelations coming from God himself we learn that all evil conditions are destined to cease. They are not pleasing to him, for he is a God of love, mercy, and justice.

NATURE IN THE REDEEMED EARTH.

So we are assured in the prophetic word that the time will come when this earth will be in a redeemed condition. We are assured that in that day nothing shall hurt or destroy in all God's holy mountain, for the earth shall be full of the knowledge of the Lord. (See Isaiah 11: 9.)

"The rain had fallen, the poet arose,
He pass'd by the town and out of the street,
A light wind blew from the gates of the sun,
And waves of shadow went over the wheat,

And he sat him down in a lonely place,
And chanted a melody loud and sweet,
That made the wild-swan pause in her cloud,
And the lark drop down at his feet.

"The swallow stopped as he hunted the fly,
The snake slipped under a spray,
The wild hawk stood with the down on his beak,
And stared, with his foot on the prey,
And the nightingale thought, 'I have sung many songs,
But never a one so gay,
For he sings of what the world will be
When the years have died away.'"

In that day Nature will correctly represent God in the lives of her creatures. The spiritual law, which is indeed the natural law, will supplant the old law of carnality that has played havoc in the world. Man himself, first to disobey God, should be the first to come back to the law of love and justice.

SAINTS TO OBEY THE SPIRITUAL LAW.

Consequently the Saints are required to be obedient to the spiritual law, which enjoins faith in God and obedience to him, and love of man with service of him. We are commanded to live at peace with all men and to refrain from inflicting willful injury upon any of our neighbors. Let us examine ourselves and discover which law reigns in our hearts.

ELBERT A. SMITH.

REPLY TO "THE PHILOSOPHER."

In the *Peoria Star*, (Illinois) Sunday, July 2, 1911, there appeared an article on the history of Nauvoo and the work of Joseph Smith, written by one who styled himself "the Philosopher." This article contained many errors, and in response to a request from Sr. Mary E. Gillin, of Peoria, Bro. Heman C. Smith prepared a reply which appeared in the *Star*, July 14, 1911, from which we quote the following:

"Permit me first to invite your attention to a few points that show the writer to be ignorant, not only of so-called Mormon history, but also to be ignorant of contemporaneous history. You will note that his theory of Mormonism is basically wrong. He assumes, first, that the predictions of the Millerites brought converts to Joseph Smith before the organization of the church in 1830. Later he says: 'Joe Smith founded his original work on the faith of the Millerites.' The humor of this consists in the fact that Joseph Smith commenced his work in 1820, and the church was organized ten years later, while William Miller did not announce his faith till 1833. If Joseph Smith founded his original work on the faith of the Millerites from three to thirteen years before Millerism existed, who dare deny his prophetic powers?"

"This blunder is only equaled by another in the same article wherein he represents that Joseph

Smith had a 'revelation directing the Saints to consecrate all their property to God and to start a bank. This being done, Smith was made its president and he soon flooded the country with worthless notes which he was unable to redeem. This enraged the country people and a number of the settlers in 1832 dragged Smith and Rigdon from their beds and tarred and feathered them.'

"Joseph Smith and Sidney Rigdon were never tarred and feathered at Kirtland, though such an event did occur at Hiram, Ohio, March 25, 1832. So the date given by our author is about right. The comical feature of this account, however, is that the failure of Kirtland bank is represented as being the cause of this mobbing.

"Preparatory steps looking towards the organization of Kirtland bank were taken November 2, 1836, but this did not culminate in its organization until January 2, 1837. There must have been many prophets in those days. They founded a faith upon a theory, at least three years before that theory had birth and then a number of 'settlers' execute vengeance upon men for acts committed over five years after the sentence is executed.

"Mrs. Gillin, were you speaking ironically when you said this gentleman 'is considered one of the best historians in this part of the State?'"

BOOK REVIEWS.

THE SOCIAL ENGINEER.—This is the title of a book written by Edwin L. Earp, professor of Christian Sociology, Drew Theological Seminary, published by Eaton and Mains, New York, cloth \$1.50. The work of the social engineer is to define class divisions in society, and determine the forces that are at work. The object of the book in question is to bring social workers, especially religious social workers, into contact with actual conditions in society, so that from knowledge they may proceed to intelligent action for the betterment of society. Two interesting chapters are, "The church's peril," and "The church and the workingman." The writer concludes that the peril of the church is inability to attract: "Not the peril of some Etruscan maiden in the raid of the Sabine warriors, but, rather, that of some modern maiden who ceases to receive the attention of her suitors."

UNITARIAN THOUGHT.—Those who wish to obtain the Unitarian viewpoint at first hand may do so by reading Unitarian Thought, a three hundred page volume from the pen of Ephraim Emerton, professor of Church History in Harvard University. Of especial interest to our people is the chapter on "Miracle," which opens with this poetic selection:

"And so no more our hearts should plead
For miracle and sign."

In this chapter attention is given to the resurrection of Jesus. This great event is denied, and the argument is made that even if it were true it would not concern us, as "theology in its wildest moments" has never affirmed that we would be literally resurrected. (Macmillan Company, 66 Fifth avenue, New York. Cloth \$1.50.)

THE OLD TESTAMENT NARRATIVE.—Houghton Mifflin Company have recently gotten out a book edited by Alfred Dwight Sheffield, which is an attempt to rearrange the Old Testament so as to present it in narrative form in the order of events as they occurred. This volume is especially intended for children and for school use. A perusal of it will give a clearer idea of Old Testament History as it actually transpired. The book contains numerous illustrations, many of them being reproductions of relics brought to light by recent archaeological investigation. (Houghton Mifflin Company, 4 Park Street, Boston. Cloth 75 cents.)

CORRUPTION IN AMERICAN LIFE AND POLITICS.—Those making a study of social conditions may with profit read Robert C. Brook's new book, Corruption in American Life and Politics. Mr. Brooks is professor of Political Science in the University of Cincinnati, and has given many years of study to his subject. He treats of the nature of political corruption, its extent, and the apologies usually made in its behalf. Interesting side lines are devoted to corruption in journalism, business, and the professions. His conclusion is that corruption is decreasing in the more progressive communities and countries. (Dodd, Mead and Company, New York.)

THE FUNCTION OF THE CHURCH IN MODERN SOCIETY.—This is the title of a little volume by William Jewett Tucker, ex-president of Dartmouth College. It opens with a study of Protestantism and Catholicism in contrast. Part two is devoted to a discussion of the attitude of the church toward economic questions in general and Socialism in particular. The author declares: "The church can not be satisfied with the gross statistics of national prosperity. Its concern is as much with the *distribution* of wealth as with the making of it . . . I doubt if the church can hope to make much headway in its practical interpretation of Christianity among those with whom Socialism has become a new form of enthusiasm for humanity, except through a *more sane but equally sincere* concern for human interests." (Houghton Mifflin Company, Boston. Cloth 50 cents.)

THE STRENGTH AND WEAKNESS OF SOCIALISM.—In this book Prof. Richard T. Ely, professor of economics in the University of Wisconsin, and a recognized authority on social and economic subjects, makes a candid and impartial attempt to set forth both the strength and the weakness of Socialism. He also removes some very popular errors

concerning the teachings of Socialists, and sets forth as well some of the plans of social reformers as opposed to Socialists. (The Chautauqua Press, Chautauqua, New York.)

JOSEPH SMITH THE PROPHET-TEACHER.—This splendidly gotten up little book of some eighty pages is the report of a discourse by Elder B. H. Roberts, of the Utah church. It is devoted to a study of the teachings of the Prophet regarding revelation, the nature of God, etc. A very interesting chapter is devoted to ideas set forth in the Book of Covenants concerning the inspiration of the Constitution of the United States, the statement that the "glory of God is intelligence," and kindred themes. When perusing this book one can but wish that Mr. Roberts and his associates had also given attention to the principle set forth by the Prophet of whom he writes, to the effect that those who keep the laws of God have no need to break the laws of the land. An interesting chapter on that subject could be added to Mr. Roberts' book. (Published by the *Deseret News*, Salt Lake City, Utah.)

NOTES AND COMMENTS.

HEART AND BRAIN RELIGION.—Intellectual conviction is not enough. The heart must be enlisted as well as the mind. In any controversy between heart and brain the heart is quite likely to carry the day. Men have followed heart-impulses contrary to every dictate of common sense. Any religion that is merely intellectual will soon become cold, formal, and dead. That is the fault that God finds with certain religionists. They draw near to him with their lips, but their heart is far from him. We must appeal to both heart and brain. So-called Christian evangelists have carried their sensational appeals to emotion so far that they have sickened thinking men; especially as their appeal was devoid of logic. Let us not go to another extreme and in our fear of sensationalism avoid all expression of feeling. We must not make our message a faultless but cold and formal system of unanswerable arguments. Let the fire and fervor of conviction enliven and vivify our presentation of truth.

WOUNDED IN THE HOUSE OF HIS FRIENDS.—Our Church of Christ (Hedrickite) brethren claim to believe in the prophetic mission of Joseph Smith. But every word presented by them in defense of his prophetic calling is followed by ten in an attempt to prove him a false prophet. They assure us that after a certain date, early in his ministry, he became an impostor and his revelations frauds. That he willfully changed the revelations. That he became licentious, corrupt, and immoral. That he gave the revelation on polygamy. Well may it be said of him,

that if these are his friends, he has good cause to pray that he may be delivered from his friends. These are the wounds that he has received in their house. His enemies murdered his body; *they* attempt to murder his character.

TEA, COFFEE, TOBACCO, AND STRONG DRINK TABOO.—At a general assembly of the church, held at Far West, Missouri, November 7, 1837, the following occurred: "The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops selling spirituous liquors, tea, coffee, or tobacco." (See Church History, volume 2, page 120). This was certainly pioneer ground to occupy on the liquor question at that early date. The action also included tea and coffee, which supports the argument that these furnished the basis of the beverages referred to in the Word of Wisdom as "hot drinks," at least as understood by the church in those days. This also harmonizes with a statement made by Hyrum Smith in a sermon in Nauvoo, in which he plainly stated that the term *hot drinks* had reference to tea and coffee.

AUTHORITY AND SYMPATHY.—On two counts the church appeals to the average man for reverence and support,—these are, authority and human sympathy. Authority defines the attitude of the church toward God; human sympathy determines the attitude of the church toward man. William Jewett Tucker, ex-president of Dartmouth College, says: "The history of the church proves by too frequent illustration how empty a thing is authority without sympathy, and how weak a thing is sympathy without authority." So far as we are concerned, we trace authority to the restoration of the priesthood in these last days, nevermore to be taken from the earth until Christ comes. God has done his part in equipping us for the ministry of authority, never more needed than in this age of question and confusion. Are we ready to do our part in the ministry of human sympathy, never more needed than in this age of commercialism and human wreckage?

We are pleased to announce that the Herald Office has a number of copies of Bro. W. J. Smith's song entitled, "The sweet gospel story." The Saints will appreciate this song. Copies are 25 cents. Address the Herald Publishing House.

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—Fenelon.

Original Articles

THE WOMAN OF REVELATION 12.—IN FOUR PARTS.

IV.—DID THE AUTHORITY CONTINUE ON THE EARTH DURING THE 1260 YEARS?

BY H. J. DAVISON.

All the elders who teach concerning the latter day work, teach that it was restored by the angel. The fact that we as a body repudiate apostolic succession from the early church, and furthermore that the church is willingly committed to the teaching of the Book of Doctrine and Covenants, (see 26: 2, 3) that John the Baptist was sent from the Lord to ordain Joseph Smith and Oliver Cowdery to the Aaronic priesthood, and that they were afterward ordained to a higher ministry by Peter, James, and John, and that John said in ordaining those men that this priesthood should "never again be taken from the earth" (according to Church History, volume 1), all indicate very strongly that the authority did not continue upon the earth. And it certainly did not if the church did not.

But what will we do with section 84: 3? says Mr. Objector. Well, I would leave it just where it is. It harmonizes all right. "Lawful heirs according to the flesh" is a long way sometimes from holding the priesthood. Some bad men are lawful heirs according to the flesh, but never attain to that honor. Even our beloved Martyr did not attain to it until he was ordained.

That phrase, "for ye are lawful heirs according to the flesh," is really parenthetical, and when so read, the section will teach that the priesthood hath continued through the lineage of your fathers—not on earth—but where? Hid from the world with Christ. In God, I understand, as in Adam all die so in Christ shall be made alive—through or by virtue of. Now if the objector will tell us where Christ has been hid from the world, he will tell us where the priesthood has continued with the lineage of the fathers; for it seems that they have both been hid from the world together. There is where it hath remained. And now talking to those of the same lineage who have received it by ordination, it must remain and must also descend to their seed—but by ordination, even though they be lawful heirs.—Nothing conflicting or confusing about that.

Perhaps some are thinking about John and the three Nephites,—did not they hold the priesthood and even the first presidency? They certainly did, but I have no evidence that they have remained on the earth, since 570, in fact since 420—and Moroni was doubtful concerning the three disciples then. (See Book of Mormon 4: 12.)

True, John assisted in ordaining Joseph and Oliver, but our esteemed historian indicates that it

was done from a distance—whether true or not, the reading of Doctrine and Covenants, 26: 3, would convey the idea that Peter, James, and John were together, wherever they were.

It would seem strange if they, the three Nephites and John, were upon the earth with power to preach, baptize, ordain, etc., and that the Lord should not have used them instead of sending Moroni, John the Baptist, and others from paradise.

'Tis true they asked to remain, and their request was granted. But why could they not have asked God at a later date to revoke that decision? It seems that he does so sometimes. (See 53: 2.) God can even command and then revoke and be consistent.

In this instance he did revoke a commandment, because of the stiff-neckedness of other people. Moroni tells us that because of the wickedness of the people God would not suffer those disciples to remain with the people in this land. (Book of Mormon 4: 12.) Perhaps for the same cause he could be justified in not suffering them to remain with any people on any land.

With regard to the woman coming out, we might ask: Did the woman of Revelation 17 come out of Babylon about 1830, and become the true church of Christ? No, for she is still in Babylon, and is not to come out at all.

That ought to be pretty good evidence that the woman of Revelation 12 never became the woman of Revelation 17, for that woman was to remain in her place 1260 years, which would imply that at the expiration of that term she would come out; and Doctrine and Covenants 5: 3 says she did come out of the wilderness, not out of Babylon. And let me here note that I can not find a place where the term *Babylon* is used as referring to where the church might be until after it is organized, and after it has been organized on the earth since 1830 the term *wilderness* is never used, but vice versa.

This might answer as a mild protest against using the terms *Babylon* and *wilderness* interchangeably.

If when Moroni went to paradise it could be said that the church or woman was not all there (speaking of this continent), what could be said of it when Moroni came back with John the Baptist, Peter, James, and John and others? Did not they actually compose the church? taking the part for the whole, as we almost always do, in referring to the church. And it came "fair as the sun, clear as the moon, and terrible as an army with banners."

When men were ordained to the priesthood and those heavenly personages retired, then the woman was again upon the earth, as she was before; of course the more complete the organization the nearer to the perfect model.

Yet being in an obscure spot and composed of ob-

scure people, to a large degree traditioned in human creedology, the terms of Doctrine and Covenants 1: 5 would be applicable, "and to bring it forth out of obscurity and out of darkness."

That is the great work being prosecuted even now. The church came out of the wilderness in 1830, and since that time has been in a sense in Babylon, though not of her, but 108: 4 warns the church to be ready to "go out from the nations, even from Babylon." Notice, that it never says wilderness when referring to the wicked and sinful environments of the church.

Much more might be added, but it seems as though sufficient has been said to establish the position aimed at, and I cheerfully leave the matter to the kindly consideration of my brethren.

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A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 2.

BY S. W. L. SCOTT.

OPPONENTS CHANGE THEIR BASE.

The plain statement of the case is this: The latter day work is here, under *circumstances divinely* pointed out; at the *time* divinely indicated, and by *methods* divinely suggested. Let those who oppose it and urge an adverse opinion, tell us *how* it happened. Many solutions have been offered, aside from the legitimate one, but one by one in the progress and history of the work these solutions have been *changed* or abandoned.

A few years ago the "Campbellite" brotherhood stood quite unanimously on the "Spalding Story" solution of the problem. Mr. D. H. Bays knocked out the bottom of this theory, so far as the "Campbellite" Church is concerned, and sent their hope of victory where the "woodbine twineth," creating confusion in their ranks, and compelling them to invent something more defensible. "The Spalding Story is a failure," says Bays. "Do not attempt to rely upon it—it will let you down." Sidney Rigdon is not in it—Oliver Cowdery is the man with Smith—"all Mormon history and biography agree in connecting Oliver Cowdery with Smith." This was Bays' substitute for Rigdon and the Spalding theory in 1897, and the whole of his book, with the *abandonment* of the Rigdon-Spalding theory, and the *adoption* of the substitute (Cowdery and Smith) was *indorsed* by the Saint Louis Christian Publishing Company as "accurate and reliable."

And now comes one Samuel W. Traum, of Richmond, Indiana, and affirms that "the whole story is a fabrication of a *mind* so perversely fertile, and teemingly prolific in deception," and then launches out to prove that the "*mind*" was that of Joseph Smith, jr. What next?

Elder Traum's book is advertised in the *Christian Standard* to do the work (to the rabble's taste) of

"completely demolishing the Book of Mormon as inspired of God. He flays the hide off of Joe Smith, jr., and tears every bone out of his body, and lays his heart on the operating table, as a true prophet of God."

Driven from hitherto accepted panaceas one after another, they still prescribe. Another prescription must be forthcoming. They must "sit up with it nights," preserve it by "saving committees" constantly on the ground with glue-kettles to stick the "Anti" association together.

But is the Book-of Mormon and the "marvelous work" following it the fabrication of a mind perversely fertile and teemingly prolific in deception? What! A system of ethics diametrically *opposed* to "fabrications," "perversity," and "deception," the *product* of a mind perverse!

Doth a fountain send forth at the same place *sweet water and bitter*? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can *no fountain both yield salt water and fresh*.—James 3: 11, 12.

Although the success of our position does not depend upon it, we may be permitted to premise here, by the way, that before Mr. Traum can "destroy" the *facts* and claims of the latter day work, he must *invalidate* the *truth* and *authenticity* of the Bible, which narrates and vindicates this momentous verity.

We will not mock his impotency, his hopeless inability, by asking him to attempt what his superior colleagues have failed to do and, failing, were glad to retire. It may not be generous in his estimation, but we must remind him that the adversary, with all his intellectual preeminence, has exhausted his skill and forbearance, and the most illustrious have grown gray in rage from period to period, without effecting anything worthy of name or notice.

FOUR QUESTIONS.

The four questions under which Mr. Traum considers the destruction of "Mormonism" are thus stated:

1. Is the Book of Mormon of divine inspiration?
2. Is the doctrine of continuous revelation true?
3. Is the Mormon priesthood established by divine authority?
4. Is Joseph, jr., a prophet of God?—Page 29.

With all due deference to Mr. Traum's alma mater, at Hiram, the logical position of these questions is at fault. The second should precede the first; and the fourth, the third. The second should precede the first for the reason that if "the doctrine of continuous revelation" is untrue, condemned by the Bible as false, then the inspiration of the Book of Mormon goes down; while the Book of Mormon *may be* false and the doctrine of continuous revelation be true.

For similar reasons, if Joseph Smith, jr., was a prophet of God and proved to have been a true

prophet, then the priesthood authority established by him is divine. And if he was a false prophet, then his priesthood claims to divine authority fall to the ground. The same is true of Alexander Campbell: if he was "called" of God, a properly authorized minister of Jesus Christ, commanded of God to "restore the ancient order of things," as he claimed to do, his authority would be divinely established, and his ministerial work, in harmony with the divine law, would bear witness to the claim. If, on the other hand, he was *not* a properly authorized minister of Jesus Christ, having received no command from God, his claim to authority is but sheer assumption and he is proved to be an impostor!

JOSEPH SMITH'S FIRST VISION.

As is usual, Mr. Traum, in attempting to give the words of the heavenly messenger to the boy, Joseph Smith, misrepresents, misfits, and misappropriates. He puts some few words together, from different parts of the narrative, leaving out the connections; he forms a sentence or two which he thinks will enlist popular prejudice *against* the boy, and orthodox sentiment *in favor* of the "Campbellites."

For the purpose of the argument, and to show the reader how true this critic would be to his words, i. e., to "state a proposition as its friends will defend it and in *the exact language they employ*," we place in parallel columns a part of Joseph Smith's vision as narrated by him, and Mr. Traum's attempted quotation:

Pearl of Great Price,
pp. 37-44.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit; but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and

"Mormonism Against Itself."
P. 30

Quite early in the religious experience of Joseph Smith, jr., so he tells us in his history, he went into the woods to pray. This prayer, he claims, *was incited by a desire to know just what course to take to become a Christian.* The numerous forms of religious belief in his own community had tended to the confusion of his mind. Unsophisticated as he was, he could not tell which of all these sects to join. Accordingly he inquired of the Lord,

things, to come to any certain conclusion who was right and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand the Baptists and Methodists, in their turn, were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties, are right? or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

While I was laboring under the extreme difficulties, caused by the contest of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him." Never did any passage of scripture come with more power to the heart of mine than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that

lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all of my anxieties I had never as yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other) "This is my beloved Son, hear him."

My object in going to inquire of the Lord was to know which of all the sects

was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said, "That all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them; and many other things did he say unto me which I can not write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven.

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them.

I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age and my circumstances in life such as to make a boy of no consequence in the world,

and was told to join none of them, as they were all wrong, "having a form of godliness, but denying the power thereof."

In an age when everybody else had concluded that revelations had ceased, this obscure boy, still in his teens, when circumstances in life would only tend to his obscurity and to make him of no consequence in the world, began to have visions. This was as early as in the spring of 1820. It was in that first vision that he saw "two personages, whose brightness and glory defied all description," standing above him in the air, and one angel spoke to him, calling him by name, and, pointing to the other, said: "This is my beloved Son: Hear him." This description would answer to God and Christ. A part of their message to him was that all "sects were wrong," and that he should hold aloof from them.—Pp. 200, 201.

yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects, all united to persecute me.

It has often caused me serious reflection, both then and since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was, nevertheless, a fact, that I had had a vision. I have thought since, that I felt much like Paul when he made his defense before king Agrippa, and related the account of the vision he had when he "saw a light and heard a voice," still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision; he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.

So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, why persecute for telling the

truth? I have actually seen a vision, and "who am I that I can withstand God?" or why does the world think to make me deny what I have actually seen? for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation.

It will be observed that Mr. Traum makes use of but a very brief excerpt of Joseph's first vision,—just enough to serve his purpose, and just that portion, calculated by him, to incite feeling in the bosom of the "sects"; besides misrepresenting the language of Mr. Smith as to the object of his going into the woods to inquire of the Lord. Mr. Smith did not say he retired to the woods to ask the Lord "what course" he was "to take to become a Christian"; but to learn which one of the churches was right. "Who of all *these* parties are right? Or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?"

As to the answer, in part, that "they were all wrong," of which the opposition always makes a great ado, it is no more an indication of "false prophet," imposture, and fanaticism in Joseph Smith, than it was in the Apostle John when he affirms:

"And we know that we are of God, and the whole world lieth in wickedness."—1 John 5: 19. "We are of God; he that knoweth God heareth us; he that is not of God heareth not us."—1 John 4: 6.

Nor was it any more the evidence of "fraud" in these men, than in Alexander Campbell when he declared:

It behooves all men, then, who wish to be approved by the Lord at his coming, to be up and doing to purge and cleanse the Christian profession from every root and branch of sectarianism, and to endeavor to destroy those destructive sects that have been a sort of Pandora's box to the human race, that have filled the profession with hypocrites, the world with infidels, and retarded for so many centuries the conversion of both Jews and Gentiles to the Christian faith.—Christian System p. 103, edition 1840.

Again:

Every party in Christendom without respect to any of its tenets, opinions, or practices, is a heresy, a schism—unless there be such a party as stands exactly upon the apostles' ground. Then, in that case, it is a sect just in the sense of the Nazarenes, afterward called Christians,—and all others are guilty before the Lord, and must be condemned for their opposition to Christ's own party *whose party we are*, provided we hold fast all, and only all the apostolic traditions, and build upon the Bible.—Ibid., 104.

Once more:

The worshipping establishments *now in operation throughout Christendom*, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical con-

stitutions, *are not churches of Jesus Christ*, but the legitimate daughters of that mother of harlots, the church of Rome.—*Millennial Harbinger*, vol. 3, p. 362.

The detailed account of the facts and circumstances of the "vision" is so unlike the many manufactured stories, that we wish them placed side by side to show the character, habits, integrity, and candor of the boy. It is also strange that Mr. Traum, who pretends to inform us *how* it all happened, should later deny that anything remarkable occurred to agitate the religious mind. He says:

The excitement (which, by the way, appears to exist alone in the mind of Smith) incident to it [the possession of the plates] caused all manner of tales to become current concerning the Smith family.—P. 40.

This statement carries with it its own refutation. If the excitement incident to securing the plates caused all manner of tales to become current concerning the Smith family, then this excitement did *not* exist in the mind of Smith *alone*. When a statement is made of great importance, should we not go directly to the one making it, instead of to one who is an enemy? Query, How can Mr. Traum "state a proposition as its friends will defend it, and in the exact language they employ," when he flings to the winds the testimony of these "friends," discredits their statements, and *believes* their enemies? "All manner of tales *concerning* the Smith family," Mr. Traum prefers to believe, rather than the straightforward *narrative* told by Mr. Smith; and in the acceptance of these contradictory and unreliable "tales," he constructs his "man of straw."

CONFUSION WORSE CONFOUNDED.

Chapter II of "Mormonism Against Itself" opens with a meager, misfit, and misappropriated write up under the title, "The Book of Mormon: What it is." The chapter presents the appearance of an incoherent mass of heterogeneous sentences, paragraphs, and quotations, so detached and foreign to the question that one must conclude that he ignores the law of contiguity of thought. His criticisms stand as disconnected as "The curfew tolls, my country 'tis of thee, once upon a midnight dreary, strike till the last armed foe, all blessings flow."

He presents his readers with a purported photographic cut of the title-page of the first or Palmyra edition of the Book of Mormon, 1830, and *within* the title-page, at the bottom, is the line: "Facsimile of title-page of first edition of Mormon Bible." Here is a gross misrepresentation. No such words occur on the title-page of any edition of the Book of Mormon.

UNJUST INSINUATIONS.

After Joseph Smith had received the plates from which the Book of Mormon was translated, the most strenuous exertions were made to get them from

him. Persecution became more bitter than before. Of this condition he says, page 40:

Slander gave way to "persecution," and this ultimately became so intolerable as to create the necessity for Smith to move from New York to Pennsylvania. The timely assistance of one Martin Harris, *who made him a loan (?) of fifty dollars*, enabled the coming "prophet" to make his removal to the home of Mrs. Smith's father.

In contrast with the above, we copy Joseph Smith's statement as follows:

The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna County in the State of Pennsylvania. While preparing to start, (being very poor, and the persecutions so heavy upon us that there was no probability that we would ever be otherwise,) in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, *who came to us and GAVE me fifty dollars to assist us in our afflictions.*—Church History, vol. 1, p. 18.

I have called attention to the thought by underscoring some words in both Elder Traum's and Mr. Smith's statements. Elder Traum calls it "*a loan*" with an interrogation point following. Mr. Smith says Harris "*gave me fifty dollars.*" Mr. Smith's statement, so plain, and straightforward, relieves the situation of any insinuations that he was trying to borrow money, and shows, that in the face of adverse circumstances, he was "preparing to start" to Pennsylvania *before* Harris gave him fifty dollars. The fact that Mr. Harris "came to us" and "*gave me*" the fifty dollars, as stated by Mr. Smith, does not look as if he were trying to secure "a loan." But Mr. Traum's generosity in offering to state propositions "*in the exact language*" we employ, should not be overlooked.

It is astonishing, the pertinacity exercised by the opposers of "Mormonism" in "hashing" and "rehashing" the old stories set afloat in the vain effort to make points against the work of Joseph Smith. To slander or perpetrate slander, and misrepresent men and events, is a tacit concession that nothing *scriptural* can be urged as standing objections against the *real* status of the case.

THE PEEP STONE STORY.

And on page 42, he deftly applies the anti-Christian standard by accepting a mess of silly yarns spun on the spindle of gossip and falsehood, with reference to Joseph Smith digging for money, and divining through a peep stone for treasures. This stone, according to Traum, was dug from a well and loaned (?) to Joseph by Willard Chase.

But the Campbellite retail of this peep stone business is not uniform—members of Mr. Traum's religious household do not agree in peddling this stock in trade. Braden (see Braden-Kelley Debate) says,

"Joseph was loafing around." Traum says, Joseph, jr., . . . was engaged to 'assist' in the digging." Braden says, "Joseph Smith, *sen.*, Joseph jr.'s father, was digging the well." Traum says, "Joseph Smith, jr., and *his brother*" were the ones "engaged." Braden says, "Joseph Smith, jr., stole the pebble from Chase's children." Traum, through his witness says, Chase "loaned" it to Joseph.

How is this, Samuel? Doesn't it look suspicious for our prospects? Better call the committee together again, and try to *agree*, before coming into court. Once more: After Chase loaned him the stone, Joseph "made so much disturbance" "looking into it," "among the credulous part of the community," that Chase "ordered the stone returned." Poor stone! Nice thing, that Mr. Traum can so easily reflect upon the hardy, stalwart, intelligent sons of the Empire State, and throw around them the air of superstition,—being *duped*, and "disturbed," because of credulity, by the play toy of a seventeen-year-old boy.

But upon this senseless stuff our critic builds. On page 43, he cites our attention to an article in the Schaff-Herzog Encyclopedia of Religious Knowledge. On page 1576, under the caption *Mormon*, is an account of a trial held before a justice of the peace in Chenango County, New York, involving the old story that Joseph Smith used a peep stone and was a money digger. We call attention to this to expose the unfair methods and morbid appetite of the opposition. Elder Traum quotes only the purported statement of Joseph Smith in this trial, and *garbles* it in a suspicious manner, from the way it is given in Herzog. The trial is said to have occurred before the Book of Mormon was translated, or eighteen months before the plates were secured.

Mr. Traum says that

Tullidge, in his "Life of Joseph the Prophet," incidentally confirms the record of such trial having been held, and devotes about eight pages of his volume to Joseph's account of the trial.—p. 43.

This is untrue. Neither Tullidge nor Joseph "incidentally" or regularly confirms the record of "such trial having been held." No such *evidence*, no such *charges*, no such *witnesses*, no such *date* has been confirmed by either Tullidge or Smith. The trial described by Tullidge, taken from the account given by Mr. Smith, was in June, 1830, four years after the date Mr. Traum uses. The Book of Mormon had been translated, put into the hands of the printer, and printed, before the date of the trial narrated by Tullidge. "The Church of Jesus Christ of Latter Day Saints" had been organized, the restored gospel promulgated, a number of people had accepted it, and "signs" were following "the believer" at the time, and the work of primitive Christianity, as it had been restored by angel ministration,

was the real ground upon which the trial, as narrated by Joseph and Tullidge, poised.

I have written to various parties in New York requesting answers to the following questions: 1. "What date is given for the trial of Joseph Smith, according to the records, held in Bainbridge, Chenango County, New York?" 2. "What charges were brought against him?" 3. "Was the verdict 'guilty' or 'not guilty'?"

In answer I was invariably referred to some one else farther away. The clerk of Chenango County, residing at Norwich, wrote me under date of November 28, 1910, that "there is nothing on record, or file here, that would throw any light on the matter." He says, "As I understand the matter, the trial took place before a justice of the peace in the town of Bainbridge, New York, this county, and his docket would contain all the record there was of the trial."

He further states: "In conversation with Julien Scott of Bainbridge, who is the present incumbent of that office, I learn that the old records were destroyed by fire many years ago."

The clerk referred me to Mr. E. S. Moore of the *Chenango Union*, at Norwich. He had published an article on the matter. Writing to Mr. Moore I repeated my questions, and asked him to furnish answers. He wrote, under date of December 3, 1910, saying: "Mr. Ames [county clerk] is correct in saying that the *Union* published an account of the trial, but I am unable to find it, after a hasty examination, on any of the files. The publication was not made at the time of the trial, but years later, on some occasion when the press dispatches were dealing with Smith on some other affairs."

He referred me to Doctor Cake, of Afton, New York, whereupon I immediately wrote to that gentleman, repeating my questions, but eight weeks have elapsed, and I have heard nothing. This latter gentleman has written a brochure on Joseph Smith, and surely we thought he would be in possession of facts, but if he is, he seems to be holding a patent right on them.

The status of the case is, the authors have been confused in regard to both facts and dates, and in a spirit of prejudice, have slipped the noose around their own neck; efforts to disengage it binds it tauter, they feel the life gradually departing from their stories, and they feel perfectly willing to epitaph the yarn, *requiescat in pace*.

We prefer to accept the straightforward, uniform testimony of the one concerned in the trial, both as to the date, charges, arrest, and verdict, borne out by the counsel who defended him.

That Joseph Smith was "employed" to work by Josiah Staal, and as an "employee," did his employer's bidding, is reasonable, and that his employer set him to digging in what he supposed was a "silver

mine" opened by the Spaniards in Pennsylvania, is the other side of this question.

In the History of Utah, by Bancroft, 1890, pages 44 and 45, is the following:

The elder Smith was poor, and the boys were sometimes obliged to hire themselves out as laborers. . . . Joseph went to work for Josiah Staal, in Chenango County [New York]. This man had what he supposed to be a silver mine at Harmony, Pennsylvania, said to have been worked by the Spaniards. Whither Joseph went with the other men to dig for silver. . . . After a month's fruitless effort Staal was induced by Joseph to abandon the undertaking.

This is substantially the same as related by Joseph:

In the month of October, eighteen hundred and twenty-five, I hired with an old gentleman, by the name of Josiah Staal, who lived in Chenango County, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna County, State of Pennsylvania, and had previous to my hiring with him been digging in order if possible to discover the mine. After I went to live with him he took me amongst the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.—Church History vol. 1, p. 17.

Elder Traum says, "Joseph's description does not tally with the record of the court." Quite likely it does not [with Traum's revised record], but it tallies with the statement of his counsel in the trials. Mr. Reed, one of his counselors, was never a member of the church, but was ever a friend of Joseph Smith. At a state convention held in Nauvoo, Illinois, in 1844, he said:

"Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about ten o'clock a. m. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes, sir, let me say to you that not one blemish nor spot was found against his character. He came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about twelve o'clock at night. After a few moments' deliberation, the court pronounced the words "not guilty," and the prisoner was discharged.—Church History, vol. 1, pp. 101, 102.

In the same speech, Mr. Reed brought up the second effort to convict Mr. Smith, immediately following his acquittal, when he was taken to Broome County for a hearing. Of this second attempt Mr. Reed said:

"But alas! the Devil not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome County for another trial. They were sure they could send that boy to hell, or to Texas, they did not care which; and in

half an hour after he was discharged by the court he was arrested again and on the way to Colesville. I was again called on by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him."—Ibid., p. 102.

The court was organized.

"The next morning about ten o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. . . . They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell and had been whipped by the soot boy thereof, which they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him, whatever. Having got through with the examination of their witnesses about two o'clock, in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: 'Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged.'"—*Times and Seasons*, vol. 5, pp. 550, 551; Church History, vol. 1, p. 103.

The basis of the onslaught against the Smith family was the claim that "God had spoken from on high," and the clergy were the ringleaders in the affair. But on the pretended basis of the "peep stone" theory, Mr. Traum charges that Joseph Smith was a "sorcerer," a "Simon Magus of the nineteenth century" (page 46). We would advise Mr. Traum to try his hand on an exegesis of the "silver cup" which Joseph, the viceregent of Egypt, possessed, into which he doubtless looked. The Bible states: "Is not this it in which my Lord drinketh, and whereby indeed he divineth?"—Genesis 44: 5. This "silver cup" method of revelating which Joseph of Egypt used, was made fun of, and characterized as an "Egyptian superstition." See Historical Illustrations, p. 48, by Prof. George Rawlinson, M. A.

JOSEPH'S SECOND VISION.

Just what Joseph Smith used in the translation of the Book of Mormon, is plainly pointed out in his second vision, which is here subjoined, as narrated by himself in the Pearl of Great Price, pp. 40-43. Also, History of the Church, vol. 1, pp. 12, 13, 14:

During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavored, in a proper and affectionate manner, to have reclaimed me,) I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell

into many foolish errors, and displayed the weakness of youth, and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections; when on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately round his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that, the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch;" and again, he quoted the fifth verse thus: "Behold, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at His coming."

In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted, also, the third chapter of Acts, twenty-second and twenty-

third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated, the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which can not be mentioned here. Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was open to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended up until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marveling greatly at what had been told me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced, and again related the very same things which he had done at his first visit, without the least variation, which having done, he informed me of great judgments that were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep was the impression made on my mind, that sleep had fled from my eyes, and I lay overwhelmed with astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying, that I must have *no other object in view* in getting the plates but to *glorify God*, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. . . .

Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone, and with a little exertion raised it up; I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate as stated by the messenger. The box in which they lay was formed by lying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the

box, and on these stones lay the plates and the other things with them.

URIM AND THUMMIM.

We present this quite lengthy extract, that the true situation may appear. It is sublime in conception and grand in description. He quotes the angel as saying:

Also, that there were *two stones* in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of *these stones* was what constituted seers in ancient or former times."

It is not material as to the word which common parlance places upon these things, whether "stones," "Urim," "Thummim," or "three-cornered diamonds," for the angel is reported as declaring that, "*these two stones*,"—the stones "deposited with the plates"—"fastened to a breastplate, constituted what is called "Urim and Thummim," and, further, "God had prepared them for the purpose of translating the book." "Urim and Thummim" appears to be a compound word, and is sometimes separated and used singly in the Bible, as for instance:

And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord.—Numbers 27: 21.

And again:

And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by *Urim*, nor by prophets.—1 Samuel 28: 6.

Young's Analytical Concordance says:

"Urim, mentioned along with Thummim as something in the high priest's breastplate that gave an oracular response."

With these examples before us, in Bible times, it is not strange that Josephus would, in the common parlance of his day, call the Urim and Thummim the "breastplate and *sardonyx*."

The quotations also show that it was a means, in Bible times, of obtaining revelation from God, enabling those gifted with the power to use it, to reveal what was hitherto hidden or secret. A description of the *breastplate* is given in Exodus, chapter twenty-eight; and in verse 30 we have the following:

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

Doctor Robinson's Encyclopedia of the Bible says:

Urim and Thummim } light and perfection, or,
 } doctrine and judgment.

Herzog's Encyclopedia says:

Urim and Thummim } Greek, command and truth,
 } Vulgate, doctrina et veritas, are mentioned in connection with the breastplate of the high priest in a manner to imply that they were sensible objects, at least *two in number*, which were put into the breastplate, which indeed was a sort of bag. They were used as a sort of divine oracle.

Smith's Dictionary of the Bible gives the following:

Josephus and the rabbins supposed that the stones gave out the *oracular answer*, by preternatural illumination. But it seems to be far simplest and most in agreement with the different accounts of inquiries made by Urim and Thummim (1 Samuel 14: 3, 18, 19; 23: 2, 4, 9, 11, 12; 28: 6; Judges 20: 28; 2 Samuel 5: 23, &c.) to suppose that the answer was given simply by the *Word of the Lord* to the high priest (compare John 11: 51), when he had inquired of the Lord clothed with the ephod and breastplate.

Prof. Edward Hays Plumtree, M. A., says, in "Testimony of the Ages to the Divinity of the Bible," page 175:

"Urim and Thummim"—of these words, "Light and Truth" is the translation given in the Vulgate; but "Light and Perfection" would probably be the best English equivalent. . . . Seeing the Urim and Thummim are mentioned with no description or explanation, we must infer that they and their meaning were already known, if not to the other Israelites, at least to Moses. The high priest, in the use of the Urim and Thummim, fixing his gaze on "the gems oracular" that lay "on his heart," fixed his thoughts on the light and perfection which they symbolized, on the holy name inscribed on them. The act was itself a prayer, and, like other prayers, it might be answered. . . . All disturbing elements—selfishness, prejudice, and the fear of man—were eliminated. He received the insight which he craved.—Smith's Dictionary of the Bible, p. 3357, etc.

Elder Traum can see by the foregoing that the "Urim and Thummim" was "constituted" for a highly important purpose in the wisdom of God. Nothing is said, in the statements of those who were in a position to know, about the Book of Mormon being translated by or through any other visible means than the one set forth by the angel. Oliver Cowdery and Joseph Smith should know, as they were *active* factors in the work—Joseph as translator, and Oliver as the scribe.

Mr. Cowdery sets forth testimony of unimpeachable character, as to seeing the "Urim and Thummim." To W. W. Phelps, September 7, 1834, he writes:

Near the time of the setting of the sun, Sabbath evening, April 5, 1829, my natural eyes, for the first time beheld this brother [Joseph Smith]. He then resided in Harmony, Susquehanna County, Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon.

These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of Heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history, or record, called "the Book of Mormon."—*Messenger and Advocate*, vol. 1, no. 1: also *Latter Day Saints' Herald*, vol. 2, no. 3.

David Whitmer is represented as giving a *Chicago Times* reporter a version of how Joseph translated. Of the "stone," or "interpreters," Mr. Whitmer is reported as saying:

But a stone had been found with the plates, shaped like a

pair of ordinary spectacles, though much larger, and at least half an inch in thickness, and perfectly opaque, save to the prophetic vision of Joseph Smith. On the tablets or plates were engraven the records of the tribe of Nephites, and the stone was the Urim and Thummim, by which the seers of old had deciphered the mysteries of the universe.—*Chicago Times*, August 7, 1875.

Joseph Smith, in a letter to Mr. John Wentworth, editor of the *Chicago Democrat* in 1842, published in the *Times and Seasons*, volume 3, page 707, says:

With the records [plates of the Book of Mormon] was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

(To be continued.)



THE SAINTS' HERALD DOCTRINAL SERIES.

XI.—LAYING ON OF HANDS, FOR THE BESTOWAL OF THE HOLY GHOST.

BY ELDER J. F. CURTIS.

Wherever we have gone as ministers for Christ, we have insisted that the laying on of hands should be recognized as one of the principles of the doctrine of Christ; that it should be practiced now by the people of God; that the Holy Ghost was and is given as an abiding Comforter. We have met with opposition from those who claimed to believe the Bible, for they have been taught that this principle is not necessary now in receiving the Holy Spirit.

If we ask the question, Is it necessary to have faith in God to-day? we are answered by all who profess to believe in God that, Faith is just as necessary now as when Jesus and his disciples taught and practiced it. When we ask why they believe in the principle of faith, all are ready to cite us to the Bible and to point out the several places where the principle of faith is mentioned. Let us try the same rule in regard to the laying on of hands for the reception of the Holy Spirit.

In mentioning the *principles of the doctrine of Christ*, in Hebrews, sixth chapter, Paul speaks of "laying on of hands." He must have had some teaching or experience or both along this line or he would not have mentioned this principle as a doctrine of Christ. In Acts 9:17, we read:

And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

The Lord selected Ananias, who was a minister, and sent him to Paul. Two reasons are mentioned: First, that he might receive his sight; second, that he might be "filled with the Holy Ghost." It would be folly to argue that the Lord made a mistake in selecting a man that believed in the laying on of hands for the reception of the Holy Spirit. "For

the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16: 7. So the Lord knows who to select, and he did select just that kind of a minister to visit Paul.

Paul, in a vision, had seen "a man named Ananias coming in, and putting his hand on him." (Acts 9: 12.) In the tenth verse of this chapter, Ananias has a vision from the Lord directing him to go unto Saul of Tarsus. Notice the high spiritual standing of Ananias before God. He is blessed with a vision; he is sent of God. All this is done that Paul might know of God's work. Under the hands of Ananias, Paul not only received his sight, but was "filled with the Holy Ghost." No wonder then, that he speaks of it as a principle of the doctrine of Christ. "For I am the Lord, I change not," is still recorded in Malachi 3: 6.

There are those to-day who claim to be ministers for Christ that the Lord could not use on such a mission as Ananias took, because they are non-believers in both visions and the laying on of hands for the reception of the Holy Ghost. Ananias was sent by the Lord. He taught and practiced the laying on of hands. Who sends men out to-day to teach against this principle? Surely not God, for he is unchangeable. Paul is now converted to the gospel of Christ, also chosen as a minister. Listen to the words of the Master:

I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee.

What for?

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.—Acts 26: 18.

Who could ask for more to-day? Dear reader, do you want your spiritual eyes opened? Do you want to turn from darkness to light, and from the power of Satan unto God? Do you want your sins forgiven and an inheritance among them that are sanctified? If so, go with me to Acts, chapter 19, and learn how Paul accomplished this for others. Here, some had been baptized by some one whose work God did not approve of by sending the Holy Spirit. This man did not possess the knowledge to turn them from "darkness to light." Notice Paul's question to them, "Have ye received the Holy Ghost since ye believed?" How dark their answer, "We have not so much as heard whether there be any Holy Ghost." Again Paul asks, "Unto what then were ye baptized?" And they said, unto John's baptism. How dark the answer; how much in need of some one to teach them the light of Christ. They were misinformed as to John's baptism, for John said:

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire.—Matthew 3: 11.

These persons had never heard John preach or they would have known about the Holy Ghost. How eagerly they must have listened to the teaching of Christ by Paul and his rehearsal of the teaching of John. Light was coming, darkness must vanish from those honest hearts. God's servant was reflecting the gospel light. After baptizing them in the name of the Lord, Paul followed the example of Ananias and placed his hands upon them. "The Holy Ghost came on them, and they spake with tongues and prophesied." Surely their spiritual eyes were opened. Now they could testify of God's power. They had received it. What a wonderful change. No wonder Paul says:

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1: 16.

Suppose some one asked them the question, now, "Have you received the Holy Ghost since ye believed?" How differently they would answer and testify of the gift of tongues and prophecy, and the power of the Holy Spirit that they had received through the laying on of Paul's hands. Was Paul a deceiver? No. Was he teaching and practicing a false doctrine? No. If so, God would never have approved of it by giving his Holy Spirit.

Reader, this is a plain case. Paul represented Christ and his doctrine correctly. Those that received his teaching were turned from "darkness to light." Just the thing we need to-day. Again, Paul says:

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.—Galatians 1: 8, 9.

In the gospel that they had received, they received the laying on of hands for the reception of the Holy Spirit. He who leaves this out will rest under this curse. In the eighth chapter of Acts, Philip went down to the city of Samaria and preached Christ unto them. They received his message and were baptized, but this was not all, he prepared them for something else, in addition to baptism. We read:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.—Acts 8: 14-19.

Nothing could be plainer than the fact that these people in accepting Christ, accepted the laying on of hands as one of his doctrines.

Reader, have you had Christ preached unto you? Did he who preached Christ unto you tell you of this doctrinal principle of laying on of hands? If not, why not? How strict the command to the apostles:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matthew 28: 19, 20.

In teaching "all things" they taught and practiced the laying on of hands, and God approved of it and gave his Holy Spirit to those on whom hands were laid. It won't do to say that only apostles had this power, because we have already seen that Ananias laid hands on Paul, and Ananias was not an apostle. Neither will it do to say that it was for the first twelve apostles only, because Paul afterward became an apostle and practiced this principle, as we have shown, and God approved of it by giving his Spirit to those on whom hands were laid. Others may have received a portion of the Spirit, as there are degrees of the Spirit, as well as degrees of light and heat; but as the Spirit guides into all truth (John 16: 18), this principle being a part of all truth, the Spirit will lead us to accept the laying on of hands. The first time I administered this ordinance, I felt the power of God attending it, and this has been repeated to me many times during my labors as a minister for Christ.

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." —Deuteronomy 34: 9. These servants of God all agree on this point and we are glad to know that the true church of Christ to-day still is contending for the faith and doctrine once delivered to the Saints.

Hymns and Poems

Selected and Original

Challenge.

This little child, so white, so calm,
Decked for her grave,
Encountered death without a qualm.
Are you as brave?

So small, and armed with naught beside
Her mother's kiss,
Alone she slept, unterrified,
Into the abyss.

"Ah," you explain, "she did not know—
This babe of four—
Just what it signifies to go."
Do you know more?

—Scribner's.

Mothers' Home Column

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Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Reply to Sister Mercer's Letter.

As the Editor hoped Clara Sheffer's letter would call forth replies from mothers who might be able to offer helpful suggestions, I am a mother who has passed through various hard phases of life both before and after coming into the church. I can only advise a mother to put her whole trust in God, first, last, and all the time, in any condition, under all circumstances, everywhere, and in all places. Your only strength is in the Lord. Secret prayer is the key. Patience, firmness, and divine guidance is what you most need. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

Sr. Clara M. Mercer's case appeals to me in particular, and if I can help by giving some of my own experiences and a few suggestions, I shall thank God for the privilege. Dear sister, go straight to the Savior for help and comfort. Consider his words. He said, "My words that I speak, they are spirit and they are life." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

You know he is able to restore your hearing, even in both your ears. Then you express a fear or doubt as to his willingness to heal you. Do not fear or doubt his love. His is the only perfect love that casteth out fear. He said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." That kingdom is a condition of the spiritual mind. The conditions of joy, peace, and righteousness in the Holy Ghost. I can not believe that it is God's will that anyone should suffer or be afflicted with deafness, blindness, tumor or cancer. I really believe it is a hindrance to receiving healing while entertaining such thoughts. We can not get in touch with the divine love that heals by keeping such thoughts. We should go to the Father with confidence, as a child goes to his loving parent, and when we ask for bread we should not expect a stone. We should not think of our heavenly Father as afar off. Think of him as ever near, a present help in every time of need. God is the healer, prayer and faith the avenue through which you are brought in touch with the divine love that casts out fear and heals the sick. Trust in the Lord, is the only thing to do. The trouble in your head is catarrh. Taking medicine can not help your head and may ruin your stomach. Don't put confidence in medicine just because a Latter Day Saint doctor prescribes it. They do not know more than other doctors about physical man, and sometimes not as much. Why not use the God given remedies as directed by the word of wisdom. Anyway we ought to have enough common sense with our faith to do

all we can for ourselves. God will give approval in the blessing of a cure.

Use the consecrated oil for catarrh in your head, use it persistently in your ears; put a little up the nostrils when it is difficult to breathe through the nose, as is often the case, and the membranes are painful and sore, and keep using the oil.

When I was a child I had earache a great deal. When I came to womanhood my head was so sensitive to cold that I dared not expose my ears to the least draft of cold air. Later my hearing became so confused that I could not understand common conversation. How annoying it is to have to be told over again, then have to pay strict attention to understand what is said! I never was altogether deaf unless I took cold; then sometimes I was deaf for weeks. Several years ago I began to have neuralgia and lost the sight of my left eye. The prayers of the Saints saved my right eye. Then catarrh developed. I began to use the oil as I have advised you to do. There was no church ordinance about it, for I was isolated, but the results were beyond my expectations. It cured the catarrh and my confused hearing. My daughter, who does not belong to the church, used it twenty years ago in a bad case of bloody flux, and was cured instantly. She now uses it for piles with the best of results.

I have just gone back to the 22d of March to read Bro. D. S. Seavey's letter. The very first few lines show the scientific difference in your case. It is not a physical difference, for they are similar. The difference is in the mental condition of the spiritual mind and environment. Brother Seavey is isolated and surrounded by the hardest kind of modern Christianity. (I suppose that means rigid orthodoxy.) None to stand by him but the great Creator of the universe. He was alone with the Father and appreciated that standing by him. He had trusted God with all his strength, and enjoyed the fruition of his trust. You have always been environed by church privileges and ordinances, have had the advantages of administration, and depended on its benefits as a matter of course. Having had all these ordinances to depend on and easy at hand, you remained passive, was not thrown on your own spiritual resources as was Brother Seavey.

I am not finding fault or blaming you. I am trying to show you the scientific side. Jesus never healed anyone without their hearty consent and their will. The right kind of will is what brings them in condition to be healed. In your request for prayers, you twice specified the want of the sisters of the Prayer Union. Now I may not belong to the Prayer Union, for I do not belong to any clique or club. I only know I am in my Father's household and am satisfied. I always pray silently for everyone who sends in requests as soon as I read them in the HERALD lest I forget. I have always been isolated, and when I did live near was not able to attend church. The community in which I am surrounded is far worse than rigid orthodoxy. I am not going to complain, the Lord is good to me, has stood by me the last four years, as I was promised in my patriarchal blessing, the realization of which fills my heart with thankfulness. Whenever we become exclusive we get out of the sphere of the Savior's love.

A SISTER.

"Go bury thy sorrow" may be good advice, but do not form the habit of inviting all your friends to the obsequies every time such an interment takes place. There is danger in the habit—danger that you may be tempted to dig up the cadaverous thing, nurse it back to the semblance of life, just in order that you may shine as the chief mourner at another well-attended funeral.—Selected.

Letter Department

SAPULPA, OKLAHOMA, July 6, 1911.

Editors Herald: Three years or more ago, by order of the court (and for reasons) my name was changed from Sherwin to that of Logan, my former name. There seems to be some confusion over the matter, and I can't very well be two persons at the same time, so I take this means of letting the Saints who knew me by the name of Sherwin know that it is Logan now.

MRS. HELEN LOGAN.

MAPLETON, KANSAS, July 17, 1911.

Dear Herald: It is the Mapleton Branch now. We were organized into a branch July 16, Apostle I. N. White in charge. Our organization is undoubtedly the outcome of the faithful lives and neighborly kindness of Bro. Lee Quick and family, who for years were the only Saints in this community.

Tiring of the lonesomeness and isolation Brother Quick decided two years ago to make one more and a final effort to convert some of his neighbors, among whom he had been told were some faithful ones. Accordingly, calling a fellow missionary to his aid, they commenced the effort, Brother Quick declaring that, were they as unsuccessful as former efforts had been, he would sell his home and move his family to a more congenial community. The meeting commenced and was almost concluded without, seemingly, any result, when, just as they were about to give up in despair several gave their names for baptism. Little by little their light began to shine; they organized a Sunday school, and held meetings as often as possible. It finally came to the knowledge of Saints in other places, of the excellent opportunities to secure homes in the rich valley of the Osage at very reasonable prices and at the same time secure that communion of Saints that seems so necessary to our spiritual welfare.

So here have gathered Saints from all directions, some even coming from Independence, until, yesterday we organized with thirty-four charter members and seventeen more who were entitled to have become charter members but for the fact that the branches holding their membership were slow in granting their letters.

The day was ideal, a cool northerly breeze bringing comfort to the Saints who gathered at the hall in Mapleton for the organization, which took place at two o'clock Sunday afternoon. H. C. Hughes was elected as presiding elder, W. W. Budworth was designated by the Spirit as the one called to the office of priest, as was Bert Weeks to the office of teacher, also Roy Hughes to the office of deacon. The three were chosen to fill the respective places and were ordained under the hands of Apostle I. N. White and Elders Anderson and Hughes. Sr. Ella Brown was chosen chorister, Sr. Athalia Hughes as organist, while the writer was elected scribe; so if any of the Saints desire to know anything concerning this part of the "regions round about" write to the undersigned, who will gladly answer all letters and furnish any information desired.

There is little or no prejudice among the people of this community; in fact, they treat us with the utmost kindness. The best people of the town telling us that if the Saints now here are a fair sample of Latter Day Saints that they hope more will come.

We have no church building, however the hall in which we meet belongs to Brother Hughes, thus insuring us a meeting place without danger of its being taken from us.

Although we have thought it very dry here this summer, Brother White tells us that it is not so dry here as at Independence; and now as I write a fine rain is falling with good prospects of continuing all day.

Dear Saints, remember in your prayers the little branch of the vine that God has planted here in Mapleton, that we may

ever avoid that internal discord that is so fatal to the spiritual welfare of the members, and that we may always enjoy the peace and brotherly love that exists among us at this time.

Your brother in gospel bonds,

R. E. STONE.

STOKES BAY, ONTARIO, April 18, 1911.

Dear Editor: We request prayers for our son and brother, who has got something wrong with his mind, for he thinks he sees things, something singing, and sometimes using a knife. He is of the faith and tried to live it. We send this in great faith.

HARRIET AND CHESTHAY WYOUCH.

GLOUCESTER, 85 ROSEBERY AVENUE, July 3, 1911.

Editors Herald: I must again say that the various letters, editorials, and articles by the different ones are altogether of the right kind, and are a source from which encouragement is gathered as well as education.

We have had a good time in our district conference held at Gloucester some little time past; the good Spirit was felt by outsiders to a very marked degree. This is to us a good sign. The city of Gloucester has a nice branch and is active for the advancement of the truth in a practical way and I trust they will not grow weary in well doing.

Bro. E. B. Morgan, E. J. Trapp, Leonard Allen, Alf. Jones, T. Trapp, George MacKay, and the writer have been sounding the message in the streets of this historic city of Gloucester, the brethren and sisters of the branch standing by to assist us by their presence and prayers. For myself I wish to say that I feel well in the work and want to tell your readers that in preaching on the street Sunday evening of July 2 that I felt the Spirit come upon me in such measure as I never have before in the street work. Who shall say that with that power with us we shall not accomplish much, even in street preaching? I realize that we stand in great need of the power of God. Eloquence and grammatical precision are of great value, but let me have the Spirit first, and all we can of the latter afterwards.

The Utah Church have two elders in this city. In the matter of "two by two" they are correct.

We conducted several outdoor services on the same street in which the above elders are staying, making known the difference; threats and challenges were made by some of their converts and friends; predictions were made that I would be seen running away like a licked dog. Your readers can guess how that might be. However, Elder E. B. Morgan and myself called on the elders and they meekly denied that anyone had authority to issue a challenge for them to us. There the matter ended. At the time their friends boasted of their willingness I said, If they will meet me, they will have the credit of being the bravest of over thirty of their clan. I have sometimes thought we were too hard upon them, and that probably the things we accused them of were only barbarous relics of the past, but a recent visit to one of their three months old converts convinced me that polygamy, plurality, and exaltation of gods, celestial marriage, with other differences are indeed very lively issues.

So the war must go on with these slanderers and vilifiers of the character of Joseph Smith. We are pleased with the increase in the missionary staff for this mission, and the fact of Bishop May coming over, but I trust that our financial embarrassments will not increase with the increase; if it does, some of us will be obliged to retire from the field. I believe that there are some in my field that could do more than they are doing, and trust they will, so that success will be certain.

THOS. JONES.

AMHERST, NOVA SCOTIA, July 17, 1911.

Dear Saints: I have had the misfortune of losing my little brother a few months ago. My mother, who has been more or less afflicted with rheumatism for the last twenty years, is now almost without the use of her limbs, and the doctors have given up hope. My sister is also afflicted with a germ eating her tonsils. I therefore request and humbly beg that you will remember them in your next prayer meetings, that they may again enjoy the happiness of health.

RALPH W. JOHNSON.

ONAWA, IOWA, July 15, 1911.

Editors Herald: On the second Wednesday in August, the Saints everywhere are requested to ask Almighty God to strengthen the mind of Violet M. Foye, now an inmate of the feeble-minded asylum at Glenwood, Iowa, so that she may be able to take care of herself when she grows up to be a woman. Surely the God of Israel will hear his people and restore little Violet's mind to a self-supporting condition.

N. LINDSEY.

OELRICHS, SOUTH DAKOTA, July 7, 1911.

Dear Herald: A short time ago, I sent a request for tracts and sermons to be sent to Mr. Henry Fisher, of Oelrich. On the afternoon of July 5, he committed suicide by shooting himself through the head. He hadn't been in his right mind for three or four days. He left a note saying he would have to go to the insane asylum and he couldn't do it, or words to that effect. I suppose there have been a number who have sent him papers. With love to the readers of the HERALD.

EFFIE J. DENTON.

Jots By the Wayside.

Copious rains and cooling breezes have come cheering the heart and gladdening the spirit of the husbandman. The drought, however, has ruined much of the corn in this southern country. Gardens are *non est*; potatoes almost a total failure, so dear on the market at the present time that they are almost sold by the slice and "Old Sol" smiles in all his blistering glory at the havoc done. We acknowledge him king and he rules with a hot iron, yet the eternal burnings can scarcely subdue the indomitable will of man. Replanting is on and in all probabilities there will yet be plenty and to spare. Wheat is good and the average yield will be realized, and with new gardens coming on, no distress is in sight, but every prospect pleases.

A grand reunion at the beautiful Lincoln Park, Pittsburg, Kansas, August 11 to 21, good speakers, plenty of room and ample accommodations are assured. We have been visiting the branches, looking after their necessities and wants. Some are in very good condition, others not so good, yet as a whole we are encouraged. There are multitudes of noble, self-sacrificing Saints in the Spring River District, doing nobly and well, and it speaks well of the noble efforts of our predecessors and the untiring efforts of officers and members. We try to be absolutely impartial, but there are streaks in human nature that would baffle the winged angels in their lovable attitudes. The freak man will stand back for the want of something good to do, objecting to all progress, and just "knock."

The good work of T. W. Williams and H. W. Smith at Webb City is still in evidence, and we here venture a suggestion. Such brethren as Williams, Rushton, Evans, and a few others, should not be tied down to any one branch or district, but be made free lances to occupy at will and in harmony with Saints everywhere. It is a very popular movement of our times, and those who are able and successful on those lines would keep us in the foreground. Do I hear a knock?

T. W. CHATBURN.

A Year in the Ozarks.

I have thought perhaps our experience might be of benefit to some others, seeking cheap homes. A year ago in March, they loaded our loose property in a car and we started on our journey to make our home in the South. When we arrived at Thayer, Missouri, the weather was delightful, but the leaves did not seem to be as far advanced as in Iowa, and the rocks greeted our gaze in every direction. Some places, full grown trees would seem to have grown out of the solid rock, and as the vines hung from one tree to another over the streams, it looked very artistic and beautiful, and we felt quite delighted with our new home. The streams start from springs that are found here and there over the country and branch out into large streams, or in many places small rivers. They are pleasing to the eye of the stranger, but they are not so attractive when the hard rains come (it doesn't stop to rain, it just pours), and they flood the country, and the farmer can get to town only on horseback for several days or a week; for in that country they don't believe in bridges. Everybody must wade the streams, high or low.

We purchased a farm two and one half miles from town, one hundred and twenty-six acres of land, with forty acres in peaches, and we were sadly disappointed to find that our peach crop was a failure. We found it to be the same old story repeated every year, with few exceptions. The country is full of peach farms, but peaches are scarce because the first two weeks in February the weather was like June and then it froze for a week, spoiling the fruit as the buds were ready to burst forth into bloom. This is repeatedly the case, so they told us. Some who had peach trees seven years old had never had a peach from them. The low land is very good, but the price ranges from sixty to seventy dollars an acre. The rolling land is covered with rock. You would be surprised to see the corn growing amongst the rocks, with scarcely any soil, but the average amount of corn to the acre is fifteen to twenty-five bushels. My companion said on the ground he had planted, he should have had about five hundred bushels where he only had about two hundred.

Another drawback to the country is the heavy dew that falls from April to November. In the morning it is impossible to get about without getting soaked and it does not dry up till about nine o'clock, making it hard to raise chickens. Then there are the pests that infest the country. First in the spring comes the ticks that are not very pleasant to deal with; then the fleas come, those spry little hoppers; and the chiggers with their millions made it very interesting for me, though some do not mind them. Then there are the snakes and hawks, that make it very trying to raise chickens, and many other such things which infest the country.

Taking it all together, with the extreme heat, I felt that if people understood the country better, and knew its drawbacks, there would not be so many disappointed people go there, for we did not know a neighbor for miles but what wanted to sell. But for the kindness of the Lord, in answer to prayer and fasting, we might have been there yet. I do not wish to injure any, or to run down the country, but the half has not been told. I will close, hoping these few lines may be of benefit to some.

In bonds of love,

MARY HARTSHORN.

LAMONI, IOWA, July 10, 1911.

Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

—Thomas Gray.

News From Missions

From the "Intermountain Region."

To the readers of our excellent papers we wish to say that the past month or six weeks has been a very busy time with us in this field. Our diary shows a total of eighty services attended since June 1, and three baptisms performed. Individually we have preached thirty-five times since that date, and enjoyed a goodly degree of the Spirit in our ministrations.

These baptisms are the outcome, not of special individual work, but of the leadings of that Spirit that guides into all truth. Bro. and Sr. William E. Winkworth and son William E. jr., have long been members of the Mormon Church, he holding and exercising the office of high priest, but for many years they have been trying to live the gospel according to the written word, remembering "the new covenant, even the Book of Mormon, not only to say but to do according to that that is written." When they commenced this independent course of conduct, which was taken up as the result of the conviction that the books condemned polygamy, they were promptly and repeatedly warned by the priesthood of the Mormon body that they were on the way to apostasy, but they were of the number who "know my voice, and a stranger they will not follow," and have been led by the Spirit of truth in a remarkable way, and to-day are rejoicing in the truth. In accordance with the instruction of our mission president, Bro. J. W. Rushton, we ordained Brother Winkworth, sr., to the office of elder. This occurred, as also his baptism, the 9th inst. That day was a busy day here, as Sundays usually are, but we had Bro. G. J. S. Abels with us, and he proved an able helper indeed, speaking twice in the hall and twice in the open air to good crowds and with good liberty. Come again, Brother Abels!

During the past month we have enjoyed a visit from two of our general missionaries and their wives, as they passed through en route for their respective fields. They were Bro. and Sr. Paul Hanson, en route for Los Angeles, and Bro. and Sr. J. B. Barrett, on their way to Honolulu, Hawaii. We need not say that both events were enjoyed by us. If we remember aright, Brother Hanson made his maiden effort at street work while with us, giving us, and the audience at Draper, an excellent sermon the night of June 12. He also spoke for us in the hall the night of the 11th, and we enjoyed his lecture on the "Holy Land" very much. Brother and Sister Barrett were with us the 9th inst., and we were glad to hear him talk to the Saints of their duties in this work. We could but reflect that this was one of our Sunday school pupils of other days, when Sister Walker insisted that we should try our hand at teaching the class of boys in the Lamoni school. That class' energies would find some way of expression, and the result was that they were known as "the bad boys' class," but we are glad to say that they lost this namer after we became acquainted with them.

Well, we have had a series of branch and Sunday school picnics here of late, the result of an effort to utilize our public holidays to get better acquainted. Our branch being made up mainly of the working class, have not many opportunities to get together for pleasant social intercourse, outside of the regular services, and as "All work and no play makes Jack a dull boy," we are trying this plan. It seems to work nicely so far, Decoration and Fourth of July days having been so spent by us in Liberty Park. We are to observe State Day here also. That comes on the 24th inst. We have not decided upon the location of this event, but will choose some place easily accessible to the city. Besides these picnics, our junior Bible class gave an evening lawn party in the park lately, having the twofold object of passing a pleasant evening and raising a little money with which to purchase books for the Sunday school library. Both objects were

attained. Then our Ladies' Aid occupied last Friday night at the hall in giving a "bazaar." The result of this, besides in pleasure enjoyed by all, was about \$26 to go into our building fund here. We think our branch is waking up.

One of our workers, Charles S. Chase, is working in Ogden at present, and we miss him in our work here, but trust that our loss may be Ogden's gain.

Our reunion in Provo canyon is set for August 5 to 15. Come and enjoy this event with us. At present we are still campaigning the surrounding towns during the week nights with excellent liberty. We have struck, so far, Sandy, Draper, Riverton, Harriman Fort, and Lark. With the exception of Riverton our reception in these places has been very satisfactory. We think to strike East Bountiful to-morrow night. We did some preaching here about seven years since. Bro. William H. Kelley will remember it as the place where we listened for three hours and fifteen minutes to an elder of the Mormon Church, preaching a sermon trying to prove the rightfulness of the doctrine polygamy. He may remember, further, how he was inflicted with a reply by the writer of this, and that that reply was of equal length. Whew! Well; this comes of being on the "firing line."

Now just a word in relation to our street campaign in these small towns. Nothing contributes more to our success in securing an audience than the fact that we have our trained singers with us, and since our son Charles is not with us, we are obliged to depend upon others to take his place. Bro. Hiram Swenson is standing nobly by us in this branch of the work, and when possible is with us as our tenor singer. We go into a new place, put a tract with a verbal invitation to our open air concert and street lecture, in each house, and the result is, usually, that we have nearly the whole town represented at our service. This is our advertisement and it draws them back again, some saying of the preaching, "It was grand," and some saying frankly to us, "We enjoy your singing if we don't like your preaching." But like Paul of old, we rejoice that Christ is preached, even though it may, sometimes, make some contention.

And, say, you should see them come up to the auto and reach out and ask for tracts, even though some do say of certain of our publications in this line, "It just made me boil when I read that tract." Well, boiling is a fairly good way of clarifying some substances, and it may help them in their doctrines. It seems to have done so to a great degree since we first were sent to this field. Many things that the elders stood boldly for then, are scarcely ever referred to by them now. May the heaven continue to work is our prayer.

A. M. CHASE.

SALT LAKE CITY, UTAH, July 18, 1911.

880 East Fourth South street.

News From Branches.

Central Chicago Items.

Friday evening, July 14, Religio officers elected as follows: President, H. P. W. Keir; vice-president and member library board, your correspondent; secretary and organist, C. E. Cotton; treasurer and chorister, Anna Kier. We hope and pray that the society will prosper now that the new officers take their places, and that everyone will consider it their duty to lend what assistance they can.

Sunday, July 16, Bro. E. D. Rogers, of Manteno, Illinois, occupied in the morning, taking for his text, "The second coming of Christ." We may not know the day nor the hour, but we can be prepared for the change, which is our full duty.

Elder Lester Wildermuth, of Plano, Illinois, spoke on "The signs of the times" in the evening. How terrifying the

thought that so many of those who claim to be following the Lord, will be numbered with the "foolish virgins."

We are pleased to note among our worshipers Sunday, Sr. Maggie Kelso and her daughter, Sr. Addison Frantz, also little Margaret and Vivian, daughters of Sister Frantz, all of South Haven, Michigan. How much those deprived of services appreciate the opportunity, and how much loss will those suffer who are neglecting their privileges?

"Look high, O soul! For what is earth but dust,
The fleeting shadow of the better things?
The heavens are thine, if thou wilt use thy wings,
And sighs are songs, if thou wilt only trust.

"Aim high, O soul! For on the higher forms
Is always room, while lower ranks are filled;
Who climbs the heights finds all earth's noises stilled,
And a sweet calm and light above the storms.

Be high, O soul! Scorn what is low and base;
'Child of a king' they call thee; be a king,
And troops of vassals will their tribute bring,
To crown thee heir of glory, child of grace."

ALICE CARY SCHWARTZ.

6549 Marshfield avenue; phone, Wentworth 8731.

Independence, Missouri.

Although the thermometer has for several days been registering from 98 to 103 degrees, we have not, in this section, failed to continue in the line of duty.

An admiral's salute of seventeen guns, the playing of the band, the waving of flags, and the sailing flotilla of small craft were a part of the welcome for the steamer *Chester* and its crew and cargo. This was on the 22d of June, and meant the beginning of Missouri River traffic, a lower freight rate, and many factories for Port Kansas City. In spite of the shallow water or sandbars, and driftwood of telephone poles and huge trees which at times crowd the channel, our steamer glides over the eddying currents of the Big Muddy, making six or seven miles an hour without effort.

On the 24th there was held at the home of Bishop May a reception at which there were over fifty present. A very pleasant evening was spent by all, while singing, social chat, etc., were merrily engaged in. They also presented Brother and Sister May with a slight token of kindly esteem. Brother and Sister May have since departed on a missionary trip to the British Isles.

Sunday, the 25th, was replete with interesting features. The Saints listened with interest to an instructive testimony by Brother May at the eight o'clock prayer meeting, while he spoke of the great work that was to be done, and counseled them to be faithful and put their implicit trust in God. Brethren Luff and Guinand held forth morning and evening. At 1.30 p. m. five were baptized and were confirmed at the afternoon meeting, the attendance being unusually small. It was a highly spiritual occasion, however, and through Brother Kemp several received much cheer and comfort. At the close of the singing of "Lead, kindly light," Brother Luff (after requesting prayers in his behalf) broke forth in song, beginning with the words, "Sweet unto me the voice of supplication," and this song appears in the columns of the *Ensign* of June 29, 1911. The sentiment is uplifting and the Saints might do well to substitute it for "Lead, kindly light."

On the afternoon of the 27th, the Ladies' Aid met at Sister May's home for a little farewell social, presented her with tokens of their love and sympathy, and after refreshment was served, they separated, having spent a delightful afternoon together.

The mid-week prayer meetings have been well attended

of late, and many prayers been offered for the sick and afflicted. Let us pray in faith and pray unceasingly.

Although the Saints had had great reason to be glad because of the reviving showers of Sunday, the 9th, the temperature on Monday returned to its wonted degree of 89 to 102.

On Tuesday, the 11th, the funeral service of the little infant child of Sr. Ruth T. Snyder took place at Brother Carson's rooms, and on the following afternoon occurred the obsequies, at the church, of our beloved Sr. Grace Shutte, Brother Garrett preaching the sermon. He pointed out many excellent traits in her character, and spoke of her as having been "steadfast and full of integrity" before the Lord." The preacher's eulogy was very impressive, being full of instruction to the Saints present, and of comfort and consolation to her immediate friends and relatives. The text was taken from 2 Timothy 4:7, "I have fought a good fight, I have finished my course, I have kept the faith."

Brother Bond presided at the Wednesday evening meeting, at which there were 140 present. His thoughts on "the necessity of cultivating sympathy for the unfortunate" presented a stimulus for the testimony bearers who took up and followed the theme, and the meeting was a lively one.

On the 13th, the remains of a little two-year-old daughter of Brother Creviston, from Rosedale, were brought here for interment in Mound Grove. Brother Garrett was again called on for the funeral sermon, and Bro. C. D. Carson attended to his duties with the usual painstaking care in every particular. Four young girls in white were the pall-bearers, and the Saints viewed with sympathy the little form, which looked sweet and peaceful, after listening to a comforting discourse on the subject of the resurrection, and the purity and innocence of a blameless life.

We have been called to hear, lately, of many serious occurrences ending in death, both at home and abroad. We refer to the sad ending of a young man by suicide, on the 12th, in this city, and also to the terrible disaster on the 13th, by fire, in the mining districts of Canada.

Sunday, the 16th, was a delightful day, full of the usual happy incidents accompanying faithful service in the Lord's house. At the meetings there was a good attendance, and the usually excellent interest was taken by young and old. Bro. A. V. Closson gave an instructive review of the Sunday school lesson, The Church of Christ, and there were recorded 750 present. Bro. W. H. Garrett in the morning sermon took for his text Luke 7:18, and with mind and heart stored with the precious gems, gathered from the word of God, dispensed, to edification, lessons full of instruction and kindly reproof. Said he, "We are exhorted to cultivate singleness of heart and concentration of purpose, seeking always the welfare of Zion. Our first duty is to be Saints indeed, being right and honest in all our acts toward our fellow-men, and we should work together with God in the establishment of his work." "This is the time for heart-searching. Let us examine our hearts, and seek to have faith in God; the answer is with him." Brother Joseph was present and pronounced the benediction.

In the afternoon the Woman's Auxiliary met and rendered an excellent program, profitable and pleasing to all present. Bro. A. V. Closson gave an instructive discourse at the evening hour on the fulfillment of prophecy.

On Monday, the 17th, the temperature dropped, so that the vegetation revived somewhat under the genial influence of showers which fell from time to time. The nights became cool, and a heavy mist enveloped the thirsty fields and gardens, making the atmosphere favorably conditioned for the growth of all things necessary for our comfort and welfare.

July 19.

ABBIE A. HORTON.

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THE SAINTS' HERALD

ESTABLISHED 1800.

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

Conference Minutes.

KENTUCKY AND TENNESSEE.—District conference convened with the Oakland Branch, June 3, 1911, with J. R. McClain, president, in the chair. H. E. Moler chosen to preside with J. R. McClain as assistant. John R. Cook elected secretary pro tem, and Ida Shupe chorister. Branches reporting: High Hill 108, gain 2; Farmington 139, loss 5; Foundry and Liberty not reporting. Elders reporting: J. R. McClain, preached 41, assisted 7, baptized 2, confirmed 3, blessed 2, administered 8. Priests reporting: S. E. Dickson, preached 22, baptized 2, administered sacrament 2, attended 40, made some official calls, made 2 new openings; J. W. Dubose, preached 20, assisted 10; C. S. Caldwell, preached 8 times, attended meetings 40, official calls 9, visited members 17, administered sacrament 2, ordained to teacher 1; H. R. Shupe, preached 2, assisted a few times. Teachers reporting: Albert Snow and J. K. Powers. Bishop's agent reported as follows: Due church at last report, \$194.39; received since, \$50; paid out, \$154.63; balance due church, \$89.76. Conference adjourned to meet with the Saints of Liberty Hill. John B. Cook, clerk pro tem.

MONTANA.—District conference called to order by district president, Bro. A. J. Moore at 10 a. m., June 10, 1911, at Bozeman. Bro. F. H. Esgar elected secretary pro tem. Minutes of last conference read and approved. Reports of Brn. John Eliason, I. M. Smith, A. S. Peterson, W. P. Bootman, Jerome P. Wyckoff, and bishop's agent, Thomas Reese, were read. Also a petition from the Deer Lodge Branch that the next conference be held there. Bishop's agent's report referred to committee of W. P. Bootman, A. S. Peterson, and Sr. Lizzie Rasmussen. At 2.30, auditing committee reported bishop's agent's account correct. J. H. Wells and Thomas Reese reported verbally. Petition of Deer Lodge Branch to hold the next conference there was read, and motion carried to accept the invitation. By motion the time of the next conference was set for October 7 and 8, 1911. Motion was made and seconded and carried that this conference extend a hearty invitation to Brother Keeler to visit the branches in the State when convenient for him to do so. F. H. Esgar, secretary pro tem.

Conference Notices.

The next conference of the Nodaway Missouri District will convene with the Sweet Home Branch near Ravenwood, August 26, at 10 a. m. After consulting with the branches it is thought wise to change the date, which was September 2 and 3, because the Northwestern Missouri reunion will be held on that date. We hope to have a good attendance. Please send all reports in time for conference. T. A. Ivie, president.

Western Maine conference will convene with the Little Deer Isle Branch, August 5 and 6, 1911. Business session convenes the 5th at 2 p. m. Send all financial reports to J. H. Robbins, Stonington, Maine, in time to be audited previous to conference, and all other reports to the clerk, Mountainville, Maine. Reports desired from every branch and officer in the district, as some have failed to report for a long time. Please be prompt and accurate in your reports. W. A. Small, clerk.

Convention Notice.

The Northern California district convention of Zion's Religio-Literary Society will convene at Irvington, California, September 5, 1911, at 2 p. m. Election of district officers. All come and help to make this convention a success. Pauline O. Napier, secretary, Sacramento, California, 2130 Jay street.

Two-Day Meeting.

There will be a two-day meeting held at Shabbona, Michigan, August 5 and 6, and at Cash, Michigan, August 12 and 13. Come, let us have a time of rejoicing together. W. M. Grice, president.

Reunion Notice.

Nauvoo District reunion postponed one year by the advice of the minister in charge and the committee. All who desire to go to a reunion are recommended to go to Moline, Illinois. Write your wants to the committee of the Eastern Iowa and Kewanee District reunion: A. Berve, Lamoni, Iowa, and O. E. Sade, Joy, Illinois.

JAMES MCKIERNAN, for Committee.

Nauvoo District reunion postponed. Will hold a tent meeting instead, beginning July 29, 1911, at Montrose, Iowa. All are invited to join Eastern Iowa and Kewanee districts in their reunion to be held at Moline, Illinois.

CHAS. E. HARPE, for Committee.

Des Moines district reunion will be held at Colo, Iowa, from August 25 to September 3. Several of the general representatives will be present to assist, among whom will be Elders J. W. Wight and J. A. Gunsolley. Price of tents 7 by 9, \$1.60; 10 by 12, \$2.00; 12 by 14, \$2.65. Furniture: Canvas cots, 30c; wire cots, single, 45c; double 65c; mattresses, single, 40c; double, 55c; chairs, 12c; table, 40c; stoves, two burners, 75c. Milk and vegetables will be furnished at reasonable prices. Those who wish can get board on the grounds at reasonable rates. Pasture for horses will be 10 cents per day. Straw for tents free. All is being done that can be done to make this reunion a pleasant and profitable outing. Send your orders for tents and furniture at once to J. F. Mintun, 1205 Filmore street, Des Moines, Iowa, and where it is possible send the amount due for your order; and if it is desired that the tent should be set up by the committee, so inform us when you send the order for the tent. This will cost you fifteen cents extra. C. M. RICHESON, Secretary.

The reunion of Gallands Grove and Little Sioux districts will be held at Magnolia, Iowa, September 1 to 11. It is desired that so many as can will rent tents for lodging, as assuring you in advance of same, order your tents as early as possible. No orders accepted with assurance of filling after August 25. Rates of tents set up, 9½ by 12, \$1.75; 12 by 14, 3 foot wall, \$2.00; 10 by 12, 5 foot wall, \$2.50; 12 by 14, 6 foot wall, \$3.50; accompanying orders with money. Cots at fifty cents for the term, spring mattresses at twenty-five cents. Board at boarding tent at twenty-five cents single meal, \$1.15 for five meals, \$3.75 the week, though should

drought rule to increase food values, an increase to \$4.00 may be expected. Feed for horses and pastures reasonable. Advise us of your coming as far in advance as possible.

ALMA M. FYRANDO, *Secretary.*

MAGNOLIA, IOWA.

The Saints of the Utah District are making elaborate preparations for a reunion to be held in the Provo Canyon from August 5 to August 14, the precise camping ground having been designated by the Denver & Rio Grande Railroad Company for the ten days meet at Winslow Station, and a special rate of one fare and one fifth granted to our people from any point in Utah. This is our first attempt to hold a reunion in the midst of the mountains, away from the cities, with splendid chance for boating, bathing, fishing, and hunting, and it is fondly hoped that the attendance will justify the effort. If a goodly portion of the three hundred families who received personal invitations by letter, would arrange to respond favorably, success is assured. Good meals will be furnished at twenty cents. Tents will be as follows: 8 by 10, \$3.00; 10 by 12, \$3.50; 12 by 14, \$4.00; these tents have a floor and boarded sides with cot, table and bench included; also 8 by 10, \$2.00; and 14 by 24, family compartment tent, \$5.00, without any additions. Prices quoted are for the entire time. Cots, fifty cents extra. Girls and boys will be housed at one dollar the entire time. Saints and their friends who expect to come should advise Bro. Gerard J. S. Abels, 420 Twenty-Fourth street, Ogden, Utah, as to how many will come and the size and number of tents and cots you require.

G. J. S. ABELS, *for Committee.*

The annual reunion of the Southwestern Oregon District will be held at Myrtle Point, Oregon, August 18 to 27 inclusive. Able speakers will be in attendance. Let all come who can and help to make the reunion a success, that we may all have a season of rejoicing together. There is a nice grove to camp in, but those who wish to camp will please bring tents, for it is almost impossible to rent them here. For further information, write to Frank W. Dygert, secretary of committee, at Myrtle Point, Oregon.

The committee appointed to arrange the reunion this year have decided that owing to present conditions it is better not to have the reunion. The district conference of the Eastern Colorado District will therefore convene in the Saints' church in Denver, September 2 and 3, 1911. The Sunday school and Religio officers can arrange their conventions accordingly.

J. D. CURTIS, *District President.*

Northwestern Kansas district conference and reunion will convene August 26 to September 3, at Osborne, Kansas. Conference will be held Saturday, August 26. First session will be prayer meeting at 9 a. m. All branches should send statistical reports. Let all of the ministry report to J. B. Ausley, Osborne; mark it conference matter. We are expecting I. N. White or J. P. Curtis, of the apostles, and W. E. Peak. We are in need of singers, *must* have them. Let those of the district who are just ordinary singers (and the better ones of course) come and assist us in this part of the Lord's work. We must have you Saints come with a desire to learn what you can of the ways of the Lord, and also to impart your share to the work. Visiting Saints for the most part should come prepared to care for themselves, as there is but one family where both husband and wife are Saints. Cost of tents will be: 12 by 14 wall tent, \$1.85 per week; 12 by 14 compartment, \$3.50 per week; 12 by 16 1/2 compartment, \$3.50 per week; 10 by 19, \$4.00; 12 by 19, \$5.00. If you want a tent we must know it not later than August 10. By order of committee,

JOHN A. TEEFERS.

The Bishopric.

APPOINTMENT OF AGENT, DISTRICT OF MINNESOTA.

Saints and Friends of the District of Minnesota of the Reorganized Church of Jesus Christ of Latter Day Saints: Please take notice that upon the recommendation of the district conference, held at Frazee, Minnesota, June 27, 1911, Bro. Leon A. Gould, of Bemidji, Minnesota, R. F. D. 1, has been duly appointed bishop's agent in and for said district in place of Bro. Birch Whiting, who has removed from said district and resigned. We take pleasure in especially commending Prother Gould for the work of financial officer of the Minnesota District, and ask from every helper to the Master's cause in said district cooperation with him in the discharge of his duties.

We also, in behalf of the bishopric, extend to Bro. Birch Whiting, the retiring agent, special thanks for the excellent work that he performed as bishop's agent in and for said district during his term of office. Trust the Lord will especially bless him and his family in their new home.

Commending the work of the new agent to the Saints and friends, and asking the help of each one in sustaining the work, I am, in behalf of the bishopric,

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, July 18, 1911.

Notice.

To the Missionary in Charge and Saints and Friends of Virginia and West Virginia: Upon arriving home and seeing the affairs at home were in a condition that I could not take the field at the set time, I notified the bishop's agent to withhold my family allowance until such time as I could get into the field.

I am sorry to disappoint, but in the event I can not help it at this time and will be on duty just as soon as I can get away; it may be a couple of weeks, or not more than a month.

In gospel bonds,

S. BROWN.

STEVENSQN, ONTARIO, June 30, 1911.

Notice of Release.

Priest Joseph J. Luff, missionary to Far West District, is this day released at his own request by reason of physical disability, after having conferred with the ministers in charge, and being advised to do so for his own physical good. This release is concurred in by Joseph Smith.

I. N. WHITE.

J. F. CURTIS.

INDEPENDENCE, MISSOURI, July 13, 1911.

Married.

HANSON—LEEKA.—At the home of the bride's mother, Thurman, Iowa, 2 p. m., June 7, 1911, Elder Paul M. Hanson and Sr. Sadie Leeka were united in marriage, Elder J. W. Wight officiating. The spacious home was crowded to its capacity with relatives and friends. The neat but simple attire of the participants indicated a saintly character indeed. They started same evening for his mission, southern California. The numerous presents, some from Australia, indicated the general esteem had for this worthy couple.

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We are Pleased to announce that the Herald Office has secured a number of copies of Bro. W. J. Smith's song entitled as above. The Saints will appreciate this song. Copies are 25 cents. Address, Herald Publishing House, Lamoni, Iowa

NOTICE

At a meeting of the Directors of the Jackson County Bank of Independence, Missouri, held on the 23d day of May, 1911, and there being a majority of the stock represented, it was voted that the capital stock of said bank be increased from \$25,000.00 to \$50,000.00, as it is apparent that the growing business of the bank demands this increase.

Ellis Short, James M. Kelley, and George H. Hilliard were appointed to solicit subscriptions for said increase.

Parties desiring stock, address Jackson County Bank, Independence, Missouri. Shares \$100 each, to be paid for on or before September 15, or as nearly that date as possible. Ellis Short, for Committee.

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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, AUGUST 2, 1911

NUMBER 31

Editorial

A GOOD MAN.

"The steps of a good man are ordered of the Lord."

The practical meaning of this saying of scripture is that the thoughts of a good man take into consideration the ways of human life, and he is led by the conscious and unconscious monitions of the Spirit which controls the things which he sees and does toward his fellow-men. A good man is careful and considerate in his dealings with those of his fellows who are weaker than himself. He also takes cognizance of those who are supposed to be higher and better than himself in life, and profits by the things which he hears and sees them do.

Perhaps the chief characteristic of a good man is that he does not stop merely at the thought of what he may do for his fellow-men that is good, but he does that which is good, as he thinks of it, and as opportunity offers. His thoughts being set to do right, through the monition of the Spirit which is given him and by which he is directed, makes him easily recognize the opportunities which are presented to him for doing good. It is only a word here or there, a small act of help for one here and one there, and the exercise of grave and steady precaution not to interfere with the rights of others, especially those whom he knows to be weaker than himself.

It is the mark of a mean and despicable spirit, for a man to take advantage of others whom he knows to be incapable of self-defense against his strength. It is a mark of a noble spirit for a man thus to be careful in his dealings with his fellow-men, that he does not only refrain from trespass upon others, but that he does so from the consideration that he could in his strength accomplish his end against them, but does not do it because of his understanding and regard for their weakness. It is not out of harmony with the understanding of the sentence placed at the head of this article, to believe that the life of such a man of whom the words may be said is taken cognizance of by the good influences before God as intended to surround those who come within the influence of his love.

A good mother once said to her children, in caution-

ing them to be brave in the nighttime and not to be moved by foolish fears, that if her children were good, striving to do good, they need have no fear, for the good spirits would never do them harm, and if they were good, as they should be and should strive to be, the good spirits would not permit evil spirits or evil things to come near them, to hurt them. Thus it was on either hand to the advantage of the children to strive earnestly to be good. This teaching of this good mother had its effect upon her children, and they were in instances prepared to do as did Samuel of old, when advised by Eli, that if he heard himself called in the nighttime, not to be fearful, but to answer, "Speak Lord, for thy servant heareth," and it might be thus that her children, or one of them might be called, and be made a messenger of God to those living in the world, as was Samuel.

When one reflects upon the influences for good which must necessarily surround a good man, he need not to wonder if such a man is, to use an expression, a favorite of Heaven, for though his lot may be humble, though his day may be days of struggle, possibly of poverty, yet his hands are full of charitable labor, and he is always busily engaged in those things that lie nearest to him to be done, without taking thought as to the place or the censure of those around him. He continues the even tenor of his way, content to do and serve as the monitions of the Spirit may lead him.

If a good man is called to positions of honor among his fellows, he takes his characteristics for good with him, and by the influences thereof he sanctifies the calling and makes it honorable to him. There is little in human preferment that is of sufficient value for a man to sacrifice his honor or his goodness to secure it. Far better for him to remain unchosen and maintain his honor and his goodness and continue in lines directed of the Spirit of God, than it is for him to reap empty titles and honors of preferment among men, and lose his characteristics for good. It is quite possible, under the ministration of the providences of God which govern the children of men to a greater or lesser extent, for a good man to be rich and high in honor among his fellows. Such a man shows to his fellow-men his characteristics

for goodness in a more shining way than the man who walks in the humbler life. But the same qualities of goodness that mark the humble man must continue with his richer and nobler brother. It is not true that riches entirely spoil every man. It is not true that a rich man must necessarily have a hard heart toward his fellow-men. It is not true that because a man is rich in this world's goods that he necessarily oppresses his neighbor, or is seeking continually to take advantage of those that are in humbler walks of life, to use the expression in that way.

We have in the past examples of rich men, and without seeking to multiply them, we call to mind Abraham, the father of the faithful. He was a good man. Witness the consideration of his treatment of Lot when standing looking to the east and west, he said to this humbler man, "Choose ye which way ye will go, and I will go to the other; let there be peace between us." This shows that this man took into consideration the peace that should be between himself and his kinsman. And when circumstances required his interference to keep him from injury and wrong, he entered into the defense of his kinsman, and successfully defended him and saved him from the injuries that others sought to do him. Yet he remembered that which he should do, and paid his tithing unto the Lord, remembering what the Lord had done for him, and what he had promised to accomplish.

Let us not forget that while it may be true that riches have a tendency to corrupt the human heart, the influence which seems in this world to follow the possession of wealth may be held in abeyance and its corruption prevented and overcome by paying heed unto the monitions of the Spirit which is given, as understood in the statement that the steps of a good man are ordered by the Lord.

Lydia of Tyre, who sold purple and fine linen, as stated in the New Testament Scriptures, was evidently a type of good woman, who took the ways of her household into consideration and dealt fairly and honorably with those with whom her business associations brought her into contact. She ranks among them to whom the saying must apply, for if the steps of a good man are ordered of the Lord, it must be no less true, that the steps of a good woman are ordered by the Lord.

Joseph of Arimathea was sufficiently rich to have had carved in the rock at Jerusalem a tomb. While it is possible that under the direction of the Good Spirit which must be sent to take cognizance of men's thoughts and ways in order to establish the care and protection of the Lord, it was predestined at this particular time that the prophecies which had been made concerning the man Christ Jesus could be and would be sufficiently fulfilled, and that

is, that he "made his grave with the rich," the body of the Master was laid in this tomb.

It is not wise for us who are striving earnestly to preach the gospel of the Son of God, for the redemption of men, to overlook the common affairs of human life and fancy that those who are making an effort for the accomplishment of something in this world are necessarily led by an evil influence. It is far better for us to take into wise consideration the meaning of such a sentence as that with which this article is begun.

A LETTER FROM THE EDITOR OF "THE APPEAL TO REASON."

We are in receipt of the following letter from the associate editor of the *Appeal to Reason*, written in reference to an article on Socialism that appeared in the *HERALD* some weeks ago:

Editor Saints' Herald, Lamoni, Iowa: A recent copy of your paper, containing an article on "The Weakness of the Socialist Movement from a Latter Day Saint Standpoint," was sent me, as Associate Editor of the *Appeal to Reason*, with request that I reply to it in brief.

I can not understand why you, of all people should oppose the cooperation of men and women for the purpose of advancing their material interest, seeing that you have employed the principle to advantage. And, granting all you say about something beyond Socialism being necessary, it seems to me that experience shows people will be in better shape to seek the spiritual when their material needs are supplied. If this is not true, then all human effort is at fault, seeing that it all looks to material improvement. Though people might not all want to do right under Socialism, they do not all want to do right now; and if a larger proportion would do evil under pleasant conditions than do so under suffering and trial, then the logical conclusion is that the message of your denomination will find readier hearing in hell itself than it can possibly do here.

As for your argument concerning service, the service of Jesus consisted in offering himself as a ransom for all men. It seems to me the greatest possible service one can do for the world, or for him, is to free it from exploitation in order that all may have a chance. They who refuse to do this service, condone war and the greatest system of robbery earth has known, and I would think, place themselves in the category of those who, while claiming to have done many wonderful works in the name of the Master, are really unknown of him.

Why should you, why should any good man, object to having justice done? If poverty exists merely because the people have been robbed of what they produce, the shame is on you, if, after having had it pointed out to you, you refuse to work to end the robbery. If you apologize for it and argue for its perpetuation, it becomes more than shame, it is criminal.

I am not out of sympathy with you or your work; only, your article shows that you are more concerned about splitting hairs over whether a thing is "orthodox" than to find whether it is just and right. I, too, look for the kingdom of heaven on earth. I have a book of 300 pages entitled, "The Coming Kingdom," which shows the far-reaching nature of the Christ plan, involving the socialization of all things, in with its other work. When the mind of man is working to bring about the very things which Jesus planned, then it is doing his will more certainly than it could do in merely haggling over doctrines and preconceived notions. When

Jesus takes unto himself his great power to reign, these will be in a mental attitude to accept that which they have long sought. The question is, Have the people been robbed? If so, are we willing to do our best to end the robbery, or must we hesitate to put out a fire until directly commissioned by the Lord from heaven to do so?

C. L. PHIFER, *Associate Editor Appeal to Reason.*

Addressing the HERALD editors, Mr. Pifer says: "Your article shows that you are more concerned about splitting hairs over whether a thing is 'orthodox' than to find whether it is just and true." To this we do not reply, leaving the HERALD readers to judge as to our integrity, further than to say that this language shows that Mr. Pifer entertains the error of supposing that the HERALD editors are responsible for and in accord with the sentiments of every writer appearing in the SAINTS' HERALD.

A moment's thought will show the error of such an idea. If the publication of the article in question showing the weakness of Socialism committed the HERALD to the position of antagonism to Socialism, the two or more articles previously published setting forth the strength of Socialism committed us to the position of supporting Socialism, and, we suppose, showed us to be more concerned with finding justice and right than splitting hairs over orthodoxy.

The fact is that neither the church nor the HERALD has taken any position either for or against Socialism. As editors we have not taken sides in the discussion, because to do so would embarrass us in any attempt to control the discussion so that absolute fairness and good feeling might obtain.

Articles were solicited and were published in the HERALD from able students of the question, supporting Socialism. It does not become the editor of the *Appeal to Reason* to object when the other side is presented. There can be no proper appeal to reason unless both sides are permitted to be heard. Why resent a fair discussion, such as we have had, in which the ablest writers were heard on both sides of the question? Is such a discussion an evidence that we are hair-splitters and do not care for the truth?

Mr. Phifer says that he can not imagine why we oppose cooperation. We do not oppose cooperation. Some of our writers, however, claim that Socialism does not present a true and practical system of cooperation. Others claim that it does. That is one of the points at issue. None of them, so far as we know, opposes the principle of cooperation.

Mr. Phifer avers that people will be in better shape to seek the spiritual when their material needs are properly supplied. This we grant. But would people be better off materially under a Socialist regime? The question is at issue. Some of our writers affirm that they would be; why object when others, equally honest and intelligent, ask the privilege of denial?

Mr. Phifer says that the people have been robbed,

and desires to know if we sanction the robbery. No, we do not. But is Socialism the remedy for exploitation? There are those who think that it is. Others charge that the strong man in power under a Socialist regime would not be much different from the strong man in power under the present system. So it does not follow that our contributors who oppose Socialism are at heart robbers. We protest against the holier-than-thou spirit that brands all men as thieves and robbers who do not accede to our particular views. It does not follow that a man is a Socialist simply because he believes in economic justice, equality, and cooperation; nor does it follow that because a man rejects Socialism he is in sympathy with the abuses and excesses of the present system.

E. A. S.

NOTES AND COMMENTS.

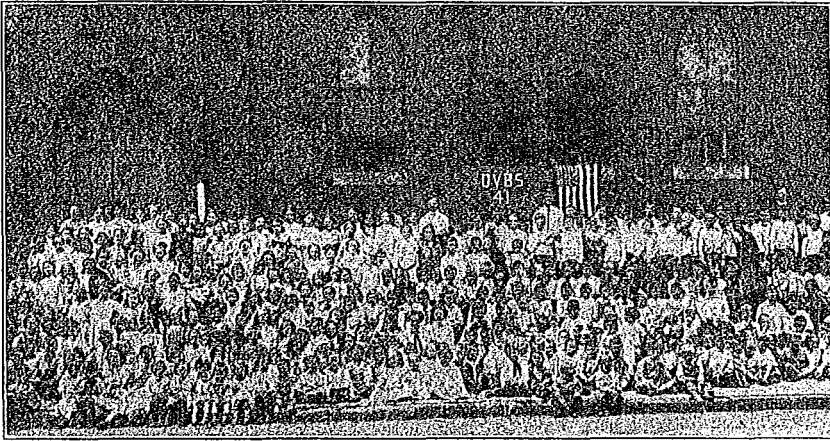
MORE LIBERAL THAN GOD.—The old-time preacher declared the terror of hell. He delineated the horrors of eternal damnation; and as the saying went, held men "hair-hung and breeze-shaken" over the infernal pit. To-day we affirm the joys of salvation and the love and mercy of God. Ours is the better policy. But we must not go to an extreme ourselves. It is cheap and easy to appear ultra-liberal and extremely advanced by inveighing against the existence of hell, and holding forth the idea that future punishment should have no place in our message. It is our duty to warn sinners of the consequences of sin. If we neglect to tell men of the punishment that awaits the willfully wicked we become more "liberal" than the ancient prophets and apostles dared to be. Indeed, we become more advanced than God himself. He preached eternal damnation, and did it for the "express purpose" of "working upon the hearts of the children of men." Let us read paragraph two, section eighteen, of the Book of Doctrine and Covenants, "lest we forget." Our message is dual—promise and warning.

WHY CALL HIM "OLD JOE SMITH."—An old proverb says, "A nickname is the heaviest stone the Devil can throw at a man." The Devil, by way of the clergy, has been throwing the nickname "Old Joe Smith" at Joseph Smith for many years. The name is still used by those who lack argument, and must use ridicule, in the absence of better weapons of offense or defense. These clergymen could instantly see that it would not in any way invalidate the claims of the apostles Peter, James, and John, to refer to them as old Pete, Jim, and Jack. But somehow they imagine that a sneer counts for more when used against a Latter Day Saint.

THE IDEAL.—It is perfectly natural for men to cast about in search of some one who correctly interprets

their higher ideals. They wish to find in concrete human form that "which seems most true, most necessary, most to be believed in, or to be hoped for, most to be longed after and striven for by man." This is the foundation of all hero worship. Christ satisfies that demand. In him we have a living example of all that man should be and can be. His life furnishes incentive to every aspiring heart. His character is the standard by which we may judge ourselves and toward which we must grow.

IS THE TESTIMONY OF THE FIVE SENSES ADEQUATE?—Those who will accept only that which is attested by the five senses should consider the simile used by Sir Oliver Lodge when he compared the materialistic man, in his attitude toward the universe, to a dog in a picture gallery. The dog had all five



Students and teachers of the vacation Bible school conducted by the church in Philadelphia.

senses, yet lacked the power to see and understand the more important truths represented in the gallery. His senses limited him as much as they enlightened him. Thus men look at the universe, but can not understand it without revelation from a higher intelligence. We must not suppose that we see all that is to be seen, or in the only way in which the universe may be seen.

MARVELOUS WORK AND A WONDER.—We wish again to call the attention of the Saints to this excellent work by Brother Daniel Macgregor and to the special prices made thereon. The Herald Office will furnish the book at the following rates: One for 20 cents, two for 35 cents, three for 50 cents, eight for \$1, fifty for \$3, f. o. b. Lamoni.

We have only to be patient, to pray, and to do His will, according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine. So does the heavenly principle within.—W. E. Channing.

Elders' Note-Book

DAILY VACATION BIBLE SCHOOL AT PHILADELPHIA.

EDITOR'S NOTE.—Aided by very capable associate officers, Bro. Walter W. Smith, pastor of the church in Philadelphia, has been carrying on a very successful, and, so far as the Reorganization is concerned, unique work in that city. This is the third season for their annual vacation Bible school. There are fifty such schools conducted in Philadelphia by various denominations, and ours is by far the largest yet reported. Admission to the school is entirely free. Expenses are met by contributions from those interested in the work. The object is to do good among the children of the city, following the example of the Master, who went about doing good. Incidentally the church wins the respect of the community and prepares the way for the preaching of the gospel. The following report from Brother Smith gives an interesting account of the work undertaken:

The first week of the third annual daily vacation Bible school conducted at the Saints' church in Philadelphia is past, and the Saints are congratulating the staff of teachers upon the very successful start they have made. The church was not completed in time to begin as early as heretofore, but after a delay of one week the school was opened on Monday, July 17, with four hundred and twelve children in attendance, about evenly divided between boys and girls. One hundred and eleven of these were assigned to the kindergarten department. Those above the age of six years were divided, the girls and the boys by themselves, and were taught various handicrafts, such as weaving baskets, mats, hammocks, making baseballs, horselines, and wrapping coat hooks with raffia, etc. The girls were taught sewing, embroidery, basket weaving, knitting, mat weaving, etc.

The order of the day's exercises is as follows:
9 a. m. Two minute devotional service for the teachers.

9.2. Doors open and school is called to order, with singing of a hymn; followed by the reading in concert of some scripture; and prayer by one of the teachers, followed by singing the Lord's prayer; then another hymn and two-minute talk on some subject of good behavior, thankfulness, patience, courage, cleanliness, etc., flag drill, including the salute to the American flag, with singing of America. Then the kindergarten separates from the main school and begins its regular work in kindergarten. The boys and girls continue singing hymns and songs for ten minutes, then a Bible story is told by one of the teachers. These stories are arranged in sequence, beginning with Adam and Eve, and ending with the ascension of the Master. Breathing exercises are taken and singing is done, and then all classes retire to a public school yard across the street for fifteen minutes' play. Returning we begin at 10.30 the industrial period, which lasts till near twelve, when we dismiss the school till 9 a. m. the following day.

This is our third attempt at this place to do something for the children of the neighborhood, and the response is very enthusiastic. The average daily attendance for the first week was four hundred and forty-one. These are cared for by a corps of teachers numbering sixteen. The work will continue for five weeks. We usually run the school six weeks, but we lost one week at the start, as noted above. Several hundred articles will be made by the children; these will be given them when the school is over.

Lasting friendships will be made between the children and the teachers. A large number will be added to the Sunday school. Many children who would have spent the entire vacation on the street will have been cared for at least a part of the time. Much wholesome instruction will have been imparted, and many boys and girls will have learned some useful art. And many parents of the children will have changed their minds about the church and its work among men. We were visited last year at the close of the school by eight hundred people who viewed the work of the children and thanked us for the work we had done for them. It will be greater this year than ever.

In addition to this, Bro. E. B. Hull is conducting a very successful school at the Beacon Light Mission, some fourteen blocks from the church, where he has had for two weeks an average attendance of eighty-five each day, where with the help of some four teachers they are doing the same work for the children of that neighborhood.

Brooklyn has inaugurated the work under the direction of Elder William E. LaRue; reports from there show good interest, and we may look for the spread of the work to all our large cities.

WALTER W. SMITH.

PHILADELPHIA, 112 WEST ONTARIO STREET.

Original Articles

SAINTS' HERALD DOCTRINAL SERIES.

XII.—LAYING ON OF HANDS FOR THE HEALING OF THE SICK.

BY R. M. MALONEY.

In the 16th chapter of Mark and 18th verse Jesus says: "They shall lay hands on the sick, and they shall recover." Again in James 5: 14, 15, we find these words:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The above language, both of James and Jesus, contains a well-defined promise, and not only a promise, but council, advice, and doctrinal teaching. To be in harmony with the Master, to conform to his teachings, abide in his law, and obey the precepts of his gospel is a happy privilege that we all enjoy.

The gospel of Jesus Christ is a saving power—not only saving us in eternity, by granting us a "home in heaven," but saving us from sin sickness and its effects in a spiritual sense, and also from physical sickness in all its forms.

It is a fact well understood by all classes in Christendom that when Jesus Christ was on earth in the flesh, he did "heal all manner of diseases." We take this as an object lesson—that is—the object of his coming to this world and the blessings he brought to humanity were not confined to the mental, spiritual, or soul of man, but that he also had a remedy for the bodily ills of humanity. The very fact that he left on earth the remedy for our spiritual being is also evidence that he left on earth the remedy for physical ailments.

The same Christ who said: "He that believeth in me though he were dead, yet shall he live," and "he that believeth and is baptized shall be saved," also said, "They [referring to his ministers, or representatives whom he would leave on earth,] shall lay hands on the sick, and they shall recover."

We can not always force the conclusion that whatever belongs to God belongs to man; but for what object or reason would God reveal to humanity that he has power unless it be to induce us to believe that that power will be given for our good.

Just like an earthly doctor who would anoint and dress a wound, he would make the plaster as large as the sore. Man needs spiritual blessings and temporal or physical blessing, hence God, through his son Jesus Christ, has provided in the gospel blessings to supply every demand.

"They shall lay hands on the sick and they shall recover." This is a promise—a privilege extended—it must be understood however that this promise is in a sense the same as all others: The fulfillment

and enjoyment of the blessings promised is predicated upon our compliance with the conditions involved or the stipulations of the promise. Every promise God has made to humanity is conditional. Hence the benefits of God's healing power are also received when we meet the conditions of the promise.

Faith is the basic principle, the underlying power, the mental or spiritual force that moves us forward and lifts us up in the scale of God's favor. "Without faith it is impossible to please him." It would be a strange freak of reasoning for one to suppose that he could lay hold or manipulate the power of God to his advantage when God didn't want him to. That, indeed, would be more strange than either truth or fiction.

In the question we are considering we find the thought: Has God promised to heal the sick by the prayer of faith and the laying on of hands? If he has thus promised, then that healing power comes from Him. He grants it to us according to his will and our faith. And fortunately for us needy mortals, we find that his will responds to our faith with much more readiness than does our faith to his will.

Humanity is at fault, is the reason why we do not receive more blessings from God. "Without faith it is impossible to please him." The laying on of hands to confer blessings, both spiritual and temporal, is a practice as old as God's family on earth. The hand is that member of the human body most useful in performing work. "We do labor with our hands." So also does God. And the laying on of hands as one of the principles of the doctrine of Christ (Hebrews 6:1,) is rather significant, and a beautiful symbol of God himself.

In Habakkuk 3:4 the prophet refers to God in these words: "And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power." When God puts forth his hand to perform his work and purposes there is power in the effort. So also when he directs his servants to do things for him, and they do it in the manner he has directed, good will surely follow. Saint John records these words:

Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—John 20: 21-23.

This scripture is good evidence that man (called, chosen and appointed of God) is acknowledged as the administrator of God's business. And as God had sent Christ his Son, so also in like manner Christ sent his servants. He gave them power over diseases. In proof of this we read Matthew 10: 5-8:

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost

sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

We find similar language in Luke 9: 1, 2.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.

Healing the sick and curing diseases was one part of Christ's mission and work. Hence he says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my father." Again in Luke 10 we read where Christ sent another set of ministers who are called seventy. These are not the same individuals as those referred to in Matthew 10. The first were called "the twelve," the latter "seventy." In verse 9 we read: "And heal the sick that are therein; and say unto them, The kingdom of God is come nigh unto you."

As a matter of course, every time reference is made to the sick being healed, "laying on of hands" is not mentioned. It does not need to be. If I should tell my boy to bring in some water, he would know at once he must have something to carry the water in. He would know he could not carry the water in in his arms. Likewise the servants of Christ, who spent their time with him in his earthly ministry, received instruction from him in person, and that we might understand the nature and character of that instruction, as Paul says: "These things are written." Hence it is written: "They shall lay hands on the sick and they shall recover." James in his general epistle gives encouragement to those who will believe.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—James 5: 13-16.

It does not expressly say in this reading to "lay on hands," but it does say to "anoint with oil" and to "pray over them." In other texts we are told *how* Jesus did. In Mark 8: 23-25 we find a sample of his manner of healing.

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked if he saw ought, and he looked up, and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Again in Luke's record we find where the leprosy was cleansed by his divine power and the touch of his hand:

And he put forth his hand and touched him, saying, I will:

be thou clean. And immediately the leprosy departed from him.—Luke 5: 13.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid hands on every one of them, and healed them.—Luke 4: 40.

Let us not forget that Jesus said: "The works that I do ye shall do also." And it should be reasonable and easy to believe that our works should be performed in the same manner that his were. He healed the sick by the laying on of hands. We should not conclude however that healing will be done simply by the touch of the hand. Neither is it the water that washes away sins, notwithstanding God's messenger said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins." If it were simply the touch of the water, then thousands and millions could and would have remission of sins by just falling in the water.

So the laying on of hands for the healing of the sick must be done in God's own way, with true devotion, with faith and trust that God will answer our prayers. But let us continue with divine testimony, not forgetting that the word of God is our guide.

And he laid his hands on her: and immediately she was made straight, and glorified God.—Luke 13: 13.

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.—Mark 6: 5.

Let us remember that Jesus Christ is "God manifest in the flesh," and therefore God's willingness to bless humanity was exemplified in the work, life, and labors of his son.

There is no possible escape from this conclusion. Therefore God is willing to heal the sick, and will do so—providing you want him to. He says "ask and ye shall receive;" "seek, and ye shall find;" "whatsoever ye ask the Father in my name, that will I do." "Without faith it is impossible to please him."

When the Son of God brought the message of life and peace to the world it was for every nation, kindred, tongue, and people. "Go ye into all the world and preach the gospel to every creature." There was no limit as to territory, nor time, age, or generations to come when each one would not have equal privilege and access to the storehouse of God's grace and be entitled to his healing power.

The thing required of man was: "Have faith in God" and the cheering promise of a loving Savior is: "These signs shall follow them that believe."

Confidence in God is the energy of body and mind that carries us up to the door of God's storehouse; faith is that with which we touch the door; and like the member of a lodge when he seeks entrance, if he does not give the right rap at the door, the keeper within will not open, he will conclude it is a stranger; but if he gives the right rap the wicket is opened, the pass word is given, and he enters in.

So when we would enjoy the blessings of God we must have faith. Like the woman with an issue of blood who pressed her way through the multitude where Jesus was, believing in her soul if she could but reach his side she would be healed. She gave the right rap. Jesus blessed her and said, "Daughter, be of good comfort, Thy faith hath made thee whole, go in peace."

In the days of Christ, and during the early experience of the Apostles, these same inspired messengers even, were ignorant, and foolishly supposed that the gospel of Jesus Christ was only for the Jews, that the Gentiles as a people had no right or privilege through the gospel. And it was about eight years after Christ arose from the dead before we have any record that these men of God learned any different.

And then it required the visitation of an angel to convince them. But, as recorded in Acts 10, when Peter had the vision on the housetop, he was made to know that the gospel of Christ was for both Jew and Gentile.

We may also make the same reference to professed Israel or Christians of to-day. A large majority foolishly suppose that the day of divine healing is passed. If that day is passed, it is passed for the same reason that Paul in his day said: "If our gospel be hid, it is hid to them that are lost." Paul's gospel was not hid to those who would accept of it. Neither is divine healing beyond the reach of those who have faith to-day. God's promises are sure. He does not change, his love and mercy endureth for ever. Humanity is at fault is the reason why God's power is not manifested more among his people.

We have in this world a medium of exchange called money. It is very attractive and very necessary in this world. We would be in a pitiful condition without it. People hazard their lives to obtain it. They resort to ways and means too numerous and too tedious to mention here. But we desire to impress you with the keen anxiety with which people strive to obtain money. With it we have the purchasing power of the world. With sufficient in hand I could purchase any store, building, or railroad system in the land.

With money you can purchase or secure the things of this world. In the realm of God's dominion there is also a purchasing power, and that is simple, trusting faith; not simple to God, but simple in the eyes of the world. With faith we can enter the storehouse of God, and when that living, divine coin jingles on the counter Jesus says: "Ask what ye will and it shall be given you." It is not our purpose to give a treatise on faith. But I confess I would not know how to refer to any one principle contained in the gospel of Christ without blending faith with it.

The laying on of hands for the healing of the sick would be an empty form or a religious farce, unless

it was combined with faith in God. Without faith it would not have the weight of a feather; but with faith it has weight and power. It would weigh as gold and sparkle with a lustre brighter than a diamond.

What is there in this world that brings to us more fear, keener anxiety, or graver apprehension than to have our loved ones afflicted and linger in danger with disease?

Christ gave his ministry power over diseases; that power, however, was only and can only be utilized in response to faith and in harmony with the will of God.

Will Carleton, the poet, says:

It makes a sinner wondrous blue,
To see so many other sinners, too.

So it is with the people of all shades. They are influenced by the minds of others. The happy influence of trusting, believing Christians is a strength and support to all of us. We desire to encourage others to "have faith in God," and trustingly rely upon his promises.

The sick room is a distressing scene in life's experience. God has provided a remedy. "The prayer of faith shall save the sick, and the Lord shall raise him up." What joy and comfort would often come to those who are bowed in sorrow and grief, with the thought of loved ones being taken by death, if they could only have that priceless jewel of faith to call upon the Great Physician who is always able to heal and restore to health.

When Paul was before Agrippa, he touched the spark of living truth when he asked: "Why should it be thought a thing incredible with you, that God should raise the dead?"

Even so to-day—why should it be thought a thing incredible that God should heal the sick? He said that he would. It is so recorded in his word. His servants did heal the sick by prayer and the laying on of hands. These signs shall follow them that believe. "They shall lay hands on the sick, and they shall recover." These blessings God has promised to his faithful, believing children. God has not changed, his love is the same and "his mercy endureth for ever." By having the purchasing power, faith, the right kind and plenty of it, God will bless us to-day as he did his children in Bible times. If we do not receive these blessings then we shall blame faulty, wayward humanity. God will respond to us and bless us according to our faith. "Lord, increase our faith."

Is the task small? Is it difficult? Am I insignificant—even unfit? Nevertheless it is in relation to God's work. It is assigned to me by him. It is in accord with his plan. I must hear in it his call to press forward, to use the powers I have.—Henry A. Stimson.

A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 3.

TRAUM ON WHITMER'S ADDRESS.

BY S. W. L. SCOTT.

The strained effort of Elder Traum is clearly manifested in his extract from Whitmer's address, as he gives it on page 44. As there *put together*, it is a cloudy mosaic, sufficient to impeach his pretended desire to deal justly.

By reference to Whitmer's "Address," it will be seen that he takes one paragraph on page twelve, adds *nineteen words to it*, and changes others, then skips eighteen pages and joins two and one half lines of a paragraph on page thirty to that of page twelve, skips to the next paragraph below, drops out five words of that which he pretends to quote, then jumps to page thirty-one, thus destroying the connections, modifications, etc., besides putting nineteen words in Whitmer's mouth which he did not say. Mr. Traum does not mark a single parenthesis, to indicate that he himself inserted these words, but moves boldly on, and makes Whitmer the author of his (Traum's) interpolations.

David Whitmer would resent such an outrage on his language. It makes Whitmer *indorse* Willard Chase's trumped up "peep stone" yarn,—something he would scorn to do; and also makes Whitmer *indorse* Traum's imaginary nightmare, that Joseph practiced "sorcery." No human being who reads this purported quotation from the writings of Whitmer could by any possibility know that he had not written the words, parenthetically inclosed, and *indorsed* their meaning. Instead of this looking "suspicious for the prophet," as our would-be critic states, it looks *seriously "suspicious"* for Elder Traum.

Mr. Traum says of Whitmer, that he was "one of the *eyewitnesses* to the proceedings," that is, of all the "proceedings" of translation. To this we reply that the evidence adduced from the authentic records seem to indicate that he had nothing to do *directly* with the work of translating the Book of Mormon, being neither translator nor scribe, but was an occasional observer. He was a *witness* to the divinity of the Book of Mormon, and faltered not in his testimony that the voice of God declared unto him that the translation was accomplished by God's "gift" and "power."

Elder Whitmer withdrew from active fellowship in the church in June, 1838, on account of personal grievances, growing out of disagreement with others on the question of church policy, and this only shows personal independence, and the absence of passiveness to the dictation of others. But during these years of minor difference of opinion, he affirmed and reaffirmed, until death set frozen seal upon his pallid

lips, that his testimony in connection with the Book of Mormon was true.

OTHER WITNESSES.

On page 46, Mr. Traum concludes the chapter with characterizing Joseph Smith as the "Simon Magus of the nineteenth century."

And the only testimony that the world has as to the truthfulness of these angelic visits is the unsupported testimony of a man who was convicted of being an impostor, and who, when ostensibly engaged in making known the will of Heaven, treats with contempt the chosen instruments of God supplanting his "three-cornered diamond Urim and thummim" with a common "darnick."

This statement is false in part and in whole. The three witnesses in their testimony affirm that the plates, with the engravings thereon, were shown unto them "by an angel of God," and that God's voice declared unto them that the plates had been "translated by the gift and power of God," and they *knew* "of a surety" that the work was true.

This testimony makes them confirmative witnesses to Joseph Smith's previous testimony. Thousands of witnesses have testified to the truthfulness of the work, and the divinity of the Book of Mormon. "The dispensation of the fullness of times" was being introduced; the restitution, "restoration," and introduction of the *original*, primitive gospel marks the beginning of that period prophesied of by "the holy prophets since the world began" (Acts 3: 20, 21), and the honest in heart among the nations found that the work inaugurated through the instrumentality of Mr. Smith appealed to them on the original basis. It came to them, claiming to be the gospel of Christ, and if so, it contained within it the element of its own demonstration: "If any man will do his will, he shall *know* of the doctrine."—John 7: 17.

Beside, the Book of Mormon presents itself on this same basis. On page 586, Palmyra edition, it says:

And when ye shall receive these things [the writings of the Book of Mormon] I would exhort you that ye would ask God the eternal in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, and he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, you may know the truth of all things.

GARBLED TESTIMONY.

Chapter three, page 47, is captioned "The Book of Mormon and its witnesses." One of the opening statements is a complaint that the plates of the Book of Mormon were never placed on "public exhibition."

For very good reasons, Mr. Traum, "The plates had never been placed on exhibition," chief of which was that Joseph had been commanded by the angel that he "should not show them to any person." See his vision as previously given. Another reason was that the possibility of being "tempted" to make money of them would have been much greater while

exhibiting the ancient gold plates filled with fine engravings to a curious world; whereas he had been informed that he was "responsible for them"; that if he should let them go carelessly or through neglect he should be cut off; that he should use all his endeavors to preserve them until the messenger should call for them. The object was to glorify God."

He says:

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose.—Church History vol. 1, p. 18.

We read of Moses having the ark of the covenant, and in it were "two tables of stone," a "pot of manna," and "Aaron's rod that budded." Who among all the generations of Israel, after the days of Moses, saw the "tables of stone" on which the law was engraved? No one. They were kept in the ark, in the "holy of holies," and none but the high priest had the privilege of going in there, and he only once each year. The high priest's "secretiveness" kept these things "from the gaze of the vulgar throng," and had Mr. Traum lived in those days of ancient story, his morbid curiosity would have remained ungratified.

Those high priests could testify to the existence of these things, and Israel could believe the testimony or not.

Mr. Traum can not even bring one living witness that has ever seen even one of the original manuscripts of the Bible. There are nothing but *copies* in existence.

Mr. Traum next introduces the testimony of the three witnesses to the Book of Mormon, and as is "his usual course," he adds to, and takes from. That a true comparison may be made, we reproduce the true version and his version:

AS THE TESTIMONIES STAND
IN BOOK OF MORMON.

The Testimony of Three
Witnesses.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his

AS THE TESTIMONY STANDS IN
TRAUM'S WORK.

Be it known unto all nations, kindreds, tribes, tongues and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is the record of the people of Nephi, and also the Lamanites, their brethren, and also the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore

voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

Anyone comparing the above documents will find that Elder Traum has not been literally exact in his copying, especially the closing part of the testimony of the three witnesses. We dislike to charge him with intentional carelessness, but it is of such frequent occurrence, that it is difficult to give him the benefit of the doubt. And further, he has nothing up-to-date, that we have seen, to indicate a disposition to correct this error.

THE WITNESSES.

It is related of an infidel that he wrote over his bed, "God is nowhere," which was read by his little boy, "God is now here," but we could hardly make as good sense of the version that Mr. Traum gives us of the foregoing testimony. The witnesses to the genuineness of the Book of Mormon have been pelted with unsavory epithets, their characters defamed; scandal, vituperation, and abuse have filled the cup from which they drank. The dragon has belched out a flood of persecution and wrath, but their testimony yet stands unimpeached.

we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown us by the power of God and not of man. And we declare with soberness, that an angel of God came down from heaven and he brought and laid (them) before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes; nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient to the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our generations; but this generation shall have my word through the judgment-seat of Christ, and shall dwell with him eternally in the Heavens. And the honor be to the Father, and to the Son, and to the holy Ghost. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

We call attention to the fact that it is an underlying principle in both the Mosaic and Christian economies, "that in the mouth of two or three witnesses every word may be established." Matthew 18:17; John 8:17. Permit me to ask our opponents, Has God ever committed a work to the children of men which was not established by witnesses? The most superficial Bible reader knows that he has never done so.

WITNESSES TESTED.

There are certain *strictures* employed to test witnesses which we can apply to the witnesses of the Book of Mormon. They are given by "Whitby in Loco," and recorded in the "Testimony of the Ages," page 774. Of matters of fact, and witnesses thereto, he says:

Matters of fact must be proved by the testimony of eye-witnesses; and if they be honest men, and such as suffer the greatest prejudices in fortune, reputation, and life, for this testimony we have the greater reason to believe it: for their honesty must render them unwilling to testify a falsehood; their interest and prudence would not suffer them, without any necessity laid upon them to testify a lie; much more to testify the grossest falsehood, to their utmost damage, and without any prospect of advantage."

Passing by the little attack Mr. Traum has made on Elder Blair's argument, we will apply the foregoing strictures to the Book of Mormon Witnesses:

First, they testified to facts outside, and above the traditions and education of the times in which they lived, yet within the limits of the work of the Almighty in past ages, and in harmony with the accepted standard laid down for the ethical government of men—the Bible.

Second, by the undeviating testimony they have ever sustained, they have incurred the indignation, censure, and popular "prejudice" of the world.

Third, they suffered the "loss" of prospective fortune, and the loss of reputation, and hazarded their "lives" in maintaining the truthfulness of their words.

Fourth, they possessed "honor" strong enough to render them willing to abide by the truthfulness of their testimony in the face of dire necessity and adversity.

Fifth, they reaffirmed their "solemn declaration" during their lives to their utmost damage in this world, in the face of disadvantage, and with no prospect of worldly advantage.

Sixth, they at last sank into the slumbers of death, with their original testimony upon their lips.

The Apostle John, in the work of testifying nineteen hundred years ago, solemnly wrote concerning,

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and manifested unto us).—1 John 1:1, 2.

We would ask Mr. Traum on what grounds he *receives* this *one* testimony of the apostle John, who had "seen and handled" the word, and *rejects* the testimony of eleven witnesses who have "seen and handled" the plates from which the Book of Mormon was translated about three quarters of a century ago? Mr. Traum knows that if he were to set aside the "strictures" employed to test witnesses, in an examination of the positive institutes revealed in the Bible, if he engaged in a muster with the infidel, his opponent would sweep him from the rostrum. He knows that the Bible and secular history both "reveal" the opposition of those times to be the same in method with his, and it will be well for him to reflect that the Revelator John saw those who had been "martyred for the *witness* of Jesus, and the word of God" reigning "with Christ a thousand years" (Revelation 20:4).

If Mr. Traum has been a student of history he knows that Trypho, and his four companions, in the second century, or A. D. 140, were violent opposers of the testimony of the apostles, and sought by means of *contradiction* in their testimony to invalidate the facts of the Christian religion. And if the manuscripts they used have come down without change, they could show discrepancies; yet Mr. Traum will defend them. Celsus, Porphyry, Hierocles, Julian and others, of the second, third and fourth centuries were all engaged in virulent efforts to overthrow the "testimonies," and the mighty (?) fulcrum used by them to destroy the work of God, is now found in the hands of Mr. Traum and his fellows.

On page 50, our critic thus expiates:

In seeking such an array of witnesses' names on the fly-leaf of a book that purports to come from God, minds of a certain type may be deeply impressed with the alleged genuineness of the book, while it only creates in our minds a suspicion of its genuineness. So far as we know, there is no other "sacred" book or books that have elicited from God the same overweening carefulness that his work should not be questioned. Hitherto he has spoken, and has required none to vouch for the genuineness of his messages, in any such puerile fashion.

Well, at the risk of being considered the "fool of the family," a book translated from a "sealed" language elaborately engraved on "gold plates," containing the purposes of God, being given to the world by an "unlearned" man, at a time when the doctrine of immediate and direct revelation from God was *universally denied*, when the "canon was closed since John was on Patmos," I say a book of this character, coming to me with *solemn testimony* that the divine indorsement had been committed to those bearing such testimony, and that such book was introduced in accordance with original claim, and that the "voice of God," and the "power of God" were its divine accompaniments, would be considered by me

so far in line with the established principles of the divine "plan," that "suspicion" would weaken.

The apostle, in Acts 14:7, expresses the principle that God "left himself not without witness"; and in all past ages he has so confirmed his work by them that *heard* him (Hebrews 2:3, 4) that we refuse to make it a part of our faith, that God has departed from his purposes when committing to earth the latter day work.

In Isaiah we read:

Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.—Isaiah 43:9, 10.

In the foregoing quotation, the Lord says, "Ye are my *witnesses*," and he challenges the "nations" to "bring forth" theirs. He also conveys the idea that he "*chooses*" them that the "people" may *know* and *believe* him. It now remains for Mr. Traum to demonstrate that God has receded from his original position.

We are not sure that Mr. Traum is correct, when he infers that no other sacred book has elicited the same care on the part of God, for in Isaiah 8:1, 2, it is recorded:

Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

(To be continued.)

Mothers' Home Column

EDITED BY FRANCES.

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Reading for August.

THE SCHOOLBOY AND THE CIGARETTE.

Every mother—at least every normal mother—as she stands in the door and watches her boy away on his first morning to school, has a vision of what she would like him to be, and makes a prayer in her heart that in the coming years he may have health and character and success.

And the teacher—if she be an earnest teacher—as she

looks that first morning into the searching, wondering eyes of that boy, must utter a prayer in her heart that he may grow up wise and good and useful.

And the lawmaker in the legislative chamber as he votes half the entire revenue of his state for the free education of the youths, or champions some law to guard and protect them from evil, must have a profound desire in his heart that that boy grow into a self-supporting, law-abiding, patriotic citizen.

All these wishes are one. The business man, the lawmaker, the doctor, the teacher, the preacher, the father—above all the mother—are wishing for the boy the selfsame thing—that he be strong and clean and successful.

It is this wish in the hearts of all the world who care for the boyhood of to-day and the manhood of to-morrow, that is making them bitter enemies of the cigarette.

The war on the cigarette habit is not the mere clamor of professional agitators—a sentimental outbreak of reform impulse; but a cool, dispassionate, vital struggle for the very body and brain and soul of the boy.

In 1903 the State of Missouri enacted a law making it a hundred dollar fine to sell or give cigarettes or cigarette material to any boy under eighteen. In 1909 that law was strengthened by another making it a ten dollar fine for any boy to smoke cigarettes in any public place, on any road or street, in any business house or place of amusement. And Missouri legislatures are not given to reform legislation. In fact an evil must be very apparent and the sentiment against it very strong and permanent before the Missouri Assembly will undertake to curtail the citizens' "hereditary" right to be as cussed as he wants to be.

Kansas has a law prohibiting the sale of cigarettes in any form to anybody. Almost every state in the Union has some form of anti-cigarette law designed to protect the boy from evil.

What means all this legislation? Merely that cigarette smoking is an expensive and offensive habit? Eating candy costs money; carrying fishworms in the pocket is a disagreeable habit, but there are no laws prohibiting the boy from these.

No, it is not a matter of taste. We can pass over a dozen unpleasant traits and disagreeable habits in the boy—we have to—if only they do not seriously injure him. But the fight is on against the cigarette because it is a deadly enemy to that supreme wish for the boy—that he be strong and clean and successful.

He can not be strong and use it. No habitual cigarette smoker ever won any athletic contest.

It is absolutely impossible for a cigarette smoking schoolboy to grow into healthy manhood.

Dr. Morgan Clint, in discussing the physiological effects of tobacco in general, says: "In the anæmic, pasty complexioned, undersized weakling called a 'cigarette fiend' we see the effect of tobacco at its worst. Here is a youth who should be just growing into manhood, the possessor of vigorous health and strength. Instead we have an old man in his teens, prematurely aged and decrepit, who is injured both physically and mentally beyond all hope of repair. In school he is a dullard, incapable of concentration. Socially he can make no progress, for his person is offensive. In athletics he is a nonentity—he hasn't lungs enough to make even a good rooter.

A fever that kills ten per cent of its victims is a dreaded disease; one that kills twenty is a scourge; and a disease that kills half of those it attacks is a terrible plague.

But cigarette smoking begun early in boyhood and continued, wrecks the health of *every one* of its victims. I do not know of a single exception. I have never known a boy who began to smoke cigarettes under the age of fourteen

and continued the habit who was not a physical wreck before twenty-seven.

And physical strength is not all that is sacrificed. No boy can be strong mentally and smoke.

Teachers everywhere confess that it is practically impossible to educate a boy who uses tobacco—especially cigarettes. It so diseases the brain and nervous system that clearness and buoyancy of mind, application and concentration, are impossible.

With scarcely a single exception, from the commissioner of education down, all superintendents, school boards, and teachers who have to do with the education of boys, are implacable foes to the cigarette habit. President David Starr Jordan of Leland Stanford University, even forbids college men from using cigarettes anywhere on the university grounds.

H. H. Scerley, Principal of Iowa State Normal, says: "After making a study of several hundred boys running through a period of ten years, I have not met a pupil that is addicted to the habit that will go through a single day's work and have good lessons.

"So far as my observations have extended, not a single boy has passed the examination required for admission to the high school after he has acquired the habit; and not one has graduated from the high school who began the habit after beginning his course in the high school.

"Pupils under the influence of the weed are constant subjects of discipline, are not truthful, practice deception, and can not be depended upon."

Even more appalling, if possible, than the wreck of health and mind, is the effect of the cigarette habit on a boy's morals.

Judge Lindsey of Denver—and the boy never had a better friend than Ben B. Lindsey—speaks emphatically: "I have been in the juvenile court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the trouble of these boys than the vile cigarette habit."

With a pretty wide experience as a student of boys, a worker among them and for them, the writer is convinced that a clean moral life and the cigarette habit are practically impossible in the same boy.

I have never seen or heard of a single boy who began the use of cigarettes under fifteen and continued the habit, who had not before the age of twenty-five become either immoral, a drunkard, a gambler, or a drug fiend; and most of them become the victims of two, three, or all of these deadly sins.

And of course success is impossible. Neither wealth, fame, nor usefulness is in store for the cigarette smoking schoolboy. Cigarettes have been well named "coffin nails." They are more; before the coffin is reached they nail up every door to success. Across every call for help is branded, "No cigarette smokers wanted."

I have never seen a single boy who began the cigarette habit in his teens and continued it, secure and hold by his own worth and ability at any time in after life a position that paid as much as a hundred dollars a month.

The ease and frequency and apparent cheapness by which this habit may be practiced doubles its evils. And how to keep the boy from the cigarette and the cigarette from the boy has become a vital question to every lover of the human race.

The motive that prompts the formation of this habit—and many another bad one—is the boy's desire to be a man just as quickly as possible. Were it merely a matter of choice nine boys out of ten would wake up in the morning with beards. They imitate men; and naturally words, acts,

and habits that are emphatic, unusual, or swaggerish make a strong impression on the youthful observer. Oaths (because usually spoken with emphasis), reckless driving, a peculiar gait, a hat tipped back; the rolling of a cigarette, puffing the smoke, the off-hand way of asking each other for the "makin's," all appeal to the boy as something interesting. And as he does not discriminate in pickin' habits of men for imitation, he quite naturally chooses the ones that have impressed him most.

To counteract this the mother should begin early and make every possible effort to enlist the assistance of the men of the family and the friends, in emphasizing before the boy worthy traits and habits. Nothing is better for this purpose than clean athletics. Give the boy something he can excel in, give him a chance to attract attention in a commendable way. Also by story and example and straight teaching impress on him that the smoker is the weakling, the dullard, the one left behind in every contest both in manly sports and the work of life. And of course teach him the evil of it—that it is wrong; that while successful men sometimes smoke cigarettes, it may ruin even them; and they would not have succeeded had they begun the habit in boyhood.

Much, too, can be done by mothers individually and in clubs to save the neighbor's boy as well as their own. They can arouse public sentiment in the community against the evil—make it unpopular for the men to set the example and the boys who follow.

In a Missouri town of ten thousand, every business house displays the sign, "No Cigarette Smoking Allowed in Here"—put there and enforced by public sentiment.

A good plan for a woman's club is to invite the husbands and men friends some evening—on the lure of refreshments, and get them to do the talking. Have a doctor discuss "The boy and the cigarette" from the standpoint of health; a business man from that of success; a professor from the point of education; and a Sunday school superintendent or minister, the moral effect. Then all discuss together "What can be done to save the boys of our town."

I believe if ten successful men of any community should invite in ten cigarette smoking boys and have an hour's heart to heart talk with them on the habit, seven out of the ten would quit in a month.

But the work should not stop there. We are growing these days. Our hearts are broadenin' as well as our knowledge. To-day it is not enough for the mother to know her own blood is tucked in safely. Her sympathy and active interest goes out to mothers she has never seen—to the mother anywhere whose prayer that her boy may be strong and clean and successful is being answered in disease and sin and failure.

Her hate joins all hate for the enemy that steals the boy's hope and strength and leaves him a suffering derelict at the port of manhood. Her hand, her voice, her influence is quick to join all the friends of humanity in an effort to spread knowledge and to create a sentiment that will make and enforce laws, and awaken a feeling of self-manliness among the boys which will give them an open chance to be strong and clean and successful.—William H. Hamby in *American Motherhood*.

Request for Prayer.

Brother and Sister Philpot, of the Toronto Branch, Canada, request prayers on behalf of their little daughter, Olive, who is afflicted with deformed feet.

Women will love her, that she is a woman
More worth than any man, men, that she is
The rarest of all women.—Winter's Tale.

Letter Department

LINCOLN, NEBRASKA, July 8, 1911.

Editors Herald: I notice in the *HERALD* and other church papers and in the last Sunday school *Quarterly* that the terms *laity* and *lay members* occur, and from my observation I believe the terms have been used more frequently in the last two years than in the previous thirty years. It might be well to call the attention of your many readers to the fact that the General Conference many years ago passed a resolution that the terms should not be used. It can be found in the forepart of the book entitled General Conference Resolutions. As I have not one with me I can not give the number. It is very evident that it was the intention of the church to discourage those names because they would have the appearance of making a distinction between those holding office and those not. It is a term that is not found in the Bible, Book of Mormon, or Doctrine and Covenants. It is one that comes from the Catholic and Protestant churches. It is one of the terms that came in with the apostasy, and while we are preaching to the world and teaching in our Sunday schools about that great event, let us not use those expressions that will indicate that we are partaking of the same spirit. Anything that has the appearance of making a difference between the membership is bound to work injury to the body.

Your brother in gospel bonds,
EDWARD RANNIE.

PIPE CREEK, TEXAS, July 11, 1911.

Dear Herald: I live out here in the Southwestern District. We have a small bunch of Saints here. We have Sunday school here every Sunday. I want all the Saints to pray for our Sunday school, that it may be a success and bring souls to the knowledge of the truth.

Brn. John Harp and D. S. Palmer are preaching here now. They have preached some interesting sermons. I know this latter day work is true and I want the prayers of all the Saints that I may become stronger in the faith and understand the gospel in its fullness. Dear Saints, we know the time is nigh at hand, even at the door, so let us all watch and pray for that great day when we shall be gathered home to Zion.

Your brother in the one faith,
GENTRY HODGES.

OMAHA, NEBRASKA, July 16, 1911.

Editors Herald: I wish to notify all Saints and friends, that we expect to occupy our new church building, for the first time, on August 20. The church is located at Twenty-fourth and Ohio streets. We expect on this date to start a series of meetings, to continue each evening, except Saturday, of the week following, and over Sunday. Our regular services are as follows: Sunday school at 9.45 a. m.; preaching service at 11 a. m.; Religio at 6.30 p. m.; and preaching service at 8 p. m.; prayer meeting on Wednesday 8 p. m.; sacramental service the first Sunday of each month at 11 a. m.

We have for city missionary, Elder J. M. Baker. We extend a cordial invitation to elders who may be passing through the city to meet with us.

Yours for the work,
M. A. PETERSON.

1817 NORTH TWENTIETH STREET.

Editors Herald: I wish to say to the Saints in the State of Oregon, that I am anxious to visit every place that it is possible for me to, where there is a chance to get the gospel before the people. This is my first year to labor in this State, therefore I am unacquainted with this field and its

needs. Saints who may know of places where a missionary could do missionary work, preaching, etc., and will write to the undersigned at Myrtle Point, Oregon, will confer a favor upon one of your missionaries and will be appreciated by him. Let us labor together with God to convert your neighbors. Let us make an effort, with this end in view, some time this year. Because you are not a preacher, don't think you are not required to assist in warning your neighbors. There is something that we can do; let us all do that which it is possible for us to do.

I trust that none of us are so poor we could not feed and lodge a missionary, which we have voted to sustain at General Conference, while he makes an effort to discharge the duties which he owes to his Master, the church, and the people of the world. Write and tell me what the prospects are in or near the place where you reside, and state the time that you think would be most opportune for holding services in your locality. I will be glad to take up the matter, by correspondence with you, and when it is most convenient for all concerned endeavor to arrange for holding meetings in such places as it will be practical for me to.

I left Lamoni May 1, made a short stop in Salt Lake City and Ogden, Utah, reaching Hood River, Oregon, May 9. I have tried to keep busy since coming here, have succeeded in finding something to do most of the time; was willing to do and could have done more if all the Saints were fully alive to the needs of the work, watching for opportunities and willing to assist in opening up the work in new places, making it possible for the missionary to do a work he could not otherwise do.

My association with the Saints in this field thus far has been most congenial. I trust my teaching and department shall be such as will commend me to their respect and confidence as a true servant of the Lord. I hope that I may never do that which will betray their confidence, when I have once gained it.

I shall never attempt to erase from memory the friends made while laboring in other fields, though distant they may be; glad will I be to know that I am remembered by them.

Fraternally yours,
J. D. STEAD.

BUFFALO, NEW YORK, July 15, 1911.

Editors Herald: Just a word to Saints and friends in the New York District. At our district conference held in Buffalo, New York, June 3 and 4, 1911, I was elected president of the district, and it is my intention to make a complete canvass of the same. I solicit the hearty cooperation of all, and if Saints will kindly notify me of friends they would like to have visited, or places where they would desire preaching, they can do so by addressing me at 36 Fremont avenue, Buffalo, New York, and I shall be pleased to do all that lies within my power to assist them. Let us get the missionary spirit, inasmuch as we have been warned, and make an effort to warn others by opening our own homes for the preaching of God's word by his servants and by a strict adherence to God's law. Let us live so that our lives will reflect to those around us the divine light which has come into our lives, trusting that good may result from past efforts and those that shall be made in the future for the furthering of God's great cause on earth, the converting of men and women, and the unifying of the Saints.

Tent work is being pushed in this city by Brn. Davison and Booker, but what results will be time alone will reveal. It seems a hard place to get the gospel before the people. It is not likely the brethren will remain here much longer, for they will undoubtedly seek more favorable fields of operation. Apparent results are not flattering, but we are still hopeful.

A. E. STONE.

SAULT STE. MARIE, ONTARIO, July 17, 1911.

Dear Herald: As our three-day meeting, commencing August 11, is near at hand, and looking over the last two copies of the HERALD I find no mention of the same, I send this notice inviting the readers of the HERALD—all who find it possible to come. The object of this meeting is to dedicate the church, and we expect to have a good time. Speakers: John Shields, J. J. Cornish, D. D. Smith, Elder Ellis, and other local brethren. The work is progressing favorably here under the labors of D. D. Smith and Elder Ellis; ten baptized, and the end not yet. Come with us to the three-day meeting and we will do thee good. Your brother in the gospel,
STEELETON, ONTARIO. JOHN R. TOMLINSON.

HURON, SOUTH DAKOTA, July 15, 1911.

Dear Herald: I came here last Monday and finding Chautauqua in full blast, have not tried to hold meetings. Have been interested in the lectures of Rev. Glen Frank. He is a promising young man and I could but think what a power for good it is possible for him to become if he would only receive the whole truth.

I will hold services to-morrow in the home of Bro. E. E. Willard, and as Chautauqua closes to-morrow, will set up tent Monday and try to get a hearing. Hopefully,
LEVI GAMET.

SAMPSEL, MISSOURI, July 17, 1911.

To the Sister who wrote to Mrs. Charles Holmes: Will you kindly write again, as my husband lost the letter while working before I received it.

Route 2. MRS. CHAS. HOLMES.

UNIOPOLIS, OHIO, July 18, 1911.

Editor Herald: We are still holding forth at this place, in the tent on Beaver avenue, with fair interest and a good crowd for this place. Preaching each evening except Saturday, and three times on Sunday. Baptized a fine young man here by the name of Richie, who, if faithful, will be a help to the work here. Also one of the most prominent citizens of this community and his wife have given their names for baptism, which we expect to attend to to-morrow, the 19th, and we feel that it will be a great help, both temporally and spiritually.

There seems to be much prejudice here against the work. We will close our tent services here next Thursday evening and go to Bryan, Ohio, where we expect to remain until time to attend the reunion which convenes at Kirtland, Ohio, August 17 to 27.

At the close of our meeting last evening, on the subject of the Book of Mormon, a gentleman in the audience asked what book I was reading. It was the G. T. Griffiths' Instructor, and he said some one in the audience wanted to know how I could read so much scripture from different parts of the Bible on that one page. I explained that it was a compilation of scripture upon different subjects, with history associated with the explanation. Then four people stepped up and gave me orders for the book. So the good work goes on.

Hopefully engaged in the Master's cause, I remain,
J. C. MCCONNAUGHY.

Extracts from Letters.

Sr. Rose Ann Adams: "July 4. I believe in a pure heart and clean hands and I do love the gospel of the Latter Day Saints, for I know it is true. I am all alone and the HERALD has been a great comfort to me. I am getting old, seventy-three,—my time is getting short."

Bro. Walter W. Smith, Philadelphia, Pennsylvania, July 23: "Last Sunday I baptized five people, and on last Thursday troubled the water again, burying in Christ another fine

woman. If I have the count right, this makes forty-six for the year, twenty-five since General Conference, and we have more near the kingdom. We are not counting them, still we know they are near because of the interest manifest."

Sr. E. Campbell, Wallaceburg, Ontario: "I indeed feel thankful for this glorious gospel and its many blessings. Last spring I had a very severe attack of asthma, the first I ever experienced. I longed to be administered to, yet knowing there were no elders in our branch, the thought came to me how in the past I had read of others praying for an elder to come and how their prayers were answered; so I bowed in prayer and told the kind Father all about it. Then for some time it left my mind, until one day Elder James Davis, of South Boardman, Michigan, came to our place. We had never met him before and as I looked at him I thought what a plain, neat, humble looking man you are! I wonder what you are here for? and the words flashed through my mind, "Did you not pray for an elder to be sent?" Dear Saints, the goodness and mercy of God can never half be told. My prayer was answered, I was administered to, and have never suffered so much since, and such a humble, faithful man of God I have never met."

Sr. A. McKenzie, Saint Clair, Michigan: "Our profession is 'sounding brass or a tinkling cymbal,' if our fellow-men with whom we associate see no fruits in us, no words of sympathy and kindness, only a harsh, overbearing manner. Are we bringing light to them? If not, to tell them of the gospel is pure hypocrisy. If we have all the gifts spoken of by Paul and given in the revelations and prophecies and yet have not true kindness and love in our lives, we are hypocrites. It would be better to have millstones around our necks and be cast into the sea, than to be a stumbling-block to the honest in heart."

Miscellaneous Department

Conference Minutes.

FREMONT.—District conference convened at Henderson, Iowa, June 3, 1911. Meeting was called to order by T. A. Hougas. Alvin Knisley was selected secretary. T. A. Hougas was chosen to preside. Reports from Henderson and Riverton were read. Officers reporting: L. C. Donaldson, Jas. Vinnard, Eber S. Wilcox, E. F. Wilcox, J. C. Moore, Jas. Comstock; verbal reports from missionaries W. E. Haden and Alvin Knisley. Remarks were made by Brethren Haden, Knisley, Mortimore and Hougas. At 2.30 p. m. reports of D. and T. A. Hougas were read. Motion prevailed to grant letter of removal to Sr. Viola Daws to Independence Branch. Motion prevailed that T. A. Hougas act as president for ensuing year; N. L. Mortimore assistant president; C. W. Forney secretary; Sr. Lorena Leeka was sustained as bishop's agent. Motion prevailed to leave the matter of time and place of next district conference with the district presidency. Reports were read from N. L. Mortimore and G. Fred Skank. Bishop's agent made a general report. Report was read from R. V. Greenway. At 8 p. m., preaching by Alvin Knisley assisted by N. L. Mortimore. Sunday school session at 10, followed by preaching at 11 by W. E. Haden, assisted by R. V. Greenway. The afternoon session was devoted to a social and sacrament service in charge of N. L. Mortimore and Geo. Kemp. Preaching in evening by Alvin Knisley, assisted by W. E. Haden. Alvin Knisley, secretary.

PITTSBURG.—District conference convened at Steubenville, Ohio, February 19, 1911, at 10 a. m., R. C. Russell and C. Ed. Miller being chosen to preside. The morning hour was devoted to various questions of interest to the Saints. At 2 p. m. statistical reports from branches read and adopted. Ministerial reports from the following were read and accepted: A. H. D. Edwards, L. D. Ullom, James Craig, L. F. P. Curry, D. E. Tucker, O. J. Tary, Samuel Winship. Summary of Bishop J. A. Becker's report reads: Receipts, tithing and offerings, \$1,058.89; expenses, \$1,231.44; deficit, \$172.55. Bro. Becker reported for the reunion committee of the success of the August, 1910, reunion. Balance from 1909 and receipts for 1910 amounted to \$952.86; expenses \$935.50, balance \$17.36. Over \$300 worth of property has been accumulated.

Elections: T. U. Thomas, district president; O. J. Tary and A. H. D. Edwards, vice-presidents; L. F. P. Curry sustained as secretary-treasurer; O. J. Tary, library commissioner; Bishop J. A. Becker and bishop's agent L. D. Ullom, sustained. By vote Monongahela City Branch was disorganized, and membership directed to be recorded with most convenient branch. Delegates to General Conference: R. C. Russell, R. Baldwin, C. Ed. Miller, Sr. N. L. Booker, F. J. Ebeling, J. C. McConnaughy, J. A. Becker, N. L. Booker, D. E. Tucker. Voted to hold next district conference at Pittsburg, Pennsylvania. District president ordered to take steps toward the organization of a district Religio association. One was baptized during the conference. Speakers for both 19th and 20th, R. C. Russell, J. A. Becker and Richard Baldwin. Sabbath services were spiritual and well attended. Conference appointment sending T. U. Thomas to labor elsewhere, Bro. Charles Fry was designated by the missionary in charge, R. C. Russell, to be president of the Pittsburg District for the remainder of the unexpired term. L. F. P. Curry, 3023 Zephyr avenue, Pittsburg, Pennsylvania.

NORTH DAKOTA.—Conference of the North Dakota District met July 11, 1911, at Milroy, North Dakota, at time of reunion. Called to order at 2.30 p. m. by district president James S. Wagener. Pres. F. M. Smith and J. S. Wagener were chosen to preside, with James C. Page secretary pro tem. Branches reporting: Milroy 32, loss 1; Fargo 24, loss 1; no report from Dunseith, Leeds, Antler, Clifford, or Lansford. The following ministers reported: Elders: J. S. Wagener, William Sparling, J. C. Page, E. E. Weddle, S. Stowell, J. E. Wildermuth. Priest: William Haygood. Teacher: Calvin J. Wager. Bishop's report showed on hand March 1, 1911, and received since \$258.13; paid out \$258.13; due and unpaid elders' families for June, \$103.00. Report audited and found correct. It was voted to hold reunion next year. Logan selected as the place, time left to district president and subminister in charge. William Sparling was elected district president; J. S. Wagener assistant; Joseph Darling, secretary. Fargo was selected as place for winter conference, date left to ministers in charge. J. C. Page, secretary pro tem.

SOUTHERN MISSOURI.—District conference convened in the Lead Hill Union church (three miles west from Mansfield) on Saturday, July 8, 1911, at 10 a. m. with district president J. C. Chrestensen in the chair. Statistical reports were read from the branches: Springfield 185, gain 5; Beaver 88, loss 1; Thayer 33, no change. Ministerial reports from J. C. Chrestensen, A. M. Baker, W. R. Smith, C. T. Orr, T. D. Williams, G. A. Davis, Benjamin Pearson, and F. E. Gale. Bishop's agent reported receipts \$169.57, expended \$169.57; no balance. The courtesy of the floor was extended to visiting Saints. A motion prevailed that hereafter we will not accept statistical reports unless the proper blanks are used. At this juncture J. F. Curtis arrived, and on motion was chosen to preside over the conference. The matter of branches not reporting was taken up and discussed. Brother Curtis made it very plain that they should send reports to every conference, even if no change had taken place in the membership. Business referred from last conference was taken up, and the question of the ordination of J. L. Creviston as an elder was referred to a committee of three, J. F. Curtis, J. C. Chrestensen, and W. R. Smith. That regarding the organization of a branch at Macomb was left with the missionary in charge and district president. Time of next conference, November 4 and 5, 1911, place to be chosen by district president. Short addresses were given by the president and vice-president in regard to the work and conditions prevailing in the district. Motion prevailed that the Denlaw Branch be disorganized. The secretary was authorized to purchase blank preaching notices to distribute or post before the convening of conferences. On Sunday at 9.30 a. m. an address on Sunday school work was given by Sister Goldsmith, of Nevada, followed by questions and answers, and a Union Sunday school was organized by electing Bro. John Poort superintendent, Ora Windman secretary, Audrey Deavers treasurer, Joe Goss chorister. Preaching during the conference by J. F. Curtis and W. R. Smith. A vote of thanks was extended to Saints and friends for their hospitality in entertaining the conference. Adjourned to meet at the call of the president. Benjamin Pearson, secretary, Tigris, Missouri.

LITTLE SIOUX.—The business session of the Little Sioux District conference opened at 10.30 a. m., June 2, at Sioux City, with district presidents Sidney Pitt and Joseph Lane in charge, S. B. Kibler chorister, and district clerk chosen clerk of conference. The presidency reported the spiritual condition

of the district onward and upward; he said they had visited all branches in the district excepting Moorhead and found no troubles requiring their services. Reminded the priesthood that holding an office was not for name only, but that it meant a consecration to duty and labor. The statistical reports from all twelve branches in the district show a membership of 1,920. Gained by baptism 3, and by letter 5. Lost by letter 9, and by death 7. Nine marriages and one ordination. The bishop's agent had received from February 1 to June 1 inclusive, \$864.61; on hand February 1 from previous report \$110.43; total cash \$975.04; remitted to Bishop Kelley \$350; paid to elders' families and for aid \$428; balance on hand \$197.04; received for Order of Enoch \$7; for Jerusalem mission \$5. Ministerial reports from 32 of the priesthood showed 309 sermons, 377 times assisted, 25 priesthood meetings, 31 official visits made, 1,452 other services attended, 10 baptisms, 6 confirmations, 18 children blessed, 12 marriages solemnized, and 294 administrations to the sick. The spiritual condition of the various branches was reported to be better than at last reporting. The Missouri Valley church building fund had been increased \$74, with \$35 in the hands of collectors in addition, and more subscribed—enough to pay for the \$800 lot purchased. The present officers of the district were, by unanimous vote, sustained for the coming year. J. A. Donaldson was, on his request, released as assistant district president, and S. B. Kibler was chosen in his stead and the choice ratified by the conference. On motion the resolution presented last conference looking toward consolidation with neighboring district for reunion purposes was indefinitely postponed, and carried without a dissenting vote. Richard O. Mann was recommended by the Logan Branch for ordination to office of elder; William Reilly by the Pisgah Branch to the same office, and John P. Jones of the Sioux City Branch to the office of deacon. Strong testimonies to the calls being from the Lord were given. The brethren were ordained according to the request at prayer service Sunday morning, June 3. Logan and Woodbine branches each invited the next conference. Logan received 17 votes and Woodbine 44. The choice of Woodbine by consent was made unanimous, and time set for October 7 and 8. The preaching at this conference was by Fred A. Fry, J. C. Crabb, J. F. McDowell, and Joseph Seddon. Prayer service in charge of Brn. S. B. Kibler and Asa Hight. The district tents were left in hands of district presidency to be used after consultation with minister in charge. A very peaceful and spiritual conference with a unanimous consent to every proposition voted on. James D. Stuart, clerk.

Convention Minutes.

FREMONT, NORTHERN NEBRASKA, AND POTTAWATAMIE.—At the Sunday school and Religio institute of the Fremont, Northern Nebraska, and Pottawattamie districts held in Council Bluffs, Iowa, a permanent organization was effected for the purpose of holding an institute annually. J. M. Baker, of Omaha, Nebraska, was elected president; Estella Harding, of Council Bluffs, secretary; Lorena Leeka, of Thurman, Iowa, treasurer. Any districts so desiring are invited to join us. Estella Harding, secretary.

Reunion Minutes.

SOUTHERN INDIANA.—The first reunion of the Southern Indiana District convened with the Hope Branch, near Derby, Indiana, on July 1, 1911, at 9.30 a. m. The Saints met in prayer meeting with Elder Moler in charge. At 2 o'clock the meeting was called to order by John Zahnd, and O. E. Byrn was chosen as secretary to effect an organization. A committee of five was chosen to arrange and provide for future reunions in the district: Jacob Halb, D. H. Baggerley, O. E. Byrn, John Zahnd and E. A. Jaegers. Upon motion the committee was authorized to set the time and place for the next reunion, said time and place to be published at least three months before the reunion. The committee was also instructed to consult the missionary in charge before so arranging. Motion prevailed instructing the committee to organize by choosing a secretary and treasurer, the district president being chairman of the committee. Motion prevailed authorizing said committee to call upon the several branches of the district to obtain funds to carry on the work. The reunion proceeded to organize, choosing H. E. Moler to preside, Jacob Halb assistant, E. O. Byrn secretary, D. H. Baggerly charter, Robert Miller organist, James A. Allen and D. H. Baggerly ushers. The chair was authorized to fill vacancies that might occur and to arrange the order of meet-

ings and appoint the speakers. At 3.30 p. m. the Sunday school work was taken up in charge of John Zahnd, who spoke at length concerning the Sunday school work of the district, after which the privilege of asking questions regarding the work in hand was granted and brief talks were made by the several workers of the district. At 8 p. m., preaching by John Zahnd, assisted by Jacob Halb. Sunday, July 2, 8 a. m. prayer meeting with Jacob Halb in charge, and at 9.30 a. m. the hour was occupied by the local Sunday school, D. H. Baggerly in charge. At 11 a. m., preaching by E. O. Byrn, with D. H. Baggerly in charge. At 2 o'clock sacrament service, with H. E. Moler and Jacob Halb in charge. The services throughout the reunion were prayer meeting at 9 a. m., preaching at 10.30 a. m., 2 p. m., and 8.30 p. m. The speakers for the reunion were H. E. Moler, Jacob Halb, E. O. Byrn; John Zahnd being present until July 5, conducting the Sunday school work, also presenting the financial side of the work. On Saturday, July 8, at 10.30 a. m., Prof. R. V. Hopkins, who is in the field at present in the interest of Graceland College, spoke in behalf of that institution. Also Sunday a. m. at 10.30, the brother spoke again pertaining to the work of Graceland, stirring the interest of the Saints regarding the work of Graceland, and succeeded in obtaining the sympathy and degree of cooperation of the Saints in its behalf. Sunday at 8.30 our worthy assistant missionary in charge was the speaker, giving us words of encouragement and exhorting the Saints to greater diligence in the great work before us. Brother Hopkins was in charge. Four sisters were baptized during the reunion, two being baptized Saturday, July 8, at 3 p. m., by Jacob Halb, and two more being baptized Sunday, at 7 a. m., by H. E. Moler. Three were confirmed at the morning service by Elders Moler and Halb, the other, a little girl, having been confirmed the evening previous. Throughout the reunion the services were strengthening and inspirational, the Lord blessing the humble efforts put forth especially in the prayer meetings, where the favor of the Lord came to his children giving them strength and comfort and causing them to rejoice in the truth. Thus the first reunion of the Southern Indiana District becomes a matter of history. The Saints rejoice in the degree of success that attended our first effort in this phase of the work, measures being on foot as above mentioned to make this a permanent feature of the work in this field. It is to be hoped and sought for by all the workers that great and lasting good may result from our labors put forth in the name of the Master. O. E. Byrn, secretary of reunion.

NORTH DAKOTA.—Our reunion held at Milroy, North Dakota, July 8 to 16, just closed. The attendance of the Saints of the district was up to the average and of outsiders far exceeding any other ever held in the State. Eight were baptized at the close. All seemed to agree that it was the best ever held in the district. With the exception of Monday, July 9, when the wind blew very hard, the weather was ideal in every respect. Pres. F. M. Smith and Elder James S. Wagoner presided over the reunion, as also the conference which convened Tuesday, the 10th.

Besides these two brethren who were present and ministered the word, were Apostle W. H. Kelley, Elders J. E. Wildermuth, William Sparling, Alonzo Whiting, James C. Page, and Patriarch C. E. Butterworth, who gave good words of instruction and was kept very busy giving blessings. The order of meetings was prayer meeting at 9 a. m.; preaching services at 10.45 a. m., 2.30 and 8.30 p. m., with Sunday school, Religio, and one or two business sessions coming in at 4 p. m. Besides those baptized, there were at least a score who were fully persuaded that what we teach is true, but, like many others we have met, are slow to accept the message of life. We voted to hold a reunion next year at Logan, North Dakota. Saints of the State, especially the isolated ones, should arrange to attend. Break away from the monotony of toil and spend a week's vacation at these gatherings and have your spiritual strength renewed. The expense of the reunion was met by merely making statement and requests. James C. Page, secretary.

Reunion Notices.

The annual reunion for the Fremont, Pottawattamie, and Northern Nebraska districts will be held near Thurman, Iowa, August 4 to 13 inclusive. Do not forget the dates and remember that this invitation is extended to all who desire to meet with us, whether a member of either district or not. Everybody is invited. C. W. Forney, secretary.

Arrangements have been made with Southern Pacific, Santa Fe, Northwestern Pacific, and Western Pacific for one and one third fare on certificate plan for those attending the

Northern California and Nevada reunion at Irvington, Alameda County, California, September 1 to 10 inclusive. This privilege extends to Reno, Nevada. Be sure and take certificate when purchasing ticket. If you can't purchase through ticket, take certificate and take another on purchasing second ticket. Full fare going, and one third return. *Order tents and equipments as soon as possible.* Send orders to me. Size of tents are 8 by 10, 10 by 12, 12 by 14. Those wishing rooms will correspond with J. H. Driver, Irvington, California. The Herald Office will be represented with a full line of books and literature and a real live man to look after it,—imported for that purpose. J. M. Terry, for the committee, 1230 Magnolia St., Oakland, California.

The New York and Philadelphia District of the Reorganized Church of Jesus Christ of Latter Day Saints will hold a reunion and camp meeting from August 26 to September 4, 1911, at Osborn's Point, on the Manasquan River, Manasquan, New Jersey. The camp grounds are ideal in location, twenty minutes drive from the beautiful seashore city of Manasquan Pine Forest, with water on three sides; bathing, boating and fishing; an excellent place to rest during your vacation and at the same time enjoy a spiritual feast. Apostle U. W. Greene, Minister in Charge of Eastern Mission, Elders W. W. Smith, W. E. LaRue and William Anderson of the missionary force, besides many of the local ministry will be present. The auxiliary work will be looked after by competent officials. Board may be obtained on the grounds at the rate of 60 cents a day, \$5.00 for a nine-day meal ticket. Tents size 10 by 12, \$3.50, 12 by 15, \$4.00, single cots, 50 cents each. Information as to routes of travel, etc., will be furnished by the secretary upon request. Kindly advise with us and avoid inconvenience on your arrival. Benj. R. McGuire, secretary reunion committee, Brooklyn, New York, 1312 Park Place.

Two-Day Meeting.

The Saints of the Edgerton, Alberta, Branch have arranged for a two-day meeting on August 5 and 6, 1911. Speakers: F. M. Smith, of Independence, Missouri; William Lewis, and other prominent speakers. Eight piece orchestra in attendance, free meals and lodging to all. Entertainment Saturday evening. Special request to all Saints in the Northwest to attend. All trains met by committee. Place of meeting within one half mile of depot. Our anticipation is that this effort shall do good. A debate arranged for some time ago failed to mature and caused quite a widespread interest, and an extraordinary meeting will probably be well attended. Fred A. Rowe, president.

Died.

BOOTH.—Joseph O. Booth, born May 31, 1866, at Stockton, Joaquin County, California, died July 13, 1911, at Clarinda, Iowa. He suffered a paralytic stroke some months since, from which he continued to decline until release came. His remains were interred at Clarinda, Elder J. M. Baker, of Omaha, officiating at the funeral. The brother united with the church at Logan, Iowa, September 16, 1894, and was ordained to the office of priest June 1, 1902. He is survived by wife, a daughter, and two sons residing at Council Bluffs, whose grief is shared by all who knew him.

BARNES.—At Saints' Home, Lamoni, Iowa, July 12, 1911, Sr. Mary A. Barnes, aged 96 years, 1 month, and 1 day. She was born June 11, 1815. When seventeen years old she was baptized at Lexington, Missouri, by Oliver Cowdery. Her first husband was Franklin Case and her last was Bradford Barnes. Five children survive her. One daughter, Sr. Eliza A. Foults, came to the Saints' Home in December, 1909, and waited upon her mother while she lived. Service in charge of Bro. John Smith, sermon by Bro. H. A. Stebbins, assisted by Bro. A. S. Cochran. A veteran Saint has departed.

HIGGINS.—Nellie E., daughter of Bro. and Sr. Joseph Boulton, was born at their home near Rio, Illinois, May 6, 1889, and died at her home in North Henderson, Illinois, June 18, 1911, at 11.30 p. m., aged 22 years, one month, twelve days. All her early life was spent in her parents' home near Rio. There she received her education in public school. February 17, 1909, she was married to Robert P. Higgins, of North Henderson. To this union one son was born on April 17, 1910, who preceded his mother to the better world. During their married life their home has been in and near North Henderson. Sister Higgins was a very patient sufferer for many months, being a victim of tuberculosis, showing her sweet disposition by always expressing her gratitude and appreciation for the little favors done her. She united with

the Latter Day Saints September 29, 1907, being baptized by Elder J. W. Davis, confirmed by Elders G. H. Hilliard and J. T. Hackett, at Rock Island, Illinois. She remained a faithful member till released by death. She leaves to mourn her departure a loving and heart-broken husband, a devoted father and mother, and one sister. Mrs. Arthur Sults, of Galesburg. Two sisters have preceded her to the better land. Sister Nellie was loved by all who knew her because of her kind words for all. We will miss her, but we know our loss is her gain. Funeral services were held from the Methodist Episcopal church in North Henderson, June 21, at 1.30 p. m., Elder O. E. Sade officiating, assisted by Reverend McFall. Burial in the Mount Vernon cemetery.

YOUNGER.—Bro. Ralph Lloyd Younger passed away at his home in Oakland, California, on July 13, 1911, at the age of 22 years, 3 months, and 23 days, after a protracted illness, patiently endured. He leaves a young wife, father and mother, two brothers and one sister. He was laid to rest in the beautiful cemetery at San Jose, California. Funeral services by Elder J. M. Terry, assisted by Elder O. J. Clark. He died with a firm hold upon the gospel hope.

PURCELL.—Opal, daughter of Bro. and Sr. Purcell, was born December 18, 1900, at Woodbine, Iowa, died at Logan, Iowa, July 12, 1911, age 10 years, 7 months and 24 days. Her illness was of short duration, taking sick on Monday morning and dying Wednesday morning. She united with the church September 25, 1910, at Woodbine, Iowa; was baptized by Elder S. B. Kibler. She was a bright, happy, and lovable child, and all who made her acquaintance learned to love her dearly. She was a faithful little Sunday school and Religio scholar, always ready with her lessons. Truly she will be missed. A short service was conducted at her late home in Logan, when the body was taken to Woodbine, Iowa, where funeral services were held at the Latter Day Saint chapel. A large funeral; many beautiful flowers were brought by the little classmates of her early childhood. Funeral sermon by Elder W. R. Adams, of Logan, Iowa.

HARBECK.—Matilda, wife of Bro. Joseph Harbeck, died at the German Lutheran Hospital, Sioux City, Iowa, Wednesday, July 12, 1911, of peritonitis, following a very serious operation upon her kidneys. Her maiden name was Matilda Deprey, and she was born at Granby, province of Quebec, April 26, 1850. Six boys, four girls and her husband are left to mourn. She was baptized in 1907 by Elder W. A. Smith. The funeral sermon was preached by Elder J. L. Parker, at the Methodist Episcopal Church of North Riverside, a suburb of Sioux City. She was a loving companion and mother, and was respected by all who knew her. It was a large funeral and many friends and relatives are left to mourn.

SMITH.—Sr. Elizabeth Smith passed from earth life at her home in Berkeley, California, on June 29, 1911, at the age of 68 years, 1 month, 26 days. She was born in England and had lived in California for eighteen years. She was baptized by Elder E. Keeler some twelve years ago. The funeral was at the undertaker's chapel in Berkeley, in charge of J. M. Terry.

HANSEN.—Bro. Hans R. Hansen was born in Denmark, August 15, 1838, and died June 2, 1911, at the home of his son, R. E. Hansen, in Blackfoot, Idaho. Bro. Hansen was married twice: first to Miss Amelia Christofferson. To this union were born nine children. Sister Hansen died in 1894 and in 1900 Brother Hansen was married to Mrs. Annie Cory, but no children were born to this union. Funeral services were held in the Baptist Church in Blackfoot, sermon by Rev. W. R. Jewell. The remains were then shipped to Soda Springs, Idaho, for interment. Deceased leaves a wife, nine children, and a stepson. The children are: Mrs. Lena Baker, of Bandon, Oregon; Enoch W. Hansen, of Presto, Idaho; Peter Hansen, of Zenith, Wyoming; R. E. Hansen, of Blackfoot, Idaho; Mrs. Joseph Murphy, of Presto, Idaho; Ben D. Hansen, of Rich, Idaho; Mrs. Annie Tan, of Pocatello, Idaho; Hans and Frank Hansen, of Blackfoot, Idaho. He was a pioneer of Idaho, having located there sixty years ago.

CHAMBERS.—Mary, was born in Ireland, December 29, 1835, where she married John Chambers in 1861, came to America same year, united with the church in 1863. Died April 7 at the home of Bro. and Sr. J. F. McDowell, at whose residence the funeral service was held Sunday, April 9, at 9.30 a. m. Sermon by Alma M. Pyrando, interment in Persia cemetery.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

MAULE.—Mary F. Maule was born March 21, 1847, in Kentucky. Died July 10, after an illness of only a few hours. She united with the church February, 1876, baptized by Henry Holliday. Her aged husband, Donald Maule, four daughters, Mrs. Harriet Hight, Mrs. H. L. Fry, Mrs. Nellie Cassiday, Mrs. Elizabeth Smith; two sons, Edward LeMay, of Boston, Massachusetts, and William A. LeMay, with other relatives remain to mourn. A noble Saint, wife, and mother. The funeral sermon by Alma M. Fyrando, Wednesday, July 12, at the church in Magnolia, Iowa, assisted by Sidney Pitt, sr., to a congregation of several hundred friends. The memories of her good deeds are as the sweet perfume of a beautiful flower.

ANDERSON.—At Saskatoon Hospital, July 1, 1911, of acute appendicitis, inflammation and blood poison setting in, Maurice M. Anderson, oldest son of Bro. Myron and Sr. Olive Anderson. He was born March 23, 1890, at Lebeck, Cedar County, Missouri, baptized November 1, 1903 at Bemidji, Belltrami County, Minnesota, by E. A. Stedman, aged 21 years, 3 months, and 8 days. He leaves a wife and infant daughter, father, mother, three sisters, two brothers, many friends and relatives to mourn their sad loss, to join loved ones who have gone before to await the resurrection of the just. Funeral in charge of A. E. Nunn, sermon by Bro. John Beckman. In loving remembrance of Maurice:

We miss thee from our home, dear,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face.

We miss thy kind and willing hand,
Thy fond and earnest care,
Our home is dark without thee,
We miss thee everywhere.

God's Immutable and Unchangeable Laws.

In this article I propose to deal mostly with the fleshly tabernacle we live in, and the laws that control it. If the reader will carefully follow the thought and make it a part of him or herself, he can depend upon receiving some benefit. Health is an asset that most of us can possess, and there is no commodity can be compared to it. It is the *healthy* people that live, the sick merely exist. Of what benefit is an invalid to a community in a temporal way? Is it not the duty of every living person (especially the Saints) to make every possible effort to be healthy, and thus be productive of good results? Our beloved apostolic writer Paul makes the inspired statement in his epistle, "The wages of sin is death," and another statement, "He that soweth to the flesh, shall of the flesh reap corruption." What is sin? My definition is, any act contrary to God's laws. Let it be mental, physical, or spiritual. God's laws are as unchangeable as himself. The laws of gravitation are just the same to-day as they were at the time of creation. If I drink a quantity of carbonic acid, the result is death. So to-day—was so and will continue to be so. That which God considered the most essential, he made

the most of. See how good this holds in the four great basic laws of *health building*.

Law 1: Sunlight. Without it death would be instantaneous. The amount is incomprehensible, eye can not see, the mind can not imagine the area the sun reaches.

Law 2: Air. Without air life is extinct in three minutes. As to the amount—we are living in a sea of air over ten miles deep, and covers the entire earth. God made it abundantly. It is the same everywhere, in the valley, on the mountain top, the only difference being the atmosphere pressure which is less when we ascend.

Law 3: Water. Without this liquid life is extinct in less than ten days. As to the amount—three fourths of the earth is water, oceans, seas, lakes and springs; yes, God in his infinite goodness brings it to us in the clouds. It is to be had almost everywhere. Our body is three fourths water. Think how infinitely wise God was in creating these three great law elements so plentifully. It is all free to saint and sinner. Think of God's wonderful goodness.

Law 4: Food. We can live for sixty days without food. James A. Garfield lived 86 days, 4 hours without food, and was just as intelligent before death as when the fatal bullet pierced his noble body. The great weakness of the human family is over-taxation by *food*. The universal cry is, Eat, eat. Why have the cart before the horse? That which is most essential: first, sunlight, then air, then water. Are you aware of the fact that 95 per cent of the human race dig their grave with their teeth? Remember it is not how much you eat, it is what you eat, and how you eat. Think of the millions upon millions of tons of food that is eaten, and all unnecessary; scientists claim 90 per cent of the food is wasted. Any foolish man can produce a \$1,000.00 stomach, but it takes a smart man to produce a 30 cent pair of brains. Get in the sunlight as much as possible and breathe deep, full inhalations. Drink 2 to 4 quarts of water between meals. It is all free. What in the world would the bishops do with all the money that could be accumulated, if all understood what, when, and how to eat. I claim all you spend over 10 cents per day for eating is wasted. I have and can live on 5 cents contentedly. We have two minor laws, exercise and cleanliness. See that every muscle is used in your body at least several times per day, and especially the abdominal muscles. Treat the body with the same care as you do your face, wash it often and keep out of the bathtub.

ELEMENTS.

The earth has fourteen elements. The vegetable kingdom has fourteen elements, the human body has fourteen elements. God, in creating the vegetable kingdom, acts as the great drug store to draw the fourteen elements from the earth in a condition that man can assimilate and make a part of his body to replace the waste tissue. Why feed the vegetable to the ox and let him absorb seventy per cent for his energy? Twenty per cent is placed in bundles of fibrine called muscle, full of uric acid, trachina, tuberculosis, and many other diseases. Why can you not have it before the ox; pure, and with a saving of at least fifty per cent? Why not live according to the laws of nature. Be healthy, be blessed,

and assist the church with money to spread the restored gospel in these last days.

COMPOSITION OF MAN.

A man of average weight of 154 pounds is divided up as follows: Muscles, 68 pounds; fat, 28 pounds; blood, 7 pounds; brain, 3 pounds; skin, 10 pounds; viscera, 14 pounds.

All must be renewed from the food ingested; and from the food force is also derived: force to think, force to labor, and force to generate heat. 'Tis said the body of man contains:

- Enough salt to provide a dinner party.
 - A bowl full of sugar.
 - Enough iron to make five carpet tacks.
 - Enough gas to fill a gasometer of 3,949 feet.
 - Enough carbon to make 9,360 lead pencils.
 - Enough phosphorous to make 8,064 boxes of matches.
 - There is fat sufficient to make 48 pounds of candles, enough hydrogen to fill a balloon that would lift the man to the clouds.
- I am truly grateful for the blessings God has bestowed upon me, and it is one of the foremost ideas of my life to help mankind so that we can be healthy; and surely the inner man will smile when living in a clean, healthy, and sanitary house. The Lord commands us to be clean. Can we say we are clean if we use tobacco, liquor, drugs, and decomposed and embalmed meats, etc? Let us strive to come higher; not only spiritually, but physically as well, as it is harmony that eventually enables us to live the celestial law. A servant of the poor and needy as well as the sick and afflicted.

In gospel bonds, Truthfully,
A. B. KLAR.

We are not to forget upon his part, how marvelously God respects our freedom, and how, though he is Lord of all, he stands only without the door of our hearts to knock for admittance. God does not arbitrarily obtrude or interfere. So truly does he respect our personality that he does not step in, even occasionally, to "set things right." He has put us in no play world, but in a world in which our choice and our personality are fully respected.—Henry Churchill King.

All our afflictions are Christ's refinings, and the purer the gold, the hotter will be the fire; the whiter the garment, the harder the cleansing.—A. Thompson.

Nine aviators crossed the English Channel in one day last week, flying from Dover to Calais. And they complained because a beggarly handful of people were on hand at Dover to see them start! So common has the channel passage by air become since that historic day when Blieriot alarmed half of England and astonished all of it by landing on the chalk cliffs that front the straits of Dover.—*Northwestern Christian Advocate.*

A Great Newspaper Offer.

The *Kansas City Weekly Journal* is making a great offer to get subscribers. Anyone sending the small sum of 30 cents will receive *The Kansas City Weekly Journal* one full year and *The Missouri and Kansas Farmer* one full year—these two great papers for one year for the small sum of 30 cents. This is a clubbing arrangement between the two papers. *The Kansas City Weekly Journal* is well known as one of the best weeklies in the West. *The Missouri and Kansas Farmer* is a splendid paper devoted to all classes of farm and home news. These two papers make a splendid and valuable combination for the reader. *The Kansas City Weekly Journal* furnishes the news of the world. *The Missouri and Kansas Farmer* furnishes reliable news on all class of farm and home affairs. *The Farmer* is published twice monthly. Two great papers a whole year each for the small sum of 30 cents.

Send 30 cents right off and get these two papers for one year each, as this great offer will not be good after September 1, 1911. Address *The Kansas City Weekly Journal*, Kansas City, Missouri.

The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination—a purpose once fixed, and then death or victory! —Fowell Buxton.

We shall begin presently to discern that we are living it out, and that our movement toward moral supremacy is just the whole deepening, disciplined movement of our lives.—Gaius Glenn Atkins.

If thou faint in the day of adversity, thy strength is small —too small to be worth talking about, for the day of adversity is its first real opportunity.—Babcock.

Excess of Fat

So many men and women say if I could only reduce my fat. Well, that is a very simple problem, if you have as much will power as a chicken. It takes fat to produce fat. Well some say—"How is it, Klar, that some get fat just on water?" I remark, that would be a very good system for the farmer to use with his swine. Do not be so foolish as to believe this "tommy rot." It is carbonaceous foods such as white bread, corn, butter, lard, potatoes, etc. that produces fat or heat.

KLAR'S GOOD HEALTH FLOUR

with vegetables of the proper kind is just what you want in hot weather. Keeps the bowels in a perfect condition, regulates the blood, strengthens the muscles, brain, nerve and bones, enables you to sleep well at night, and will reduce the cost of living more than one half. What it has done for hundreds and thousands of other people throughout the U. S. A. it can do for you. If not more than pleased it costs you nothing. Will you test it? Be wise, listen and act to-day.

A. B. KLAR

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Get in touch with the advanced thinkers and with the revaluations of God. To do so, you had better read these lectures. No. 235, cloth .50

THE SWEET GOSPEL STORY

We are pleased to announce that the Herald Office has secured a number of copies of Bro. W. J. Smith's song entitled as above. The Saints will appreciate this song. Copies are 25 cents. Address, Herald Publishing House, Lamoni, Iowa

NOTICE

At a meeting of the Directors of the Jackson County Bank of Independence, Missouri, held on the 23d day of May, 1911, and there being a majority of the stock represented, it was voted that the capital stock of said bank be increased from \$25,000.00 to \$50,000.00, as it is apparent that the growing business of the bank demands this increase.

Ellis Short, James M. Kelley, and George H. Hilliard were appointed to solicit subscriptions for said increase.

Parties desiring stock, address Jackson County Bank, Independence, Missouri. Shares \$100 each, to be paid for on or before September 15, or as nearly that date as possible. Ellis Short, for Committee.

Colorado and the Burlington They Go Well Together

In one breath you think of *Colorado* with her world of wonderful scenery, her health-inspiring climate, her wealth of vacation joys. And in the next you think of *Burlington Service*—the route of limitless advantages.

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Colorado is *vacation-land*. It crowds into the life of the seeker for rest, recreation and experience more pleasant memories, more benefits, more inspiration, than any other trip in America. And if you want to count the train ride an important feature of the entire trip, go via the Burlington.

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DEPOSITORY FOR THE CITY OF INDEPENDENCE, MISSOURI.

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INTEREST PAID ON TIME DEPOSITS

We solicit your acquaintance, association and business.

DIRECTORS—Ellis Short, M. H. Bond, James M. Kelley, G. H. Hilliard, J. T. Curtis, Joseph Mather, and J. A. Gardner.

OFFICERS—Ellis Short, President; M. H. Bond, James M. Kelley, Vice Presidents; J. A. Gardner, Assistant Cashier.

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BISHOP'S ANNUAL REPORT

Of Receipts and Expenditures of the Reorganized Church of Jesus Christ of Latter Day Saints
from January 10, 1910, to January 10, 1911.

RECEIPTS BY BISHOP.

On hand last report	\$ 933 12
Aid returned	15 00
Local bishops and agents	45,563 70
Bishop's office expense	2 20
Bonheim place	1,740 01
Book of Mormon Translation Fund	13 00
Central Church account, offerings and rent	2,088 08
Children's Home	110 97
Christmas offering	6,422 98
Church buildings	950 00
College running account	790 33
Consecrations	2,283 65
Elders' expenses returned	46 00
Elders' families returned	20 00
Exchange	1 10
G. H. Hilliard, counselor	150 00
Insurance returned	12 52
Interest received	1,309 89
Kirtland Home	780 00
Kirtland Temple Collections	60 00
Public Library	9 00
Merchandise	23 59
Rent	2,018 68
Real estate expenses and repairs	21 70
Real estate contracts	15,367 00
Real Estate improvements	1 65
Real estate	8,475 60
<i>Sandhedens Banner</i>	75
Saints' Home	9,821 50
Sanitarium	778 96
Surplus	105 00
Taxes	325 39
Tithes and offerings	30,937 05
Patriarch's office expense	6 65
Bills payable	118,837 70
Bills receivable	15,008 62
Accounts	35,657 48
Total	\$300,688 87

EXPENDITURES BY BISHOP.

Aid poor and needy	13,522 97
Auditing expense	139 60
Bishops and agents	5,860 41
Bishop's office expense	3,361 16
Bonheim	1,760 17
Book of Mormon Translation Fund	857 20
Children's Home	2,737 08
Church buildings	454 85
College running expense	3,002 74
Elders' expenses	12,009 79
Elders' families	17,145 35
Exchange	41 03
First Presidency's office expense	1,192 14
Furniture and fixtures	104 75
General expense	1,055 64
Graceland College, old debt account	360 00
Insurance	245 08
Interest	7,492 75
Inheritance	310 00
Kirtland home	1,000 00
Kirtland hotel	125 00
Bishop's office library	111 98
First Presidency's library	105 80
Public libraries	55 29
Live stock	85 00
Merchandise	203 20
Postage	61 68
Quorum of Twelve expense	11 85
Recorder's office expense	930 73
Rent	7 10
Real estate expense	578 64
Real estate contracts	6,402 50
Real estate improvements	6,627 70

Real estate accounts	14,138 70
<i>Sandhedens Banner</i>	2 10
Saints' Home	10,285 08
Sanitarium	7,294 53
Secretary's office expense	191 72
Society Islands Mission	55 75
Surplus returned	100 00
Taxes	2,128 31
Tithes and offerings	46 00
Tracts	334 63
Utah Mission	1,144 00
Bills payable	111,519 24
Bills receivable	5,672 00
Accounts	50,830 38
Balance on hand	8,977 23
Total	\$300,688 87

REPORT OF G. H. HILLIARD, COUNSELOR.

Receipts.

Last report due church	\$ 31 43
From tithes, offerings, and consecrations	729 68
From agents	10 00
Total	\$ 771 11

Expenditures.

Paid Bishop	200 00
Paid elders' families	198 00
Paid elders' expenses	165 73
Paid aid	110 00
Paid miscellaneous	72 37
Total	\$ 746 10
Due church	25 01

REPORT OF E. A. BLAKESLEE, COUNSELOR.

Receipts.

Last report due church	\$ 28 75
From tithes, offerings, and consecrations	50 00
Total	\$ 78 75

Expenditures.

Paid expenses	\$ 6 00
Due church	72 75

ACCOUNTS WITH AGENTS.

Receipts.

Balance due church last report, \$26,829.77 less differences in balances, \$373.46	\$ 26,456 31
Received from Bishop	5,749 48
Received from other districts and agents	5,628 98
Received from tithes, offerings, consecrations, and surplus	142,022 78
Received miscellaneous	8,052 65
Due bishops and agents	301 80
Total	\$188,212 00

Expenditures.

Due agents last report	\$ 372 22
Paid Bishop	44,814 57
Paid elders' families	72,476 03
Paid elders' expenses	8,778 17
Paid, aid, poor, and needy	10,694 72
Paid districts and agents	5,577 46
Paid miscellaneous	12,073 17
In hands of local bishops and agents	33,425 66
Total	\$188,212 00

REPORTS OF ELDERS.

Receipts.

In hands of elders last report, less settled balances and elders not reporting	\$ 1,244 26
Donations from Saints and friends	28,004 63

Received from bishops and agents	16,056 84
Furnished by elders	3,177 93
Total	\$ 43,483 66

Expenditures.

Expenses, traveling, etc.	\$ 41,873 02
In hands of elders	1,610 64
Total	\$ 43,483 66

STATEMENT AVAILABLE ASSETS.

January 10, 1911.

Cash, Bishop's account	\$ 8,977 23
Cash in hands of G. H. Hilliard, counselor	25 01
Cash in hands of E. A. Blakeslee, counselor	72 75
Cash, notes and accounts in hands of local bishops and agents	33,425 66
Bills receivable	42,283 34
Accounts receivable	31,654 06
Real estate contracts	8,912 70
Building stone account	284 32
Bonheim place, inventory	500 48
Book of Mormon Translation Fund	15 65
Central Church, Kansas City, Missouri	10,877 13
Graceland College, running expense account	3,595 95
Danish Book of Mormon account	302 76
Derrick	375 00
Furniture and fixtures, offices	1,739 13
Independence Sash, Door & Lumber Co., stock	310 00
Independence Planing Mill & Supply Co., stock	930 00
Independence Stake, assets	350 50
Kirtland Home, inventory	760 29
Kirtland Hotel, inventory	1,692 15
Home Dam, Lamoni	3,113 93
Lamoni Stake, assets	282 43
Library, Bishop's office	1,290 29
Library, church	349 53
Library, Historian's office	48 88
Library, First Presidency's office	289 45
Live stock	427 30
Memorial fund (real estate)	653 88
Merchandise	345 98
Olive oil	18 00
Postage	24 45
Saints' Home	50,424 44
Sanitarium	59,099 95
Society Islands Mission House	620 95
Steam engine	100 00
Supply Store	8,429 95
Typewriters	250 58
Utah Mission (automobile)	700 00
Real estate, not including church buildings	102,202 62
Total assets	\$375,765 67

STATEMENT LIABILITIES.

Bills payable	\$134,939 05
Accounts payable	7,894 54
Due agents	301 80
Children's Home fund	12,081 69
Graceland College, debt account	806 46
Herald building fund	23 33
Temple fund, Independence	1,900 70
Zion's Religio-Literary Society	1,383 55
General Sunday School Association	1,400 00
Total liabilities	\$160,731 12
Net assets	215,034 55
Total	\$375,765 67
Net assets	215,034 55
Net assets last report	184,888 76
Net gain	\$ 30,155 79

HOME FUND.

Receipts.

Offerings	\$ 7 50
Care and board	9,814 00
From general church fund	463 58
Total	\$ 10,285 08

Expenditures.

Bills payable	\$ 3,000 00
From Home Committee for running expenses	5,550 00
Interest	428 33
Repairs	186 64
Aid	5 00
Labor	136 30
Medical services, Dr. H. L. Goff	83 65

Insurance	24 00
Grain and hay	249 95
Running expenses	181 21
Care and board (return)	440 00
Total	\$ 10,285 08

ASSETS, HOME FUND.

Real estate improvements	\$ 897 81
Real estate, Liberty Home	3,000 00
Furniture and fixtures, Liberty Home	1,432 45
Real estate improvements, Liberty Home	7,002 31
Real estate, Saints' Home	15,455 16
Buildings and fixtures, Saints' Home	19,633 90
Independence church committee	1,291 74
Bills receivable	80 00
Implements, inventory	234 00
Live stock, inventory	1,522 00
Vegetables and canned goods, inventory	276 15
Accounts	208 00
Grain and hay, inventory	555 00
Total	\$ 51,638 52

Liabilities.

Accounts due and unpaid as per Home Committee	\$ 1,214 08
Net assets	50,424 44
Total	\$ 51,638 52

INDEPENDENCE SANITARIUM.

Receipts.

Steward's department, miscellaneous items	\$ 18 00
Offerings, etc.	672 34
From general fund	6,515 57
Total	\$ 7,205 91

Expenditures.

Live stock	\$ 90 00
Aid, patients' accounts	540 37
Water	236 16
Buildings	81 00
Repairs and improvements	175 89
Care of patients, salaries, nurses	300 00
Care of patients, medical and surgical supplies	239 57
Steward's department, groceries	159 55
Administrative expense, sundries	4 50
Steward's department, miscellaneous	1 35
A. H. Parsons, Mgr.	75 00
General expenses	142 86
Insurance	114 00
Fuel	346 67
Bonheim	12 10
Freight and drayage	7 66
Light	32 40
Gas	53 25
Administrative expense, salaries	1,750 87
Furniture and fixtures	2,842 71
Total	\$ 7,205 91

ASSETS, SANITARIUM.

Administrative expense, office inventory	\$ 35 10
Medical and surgical supplies, inventory	150 99
A. H. Parsons	9 46
Groceries, inventory	117 01
Bonheim place	51 10
Live stock	90 00
Balance amount advanced on pipe line	225 45
Buildings	45,188 83
Real estate	6,000 00
Furniture and fixtures, etc.	4,177 73
Outstanding account (due from patients)	3,070 94
Total	\$ 59,116 61

Liabilities.

Cash (overdrawn at bank)	\$ 5 95
Patients' account (overpaid)	10 71
Total	\$ 16 66
Net worth	\$ 59,099 95
Net worth last report	52,442 85
	\$ 6,657 10
By church for improvements, etc.	6,515 57
Gain	\$ 141 53

CHILDREN'S HOME.

Receipts.

In hands of church	\$ 14,707 80
From offerings	110 97
Total	\$ 14,818 77

Expenditures.

Paid for drayage	\$ 25
Taxes	26 07
Saints' and Liberty Homes account	10 76
Estate, Charles Davis	2,700 00
In hands of church	12,081 69
Total	\$ 14,818 77

Assets.

Real estate	\$ 2,007 17
Due from Saints' Home account	10 76
In hands of church	12,081 69
Total	\$ 14,099 62

RECEIPTS.

Balance on hand	
December 31, 1909	\$933 12
A brother, Sask., t.	25
A brother, Iowa, t.	100 00
A friend, Germany, o.	2 01
A sister, Kan., o.	14 00
A sister, Mont., o.	5 00
A sister, Mont., bd. o.	5 00
Abbott, W. N., Io., t.	0 00
Ackley, Helen, Kan., tkgv. o	1 00
Adams, Hannah B., Colo., o	1 00
Alabama, Mobile District,	
W. L. Booker, agent,	50 00
Albertson, Charles, Mo., t.	100 00
Allen, George, B. C., t.	40 00
Allen, Blanche, Mo., t.	14 90
Allen, Jessie, dep.	60 00
Allison, Nora, Mo., tkgv. o	1 00
Allison, Alton, Mo., tkgv. o	50 00
Allison, Goldie, Mo., tkgv. o	50 00
Allison, Blanche, Mo., tkgv. o	25 00
Allen, J. R., Wash., o.	5 00
Allen, Brenetta, Ida., t.	5 00
Aldridge, Catherine, S. D.,	
tkgv. o.	5 00
Amund, S. L., and Mary H.,	
Okla., t.	40 00
Anderson, H. S., Io., t.	5 00
Anderson, Arthur J., Kan., t	3 08
Anderson, Emma, Kan., t	71 00
Andrews, Mrs. I., t.	1 00
Andrews, W. M., Mo., t.	25 00
Anderson, A. M., and wife,	
Kan., t.	22 00
Anderson, Mr. and Mrs.,	
Kan., t.	1 32
Anderson, William, Pa., t.	2 50
Anderson, Charley, Kan., t	12 89
Anderson, J. S., Mo., tkgv. o	1 00
Anthony, Mark, Miss., t.	50 00
Armstrong, Mrs. Walter,	
Sask., t.	11 50
Atchison, Sister Society,	
Kan., o.	4 30
Atkinson, E. T., Mo., t.	25 00
Atkins, Myrtle, Mo., t.	4 00
Austin, U. A., Mo., t.	3 00
Babb, C. C., acct.	25 00
Badder, H. J., Mo., t.	5 00
Badder, H. J., acct.	3 00
Balley, Allen, acct.	5 00
Balley, O. H., ex. ref.	25 00
Baldwin, J. N., N. Y., t.	27 00
Baldwin, Sr. D. R., Mont., o	1 00
Balfanz, J. O., Io., t.	25 00
Barnhart, Lucy, Mo., t.	2 50
Barnwell, Florence, Tex., t	2 00
Barks, Mrs. Carrie, Neb., t	3 00
Barnett, J. W., Me., tkgv. o	1 00
Barrett, James B., and Mary	
S., Colo., e.	5 00
Barthelme, E. L., Okla., c	15 95
Bartholt, Herbert, Okla., c	10 00
Barnes, W. T., Ill., t.	20 75
Basquin, Emma, Io., o.	50 00
Baxter, Mary, Nev., t.	15 00
Bradford, Leona, Mo., tkgv.	
o.	1 00
Beck, A. O., Okla., t.	230 00
Beck, Mrs. E. C., Mich., o.	1 00
Beche, Mrs. C. A., Io., t.	50 00
Beche, Mrs. C. A., Io., t. f.	1 50
Benson, B. F., Ida., t.	75 00
Bender, Fred, Mich., o.	50 00
Best, Fred N., Cal., tkgv. o	5 00
Bierlein, J. P., and Sophia,	
Mo., o.	100 00
Bierlein, Martha, Mo., t.	30 00
Berry, Jane, Kan., t.	5 00
Betz, Catherine, O., t.	1 00
Bills payable	117,627 70
Bills receivable	15,559 62
Bleford, N. M., Ill., t.	1 50
Bird, W. H., dep.	100 00
Bird, Chas., sen., Mo., tkgv.	
o.	1 00

Centralia Sunday school,	
Kan. bd. o.	5 64
Chambers, Mrs. Marion,	
Colo., t.	5 00
Chaney, T. Colo., t.	2 00
Chapman, Cornelia, Ark., t.	2 00
Chapman, Mrs. D. L., Mo., t	35 00
Chapman, Aletha, and fam- ily, Ark., tkgv. o.	4 00
Chapman, John, Io., t.	75 00
Chapman, M. G., Neb., t.	34 95
Chattburn, Helen, Mo., tkgv.	
o.	1 00
Chapman, William, Ark.,	
tkgv. o.	1 00
Chapman, Mrs. William,	
Ark., tkgv. o.	1 00
Chapman, Mamie, Ark.,	
tkgv. o.	1 00
Cher, Mrs. M., Kan., t.	5 00
Children's Home Fund,	110 97
Christmas offering	6,423 48
Christy, Elizabeth A., Neb.,	
Mo., Colo., t.	14 70
Christiansen, Ellen, S. D., t	10 00
Christiansen, J. J., Io., t.	30 00
Christiansen, Grandma, Mo.	
o.	1 00
Christy, Sr. M. A., Io., t.	1 00
Church buildings	950 00
Clarke, John W., Ky., t.	12 50
Clark, C. J., Oreg., acct.	5 00
Clark, C. P., care Ringling	
Brook, Mo., t.	107 35
Clark, Edna, Mo., t.	5 00
Clary, Jennie A. Holt, O., t	2 00
Clotfelter, Nettie, acct.	15 00
Clay, William, Mo., o.	25 00
Clark, Mr. and Mrs. J. E.,	
Cal., tkgv. o.	2 00
Clark, Adella M., Mass., o.	2 50
Clark, Adella M., Mass., t.	10 00
Clark, W. A., Md., t.	72 00
Cline, Albert, Mich., t.	100 00
Cline, Orpha, Kan., t.	1 00
Clum, Bro. and Sr. M. N.,	
Mo., t.	20 00
Colpitts, J. O., and N. L.,	1300 00
Cowan, P. H., Mo., tkgv. o	1 00
Cook, P. M., and wife, Mo., t	10 00
Collins, G. R., and wife, t.	15 00
Constance, J. S., Mo., s.	100 00
Condit, S. D., Idaho, t. f.	5 00
Connelley, G. C., acct.	6 10
Conrad, Elizabeth, tkgv. o.	1 00
Connor, P. M., Okla., o.	1 40
Connor, P. M., and wife, Mo., t	10 00
Cook, Laura, Io., Md., t.	6 00
Corbett, William, Wyo., t.	20 00
Coshaw, James O., Kan., t.	2 00
Cox, Andrew J., Mo., t.	7 55
Cox, J. N., Tex., t.	3 00
Covell, F. E., N. Y., t.	2 00
Crandall, L. W., Io., tkgv. o	1 00
Crawford, A. J., Mo., o.	1 00
Crawford, Mary, tkgv.	50 00
Craig, C. N., Mo., t.	43 50
Crabb, J. C., Io., t.	47 42
Crockett, Julia, Cal., t.	32 50
Cration, Charles A., Neb., t	30 00
Cronland, Cori, acct.	40 00
Cross, M. A., Okla., tkgv. o	35 00
Culver, C. E., Mo., t.	5 00
Culver, C. E., dep.	60 00
Cummins, N. L., Mich., o.	75 00
Curry, W. J., Ill., t.	7 00
Curtis, J. D., Colo., t.	50 00
Curtis, J. A., and Clara	
Mo., t.	20 00
Curtis, Myrtle, Kan., t.	12 00
Curtis, Lillian, Kan., t.	30 00
Curtis, Lillian, Kan., c.	8 00
Curtis, Frank, Kan., t.	3 00
Curtis, Bertha, Kan., t.	24 00
Cushman, S. P., Mo., t.	8 00
Dake, Sarah A., acct.	43 35
Dale, O. R., Okla., t.	6 00
Daniels, H. M., Ark., t.	1 00
Daries, John, Mo., t.	200 00
Davis, B. H., Kan., t.	8 50
Davis, Margaret, Mo., tkgv.	
o.	1 00
Davis, Charles W., estate,	2,700 00
Davis, J. W., acct.	40 00
Davis, A. E., Kan., tkgv. o	5 00
Davis, J. W., Aus., t.	50 00
Davis, B. B., Mo., t.	10 00
Davis, Evan V., Cal.,	
tkgv. o.	1 00
Davis, U. E., Kan., t.	13 25
Davis, A. E., Kan., t.	10 00
David, Mrs. Mary, Kan.,	
tkgv. o.	1 00
Davis, Eugene A., Mo., acct.	11 85
Davis, John A., Kan., tkgv.	
o.	1 00
Davis, Evan E., Kan., tkgv.	
o.	1 00
Dayton, Mrs. T. M., Ill., t.	15 00
Day, Sr. S. T., Io., t.	8 00
DuVic, Mrs. Eva E., Mo.,	
tkgv. o.	1 00
Dempsier, Alice, Ida., t.	20 25
Dennis, Ruth King, Ill., t.	1 00

Newcome, W. C., Okla.,
tkgv. o. 1 00
Newcome, Addie, tkgv. o. . 1 00
Newark Sunday School, S.
D., tkgv. o. 3 00
Newton, Mrs. C. J., Cal., t. 52 50
Newton, William, dep. . . . 200 00
New York J. E. Philadelphia
District, John Zimmer-
mann, bishop 2,000 00
New York, Western District,
F. J. Uppdyke, agent . . . 260 35
Niles, Grace, Mo., o. . . . 10 00
Nicoll, Sr. J. E., Texas, o. . 2 50
Nicoll, Sr. J., Texas, t. . . 5 00
Nickelson, Mauda L., Kan.,
o. 1 00
Nickelson, Mauda L., Kan.,
t. 5 00
Nolan, C. A., Mo., t. . . . 9 90
Norris, Mrs. W. R., and
wife, Ark. t. 305 00
North Dakota District, J. E.
Wildermuth, agent. . . . 270 00
Norton, J. F., Me., t. . . . 2 00
Nova Scotia District, Lols
G. Johnson, agent. . . . 100 30
Nuckles, R. C., N. Y., t. . . 18 50
Nunley, J. J., Okla., t. . . 20 00
Nunemaker, W. H., Jr.,
Okla., t. 15 70
Nunn, William, Sask., t. . . 75 00
Nuckles, Avery, Ark., t. . . 12 95
Nuckles, A. L., Ark., t. . . 10 00
Novinger, Roy, Mo., tkgv. o 1 00
Novinger, Cliff, Mo., tkgv. o 1 00
Novinger, Ora, Mo., tkgv. o 1 00
Novinger, Frank, Mo., tkgv. o 1 00
Oakley, Roscoe L., Cal., t. 21 00
Oklahoma, Central District,
Hubert Case, agent 100 00
Ogard, Mrs. B. M., Neb., o. 8 50
Ohio, Kirktand and Pitts-
burg District, J. A. Becker,
bishop 400 00
Oliver, E. V., Io., t. . . . 2 00
Oliphant, Mrs. Jennie, Colo.,
o. 1 00
Omaha Branch, Neb., exp. o 10 00
Orr, C. T., Mo., t. 5 00
Orfield, Mrs. Nettie, Io., o. 1 00
Oregon, Southwestern Dis-
trict, Wm. Smith, agent. . 200 00
Oregon, Portland District, L.
Stover, agent 1,121 69
Osborn, Mrs. M., Ga., t. . . 2 00
Osborn, Mr. and Mrs. Orris
P., Idaho, tkgv. o. . . . 1 00
Page, Jerome P., Mo., acct. 1 00
Page, Teron H., Mo., t. . . 1 00
Page, Cora B., Ore., t. . . 3 00
Page, Sr. James C., Kan., t 1 00
Page, Mrs. W. A., Cal.,
tkgv. o. 1 00
Park, Ella, Colo., t. . . . 2 30
Parker, Albert Leaverton,
Mo., t. 5 00
Parker, John G., Miss., tkgv. o 2 00
Parr, Amy E., Neb., tkgv. o 1 00
Parsons, Jesse E., Mo., o 1 00
Partridge, Mrs. M. V.,
Mich., t. 2 50
Patrick, Elton, Mo., t. . . 1 00
Patterson, C. L., Mo., t. . 5 50
Peterson, H. P., bequest
acct. 1,000 00
Peterson, Amanda, Utah, o 5 00
Peterson, Inez, Sask., t. . 2 50
Perigo, William T., Ont., t 10 00
Bernell, Ella, Io., tkgv. o 1 00
Peers, Kate and Arthur,
Ore., o. 4 00
Phelps, Emma, Mo., tkgv. o 1 00
Phelps, Emma, Mo., o. . . 5 00
Phillips, Mrs. C. W., Neb., t 3 42
Pike, Lou, Ill., tkgv. o. . . 25 00
Plekering, W. R., Mo., t 8,000 00
Piper, F. G., acct. 8 32
Pifer, Nar. Ill., t. 1 00
Piferon, Mand, Neb., t. . . 1 00
Pinkerton, S. E., Cal., t. . 7 00
Plain, Christopher, dep. . . 682 70
Post, J. H., and wife, Tex.,
t. 55 00
Post, Mexico, Tex., t. . . 2 00
Powers, Joel H., Mo., t. . 3 50
Potato account 23 50
Potteroff, W. A., Colo., t. . 5 00
Priest, C. E., Ia., t. . . . 10 00
Pratt, James C., Wis., t. . 1 00
Pronst, O. W., and wife,
Ore., o. 3 00
Prout, Mrs. O. W. Ore., t 40 00
Public Library, Mitchell, S.
D., t. 5 00
Putney, Mrs. E., Mo., t. . . 2 00
Quick, Mrs. W. L., Ill., t. . 5 00
Rannle, Mrs. E., acct. . . . 5 00
Ranes, J. H., Mo., tkgv. o. 2 00
Ralston, Mrs. A., Colo., o. 2 00
Randall, C. C., Kan., t. . . 3 65
Randall, C. C., Kan., t. . . 5 00

Rawlins, C. H. and Abble,
Neb., t. 25 00
Raymond, Mary H., Mont.,
tkgv. o. 1 00
Ray, Edith D., Mo., t. . . 10 00
Real estate 10,084 00
Real estate contracts, 12, 717 00
Real estate expenses, ret. 23 35
Reams, I. C. and Lucy I.,
Io., o. 20 00
Redfield, Lenora, acct. . . . 25 00
Redfield, Chas. H., Kan., t 202 23
Redfield, Frank W., Mo., t 2 60
Redfield, Frank W., Mo.,
dep. 25 00
Rehr, Anna, Germany, i. . 48
Rever, H. E., Isle of Pines,
t. 20 00
Rent 2,196 08
Reneau, Sr. Lillie M., Neb.,
t. 40 00
Reese, Mr. and Mrs. W. H.,
Mo., t. 5 00
Reese, D. T., Mo., t. . . . 10 00
Reed, J. S., Okla., tkgv. o. 1 00
Reed, O. C., Okla., tkgv. o. 1 00
Resser, Laura, Mich., t. . . 1 50
Reynard, Mrs. G. E., Mo., o 1 00
Rhodes, L. L., Mo., t. . . . 7 00
Richards, Charles, Texas, t 11 00
Richardus, E. T., Idaho, t. 15 00
Rinkenbach, Annie P., Mo., t 1 00
Riddell, Arthur, acct. . . . 20 00
Ridder, Annie, Nev., o. . . 1 00
Riley, Mrs. D. S., Texas, t 1 50
Riggs, Sr. Hattie, Mo., t. 62 90
Riggs, Sr. Hattie, Mo., t. 50
Richardson, Joseph, Jr., Neb.,
t. 1 00
Richardson, Mrs. Retta M.,
Okla., t. 1 75
Richardson, Isabella, Cal., t 8 00
Richardson, Isabella, Cal.,
t. 1 00
Richardson, James, Cal.,
tkgv. o. 1 00
Robertson, Miranda, Kan.,
t. 301 50
Robinson, W. P., farm
acct. 504 69
Robinson, Sadie M., Mo., t 6 00
Robinson, Salome, Mo., t 1 50
Roberts, H. B., and wife,
Mo., tkgv. o. 1 00
Rodger, Dr. G. W., Mo., t. . 40 00
Rouger, Zuide M., Mo., t. . 25 00
Rolsin, Nancy L., Mo., tkgv. o 1 00
Roundy, Sophia, Io., tkgv. o 1 00
Rouns, David H., Ill., t. . 49 00
Rogers, Mrs. E. L., dep. . . 65 00
Rott, Ida B., Colo., t. . . 5 00
Rogers, O. D., Ill., o. . . . 5 00
Rogers, O. D., Ill., t. . . 10 00
Rosson, William, Mo., t. . 5 00
Rudd, J. F., acct. 75 00
Ruge, Miss A. E., Wis.,
tkgv. o. 1 00
Rupp, Robt. and Pauline,
Miss., t. 10 00
Rushfelt, H. L., Okla., t. . 4 10
Saints' Home 9,821 50
Sample, Nora L., Okla., t. . 51 00
Sampson, Alice M., Wyo., t 5 00
Sankers, *o Banner* 75 00
Sanitarium 778 93
Saunders, Mrs. S. C., W.
Va., t. 1 00
Sanderson, Walter and Lu-
cretia, Sask., t. 5 00
Sanneum, Emma and
Sarah, Kan., t. 24 00
Savage, Alice, Wash., t. . 64 00
Scandinavian Mission,
Peter Muecus, agent. . . . 28 00
Seranton Pennsylvania
Branch, oblition 3 50
Schoyler, Rosa, Mont., tkgv. o 1 00
Schenck, Marcilla, Io., t. . 18 00
Schmidt, Katherine, Ky.,
and Mo., t. 13 00
Schmidt, D. H., Mo., t. . . 240 00
Schmidt, D. H., Mo., acct. 10 00
Schweers, Mr. and Mrs. o 2 00
Sarah, Kan., t. 2 00
Scofield, Sr. H., Neb., o. . 4 00
Scofield, Pearl, Neb., o. . 5 00
Scott, Herbert and Bertha,
Mo., t. 61 30
Scott, Mr. and Mrs. J. H.,
Texas, t. 25 00
Seavey, David S., Me., t. . 40 80
Sears, Imogene, Colo., tkgv. o 1 00
Severin, Hillmer T., Mo., t 4 54
Sellers, E. C., Ala., t. . . 1 50
Sellers, J. W., Kan., t. . . 2 00
Self, R. O. and Amelia,
acct. 500 00
Self, R. O. and Amelia, c 1,200 00
Seldon, A. and son, Colo.,
tkgv. o. 2 00
Shade, C., Okla., t. . . . 10 00

Shade, Charles and Rosa,
Okla., t. 20 00
Shale, Mrs. Hattie E., Mo.,
t. 9 50
Shaver, Leila, acct. 50
Shively, Sarah I., Ida., tkgv. o 1 00
Shaw, C. A., acct. 6 00
Shaw, Belle, acct. 6 00
Shaw, C. A., and wife, Mo.,
o. 1 00
Shaw, Eliza, Mo., acct. . . 10 00
Shell, A. J., Ala., t. . . . 18 95
Sherman, David R., Io., t. . 5 00
Sheldon, W. V., Mo., t. . . 60 00
Shearer, Geo., and wife, Mo.,
t. 10 00
Shirk, D. W., Mo., t. . . . 5 00
Short, Ellis, Mo., c. . . . 500 00
Sherman, R., Ill., o. . . . 10 00
Sheppard, Mrs. E. A., N. M.,
t. 2 00
Shelley, Earnest, Ark., t. . 5 00
Shrader, Bertha, Mont., tkgv. o 1 00
Sires, Nancy E., Mo., t. . 11 40
Simpson, Miss Alfredd,
Kan., o. 1 00
Skinner, Geo. P. and Lillie,
t. 7 60
Skinner, W. O., Mo., t. . . 18 00
Skank, Ethel L., Io., t. . . 8 00
Skank, Ethel L., Io., o. . . 1 00
Smith, Mrs. Mand, Mo., t f 1 00
Smith, Alvin, Mo., t. . . . 6 15
Smith, Sr., Ora G., Mo., t 25 00
Smith, J. Nev., t. 50 00
Smith, William H., tkgv. o 1 00
Smith, Hattie, Ill., tkgv. o 25 00
Smith, Heman C., Adm.
Martha Woods Estate
for European Mission. . 875 00
Smith, A. H., Cal., t. . . . 10 00
Smith, A. H., Cal., o. . . . 1 00
Smith, J. C., and wife, Mo.,
t. 5 00
Smith, Isaac M., Mont., o. 30 00
Smith, F. C., acct. 60 00
Smith, T. N., Mo., acct. . . 782 63
Smith, John G., Ill., t. . . 6 50
Smith, Sr. Joseph, Mo., t. . 4 43
Smith, Bettie, Mo., t. . . 4 00
Smith, Nancy E., Mo., dep. 25 00
Smith, Pres. Joseph, Mo., t 2 00
Snead, Howard, Mo., t. . . 2 00
Snead, May, N. Y., dep. . . 32 40
Snead, May, N. Y., t. . . . 3 60
Snider, J. H. and Della,
Okla., t. 12 00
Snider, Wm. H. and E. E.,
Mo., t. 4 50
Snodgrass, Mrs. J. A., Mo.,
tkgv. o. 1 00
Snodgrass, W. H. and E. E.,
Mo., t. 1 00
South Dakota District, E.
unquest, agent 275 00
Southwick, Henry, Ill., be-
quest 3,000 00
Sprague, Mrs. A. E., Kan., t 10 00
Spencer, Mrs. H. B., Okla., t 5 00
Sprulock, C. J., Mo., t. . . 60
Sprague, Jennie, Nev., t. . 20 55
Sprarby, Christian, Mo., dep. 3 00
Squad, A. C., Mo., t. . . . 1 25
Stewartville Branch, 4 93
Steamship agency 69 00
Steele, Mrs. W. R., Mo.,
dep. 192 00
Stevens, L. L., Neb., t. . . 2 50
Stewart, Matt, Ia., Neb., c. 2 00
Stewart, Stella, Ind., t. . . 1 00
Standefer, W. R., Texas, t 4 00
Strange, William, Ill., t. . . 5 00
Strichlin, Minnie L., Kan., o 4 00
Stitt, D. E., Ore., t. . . . 25 00
Stivers, Anna M., Cal., t. . 50 00
Stewart, Philip H., Mo., t. 15 00
Stoneclpher, Nancy, Mo., t 25 00
Strickland, Alice, Ill., t. . 15 00
Stouble, Mrs. Ed., Io., t. . 10 00
Stonger, Cris P., Mo., t. . . 5 00
Sturges, Mrs. Clara E., Ariz.,
t. 14 25
Sturges, Eva, Ariz., t. . . 37 00
Sturges, Mrs. W. A., Neb., c. 35 00
Sullivan, Sarah M., Me., t. . 3 00
Sutton, W. M., Ill., t. . . . 100 00
Sund, Carrie, Mont., t. . . 41 00
Sumner, Mrs. Lizzie, Mo., t 1 00
Supply Store, note. 1,000 00
Sutton, W. M., Ill., c. . . . 25 00
Sutherland, O. P., Mo., tkgv. o 1 00
Sutherland, A. E., Mo., tkgv. o 1 00
Sutherland, A. E., Mo., tkgv. o 1 00
Summerfield, Mrs. A. J., Mo.,
t. 2 00
Sutherland, Hettie J., Mo.,
tkgv. o. 1 00
Sutton, Ralph, Mo., t. . . 2 00
Summerfield, Grace, Mo., t 5 00
Sykes, George L., Ore., t. . 1 50

Table with multiple columns listing names and amounts. Includes entries like 'Lundquist, David G., acct. 59 02', 'Smith, S. S., f. 72 00', and 'Tracts, Wilson, James... 1 00'. The table is organized into several columns and lists various individuals and organizations with their respective financial contributions or balances.

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

Table titled 'Receipts' showing financial details. Includes entries like 'Balance due church December 31, 1909... \$31 43', 'Brown, Lewis, Ill., t... 270 00', and 'Biergo, Sr. J. L., Mo., o... 1 00'. This section provides a detailed breakdown of receipts and balances.

Balmalm Branch t. and o.

Table listing names and amounts for Balmalm Branch, including Brown, Sr., Blackmore, John, Blackmore, Sr., Corbett, A. J., Dohrn, Sr., Englert, Sr., Elliott, Alf., Ferrett, Nellie, Goldstone, Sr., Henrichs, Sr., Jones, Sr., Jenkins, Bro., Kennedy, Sr., Kidd, Sr., Madrers, Sr. sen., Madrers, Polly, Potter, James, Pascoe, Sr., Prescott, Bro., Seaberg, Victor, Seaberg, Alex., Smith, J. W., Smith, John, Smith, Henry, A Sister, Townlin, Sr., Thearle, C. A., Watson, Sr., White, Bro., White, Rose, Freewill offering box, Wallis, Sr. R., and Wilson, Sr.

Lelehhardt Branch t. and o.

Table listing names and amounts for Lelehhardt Branch, including Ashton, E., Elliott, T., Ferratt, A. A., Prescott, Sr., Thompson, J., sen., and Thompson, C.

Tuncurry Branch.

Table listing names and amounts for Tuncurry Branch, including Anderson, L., Avery, Sr. W., McLaven, C. S., Reblin, Sr., Wright, John, Wright, Sr. John, and Wright, Ern.

Nambucca Branch.

Table listing names and amounts for Nambucca Branch, including Argent, Sr., Ballard, Martha A., Ballard, H., Effie, and Churchill, C. S. A.

Bulahldeh Branch.

Table listing names and amounts for Bulahldeh Branch, including Burdeklin, Ben, Burdeklin, Sr., Bingle, A., McGuinness, Sr., Masters, F., Naybury, William, Richards, Joseph, and Riles, A.

Brisbane Branch.

Table listing names and amounts for Brisbane Branch, including Burrows, Sr. J., Burrows, W., Burrows, D., Barkus, D., Barkus, H. O., Barkus, J. W., Berglin, Sr. J., Edgeworth, P., Hutchison, D. W. M., Hutchison, W. N., Leberz, J., Middleton, Bro., Middleton, V., Pelsker, Bro. and wife., Pelsker, N. W., Pelsker, W., Pelsker, D., Riles, A., and Waldmann, Sr. A.

Scattered Members.

Table listing names and amounts for Scattered Members, including Ivers, C. H., Ivers, W. A. and wife., Leubers, A., Mather, M. J., Moore, G., Moore, Alex., Moore, Ern., and Parker, G. H.

Adelaide Branch.

Table listing names and amounts for Adelaide Branch, including Cole, Sr., Cherowth, Sr., Davis, J. W., Gill, J. W., Gill, F., Gill, A., Jones, Sr., Hearne, Bro., Lane, Sr., Proud, L. J., Proud, Sr. sen., and Sampson, Bro.

Perth Branch.

Table listing names and amounts for Perth Branch, including Broadway, Bro. and wife., Broadway, A., Davls, Bro. and wife., Millard, G. W., Mills, Bro. and wife., Robinson, Aubrey, Robinson, A. L., Robinson, W. A., Robinson, A. F., Sharpe, Sr., and Kelley, E. L., Bishop.

Victoria District.

Table listing names and amounts for Victoria District, including Butterworth, Sr., Butterworth, Clarence, Craig, Sarah, Daniels, H., Emmerson, J., Griffiths, H., sen., Guy, Sr., Harrison, Bro., Kralp, A., Eldon, McDougall, Sr., McIntosh, D., Prowse, Sr., Palmer, Sr., Rutherford, F., Rowse, Bro., Squire, Bro. and wife., Squire, F., Stevenson, Bro. and wife., Trembath, G., Trembath, Ada, Tait, Bro. and Sr., Walton, C., Walton, Ethel, and Wooley, A.

United Building and Tent Fund.

Table listing names and amounts for United Building and Tent Fund, including Adelaide Branch, Balmalm Branch, Chairs sold, Hamilton Branch, Rent of Cottage, Tuncurry Branch, and Walslow Branch.

Expenditures.

Table listing expenditures for Adelaide Saints, Adelaide Saints, Barmore, A. C., Barmore, A. C., e., Davis, J. W., e., Haworth, W. J., e., Jones, J. H. N., e., Jones, S. A., e., Lewis, A. A., f., Robertson, E. F., e., Thornton, J. R., a., Bank charges, Exchange, Freight on tent to Victoria, Receipt books, Stamps, Traces for sulky, and Telephone.

Building and Tent Fund.

Table listing names and amounts for Building and Tent Fund, including Balmalm Branch, Exchange, Lelehhardt Branch, and Melbourne Branch.

Victoria District.

Table listing names and amounts for Victoria District, including Rutterworth, C. A., f., Barmore, A. C., f., Barmore, A. C., e., Exchange, Jenkin, H. A., e., Jones, H. L., f., Jones, J. H. N., e., Total, and Due church.

BRITISH ISLES MISSION.

Birmingham District.

J. E. Meredith, agent.

Receipts.

Table listing receipts for Birmingham District, including Balance due church December 31, 1909, Arrowsmith, W. B., Ecclestone, Francis C., Ecclestone, W. H., Greenwood, George S., Greenwood, Joseph R., Kendrick, Albert, Meredith, Sr. A. A., Meredith, John E., Meredith, Sr. B. D. A., Roberts, D., Scholefield, John, and wife., Tabliner, Robert, Taylor, Sr. I., and Walton, Percy.

Table listing names and amounts for North Manchester Branch, including Walton, Sr. S. E., Walton, C. F. F., Walton, Charles, Walton, Edmund and Amy, Walton, H. F., Webb, Ephraim A., Kelley, E. L., Bishop, and Total.

Expenditures.

Table listing expenditures for North Manchester Branch, including Griffiths, G. T., e., Jenkins, Rees, e., Stamps and cost of orders, Meredith, J. E., Rushton, J. W., e., Taylor, Thomas, f., Taylor, Thomas, e., Bicycle for mission, Total, and Due church.

London District.

Richard Cliff, agent.

Receipts.

Table listing receipts for London District, including Balance due church December 31, 1909, Cliff, Richard, and wife, Furness, Emma, t., Goulce, Bro., and wife, Kemp, Sarah, t., Newton, James, t., Newton, Mary Ann, t., Manning, Arthur, t., London Branch, oblation, Enfield Branch, oblation, Worth, John, t., Total, and Expenditures.

Expenditures.

Table listing expenditures for London District, including Postage, Griffiths, G. T. e., Rushton, J. W., e., Poor, a., Total, and Due church.

Manchester District.

Joseph Dewsnup, agent.

Receipts.

Table listing receipts for Manchester District, including Exeter Branch, Ireland, Stephen, and Mary, t., Ireland, Elizabeth, t., Ireland, Samuel, t., Salter, Sophy, t., Wilson, Emily, t., Eccles Branch, Griffith, Henry Lawrence and Emily, t., Heywood, William, and Fanny, t., Jones, Ernest, t., Farnsworth Branch, Fenny, Mary, t., Harper, Joseph, t., Hope, Samuel Henry, t., Hope, Alice, t., Hope, David, jr., t., Hope, David, sen., t., Hopson, Annie, t., Spargo, James, t., Spargo, John, jr., t., Spargo, Ethel, t., Yates, Betsy E., t., Leeds, Burley Branch, Burley Mission, o., Pirby, George Henry, t., Pirby, George Henry, o., Hand, Samuel and Hannah, t., Mandfield, Arthur, t., Schofield, Annie J., t., Wormald, Nellie, t., Wortley Branch, Hammond, George and Emma, t., Meadowcroft, John W., and Jane E., t., Roume, Eliza, t., Taylor, Jessie, t., Taylor, Jessie, o., Taylor, Sarah, o., South Manchester Branch, Baty, Elizabeth, sen., t., Baty, Elizabeth, o., Dewsnup, Nepht, t., Mather, Samuel Frederick, t., Maddock, Selma, t., Maddock, William, t., Maddock, William, o., Towers, Margaret, Alice, t., Towers, George, and Elizabeth, t.

Exeter Branch.

Table listing names and amounts for Exeter Branch, including Ireland, Stephen, and Mary, t., Ireland, Elizabeth, t., Ireland, Samuel, t., Salter, Sophy, t., Wilson, Emily, t., Eccles Branch, Griffith, Henry Lawrence and Emily, t., Heywood, William, and Fanny, t., Jones, Ernest, t., Farnsworth Branch, Fenny, Mary, t., Harper, Joseph, t., Hope, Samuel Henry, t., Hope, Alice, t., Hope, David, jr., t., Hope, David, sen., t., Hopson, Annie, t., Spargo, James, t., Spargo, John, jr., t., Spargo, Ethel, t., Yates, Betsy E., t., Leeds, Burley Branch, Burley Mission, o., Pirby, George Henry, t., Pirby, George Henry, o., Hand, Samuel and Hannah, t., Mandfield, Arthur, t., Schofield, Annie J., t., Wormald, Nellie, t., Wortley Branch, Hammond, George and Emma, t., Meadowcroft, John W., and Jane E., t., Roume, Eliza, t., Taylor, Jessie, t., Taylor, Jessie, o., Taylor, Sarah, o., South Manchester Branch, Baty, Elizabeth, sen., t., Baty, Elizabeth, o., Dewsnup, Nepht, t., Mather, Samuel Frederick, t., Maddock, Selma, t., Maddock, William, t., Maddock, William, o., Towers, Margaret, Alice, t., Towers, George, and Elizabeth, t.

Eccles Branch.

Table listing names and amounts for Eccles Branch, including Griffith, Henry Lawrence and Emily, t., Heywood, William, and Fanny, t., Jones, Ernest, t., Farnsworth Branch, Fenny, Mary, t., Harper, Joseph, t., Hope, Samuel Henry, t., Hope, Alice, t., Hope, David, jr., t., Hope, David, sen., t., Hopson, Annie, t., Spargo, James, t., Spargo, John, jr., t., Spargo, Ethel, t., Yates, Betsy E., t., Leeds, Burley Branch, Burley Mission, o., Pirby, George Henry, t., Pirby, George Henry, o., Hand, Samuel and Hannah, t., Mandfield, Arthur, t., Schofield, Annie J., t., Wormald, Nellie, t., Wortley Branch, Hammond, George and Emma, t., Meadowcroft, John W., and Jane E., t., Roume, Eliza, t., Taylor, Jessie, t., Taylor, Jessie, o., Taylor, Sarah, o., South Manchester Branch, Baty, Elizabeth, sen., t., Baty, Elizabeth, o., Dewsnup, Nepht, t., Mather, Samuel Frederick, t., Maddock, Selma, t., Maddock, William, t., Maddock, William, o., Towers, Margaret, Alice, t., Towers, George, and Elizabeth, t.

Leeds, Burley Branch.

Table listing names and amounts for Leeds, Burley Branch, including Burley Mission, o., Pirby, George Henry, t., Pirby, George Henry, o., Hand, Samuel and Hannah, t., Mandfield, Arthur, t., Schofield, Annie J., t., Wormald, Nellie, t., Wortley Branch, Hammond, George and Emma, t., Meadowcroft, John W., and Jane E., t., Roume, Eliza, t., Taylor, Jessie, t., Taylor, Jessie, o., Taylor, Sarah, o., South Manchester Branch, Baty, Elizabeth, sen., t., Baty, Elizabeth, o., Dewsnup, Nepht, t., Mather, Samuel Frederick, t., Maddock, Selma, t., Maddock, William, t., Maddock, William, o., Towers, Margaret, Alice, t., Towers, George, and Elizabeth, t.

Wortley Branch.

Table listing names and amounts for Wortley Branch, including Hammond, George and Emma, t., Meadowcroft, John W., and Jane E., t., Roume, Eliza, t., Taylor, Jessie, t., Taylor, Jessie, o., Taylor, Sarah, o., South Manchester Branch, Baty, Elizabeth, sen., t., Baty, Elizabeth, o., Dewsnup, Nepht, t., Mather, Samuel Frederick, t., Maddock, Selma, t., Maddock, William, t., Maddock, William, o., Towers, Margaret, Alice, t., Towers, George, and Elizabeth, t.

South Manchester Branch.

Table listing names and amounts for South Manchester Branch, including Baty, Elizabeth, sen., t., Baty, Elizabeth, o., Dewsnup, Nepht, t., Mather, Samuel Frederick, t., Maddock, Selma, t., Maddock, William, t., Maddock, William, o., Towers, Margaret, Alice, t., Towers, George, and Elizabeth, t.

North Manchester Branch.

Table listing names and amounts for North Manchester Branch, including Baty, Ann, o., Baty, Mary Jane, o., Gillson, William and Emily, t., Greenwood, Henry, Jr., t., Greenwood, Elizabeth Ann, t., Green, Emily, t., Smith, Robert W., o., Smith, Annie, t., and Smith, Annie, o.

East Manchester Branch.

Table listing names and amounts for East Manchester Branch, including Armstrong, William R., and Agnes, t., Armstrong, William R., t., Armstrong, John, William, and Cyrl, t., Clarke, James, and Sarah, t., East Manchester Branch, o., Kitcham, Minnie, t., Lenton, Mary and Alice, t., Weate, John, James, and Ethel, t., and Weate, Nathan J., t.

Northeast Manchester.

Table listing names and amounts for Northeast Manchester, including Hope, Mary Jane, t., Schofield, James and Minnie, t., Tapping, Fred and Eliza, t., Waugh, James and Annie Louisa, t., and Waugh, James and Annie Louisa, o.

Stockport Branch.

Table listing names and amounts for Stockport Branch, including Isherwood, James H. and Lizabeth, t., Nadin, Francis and Mary, t., Taylor, Nellie Constance, t., Worth, William and Lotie, t., and Warrington Branch, Byfield, Walter, t., Byfield, Ada, t., Byfield, Ester, t., Bank, Clara, t., Carter, William Hill, and wife, t., and Denton Mission, Collins, Sarah, t., Lindley, Mary, t., Lindley, Joseph and Nancy, t.

Warrington Branch.

Table listing names and amounts for Warrington Branch, including Byfield, Walter, t., Byfield, Ada, t., Byfield, Ester, t., Bank, Clara, t., Carter, William Hill, and wife, t., and Denton Mission, Collins, Sarah, t., Lindley, Mary, t., Lindley, Joseph and Nancy, t.

Various Branches.

Table listing names and amounts for Various Branches, including Brooks, t., Collins, Sarah, t., Cryer, Sarah, t., Dewsnup, Joseph and Harriet, t., Grundy, John S., t., Lindley, Joseph and Nancy, t., Leggett, George W., and Mary, t., Mitchell, Alice, t., Nicholls, Thomas M., t., Pope, Elizabeth, t., Rice, Jessie, t., Schofield, John and Martha, t., Spargo, James, t., Kelley, E. L., Bishop, and Total.

Expenditures.

Table listing expenditures for Various Branches, including Balance due agent December 31, 1909, Appleyard, Annie Holmes, a., Dewsnup, Joseph, e., Pysh, A. and E., a., Griffiths, G. T., e., Hammond, George, and Howarth, Edmund, and Margaret, a., Hughes, Jessie, a., Harrison, Nellie, a., Jenkins, Rees, e., Johnson, John, a., Laycock, Hannah, a., Laycock, Lavinia, e., Rushton, J. W., e., Rushton, J. W., e., Taylor, Sarah, f., Wilson, Henry and Elizabeth, a., North Manchester Branch building and interest on agency and Truth, Stationery and incidental expenses, Postage, and Total.

Sheffield District.

John Austlin, Agent. Receipts. Balance due church December 31, 1900 \$ 23 16. Barnes, John P. 91. Cousins, Charles 10 71. Garratt, Joseph 5 14. Gaydon, George 2 08. Holmes, William, sen. 25 67. Holmes, G. H., and wife. 11 45. Holmes, Simon, Jr. 2 44. Low, Charles 1 20. Marler, Mabel 1 71. Mather, Martha 1 30. Naylor, Joseph 13 94. Rallings, Robert 1 83. Taylor, Harry 1 71. Turner, Sister 24 35. Kelley, E. L., Bishop. 24 35. Total \$120 82. Expenditures. Austlin, George, a. \$ 2 44. Agent's expenses 1 34. Burnet, Wilfred, a. 2 44. Canon, Sr. S. A., a. 37 74. Lamb, Walter, a. 10 96. Marshall, Ann, a. 7 53. Rushton, L. W., a. 23 19. Taylor, T. C., a. 23 75. Total \$108 99. Due church \$ 17 83.

Eastern Wales District.

Thomas Gould, Agent. Receipts. Balance due church December 31, 1900 \$ 3 30. Evans, James, o. 24. Green, B., and wife, o. 7 31. Gill, Srs. H. and B., t. 3 96. Gill, Srs. H. and B., o. 3 34. Gloucester Branch, o. 2 31. Green, Sr. B. M., o. 30. Green, H. A., o. 24. Howard, Elizabeth, t. 4 87. Harris, Sr. A., t. 2 92. Keadys, J., t. 2 50. Kelley, E. L., Bishop. 147 40. Mackey, G., t. 7 31. Miles, P., t. 4 99. Newlands, Bro., and wife, t. 30. Skyrwe, James, o. 24. Trapp, E. J., and wife, t. 3 04. Trapp, A. T., t. 7 91. Total \$169 03. Expenditures. Bevan, Sr. F., a. \$ 5 96. Jones, T., f. 169 23. Rushton, J. W., e. 3 05. Postage and orders 07. Total \$170 51. Due church \$ 20 42.

Western Wales District.

Silas Evans, Agent. Receipts. Balance due church December 31, 1900 \$ 17 55. Aberaman Branch 1 76. Collin, P., t. 1 22. Davies, T., t. 79. Edwards, D., t. 1 95. Evans, Silas, t. 9 74. Jenkins, H., t. 49. Jenkins, J. G., t. 24. Kelley, E. L., Bishop. 170 45. Lewis, John 97. Phillips, John 4 87. Pughstey, John 1 00. Thomas, D. 7 91. Williams, Ed. 10 71. Total \$229 74. Due agent \$ 8 41. Expenditures. Edwards, Sr. L., a. \$ 7 31. Jenkins, Sr. L., f. 101 15. Jenkins, Sr. E., o. 10 48. Malpas, Bro., a. 73. Newton, Bro., e. 9 74. Pughstey, Bro., a. 9 74. Total \$298 15.

CANADA.

R. C. Evans, Bishop. Receipts. Balance due church December 31, 1900 \$1,013 00. Arthur Branch 5 11. Armstrong, William W. 69 20. Armstrong, William 23 00. Andrews, Martha 3 00. Arnold, Joshua 45 00.

Allen, Agnes M. 8 00. Armstrong, Victoria 5 00. Antoine, Charles 10 00. Archer, Ed. W. 10 35. Biggar, R. L. 375 00. Braden, Jennett 0 55. Bagnell, A. B. 30 00. Braden, Florence 25. Bravener, George 25 00. Backett, Mrs. George W. 4 00. Howarth, Arthur 10 50. Barnes, W. H., and wife. 1 00. Brown, Mrs. William 5 00. Bate, John, and wife 10 00. Baylis, Pearl 2 45. Barthart, Royden, and wife 40 00. Baleman, Annie 8 00. Brown, Alex. 10 00. Breegle, James, and wife. 5 00. Boudin, Humphrey, and wife 25 00. Barriek, Grace 7 00. Barriek, Ethel 7 00. Baddar, Robert 5 00. Begg, A. 1 00. Burton, Orla 20 00. Burger, John L., agent London District. 700 00. Beckett, Ada 6 00. Beckman, John A., and wife 76 50. Beckman, John A., Jr., and wife. 5 00. Roadway, Robert 5 00. Buschlen, Simon 5 00. Bateman, Annie 10 00. Beckman, J. A., agent Sask. District. 2,000 00. Brown, Oliver 1 70. Brown, Clifford A. N. 1 10. Brown, Susanna J. 1 70. Bryant, Joseph 30 70. Bricker, Charles, and wife 25 00. Brother, A. 1 00. Boyce, Alice 14 60. Campbell, Fred 5 00. Clifford, Emma 5 00. Clark, J. V., and wife. 170 00. Chhillman, Emma 10 00. Cullington, Walter, and wife. 15 00. Crowley, Thomas, and wife 6 50. Campbell, Thomas 100 00. Coe, William 1 00. Childs, Albert 20 00. Campbell, Maggie 2 00. Church, Susan 4 05. Catto, David, and wife. 12 50. Carter, James, and wife. 00 00. Charlton, Thomas 15 00. Clatworthy, Duncan 15 00. Church, Florence 50. Campbell, William 10 00. Church sales 22 30. Cameron Branch 13 50. Campbell, Phib., and wife. 15 00. Chang, Wang 10 00. Conis, Finley T., and wife. 50 00. Clark, Mary 5 00. Carter, L. H., agent, Winnipeg District. 400 00. Clifton, Frank 1 00. Chapman, Nellie 5 00. Clark, George 2 00. Carlton, Mattie 2 00. Cooper, Louisa 2 00. Carter, Walter 1 00. Culp, Leah 7 00. Christiansen, C. P. 10 00. Campbell, Ida M. 2 00. Campbell, Vera 15. Campbell, Jane 10 00. Campbell, W. J., and wife 1 00. Clark, Albert 1 75. Cameron, D. W. 25 00. Davisville Branch 1 21. David, Mary 9 00. Donald, George 10 00. Dobson, Robert 95 00. Dobson, J. R. 1 00. Dobson, William G. 1 00. Duckworth, James, and wife 50 00. Dobson, James, and wife. 5 00. Fowler, Henry, and wife. 0 00. Fletcher, Fred, and wife. 10 00. Forest, Alex. and wife 10 00. Field, Isabella 2 00. Faulkner, Elizabeth 1 00. Friend, A. 75. French, Edwin 2 00. Frewer, Harvey, Jr. 5 00. Frewer, William, and wife. 50 00. Goads, Effie 30 00.

Goheen, Frederick 15 00. Goodman, George 15 00. Greenway, Laura 30 00. Guyer, George 1 00. Gillett, Joseph, and wife. 10 00. Gray, Frank, and wife. 3 50. Gozzard, William, and wife 2 00. Garrard, Charles T. 7 25. Griffin, George, and wife. 5 00. Gray, Rose 5 00. Grice, Annie 20 00. Gibson, George M. 30 00. Gibson, Joseph 10 00. Goods, Mabel 5 00. Gibson, Edward 10 00. Gardner, Ernie 10 00. Galbraith, Burney 2 00. Graham, Amanda 5 00. Green, L. 12 00. Goheen, Samuel 2 00. Guyer, Lucinda 1 00. Grigsby, William T. 1 00. Gibbons, Fred 5 00. Hallstone, Harry 3 00. Hallston, Bay Branch 15 25. Hill, John, Jr. 25 00. Hooley, Elias 15 00. Hannah, Melvin, and wife 25 00. Hulbert, William, and wife 5 00. Hayward, Mrs. Minnie 5 00. Humphries, Edwin, and wife 20 00. Hannah, Charles, and wife 10 00. Hughes, John, and wife. 20 00. Hill, Elsie 2 25. Howson, George 25 00. Hughes, Robert 1 00. Hughes, Joseph 5 00. Hayward, Stella 1 00. Hewett, S. S. 16 00. How, Ethel 1 00. Hand, William, and wife. 15 00. Hooley, Ethelbert, and wife 1 00. Harrison, Robert, and wife 5 00. Howitt, R. B., and wife. 5 00. Hills, John, sen. 10 00. Hamilton, Adam 5 00. Higgins, James N. 10 00. Inzell, Charles 15 00. Jordan, Perla 10 00. Jordan, Myrtle 2 00. Jack, Charles, and wife. 6 00. Johnson, William F., and wife 11 00. Jackman, H. 12 00. Kilpatrick, Matilda 11 00. Kennedy, Flora 10 00. Kelley, Sarah 50. Kennard, Nelson 10 00. Law, Edwin G. 330 00. Long, Edward 00. Long, Albert J. 25 00. Likins, S. W. 1 00. Lake, Chester, and wife. 15 00. Lawnsway, J. H. 15 00. Life, Henry E. 08 00. Little, Francis 1 50. Lane, Elsie 5 00. Land, Herbert H., and wife 12 00. Ludford, William 9 00. Land, Emma 5 00. Land, William L. 5 00. Land, Hamon P. 5 00. Land, Lottie 5 00. Leckie, Earl 4 00. Leonard, Mrs. George 2 00. London District 2 95. Leeder, Hannah 5 00. Lands, Henry H. 4 00. Lonsway, W. H. 1 00. Meadows, Hannah 5 00. Mount, B., and wife. 15 00. Morris, John, and wife. 3 00. Mark, Hugh, and wife 75 00. Minor, Roland, and wife. 45 00. Martin, Norman 5 00. Morrison, Walter 5 00. Metcalf, Julia P. 30 00. Metcalf, Katy 5 00. Marsden, Daniel 10 00. Minor, Charles L. 1 00. Mahaffy, Mabel 2 00. Martin, William H. 12 00. Morden, George, and wife. 25 00. Marks, Charles 1 00. Meville, W. 5 00. Mills, Albert 25 00. Moore, Alex. and wife. 75. Mortimer, George A., and wife 20 00. Morden, Jennie 3 00. Moore, Charles 5 00. McNeil, V. J. 6 00. Madegan, Mrs. P. 7 00. McLean, A. F., and wife. 22 45. McLean, Charles 6 00. McKibbin, Annie 2 00. McLean, Gertie 20. MacDonald, Clarence 20 00. McDonald, Viola 8 50. McNeil, Archibald T. 15 00. McConnell, Mary 1 00. McDonald, Emelia 1 00. McLean, Stella 20. McLean, Neta 20. McLean, William F. 5 00. McMurdo, Agnes 18 20. McLean, Charles, Jr. 1 30. McLean, Ruth 4 43. McLean, Isabella 2 50. McLean, John 1 50. McKibbin, Mrs. John 4 00. McLean, Charles 1 00. McLean, Charles V. 1 00. McLean, James S. 8 00. McDonald, Hiram, and wife. 200 00. McVey, Eliza 1 00. McDonald, Minnie 3 00. McLenn, Elizabeth J. 2 00. McLean, Gene M. 1 00. McDonald, Lottie 5 00. McLean, Samuel 70 00. McCarthy, William 1 35. Norton, J. T. 2 00. Nelson, W. E., agent 1,587 15. Owen, Bob, Branch 5 00. O'Dell, Leslie, and wife. 1 00. Oliver, Ernest 8 00. Osborne, George 14 92. Olaphant School 75. O'Dell, Willie 1 00. Proton Branch 9 85. Phillipin, P. H., and wife. 10 00. Prentice, Angus, and wife. 50 00. Prentice, Margaret 9 50. Port Bligh Branch 18 30. Prentice, Leslie 25 00. Pugh, H. 3 35. Parks, Sarah 5 00. Perkins, D. B., and wife. 30 00. Perkins, R. B., and wife. 70 00. Phillips, James 10 35. Phillipot, Thomas, and wife 20 00. Phillips, Annie 5 00. Perkins, Lillian 2 50. Parfitt, Edward 20 06. Parfitt, Sarah 2 00. Perkins, Margaret 5 50. Perkins, Melvin 50. Pearson, C. 10 00. Phillips, Charles 3 00. Pycoc, John 2 00. Pennicott, Emma 1 00. Howitt, William, and wife. 55 00. Randall, H. R. 25 00. Rodwell, Edward, and wife 30 00. Ridley, S. T., and wife. 238 51. Kowledge, John 20 00. Reid, William 10 00. Reide, William, and wife 10 00. Russell, R. C., and wife 33 45. Kelley, George 2 00. Redekville Branch 16 45. Rea, Robert, and wife. 3 00. Russell, William 12 00. Rourke, S. A. 10 00. Handley, William, and wife 2 50. Stude, William 5 00. Renols, William 50. Rodwell, Annie 10 00. Street, Lula 23 00. Scott, R. J. 100 00. Snell, Abble 17 00. Smith, W. R., and wife. 25 00. Shill, Robert, Earl 4 00. Shilts, John 2 00. Snell, Victoria 20 00. Snell, Lizzie 2 00. Snell, M. L. 5 00. Simpson, Lizzie 5 00. Scott, Isaac 5 00. Stadel, Fred 15 00. Shannon, Hugh H. 10 00. Smith, Samuel, and wife. 25 00. Staley, Jacob H., and family 18 17. Seymour, H. J. 15 00. Smith, Maggie 10 00. Spink, Harry, and wife. 13 25. Silk, Harry, and wife 5 00. Sinclair, Mrs. Alex. 100 00. Skelton, James 35 00. Smith, Charles V. 50 00. Shute, R. J. 5 00. Snell, Lillie 2 00. Spence, David, and wife. 30 00. Simons, Fred, and wife. 10 00. Smith, Amos 15 00. Scott, Thomas, and wife. 150 00. Snell, Martha M. 2 35. Shelbourne Branch 4 98. Terryburry, A. H. 2 50. Temple, David 2 00. Taylor, J. H., and wife. 100 00. Toronto Branch 63 41. Taylor, Isaac, and wife. 20 00. Tubb, F. R., and wife. 13 00. Taylor, Leehin, and wife. 1 00. Thompson, Kate 2 85. Tyrrell, J. H., agent. 400 00. Tyrrell, D. and wife. 15 00. Thaier, Sr. D. 5 00.

Table listing names and amounts, including Turner, Jennie, Taylor, Albert J., Thompson, Maud, etc.

Table listing names and amounts, including Bennett, Chester, Bennett, Lizzie, Bennett, Roy, etc.

Table listing names and amounts, including Perritt, George and Eveline, Penny, James Walton, etc.

Table listing names and amounts, including Borbridge, C. W., Brockenshire, Sr. F., Burch, Ida, etc.

Total \$12,242 00

Expenditures.

Table listing expenditures for Saskatchewan District, including Beckman, John A., agent, Brown, Sister A., etc.

Table listing expenditures for Saskatchewan District, including Gibson, Susan, Gibson, Roy, etc.

Table listing expenditures for Saskatchewan District, including Taylor, George and Nellie, Taylor, Elizabeth, etc.

Table listing expenditures for Saskatchewan District, including Mottashed, Sr. Walter, Nantals, Milbrough Mary, etc.

Catham District.

J. H. Tyrrell, Agent.

Receipts.

Table listing receipts for Catham District, including Balance due church December 31, 1909, Atkinson, Henry and Maggie, etc.

Table listing receipts for Catham District, including Johnston, David W., Johnston, William, etc.

Table listing receipts for Catham District, including Agent's expenses, Brown, Samuel, etc.

Table listing receipts for Catham District, including Evans, R. C., bishop, Parafield, J. C., etc.

London District.

John L. Burger, Agent.

Receipts.

Table listing receipts for London District, including Balance due church December 31, 1909, Armstrong, Thomas, etc.

Saskatchewan District.

W. E. Nelson, Agent.

Receipts.

Table listing receipts for Saskatchewan District, including Balance due church December 31, 1909, Anderson, Ross, etc.

Table listing names and amounts for the first section, including Gendron, Hurst, Jordan, etc.

Table listing names and amounts for the second section, including Evans, Kelley, Rowe, etc.

Saskatchewan District.

J. A. Beckman, Agent.

Table listing names and amounts for the Saskatchewan District, including Anderson, Benham, Burton, etc.

Table listing names and amounts for the Saskatchewan District, including Evans, Rowe, Tomlinson, etc.

Winnipeg District.

William I. Arnold, Agent.

Table listing names and amounts for the Winnipeg District, including Arnold, Tomlinson, etc.

Table listing names and amounts for the first section of the California section, including Armstrong, Burr, Braden, etc.

Table listing names and amounts for the second section of the California section, including Evans, Long, Smith, etc.

CALIFORNIA.

Northern District.

C. A. Parkin, Bishop.

Table listing names and amounts for the California Northern District, including balance due church Dec-31, 1909, and various names.

Table listing names and amounts for the California Northern District, including Adams, Arnold, etc.

Table listing names and amounts for the first section of the California section, including Lawn, Len, Morse, etc.

Table listing names and amounts for the second section of the California section, including Adams, Parkin, etc.

Southern District.

Frederick Adams, Agent.

Table listing names and amounts for the California Southern District, including Adams, Adams, Adams, etc.

Table listing names and amounts for the California Southern District, including Adams, Adams, Adams, etc.

Large table listing names and amounts for the right side of the page, including Adams, Adam, Adams, etc.

Table with 2 columns: Name and Amount. Includes entries like Slotterbeck, Sophia (10 25), Taylor, Sr. A. A. (2 00), Thompson, Margaret (15 00), etc.

Table with 2 columns: Name and Amount. Includes entries like Kemp, Delbert A. (5 00), Korf, Leopold, and wife (200 00), Kelley, E. L., Bishop (770 00), etc.

HAWAII TERRITORY MISSION.

Table with 2 columns: Name and Amount. Includes entries like Curry, J. W. (5 00), Curry, A. F. (2 00), Curry, Alice (5 00), etc.

Table with 2 columns: Name and Amount. Includes entries like Curry, J. W. (5 00), Curry, A. F. (2 00), Curry, Alice (5 00), etc.

Table with 2 columns: Name and Amount. Includes entries like Expenditures, Agent's expenses (\$ 2 00), Betts, Peter M., contract (300 00), etc.

COLORADO.

Eastern District.

Table with 2 columns: Name and Amount. Includes entries like C. E. Everett, Agent, Receipts, Balance due church December 31, 1909 (notes) \$181 50, etc.

Expenditures.

Table with 2 columns: Name and Amount. Includes entries like Beebe, Mary, a. (40 59), Burnett, Emily, a. (30 00), Cramer, Hortense Clover, a. (10 00), etc.

IDAHO.

Northern District.

Table with 2 columns: Name and Amount. Includes entries like Myron J. Durfee, Agent, Receipts, Balance due church December 31, 1909 (notes) \$43 95, etc.

Expenditures.

Table with 2 columns: Name and Amount. Includes entries like Kauukua, and family, a. (77 00), Mahoy, a. (121 75), McConley, f. (30 00), etc.

FLORIDA.

Florida District.

Table with 2 columns: Name and Amount. Includes entries like E. N. McCall, Agent, Receipts, Brown, Ruby (10 00), Chestnut, J. D. (5 00), etc.

ILLINOIS.

Central District.

Table with 2 columns: Name and Amount. Includes entries like Luther Simpson, Agent, Receipts, Balance due church December 31, 1909 (notes) \$145 51, etc.

Expenditures.

Table with 2 columns: Name and Amount. Includes entries like Allen, John, a. (7 50), Layland, A. J., f. (15 00), Total (22 50), Due church (179 45), etc.

Table listing names and amounts for the top left section, including Gindhart, Della, Green, Sarah, Grim, Harriet, etc.

Table listing names and amounts for the top middle section, including Farquer, Fred, and wife, t., 1 80, Graham, E. W., 2 00, etc.

Table listing names and amounts for the top right section, including Knutson, K. H., t., 20 00, Kwon, Charles, and wife, t., 15 00, etc.

Table listing names and amounts for the top far right section, including Norman, Ellen, 2 00, Norman, Ella, 1 00, Parrish, Mattie, 15 00, etc.

Table listing names and amounts for the middle left section, including Johnson, Burt, and wife, 1 00, Jones, Joseph L., 3 00, James, Alice, 1 00, etc.

Table listing names and amounts for the middle middle section, including Arber, Joseph, f., \$108 00, Berve, Amos, f., 30 00, etc.

Table listing names and amounts for the middle right section, including Ladies' Aid Society, Plano, t., 4 05, Varland, Sr. Alva, t., 12 00, etc.

Table listing names and amounts for the middle far right section, including Expendeditures, Fields, S. H., f., \$33 00, etc.

Table listing names and amounts for the bottom left section, including Agent's expenses, \$ 2 98, Arber, Joseph, e., 10 00, etc.

Table listing names and amounts for the bottom middle section, including Chapman, M. T., 6 00, Cooper, J. A., 1 45, etc.

Table listing names and amounts for the bottom right section, including Alen, Arthur, f., \$152 00, Brookover, George, f., 245 00, etc.

Table listing names and amounts for the bottom far right section, including Burroughs, Arthur H., \$ 15 00, Burroughs, Charles E., 10 00, etc.

Table listing names and amounts for the left section, including Kewanee District, Charles L. Holmes, Agent, Receipts, From C. E. Ball, former agent, \$ 87 21, etc.

Table listing names and amounts for the middle section, including Green, Gladys, 42, Hayer, Ellen, 3 00, Hays, Elizabeth, 1 00, etc.

Table listing names and amounts for the right section, including Southern District, F. M. Davis, agent, Receipts, Burroughs, Arthur H., \$ 15 00, etc.

Table listing names and amounts for the far right section, including Expendeditures, Burroughs, Arthur H., \$ 15 00, Burroughs, Charles E., 10 00, etc.

Table with 2 columns: Name and Amount. Includes Sappenberg, Delbert; Southern Indiana District; Saints; Sten, Nathan; Stewart, William A.; Wetherholt, James; Wilson, Hannah; Wynne, Emma E.; Wynne, James M., and wife; York, Maggie; York, William; Zahnd, John, and wife.

Table with 2 columns: Name and Amount. Includes Dowker, William, e.; Gillespie, Cora S., a.; Harp, Jacob, e.; Harp, John, e.; Maymon, William, a.; McLenn, Mrs. J., a.; Wimp, Etta M., a.; Zahnd, John, e.

IOWA.

Des Moines District.

Wardell Christy, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church Dec-ember 31, 1909; Anway, Posa; Anway Mrs. E.; A sister; Brown, F. A., and wife; Buckley, Joseph; Brown, J. M., and wife; Bneus, C. A., and wife; Bennett, Ralph; Batts, Wm. H., and wife; Castings, Henry, and wife; Chandler, Fred, and wife; Carpenter, J. G., and wife; Clark, Walter; Clark, E. O., and wife; Cook, Thomas, and wife; Clark, John; Clark, Ida; Davis, H. T., and wife; Davis, S. C.; Doss, Alta; Finney, L., and wife; Peters, W. C., and wife; Peter, Jessie E.; Freel, W. Ed.; Freel, Ancl.; Finney, Nelson, and wife; Griffin, William W.; Griffin, P. B., and wife; Huffaker, Mac; Kling, Mrs. Alice; Hess, C. D., and wife; Hall, W. D., and wife; Hand, H. H., and wife; Hidy, Flora B.; Hardy, W. C., and wife; Hickman, John C. W., and wife; Hampton; Harris, Mary; Hall, John, and wife; Helntz, Lizzie; Hall, Robert; Johnson, C. R., and wife; Kennel, Mary; Keown, Emma; Laughlin, J. G., and wife; Laughlin, G. G., and wife; Ladies' Aid, Des Moines; McBrien, Samuel, and wife; Mullins, Maud; Mather, J. H.; Martin, Nellie; Olsen, Ole; Park, Nancy P.; Park, Emma; Pratt, Henry, and wife; Park, Wm. F., and wife; Piers, Myrtle; Phelps, Laura; Robinson, Thomas, and wife; Rodgers, Sarah; Reed, Mary; Salsbury, W. and wife; Shannon, C. V., and wife; Smiley, Sam, and wife; Sandford, D. H., and wife; Skidmore, Margaret; Veach, James and Martha; Wells, Fred, and wife; Wicker, M. E.; Watson, H. F.; Waters, Frank, and wife; Weeks, Kittle G.; Zimbleman, Ida.

Expenditures.

Table with 2 columns: Name and Amount. Includes Christy, W., e.; Christy, W. f.; Hackett, J. T., f.; Kelley, E. L., Bishop; Minton, J. F., f.; McKiernan, James, e.; Roth, J. S., e.; Thinker, John B., a.; Total; Due church.

Eastern District.

John Heide, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church Dec-ember 31, 1909; Ruckne, W. H.; Bressie, Mary, t.; Bowman, Jessie; Both, Herman, and wife; Clayton, Cora; Curtis, Caroline; Chamberlain, Ira A.; Clark, Fred S., and wife; Clark, Otha A.; Clark, Adna R.; Campbell, C. A., and wife; Clark, Jesse, and wife; Douglas, Bertha, o.; Davis, May, o.; Davis, Frank, and wife; Davis, Mary, t.; Drake, Mary; Green, Susan; Green, Elizabeth; Heide, John, and wife; Heide, A. W., and wife; Heide, Nettie; Heide, Jacob, and wife; Hinds, W. H., and wife; Hinds, Elijah; Haller, Charles, and wife; Hambell, J. S., o.; Jackson, Marguerette, t.; Jackson, George; Johnson, Bert, and wife; Johnson, Ida, o.; Johnson, Charlotte, t.; Kelsall, M. M.; Loveland, Leubin; Loveland, Hannah; Loveland, John; Lowe and Son, o.; Lowe, E.; Lowe and son; McRae, John, and wife; Myatt, Louisa; McCumber, Alaska, and wife; Moore, L. B.; McCloud, L., and wife; Milroy, Anna, and hus.; Mundt, John, sen.; McQueen, Vesta; McQueen, V. B.; McQueen, Bernice; Needham, Ada; Nelson, Mary, t.; Palsgrove, L. L.; Poole, Mary M.; Rorahl, Amos, and wife; Robinson and wife; Roush, Martha; Seward, Mrs. George W.; Schrum, Mrs. P. P., o.; Schwarzfeger, Edna, t.; Schwarzfeger, Florence; Sweeney, Elizabeth; Smith, Robert; Smith, Rosalia; Swalls, Matilda; Stoll, Will, and wife; Veir, John, and wife; Williams, K.; Weston, W. B.; Webber, Albert J., and wife; Weston, Otis, o.; Yingling, Harrietta, t.; Total; Due church.

Expenditures.

Table with 2 columns: Name and Amount. Includes Agent's expenses; Hills, L. E.; Hills, L. E., f.; Hooster, B., a.; Kelley, E. L., Bishop; McKiernan, James, e.; Turner, Warren, e.; Turner, Warren, f.; Wainwright, J. B., e.; Wildermuth, J. B., f.; Total; Due church.

Fremont District.

Lorena Leeka, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church Dec-ember 31, 1909; Benedick, Mary E.; Beckstedt, Simon, and wife; Barber, Louisa; Beckstedt, Mary E.; Beckstedt, Frank, and wife; Blessing, Roxanna; Crawford, Mary; Comstock, James, and wife; Clabhorn, Arch M., and wife; Dunsdon, Roy J.; Dunsdon, Marlon M.; Dunsdon, Emma; Duncan, Emma, o.; Daves, Viola; Elliott, Ernest; Ettlemann, David M., and wife; Elson, George A., o.; Elson, Frank, and wife; Gaylord, Moses W.; Knight, Ruth C.; Kemp, J. Henry, and wife; Lentz, Gertrude; Leeka, Rachel S.; Leeka, R. B.; Leeka, W. Madison, and wife; Leeka, Emma; Leeka, Saddle; Leeka, Jay, and wife; Moore, J. C., and wife; Novinger, Frank, and wife; Newton, Mary A.; Osborn, Mrs. Angeline; Pace, Mary E.; Pritchett, Amanda; Redfield, H. O., and wife; Redfield, Edward B.; Redfield, Earl F.; Roberts, Charles M.; Redfield, J. P. and Lucy; Swain, Elsie; Skank, George; Skank, Ethel I.; Stewart, Mrs. John; Schenck, R. S.; Schenck, Marcella; Wilcox, Eber S., and Clara A.; Total; Expenditures; Elson, George, a.; Haden, W. E., e.; Haden, W. E., f.; Herman, Mrs. A. B., a.; Kelley, E. L., Bishop; Kerck, H. N., e.; Myers, B. T., f.; Wight, J. W., f.; Total; Due church.

Gallands Grove District.

C. J. Hunt, Bishop.

Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church Dec-ember 31, 1909; Barrett, Jennie; Dillivan, Walter; Dobson, Marie; Dobson, Eunice E.; Gardner, Lucy A. and Sarah; Hunt, Maynard C.; Hunt, Russell W.; Hunt, Arlo L.; Jones, Clarence and Stella; Jones, Melissa B.; Jordan, Nora; Jordan, Mabel; Jordan, Melissa L.; Lee, Vivian; Myers, Myron and Sarah A.; Myers, Jay G. and Ida; Myers, Agda M.; Myers, William W., and family; Myers, Merle and Bessie; Myers, Lacy O. and Myrtle; Miller, Rebecca E.; McIntosh, Melinda; Newcomb, Cybert J. and Nellie; Newcomb, Herman G. and Chloce; Prentice, Daisy B.; Richardson, Mary I.; Richardson, Blair W.; Richardson, Luff H.; Truog, John B. and Stella; Total.

Table with 2 columns: Name and Amount. Includes Worley, Eliza J.; Worley, Jacob and Eliza J.; Wedlock, Silas F. and Cora; Auburn Branch; Ashbaugh, Walter S. and Covens; Carroll, William and Martha J.; Cushman, Chester T.; Howard, Rachel; Lane, Avis C.; Steel, George and Agnes; Wallace, Elizabeth; Williamson, Velva; Not listed in a Branch; Edson, Elizabeth B.; Dow City Branch; Butterworth, Robert W. and May; Butterworth, Elsie; Butterworth, James L. and Christena; Crandall, Jennett; Crandall, Nellie; Rudd, Abel H. and May; Rudd, Harrison Ross; Rudd, John H. and Serelda; Rudd, Annie; Rudd, Gladys; Rudd, David M. and Helen B.; Baber, Richard T. and Mary; Baber, Nellie L.; Baber, Felma; Baber, Inez; Galland, William W. and Elizabeth; Galland, Sylvia; Holcomb, Chauncey S.; Jackson, Alfred and Martha; Leise, Isabel E.; Marks, Nancy J.; Marks, Lillie A.; Schaefer, Theresia; Lanesboro Branch; Byerley, John H. and Ettie; Duvett, Elsie; Tuergens, Gertrude; Lewis, William J.; Salsbury, Herald and Pearl; Salsbury, George E.; Mallard Branch; Broder, A.; Barker, Alexander, and family; Carmichael, Charles L. and Sarah A.; Carmichael, Eleanor; Fitch, Joseph and Mary; Hartshorn, Manly W.; Hartshorn, Catherine; King, Darfus and Julia B.; Lincoln, Edna; McDonnell, Alice; Truog, John, sen.; Truog, John, jr.; Truog, William; Gallands Grove Branch; Ballantyne, Robert and family; Baughman, Eugene; Baughman, Harold; Baughman, Grace; Baughman, David S., and family; Clothier, Lehl and Mattie; Gumsolley, George H. and Ruth; Holcomb, Drayton A. and Floy; Kocaines, Laura A.; Kocaines, Wesley; McCall, Isaac I.; McCord, Laura; Potts, Carrie A.; Pett, John M. and Ella E.; Pett, Lloyd; Pett, Howland S.; Pett, William and Sarah; Pett, John; Roundy, Sophia; Williamson, Georgin V.; Yeamans, Richard W. and Mary; Cherokee Branch; Hayes, Nathan H. and Catherine; Mann, Carl O.; Sheldon, Joseph O. and Lulu; Sheldon, Frank M. and Amanda; Salem Branch; Bullard, Jonathan; Bullard, James H. and Edith.

Table with financial entries: Stake expenses (letterheads) 4 25, Stake expenses (elders) 14 34, Loans 180 30, Expense on church build- ings 254 05, Expense on real estate 71 40, Elders' traveling expenses 22 00, Kelley, E. L., Bishop 1,647 50, Loss on note 5 00, Total \$8,180 10, Cash on hand \$1,377 89, Notes on hand 2,630 79

Little Sioux District.

A. M. Fyrandto, Agent.

Receipts.

Table with financial entries: Balance due church De- cember 31, 1909 \$103 01, Adams, T. M., and wife 06 00, Adams, W. K., and wife 75 00, Adams, W. K., and wife 121 97, Adams, A. 2 00, Amundson, Ole, and wife 50 00, Anderson, Mildred 3 09, Askwith, Alice 11 95, Ballantyne, Jane 6 00, Ballantyne, J. C., and wife 35 00, Ballantyne, J. C., and wife 10 00, Ballantyne, Myrtle 5 00, Barnum, Ethel 12 20, Beecham, James, and wife 29 00, Belleville, Marcellus 7 50, Benc, Arthur 5 00, Benson, G. L. 20 00, Benson, Charles, and wife 98 00, Bowers, John, and wife 18 00, Bryant, Lucinda 50 00, Bryant, Geraldine 25 00, Bryant, Lulu 50 00, Butler, Ann 27 00, Caffall, Eliza 8 90, Cass, Mary 2 00, Chambers, Josie E. 5 00, Chambers, Frances E. 25 00, Christy, Sr. M. A. 2 00, Clark, Lena 3 00, Clulow, Nancy 11 00, Clulow, Lizzie 11 00, Croners, Joseph 2 00, Cross, Belle 5 00, Currie, J. A., and wife 5 00, Derry, Charles 28 00, Derry, Ralph E. 1 00, Derry, George A., and wife 10 00, Derry, George N., and wife 21 41, Derry, Charles Edward 60 00, Fallon, W. B., and wife 130 00, Farris, Paul, and wife 20 00, Fry, Fred A., and wife 30 00, Fry, Bert, and wife 10 00, Fyrandto, Alma M. 25 00, Gamet, H. S., and wife 74 70, Gamet, I. D., and wife 110 00, Geyer, J. P., and wife 30 00, Grim, Sr. J. W. 5 00, Harris, Sr. A. M. 15 00, Harper, A. F., and wife 105 00, Hawley, Mary C. 15 00, Heistand, William, and wife 40 00, Hight, E. S., and wife 10 00, Hinn, Asa, and wife 10 00, Hoffman, A. E., and wife 100 00, Howard, Minerva 15 00, Hoyt, Cora 3 00, Hutchings, D. A., and wife 5 00, Hyde, Charles L. 50 00, Jensen, Mark, and wife 20 00, Jensen, Hattie 5 75, Jones, John F. 1 00, Kibler, S. B., and wife 530 72, Kilmon, Edith 2 00, Kemish, W. H. 10 00, Kuime, Orrin C. 5 00, Koehn, C. A., and wife 30 00, Lamb, C. W., and wife 60 00, Lane, J. Arthur, and wife 60 00, Lane, Joseph W., and wife 10 00, Larson, Anna 28 00, LaSeur, Sarah 5 00, Luhn, S. J., and wife 1 00, Mann, J. W., and wife 7 00, Mann, J. R., and wife 30 00, Mann, Sr. 2 00, Martin, Lulu M. 1 00, Martole, John 5 00, Maule, Donald, and wife 125 00, Maule, Mary F. 2 00, Mefford, Nancy E. 5 00, Mefford, Mary R. 14 00, Meffers, George, and wife 60 00, Merchant, J. W., and wife 5 00, Metz, William 11 00, Moore, G. B., and wife 25 00, McDonald, Clyde, and wife 1 00, McDonald, J. S., and wife 47 70, McDermott, Eva 5 00, McLaughlin, Cecelia 10 00, Osler, Minnie 10 00, Oviatt, P. C., and wife 200 00

Table with financial entries: Parker, M. C., and wife 14 00, Parker, Ruth 1 55, Parker, Sr. M. C. 2 00, Parker, J. L., and wife 3 00, Pansley, S. J., and wife 35 00, Pansley, Mary 25 00, Pansley, Lawrence 1 05, Pansley, Clyde 2 00, Perkins, M. N. 30 50, Pierce, Ethel 4 60, Platt, Sidney, sen., and wife 30 00, Pratt, Leona 1 00, Pratt, Minnie 2 00, Purnell, Sadie 5 50, Putnam, Nancy M. 50 00, Riley, J. W., and wife 10 00, Runkle, Frank, and wife 5 00, Scofield, Bert, and wife 5 00, Scott, George M., and wife 7 50, Scott, Sr. George M. 20 00, Seddon, Joseph, and wife 5 00, Smith, Mary F. 5 00, Smith, Fred H., and wife 25 00, Smith, A. J., and wife 150 00, Stewart, Carle 1 00, Strand, T. O., and wife 110 00, Stroeter, Julian A. 40 00, Stuart, Annie 3 00, Stuart, Ethel 2 00, Stuart, William, and wife 5 00, Stuart, Ada 15 00, Tamisica, Carmon 20 00, Vredenburg, Charles, and wife 6 50, Vredenburg, Sr. Charles 7 00, Vredenburg, David, and wife 125 00, Wentworth, Emma 2 25, West, Ed. S., and wife 17 00, Wilder, C. M., and wife 5 00, Worsencroft, Martha 70 00, Worsencroft, Priscilla 22 50, Worsencroft, J. T., and wife 21 00, Yocum, Nonhi 20 00, Total \$3,684 56

Expenditures.

Table with financial entries: Arent's expenses \$ 15 00, Butts, Elsie, a. 120 00, Caffall, Sr. Eliza, f. 144 00, Daley, Emma, a. 20 00, Derry, Charles, f. 24 00, Derry, Paul, a. 28 00, Hanson, Isaac, a. 15 00, Holston, Thurza, a. 17 50, Kelley, E. L., Bishop 2,375 00, Knstev, Alvin, f. 176 00, McDowell, J. F., a. 7 50, Shupe, Sr. E. M., a. 300 00, Smith, W. A., a. 60 00, Tiedt, Moses, and family, a. 60 00, White, Clark, a. 60 00, Wood, Lulu B., a. 50 00, Total \$3,644 56, Due church 40 06

Pottawattamie District.

J. A. Hansen, Agent.

Receipts.

Table with financial entries: Balance due church De- cember 31, 1909 \$443 64, Anderson, Fans, and wife 100 00, Anderson, Louisa 5 00, Alfrun, Thomas 6 00, Allison, Sr. E. A. 5 00, Beebe, Emma 90 00, Bardsley, Charles, and wife 50 00, Beebe, Angelina 100 00, Cooner, Daniel 2 50, Cooner, James P., and wife 20 00, Carthe, George 25 00, Christensen, Edwin 2 50, Darrington, Bertha O. 3 00, Damitz, John, and wife 20 00, Elswick, Edna 22 00, Elswick, Marian, and wife 134 00, Fox, Myrtle C. 5 00, Fisher, Elizabeth Ann 19 20, Fredericksen, Peter, and wife 30 00, Fredericksen, Laura 5 00, Hanson, Agnes 70 00, Harding, and Christensen 7 00, Hanson, John, and wife 20 00, Hanson, Pans N. 90 00, Hanson, Ellen C. 45 00, Hanson, Anna 19 00, Hanson, Sophia 2 00, Harding, Zolna 19 00, Hartwell, Lucinda 12 00, Hays, John, and wife 1 00, Jacobson, Stephen, and wife 29 00, Jensen, Martin, and wife 15 00, Jeffries, Thomas C., and wife 5 00, Jonson, Ida 5 00, Jones, Corollie 6 00, Filer, H. M., and wife 10 00, Lapworth, Agnes 10 00

Table with financial entries: Lapworth, James R., and wife 200 00, Mackland, Joseph, and wife 25 00, McKenzie, Robert 45 00, Peterson, Petrus, and wife 20 00, Peterson, Maria 2 00, Rasmussen, Mads, and wife 200 00, Riley, C. A. 6 50, Riley, Irvin C. 10 50, Scott, Ralph, and wife 35 00, Scott, Carle 10 00, Stewart, Lola M. 17 25, Scott, Cora 2 00, Scott, Sr. William 4 20, Tidwell, Helen M. 28 00, Terry, Esther 5 00, Tanner, Francenna 20 00, Woodward, Carle 5 00, Wight, Paul P., and wife 3 70, Total \$2,136 19

Expenditures.

Table with financial entries: Arber, Joseph, f. \$140 00, Arber, Joseph 27 00, Baker, J. H., f. 214 00, Baker, J. H., e. 35 00, Graybill, Levi, a. 40 00, Graybill, Fannie, a. 15 00, Hansen, H. N. 30 00, Kelley, E. L., Bishop 900 00, McIntosh, C. G., a. 30 00, Self, W. M., f. 100 00, Wight, J. W., e. 15 00, Wells, Gomer R., f. 330 00, Wells, Gomer R., e. 27 00, Total \$1,501 00, Due church 235 19

ILLINOIS AND IOWA.

Nauvoo District.

George P. Lambert, Bishop.

Receipts.

Table with financial entries: Balance due church De- cember 31, 1909 \$ 11 64, Alexander, Susan, t. 5 00, Arnold, Isabella, o. 50 00, Buchanan, John, t. 24 00, Buchanan, James R., and wife, t. 35 00, Buchanan, Mary L., o. 1 00, Butler, N. N., t. 20 00, Bierman, Seva sen., s. 20 00, Batley, Louisa K., t. 20 00, Reche, Henry C., t. 20 00, Broman, Anna F., t. 2 00, Calvert, Mrs. George T., t. 5 00, Calvert, Mrs. George T., o. 10 00, Ellison, Eleanor, t. 153 00, Ellison, Eleanor, o. 5 00, Englar, Margaret, t. 25 00, Engraf, Amella, e. 1 60, Gibson, Christ, and wife, t. 8 15, Gunn, Ray, E. 10 00, Horsey, Catherine, t. 5 00, Haas, Lester H., and wife, t. 75 00, Horton, Elizabeth J., t. 5 00, Hooper, William, t. 3 25, Hooper, M. M., t. 4 00, Jacobs, Alice, f. 4 00, Jacobs, Jeremiah H., t. 500 00, Jarvis, Fanny E., t. 50 00, Jarvis, Edith A. (for dis- trict Relief), t. 5 00, Krueger, Florence, t. 12 00, Lawson, John A., and wife, t. 25 00, Ladies' Aid, Ottumwa, t. 5 00, Lambert, William T., t. 75 00, Lambert, Roland H., t. 2 00, Lambert, Elbert W., t. 2 50, Lambert, George P., and wife, t. 104 00, Lewis, John O., t. 2 00, Lewis, Thomas H., t. 1 00, Lewis, Ethel A., t. 8 00, McKiernan, James and Har- he, t. 7 60, McDonald, Sr. F. M., o. 1 00, Orfloh, William, t. 100 00, Orfloh, Clara, t. 10 00, Otto, Frederick and Augusta, t. 25 00, Parsh, Caroline F., t. 5 00, Rodgers, Robert, and wife, 10 00, Rayer, Leonard P., and wife, t. 50 00, Rider, William, t. 1 00, Salisbury, Don C., sen., t. 10 00, Salisbury, Mary L., t. 5 00, Salisbury, Herbert, S., t. 5 00, Salisbury, Josephine, t. 8 00, Schweers, William H., t. 10 00, Schweers, Ed. (for district Sunday school) 10 00, Scott, Annie, t. 5 00, Siegfried, A. Craig, t. 65 00, Siegfried, M. H., and wife, t. 8 00, Siegfried, Mary E., t. 13 00

Table with financial entries: Santee, Viola, t. 1 00, Santee, George L., and wife, t. 2 00, Santee, Ernest D., t. 4 00, Stevenson, Grace A., t. 5 00, Sluapson, Thomas J., t. 2 00, Sloan, Mrs. Edwin, t. 7 00, Wooding, Mary M., t. 24 00, Winter, Marie E., t. 4 00, Wilson, Elizabeth J., t. 10 00, Wallace, Mary A., t. 10 00, Wright, Margaret S., t. 10 00, Warnock, Susan, t. 5 00, Wiley, Joseph, and wife, t. 2 00, Weaver, Jesse W., t. 5 00, Weaver, Jesse W., o. 3 00, Willey, Charles F., o. 8 00, Total \$1,654 80

Expenditures.

Table with financial entries: Bailey, O. H., e. \$ 20 50, Cooley, Mrs. N. S., a. 4 50, Fry, Charles, f. 430 00, Fry, Charles, e. 2 00, Hilliard, George H., e. 10 00, Harris, Mary, E., e. 15 00, Kelley, E. L., Bishop 100 00, Lambert, George P., e. 5 00, McKiernan, James, f. 200 00, McKiernan, James, e. 19 00, Monroe, J. B., fencing for cemetery, t. 18 50, Siegfried, M. H., f. 312 00, Siegfried, M. H., e. 12 50, Willey, Charles E., f. 125 00, Willey, Charles E., e. 54 00, Work on Smith homestead. 5 50, Total \$1,393 59, Due church 261 30

KANSAS.

Northwestern District.

John Cairns, Agent.

Receipts.

Table with financial entries: Balance due church De- cember 31, 1909 \$ 63 42, Anderson, Caroline 10 00, Bell, Emeline 17 05, Buckley, James, and wife 55 00, Buckley, Jane 5 00, Baillie, James and Janet 40 00, Brooks, William, and wife 5 00, Cairns, John 30 00, Chew, Maggie 5 00, Diltmore, Ethel 2 00, Davis, George 4 60, Denver, George, and wife 20 00, Fletcher, Ellen and Jennie 15 00, Green, Henry, and wife 20 00, Green, John M., and wife 10 00, Hedrick, Frank G., and wife 11 05, Hayes, L. W. 8 85, Jacobson, Charles 2 00, Johnston, George, and wife 15 00, Johnson, Robert, and wife 10 00, Ketchum, George R. 100 00, King, Vida Brooks 5 00, Lonestine, Chris N. 15 00, Love, Christina 5 00, Menzies, William 25 00, Miller, J. and Elmira 13 00, Miller, William H. 40 00, Murphy, H. L. 3 50, Murphy, Anna 10 00, McDougal, Matilda 5 00, McCray, Maggie 5 00, O'Brien, Mary 1 00, O'Brien, Mrs. John 22 81, Patterson, John 24 35, Robinson, George H. 24 35, Robinson, John S. 20 60, Rogers, V. F. 9 72, Scott, Mary 2 00, Sprague, Alice E. 10 00, Stogdell, Elizabeth 1 00, Wolfe, Elizabeth 5 60, Willey, Alex., and wife 15 00, Willey, Anna B. 1 00, Wise, Thomas 19 00, Wise, Annas 8 00, Total \$705 36

Expenditures.

Table with financial entries: Johnston, Norvil, a. \$ 10 00, Moler, H. B., f. 483 00, Swensen, Sven, f. 80 00, Taylor, P. E., f. 60 00, Total \$633 00, Due church 72 35

Northwestern District.

J. A. Teeters, Agent.

Receipts.

Table with financial entries: Balance due church De- cember 31, 1909 \$ 70 57, Brown, Maria 29 75, Bengler, Mary 15 00, Cole, Jacob 50 00

Table with 2 columns: Name and Amount. Includes entries like Coop, Myrtle (2 00), Prowetta, Sarah (2 00), and a Total of \$305 32. Below is an Expenditures section with entries like Fields, S. H. (10 00) and a Total of \$297 54.

Spring River District.

Table with 2 columns: Name and Amount. Includes Receipts (Ellis Short, Bishop) and Expenditures (Alsen, Nellie; Armstrong, Arch; Bradford, O. L., and wife, etc.).

Table with 2 columns: Name and Amount. Includes entries like Monahan, E. J. (4 50), Mercer, Geo. (2 00), Marks, William, and wife (5 00), and a Total of \$3,354 84.

Table with 2 columns: Name and Amount. Includes entries like Due agent December 31, 1909 (\$169 61), and a Total of \$3,391 82.

KENTUCKY AND TENNESSEE.

Table with 2 columns: Name and Amount. Includes entries like Kentucky and Tennessee District, J. R. McClain, Agent, and a Total of \$47 92.

Table with 2 columns: Name and Amount. Includes entries like Hendrix, John, t. (5 00), Johnson, Mose (20 00), McClain, William L., t. (50 00), and a Total of \$920 02.

Table with 2 columns: Name and Amount. Includes entries like Cox, Alice, a. (5 00), Dawker, J. A., e. (6 00), and a Total of \$262 33.

MAINE.

Table with 2 columns: Name and Amount. Includes Eastern District, S. F. Cushman, Agent, and a Total of \$500 00.

Table with 2 columns: Name and Amount. Includes entries like Woodward, Sherman (15 00), Woodward, Mrs. Leeman (10 00), and a Total of \$691 46.

Table with 2 columns: Name and Amount. Includes entries like Balance due agent December 31 1909 (\$5 00), Foss, S. O. f. (224 00), and a Total of \$57 00.

Western District.

Table with 2 columns: Name and Amount. Includes entries like Henry R. Eaton, Agent, Receipts, and Expenditures (Ames, Sophrona; Ames, John N., and wife, etc.).

Table with 2 columns: Name and Amount. Includes Wallace, Flosie; Zion Mite Society; Total \$1,859 13; Expenditures; Agent's expenses; Burial expense of a poor sister; etc.

MASSACHUSETTS AND RHODE ISLAND.

Massachusetts District.

M. C. Fisher, Bishop.

Receipts.

Table with 2 columns: Name and Amount. Lists numerous contributors and their amounts, including balance due church December 31, 1909; Less difference in former balances; etc.

Table with 2 columns: Name and Amount. Lists numerous contributors and their amounts, including Gerrish, Clara D.; Gilbert, John, and wife; Goff, Eva M.; etc.

Table with 2 columns: Name and Amount. Lists numerous contributors and their amounts, including Sheehy, Bessie; Sidel, John; Sidel, Lillian; etc.

Table with 2 columns: Name and Amount. Lists numerous contributors and their amounts, including Angle, James, and wife; Archer, Hannah, t.; Armstrong, Josephine, t.; etc.

MICHIGAN.

Central District.

G. W. Burt, Agent.

Receipts.

Table with 2 columns: Name and Amount. Lists receipts for Michigan Central District, including balance due church December 31, 1909; Albertson, G. P., t.; Aldridge, Mrs. George, t.; etc.

Table with 2 columns: Name and Amount. Lists numerous contributors and their amounts, including Hemway, Marshall, and wife, t.; Hemlinway, Minnie, t.; Hogie, William, and wife, t.; etc.

Table listing names and amounts for the first column, including Salomhner, Phillip, Scribner, Charles, Schell, Clara, etc.

Table listing names and amounts for the second column, including Kelley, E. L., Bishop, Peters, Mrs. Mary, etc.

Northern District. John C. Goodman, Agent.

Table listing names and amounts for the third column, including Allen, James, Allen, James, C., Armstrong, Hugh, etc.

Table listing names and amounts for the fourth column, including McClain, William, McClain, William II., Sage, George, etc.

Table listing names and amounts for the fifth column, including Blackmore, J. H., Hanson, J. H., Lester, Sr., etc.

Southern Michigan and Northern Indiana District. Samuel Stroh, Agent.

Table listing names and amounts for the sixth column, including Balance due church December 31, 1909, Aclkey, William W., Boyer, George, etc.

Table listing names and amounts for the seventh column, including Alick, James, Garver, William T., Hill, Leo T., etc.

Table listing names and amounts for the eighth column, including Capital City Branch, Barrs, S. A., Daley, Alvena J., etc.

Table listing names and amounts for the ninth column, including Coldwater Branch, Belote, Eva, Corless, Minnie, etc.

Table listing names and amounts for the tenth column, including Alto Branch, Dyrcet, Loren A., Ellis, Melvin G., etc.

Table listing names and amounts for the eleventh column, including Sparta Branch, Bushor, Mary, Bushor, Mary, etc.

Table listing names and amounts for the twelfth column, including Buchanan Branch, Burgoyne, Ida, Bell, Bertha, etc.

Table listing names and amounts for the thirteenth column, including Knox Branch, Cannon, Fred W., Lohse, Bertha E., etc.

Table listing names and amounts for the fourteenth column, including Gallen Branch, Alcott, Catherine, Alcott, Catherine, etc.

Table listing names and amounts for the fifteenth column, including Belding Branch, Alick, James, Garver, William T., Hill, Leo T., etc.

Clinton District.

Table listing financial transactions for Clinton District, including receipts and expenditures. Receipts include balance due church Decem-ber 31, 1909, and various contributions from individuals like W. E. Reynolds, Agent, and others. Expenditures include agent's expenses, church bills, and other church-related costs.

Table listing financial transactions for Far West District, including receipts and expenditures. Receipts include balance due church Decem-ber 31, 1909, and contributions from individuals like C. P. Paul, Agent, and others. Expenditures include agent's expenses, church bills, and other church-related costs.

Table listing financial transactions for Independence Stake, including receipts and expenditures. Receipts include balance due church Decem-ber 31, 1909, and contributions from individuals like R. May, Bishop, and others. Expenditures include agent's expenses, church bills, and other church-related costs.

Table listing financial transactions for Brose, Lorena, and other individuals, including receipts and expenditures. Receipts include contributions from various individuals. Expenditures include church bills, agent's expenses, and other church-related costs.

Fourth Kansas City Sunday school, for Saut-tarium 3 07 Cemetery.

Table listing names and amounts for the Sunday school and cemetery, including Sherman, P. A., Edwards, Henry, Hines, Almira, etc.

Branch Oblations.

Table listing branch oblations for Post Oak, Englewood Mission, Central Kansas City, Independence, etc.

Expenditures.

Table listing expenditures for Ashbaugh, Charles W., Ashbaugh, Charles W. child, Blakesley, Sr. A. J., etc.

Table listing names and amounts for Grasley, Ella E., Herrman, Sr. A. B., Horton, George, etc.

Tent Account.

Table listing tent account items like Carnie and Goudie for tent, Walter Totty, painting sign, etc.

Shale Brick Account.

Table listing shale brick account items like Totty, J. W., painting sign, Pipher for draying, etc.

Stake Presidency's Office Expense.

Table listing stake presidency's office expense items like Home Telephone Co., Bell Telephone Co., coal and kindling, etc.

Table listing various expenses like Dictionary, Vail Pure Water Co., Independence Ice Co., Electric Light Co., etc.

General Conference Expense.

Table listing general conference expense items like Burhart, I. J., draying, hauling chairs, draying, etc.

Cemetery.

Table listing cemetery expenses like Home Telephone Company, Bowen, Scott, sexton, etc.

Table listing various expenses like Clow, Robert, agent's supplies, Givens, John, acct, etc.

Nodaway District.

R. K. Ross, Agent.

Receipts.

Table listing receipts for balance due church December 31, 1909, Bond, William S., Black, Elizabeth, etc.

Expenditures.

Table listing expenditures for Anderson, Peter, f., Harpe, C. E., f., etc.

Northeastern District.

William B. Richards, Agent.

Receipts.

Table listing receipts for balance due church December 31, 1909, Byers, Paul, t., Barnett, J. W., t., etc.

Ohio District.

Table listing names and amounts for the Ohio District, including entries like Allman, Maggie; Alman, Jasper; Bacheider, Sarah; Bacheider, Sarah, o; Barnhouse, Andrew C.; Barstow, Maggie; Bealer, Martha; Beck, Lulu; Bennington, Sr. M. L.; Bennington, Rachel; Botz, Catherine; Bowen, Harriet; Bowen, Laura; Brandish, Rachel; Buhler, Anna; Burkley, Alice; Carlgan, Elizabeth; Chaffin, Samuel L.; Clark, C. W.; Clements, H. B.; Columbus Branch; Colvin, A. A.; Cook, Jane; Cooper, Charles, and wife; Countryman, Laura; Countryman, W. H.; Crabtree, Dorcas; Crabtree, Ellen; Crabtree, Ida; Culp, Harvey; Culp, Rufus; Culp, William; Curtis, Mary; Curtis, Rebecca; Curtis, Rosa; Davis, Addie; Davis, Carrie; DeAngless, Zel; Edwards, Adeline; Elchorn, Eliza; Bryn, Arthur; Bryn, Phoebe; Everman, Celmaria; Everman, Beatrice; Everman, Edith; Everman, Mary; Floodwood Branch; Foster, Lottie; Frederick, Catherine M.; Gabriel, Grace; Gabriel, Margaret; Gibson, William; Hammsstein, Flora; Hanna, Pico; Hanna, Grace; Hanna, S. D., and wife; Henry, Martha; Henry, William W.; Highland Branch; Ironton Branch; Jacobs, Edith; Jeffers, S. J.; Jones, Frank; Jones, Jennie; Jones, R. B.; Kinstler, Charles; Koon, Alice E.; Koon, Alwira J.; Koon, Andy; Koon, Elizabeth; Koon, William; Kriebel, Edna; Kriebel, S. B., and wife; Landis, John; Landis, John, J., o.; Lanning, Mary; Layne, Alice; Layne, Jessie; Lewis, Sr. L. C.; Long, Ester; Long, Katie; Masheter, Emma; Mason, Francis, and wife; Messel, May; Middletown Branch; Miller, John E.; Miller, Mary; Miller, Mary, sen.; Miller, Sarah; Mumman, A. H.; Parfitt, Mary S.; Parks, Harriet; Parks, Hattie; Paul, George W.; Pleasant Valley Branch; Runsey, Frank; Rhoades, Edith; Rhoades, Martha; Rhoades, Thomas; Rhoades, Mary A.; Robnett, Samuel; Rollison, Helen; Rowe, Harvey; Rowe, Mary; Schaefer, Charles; Schmidt, Theresa; Sines, Alice, o.; Sines, Gertrude, o.; Sines, Lulla, o.; Sleser, James, and wife; Skeen, Addie

Table listing names and amounts for the Ohio District, including entries like Skeen, May; Smith, J. C.; Sparron, Elizabeth; Stern, N. B.; Stevens, Annie; St. John, Elizabeth; Stow, Elizabeth; Stowell, Paul; Tharp, Mary A.; Tharp, Mary A., o.; Vale, Lute; Vales Mills Branch; Wallace, Margaret; Wolf, Thomas, and wife; Williams, Arthur, and wife; Williams, Clara; Williams, David; Williams, E. B.; Williams, George A., and wife; Williams, Jane; Williams, Jessie J., and wife; Williams, Margaret; Williams, Mary; Wilson, Hannibal; Wilson, Sylvia; Wilson, Henry, and wife; Wolfe, Earl; Wolfe, Emma; Wolfe, Levi; Wordon, Maggie; Woods, Alice P.; Woods, Edith O.; Woods, L. P.; Wren, Edith

Table listing names and amounts for the Ohio District, including entries like Doggett, Havard L.; Dover, A. A., t.; Erler, L. E., t.; Fisher, W. T., t.; Gamet, W. S., and wife t.; Hahn, David, and wife, t.; Hahn, David, and wife, o.; Hicks, Perlie, t.; Hughes, J. E., t.; Hall, Rosa, t.; Hinson, Frank, and wife, t.; Hesseline, Dora, t.; Hesseline, D. J., and t.; Hughes, T. J., t.; Hughes, J. W., and wife, t.; Hughes, Ada, t.; Hetherington, Eliza, t.; Hughes, H. C., and wife, t.; Hughes, H. C., and wife, o.; Head, J. T., and wife, t.; Hatcher, T. J., t.; Kelley, E. L., Bishop; Knowles, Maude P., t.; Klemm, R., and wife, t.; Liggett, Lizzie, t.; Maloney, R. M., Jr., t.; Maloney, R. M., t.; Maloney, Mrs. R. M., t.; McCullough, J. B., and wife, t.; McGeorge, T. L., and wife, t.; McGeorge, Lounie, t.; Mills, F. W., and wife, t.; Newcomer, W. C., and wife, t.; Nuxley, T. J., and wife, t.; Patten, W. L., and wife, t.; Petermann, Clarence, t.; Powell, T. P., t.; Platt, H. V., and wife, t.; Piedmont Branch, o.; Parshall, J. W., and wife, t.; Patton, S. J., t.; Rowland, H. K., and wife, t.; Rowland, Rex R., t.; Reid, Sr., t.; Reser, J. W., and wife, t.; Scott, Sarah, t.; Sheppard, C. T., and wife, t.; Swain, G. A., and wife, t.; Swarden, J. M., and wife, t.; Steele, E. M., and wife, t.; Sanders, A. W., and wife, t.; Scott, Jephtha, t.; Smith, Clyde, and wife, t.; Sumpster, Bessie, t.; Smith, S. S., and wife, t.; True, W. B., and wife, t.; Tomney, T. C., and wife, t.; Toulson, John, and wife, t.; Taylor, H. C., and wife, t.; Vickrey, J. D., t.; Van Valkenburg, Anna, t.; Wilkins, Frank, and wife, t.; White, S. E., t.; Yates, E. E., and wife, t.

Table listing names and amounts for the Ohio District, including entries like Total \$4,603 68; Expenditures; Baldwin, R., e.; Baldwin, R., f.; Becker, J. A., e.; Becker, J. A., f.; Booker, N. L., e.; Craig, James, f.; Craig, F. J., e.; Ebeling, P. J., f.; Farnfield, J. C., e.; Farnfield, J. C., f.; Greene, Mildred, a.; Greene, U. W., e.; Grilleths, G. T., e.; Grilleths, G. T., f.; Jeffers, S. J., f.; Jeffers, S. J., f.; Kelley, W. H., f.; Kelley, E. L., Bishop; Lake, J. H., f.; Long, E. B., e.; Long, E. B., f.; McConaughy, J. C., e.; McConaughy, J. C., f.; Miller, C. Ed., f.; Miller, O. R., e.; Office expenses; Roberts, I. N., e.; Russell, R. C., e.; Stubbins, J. M., f.; Thomas, O. B., e.; Thomas, T. U., o.; Thomas, T. U., f.; Tucker, A. E., f.; Whitaker, A. L., f.

Table listing names and amounts for the Ohio District, including entries like Total \$4,603 68; Due church \$1,437 70; Expenditures; Cooper, Sammie, a.; Donation, Vera Church; Erwin, E. A., f.; Erwin, E. A., f.; Lewis, J. H., Fanshawe; Peak, Warren E., f.; Peak, Warren E., e.; Reesor, Everett, f.; Shepherd, T. J., f.; Shepherd, T. J., e.; Simmons, Jesse M., f.; Total \$1,170 00; Due church \$318 70

OREGON.

Eastern District.

A. J. Moore, Agent.

Table listing names and amounts for the Oregon Eastern District, including entries like Receipts; Balance due church December 31, 1909; Condon Mite Society; Dunlap, Nettie; Dams, Mary; Dams, Mollie; Harp, William, Jr., and wife; Hartley, A. L.; Merryman, H. E.; Hise, Mary; Tharp, W. E., and wife; Thompson, Nellie; Vanderlute, Weber, and wife; Vanderlute, Maggie; Vanderlute, Victor; West, Emma; Wallis, Sister

Table listing names and amounts for the Oregon Eastern District, including entries like Expenditures; Case, Hubert, f.; Case, Hubert, e.; Chase, A. M., f.; Gregg, A. B.; Maloney, R. M., f.; Page, J. B., e.; Smith, S. S., f.; Smith, S. S., e.; White, C., a.; Yates, J. B., f.; Agent's expenses; Kelley, E. L., Bishop; Total \$2,029 37

Table listing names and amounts for the Oregon Eastern District, including entries like Case, Hubert, f.; Case, Hubert, e.; Chase, A. M., f.; Gregg, A. B.; Maloney, R. M., f.; Page, J. B., e.; Smith, S. S., f.; Smith, S. S., e.; White, C., a.; Yates, J. B., f.; Agent's expenses; Kelley, E. L., Bishop; Total \$2,029 37; Due church \$207

OKLAHOMA.

Central District.

Hubert Case, Agent.

Table listing names and amounts for the Oklahoma Central District, including entries like Receipts; Balance due church December 31, 1909; Blakesley, C. H., and wife; Brown, J. M., and wife; Bayless, H. S., and wife; Barracough, E. L., t.; Barracough, E. L., e.; Bowen, Bessie; Bartols, Henry, and wife; Bell, B. M., t.; Box, Zora, t.; Bowyer, Anna, t.; Ballard, John, and wife; Bly, Delele, t.; Bly, Delele, o.; Bowen, Earl S., t.; Craven, Claude, t.; Craven, Mabel, t.; Cooper, Joseph, and wife; Coase, Martin M., and wife; Craven, C. J., and wife; Craven, George R., and wife; Carter, O. L., and wife; Carter, S. G., and wife; Colner, Fannie, t.; Dillon, Ed., and wife; Dean, I. D., t.

Table listing names and amounts for the Oklahoma Central District, including entries like Receipts; Balance due church December 31, 1909; Blakesley, C. H., and wife; Brown, J. M., and wife; Bayless, H. S., and wife; Barracough, E. L., t.; Barracough, E. L., e.; Bowen, Bessie; Bartols, Henry, and wife; Bell, B. M., t.; Box, Zora, t.; Bowyer, Anna, t.; Ballard, John, and wife; Bly, Delele, t.; Bly, Delele, o.; Bowen, Earl S., t.; Craven, Claude, t.; Craven, Mabel, t.; Cooper, Joseph, and wife; Coase, Martin M., and wife; Craven, C. J., and wife; Craven, George R., and wife; Carter, O. L., and wife; Carter, S. G., and wife; Colner, Fannie, t.; Dillon, Ed., and wife; Dean, I. D., t.

Table listing names and amounts for the Oklahoma Central District, including entries like Receipts; Balance due church December 31, 1909; Blakesley, C. H., and wife; Brown, J. M., and wife; Bayless, H. S., and wife; Barracough, E. L., t.; Barracough, E. L., e.; Bowen, Bessie; Bartols, Henry, and wife; Bell, B. M., t.; Box, Zora, t.; Bowyer, Anna, t.; Ballard, John, and wife; Bly, Delele, t.; Bly, Delele, o.; Bowen, Earl S., t.; Craven, Claude, t.; Craven, Mabel, t.; Cooper, Joseph, and wife; Coase, Martin M., and wife; Craven, C. J., and wife; Craven, George R., and wife; Carter, O. L., and wife; Carter, S. G., and wife; Colner, Fannie, t.; Dillon, Ed., and wife; Dean, I. D., t.

Table listing names and amounts for the Oklahoma Central District, including entries like Receipts; Balance due church December 31, 1909; Blakesley, C. H., and wife; Brown, J. M., and wife; Bayless, H. S., and wife; Barracough, E. L., t.; Barracough, E. L., e.; Bowen, Bessie; Bartols, Henry, and wife; Bell, B. M., t.; Box, Zora, t.; Bowyer, Anna, t.; Ballard, John, and wife; Bly, Delele, t.; Bly, Delele, o.; Bowen, Earl S., t.; Craven, Claude, t.; Craven, Mabel, t.; Cooper, Joseph, and wife; Coase, Martin M., and wife; Craven, C. J., and wife; Craven, George R., and wife; Carter, O. L., and wife; Carter, S. G., and wife; Colner, Fannie, t.; Dillon, Ed., and wife; Dean, I. D., t.

Table listing names and amounts for the Oklahoma Central District, including entries like Receipts; Balance due church December 31, 1909; Blakesley, C. H., and wife; Brown, J. M., and wife; Bayless, H. S., and wife; Barracough, E. L., t.; Barracough, E. L., e.; Bowen, Bessie; Bartols, Henry, and wife; Bell, B. M., t.; Box, Zora, t.; Bowyer, Anna, t.; Ballard, John, and wife; Bly, Delele, t.; Bly, Delele, o.; Bowen, Earl S., t.; Craven, Claude, t.; Craven, Mabel, t.; Cooper, Joseph, and wife; Coase, Martin M., and wife; Craven, C. J., and wife; Craven, George R., and wife; Carter, O. L., and wife; Carter, S. G., and wife; Colner, Fannie, t.; Dillon, Ed., and wife; Dean, I. D., t.

Table listing names and amounts for the Oklahoma Central District, including entries like Receipts; Balance due church December 31, 1909; Blakesley, C. H., and wife; Brown, J. M., and wife; Bayless, H. S., and wife; Barracough, E. L., t.; Barracough, E. L., e.; Bowen, Bessie; Bartols, Henry, and wife; Bell, B. M., t.; Box, Zora, t.; Bowyer, Anna, t.; Ballard, John, and wife; Bly, Delele, t.; Bly, Delele, o.; Bowen, Earl S., t.; Craven, Claude, t.; Craven, Mabel, t.; Cooper, Joseph, and wife; Coase, Martin M., and wife; Craven, C. J., and wife; Craven, George R., and wife; Carter, O. L., and wife; Carter, S. G., and wife; Colner, Fannie, t.; Dillon, Ed., and wife; Dean, I. D., t.

Table of names and amounts for the Southwestern District, including George, Anna; Hale, Lina M.; Hale, Wm. M.; Harvey, Mary H.; Harvey, Mandy; Haze, Agnes; Howard, Edna; Howard, Leonard; Howard, George W.; Huger, Peter George; Johnson, Orlando; Jones, I. Allen; Jones, Christina P.; Livingston, Clark; Livingston, William H., and wife; Linsley, Amos; Livingston, Edie; Lofton, Sr., Louis; Morris, Polly A.; Morris, Ben.; Morris, Lenora J.; Morris, Myrtle; Moore, Alice; Maxwell, J.; Pearson, George; Russell, William H.; Stover, Leonard, and wife; Stover, Cecil; Stover, Charles H.; Shippy, Louis B. and wife; Shippy, Lucile W.; Solckland, J.; Thorp, Thomas A.; Thorp, Sarah A.; Wiltherbe, Willis; Williams, Charles E.; Willing Helpers; Wait, Jennie E.; Walling, Mattie; Watkins, Mabel.

Table of names and amounts for the Southwestern District, including Condit, S. D., Jr.; Chatburn, F. J., f.; Engle, Cornelius, a.; Kelley, E. L., Bishop; Morrow, Emily P., a.; Uplyke, Gann, a.

Southwestern District.

Table of names and amounts for the Southwestern District, including William Smith, Agent; Receipts; Balance due church December 31, 1909; Baker, A. A.; Buell, Ophelia; Buell, Florence; Boyd, Laura M.; Conover, Leah; Christensen, Lena; Corson, Amos; Cribbins, R. A., and wife; Dopp, W. H., and wife; Greek, W. A.; Greek, W. A., o.; Greek, W. A., t f.; Hansen, Florence E.; Hunt, Robert; Laird, Verna; Lenbo, Charlotte; Masf, Maud; Minard, Mabel; Reed, Margaret; Reed, Floyd; Rice, Georgena; Smith, William; Smith, Agnes; Smith, William; Smith, Lila; Short, Dalsy B.; Williams, Lucy; Williams, Dale; Williams, Dolmar.

Table of names and amounts for the Southwestern District, including Expenditures; Chatburn, P. J., f.; Chatburn, P. J., e.; Chatburn, T. W., e.; Kelley, E. L., Bishop; Sheehy, P. M., e.; Postage.

SCANDINAVIAN MISSION.

Table of names and amounts for the Scandinavian Mission, including Peter Muecus, Agent; Receipts; Holm, J. A., t.; Johnson, Gust, t.; Kelley, E. L., Bishop; Mellin, E., t.; Pedersen, Maja, t.

Table of names and amounts for the Scandinavian Mission, including Poulson, Nelly; Svenson, C. A., t.; Woods, Martha, Estate; Total; Expenditures; Balance due agent December 31, 1909; Book of Mormon account; Johnson, Sr. Oscar, f.; Muecus, P., e.; Muecus, P., f., due from 1909; Muecus, P., f.; Postage, paper, etc.; Shelves and fixtures for Banners, books; Scandnavian Mission; Svenson, Sr. C. A., t.; Total; Due church.

Mission Fund.

Table of names and amounts for the Mission Fund, including Peter Muecus, Agent; Receipts; Atkinson, E. T.; Anderson, Sr. P. B.; Bishop's Agent; Collections; Total; Expenditures; Balance due agent December 31, 1909; Advertisements; Anderson, Peter; Anderson, P. T.; Anderson, P. T.; Hall rent; Postage; Total; Due church.

Sandhedens Banner.

Table of names and amounts for the Sandhedens Banner, including Peter Muecus, Agent; Receipts; Balance due church December 31, 1909; Subscriptions; Donations; Total; Due Agent; Expenditures; For printing; Postage stamps, and paper 25; Total.

Book of Mormon.

Table of names and amounts for the Book of Mormon, including Peter Muecus, Agent; From sale; Bishop's agent; Total; Balance due agent December 31, 1909.

SOCIETY ISLANDS MISSION.

Table of names and amounts for the Society Islands Mission, including Tetaku a Moevua, Agent; Receipts; Patahi; Tarafahi; Taromi; Tearo, o.; Valarea, o.; Valarea, t.; Sisters' Prayer Union, o.; Puna, a Telopata, o.; Puna, o.; Temua, t.; Jeremia, t.; Marire; Roo; Hota, Bishop's agent; Elder's Quorum; Tetafahi, money returned; Tetafahi; Turafahi, agent; Theatua; Tarau; Matahira; Tamarii; E. L. Kelley, Bishop; E. L. Kelley, Bishop; Hio; Maouva a Tinai; Tetaku, Bishop's agent, t; Varoa; Terororomate; Moo Tamarii a Varoa; Tupu a Tehito i Taroma; Tupu, agent; Tepava, money returned; Enatu a Matiu Tetahu; Tupu a Tehito, money ref.; Hurlanu Tarau.

Table of names and amounts for the Society Islands Mission, including Pama Tairua a Hirihire; Paurau, agent; Tetaku, agent; Tane a Pou, agent, t.; Tane a Pou, agent, o.; Tane a Pou, agent, oblation; Total; Expenditures; C. H. Lake, f.; Kaitiara, loan; Missionary house supplies; Patahali, money returned; J. Charles May, f.; Tupu a Tehito, loan; H. W. Savage, f.; Tamarii Tuuta, e.; Anaruru, loan; Metunorovahine, a.; Tupu and wife, and Tamarii; Wiriama, e.; Tal, e.; Tupu, e.; Varou, e.; Vanaui, e.; Borrowed money returned; Mission expense, stamps; Rat traps; Mission expense, medicine; Tennai, e.; Tactics; Lamp; Mission expense; Total; Due church.

SOUTH DAKOTA.

Table of names and amounts for South Dakota, including South Dakota District; D. Rannle, Agent; Receipts; Balance due church December 31, 1909; Bowser, Sarah E.; Crosley, Anna, o.; Elyson, William, o.; Fry, Fred A., t.; Hughes, Lena, o.; La Haye, Nelson, t.; McCullum, Celia, t.; McCullum, Rodin, C., t.; Mosher, Cornelia, t.; Phelps, Bell; Porath, Edith; Rooker, B. V.; Stone, P. V., t.; Stone, P. V., o.; Stone, Edward, t.; Waste, Mrs. C. C., d.; Willard, Ervin B.; Total; Expenditures; Madson, Mrs. A. E., f.; Rannle, E., o.; Rannle, Edw., f.; Kelley, E. L., Bishop; Public libraries; Total; Due church.

TEXAS.

Table of names and amounts for Texas, including Central District; J. M. Nunley, Agent; Receipts; Balance due church December 31, 1909; Allen, Tom; Dotson, William A.; Dotson, Samuel L.; Dotson, Sallie; Dotson, Martha A.; Dunahout, Minnie; Dotson, Harry R.; Dotson, Grove; Dotson, Edna; Dotson, Douglas; Gough, Frank C.; Hay, Samuel R.; Hawks, Ollie; Hobbs, Nancy; Hobbs, John T.; Hill, Ella; Hartman, Edna; James, Frank A.; LLOYD, Jerry L.; Mitchell, Merrell; Mitchell, Martha E.; Mitchell, Clint Mack; Nunley, John M.; Norcross, Arvon; Norcross, Salleta O.; Pressley, Rebecca; Sikes, Virginia H.; Schuster, Martha V.; Spler, Mary; Shields, Lula; Suggs, Essa; Spler, agent; Sherrill, Elizabeth; Sherrill, Johny B.; Schuster, Carl A. and Carl E.; Sherrill, Carl A.; Spence, Charles W.; Spler, Benjamin F.; Sherrill, Elizabeth; Vanclave, Levy G.; Vanclave, Lena L.; Total; Expenditures; Agent's expenses; Hay, Mrs. Maude, f.; Nunley, E. W., f.; Palmer, D. S., Agent S. W., Texas District; Total; Due church.

Table of names and amounts for Texas, including Northwestern District; B. F. Renfro, Agent; Receipts; Balance due church December 31, 1909; Bates, E.; Crownover, Mat.; Fisher, Mary; Skinner, Ira; Skinner, Bro. and Sr. I. F.; Total; Expenditures; Renfro, B. F., f.; Renfro, B. F., e.; Total; Due church.

Southwestern District.

Table of names and amounts for the Southwestern District, including D. S. Palmer, Agent; Receipts; Balance due church December 31, 1909; Adams, O. J.; Adams, Ollie; Adams, Ewing; Adams, John; Adams, Will; Albright, Ettie; Applewhite, Minnie; Beacus, Lizzie; Calhoun, Lizzie; Calhoun, Joseph; Carl, W. Chris; Cabeldu, Itanus; Clark, Lou; Clark, W. L., and wife; Davenport, William; Davenport, Jane; Edwards, Lizzie; Edwards, Walter; Forester, C. J., and wife; Galbraith, George; Gibbard, Ruth; Hodges, F. sen.; Hodges, Percy; Hodges, Minnie; Hodges, Gentry; Hodges, Cora; Hodges, Vernon; Hodges, Dixie; Hodges, Van; Hay, Virginia; Harton, Walter; Herron, Walter, sen.; Johnson, Oscar; Kuykendall, Fannie; Kelley, E. L., Bishop; Lewis, Nettie; Langford, Mary; Marchant, Librada; Neal, Julia; Neal, Julia; North, William; Nunley, John M., Agent; Central District; Pailger, William and wife; Harton, Minnie; Phil, Elgie; Riegs, Tom; Richardson, Pearl; Secrest, Monroe, and wife; Shiley, C. S., sen.; Wallace, W. G., sen.; Total; Expenditures; Aylor, W. M., e.; Manning, W. H., f.; Morgan, J. W., e.; Palmer, D. S., f.; Palmer, D. S., e.; Agent's expenses; Total; Due church.

UTAH.

Utah District.

G. J. S. Abels, Agent.

Receipts.

Table of receipts for Utah District, listing names and amounts such as 'Balance due church Decem-ber 31, 1909' and 'Abels, Gerard J. S.'

Table of expenditures for Utah District, listing names and amounts such as 'Chase, A. M., e.' and 'Chase, A. M., f.'

VIRGINIA.

New Hope District.

Isaac Coffman, Agent.

Receipts.

Table of receipts for New Hope District, listing names and amounts such as 'Bowman, Noah' and 'Coffman, Isaac.'

Table of expenditures for New Hope District, listing names and amounts such as 'Brown, Samuel' and 'Due church.'

WASHINGTON.

Seattle and British Columbia District.

Frank Holmes, Agent.

Receipts.

Table of receipts for Seattle and British Columbia District, listing names and amounts such as 'Balance due church Decem-ber 31, 1909' and 'Aid Society, Seattle, t.'

Table of receipts for Spokane District, listing names and amounts such as 'Buckley, Anna E., t.' and 'Barney, Sarah, t.'

Spokane District.

W. W. Fordham, Agent.

Receipts.

Table of receipts for Spokane District, listing names and amounts such as 'Balance due church Decem-ber 31, 1909' and 'Allen, Mary E., and wife, t.'

Expenditures.

Table of expenditures for Spokane District, listing names and amounts such as 'Abstract, Castle Rock Church' and 'Agent's expenses.'

Table of receipts for West Virginia District, listing names and amounts such as 'Hower, S. D., and wife' and 'Barney, Sarah, t.'

WEST VIRGINIA.

West Virginia District.

B. Beall, Agent.

Receipts.

Table of receipts for West Virginia District, listing names and amounts such as 'Balance due church Decem-ber 31, 1909' and 'Beall, Charlie M.'

Expenditures.

Table of expenditures for West Virginia District, listing names and amounts such as 'Agent's expenses' and 'Closson, A. V., f.'

Table of expenditures for Wisconsin Northern District, listing names and amounts such as 'Brown, Samuel, e.' and 'Robt., e., Bishop.'

WISCONSIN.

Northern District.

Nalmer Johnson, Agent.

Receipts.

Table of receipts for Wisconsin Northern District, listing names and amounts such as 'Balance due church Decem-ber 31, 1909' and 'Barnes, Mrs. W. T., t.'

Expenditures.

Table of expenditures for Wisconsin Northern District, listing names and amounts such as 'Agent's Expenses' and 'Kelley, E. L., Bishop.'

Southern District.

C. C. Hoague, Agent.

Receipts.

Table of receipts for Wisconsin Southern District, listing names and amounts such as 'Balance due church Decem-ber 31, 1909' and 'Andrews, Samuel.'

Expenditures.

Table of expenditures for Wisconsin Southern District, listing names and amounts such as 'Agent's Expenses' and 'Kelley, E. L., Bishop.'

Leighty, Fred, and wife .. 10 00	Noble, Leander	5 00	Robinson, Randall	10 00	Expenditures.	
Lockwood, H. D. 10 00	Noble, Hannah	5 00	Rounds, Belle	8 00	Dutton, J. O., f	\$248 00
Miller, Jesse	Oat, Harlow S., and wife..	20 00	Stevens, H. D., and wife ..	24 40	Dowse, Richard, a	75 00
Miller, Clara	Oates, Phomton	30 00	Sperry, Ida	10 00	Dowse, Mrs. Ella, a	10 00
Alassey, Edward, and family ..	Opton, Mrs. Lenora	1 00	Sperry, John	50 00	McDowell, W. A., f	300 00
10 00	Pendleton, Joseph T.	13 00	Whiteaker, J. W.	5 00	Robinson, W. P.	125 00
McDowell, Mrs. W. A.	Pendleton, Rosella F.	2 50	Whiteaker, Mrs. J. W.	5 00	Total	\$878 00
4 00	Pearce, Clara	10 00	Williams, Agnes	1 00	Due church	75 81
McDowell, Mrs. W. A., o ..	Robinson, W. P., and wife ..	8 00	Total	\$893 81		
1 00	Robinson, Helen	7 00				
Montgomery, Frank						
2 00						
Montgomery, Fannie						
1 00						

RECEIPTS AND EXPENDITURES OF ELDERS, FOR YEAR ENDING, DECEMBER 31, 1910

NAMES	Due church Last Report	Receipts			Total		Balance Due church
		Bps. and Agts.	Individuals	Furnished by Self	Receipts	Expenditures	
Allen, Arthur		40 00	315 20		355 20	340 22	6 07
Anderson, William	3 14	60 00	222 01		285 15	267 12	18 03
Anderson, Peter T.		76 20			76 20	70 20	
Arber, Joseph	18 90	57 00	88 05		144 55	150 20	14 35
Aylor, William		40 00	79 40	12 15	131 55	131 55	
Baggerly, I. P.	20 00		6 00	18	20 78	20 78	
Balicy, J. J.		25 00	222 95	41 33	289 28	289 28	
Baker, J. M.		20 00	90 15		110 15	101 83	8 32
Baker, A. M.		109 32	30 31		145 03	145 03	
Baker, J. H.		35 00	13 50	35 33	83 83	83 83	
Baldwin, R.	8 38	49 00	131 24		188 04	185 34	3 30
Barmore, A. C.		12 14	48 96		61 10	46 14	14 06
Becker, J. A.		198 99	48 90		247 89	247 89	
Blackmore, James H.		15 00	44 13		59 13	50 79	2 34
Booker, N. L.		47 50	157 33		204 83	130 45	74 38
Booker, Alvin		20 00	81 93		109 42	109 42	
Bond, M. H.	7 49	133 00	37 70		149 70	136 20	4 50
Boothman, W. P.	31 45	50 00	164 50		245 05	245 05	
Braun, H. V.		148 22	5 55		153 77	121 30	32 38
Brown, Samuel		120 00	99 39	13 09	232 48	232 48	
Bullard, Richard	22 13		178 15	4 37	204 05	204 05	
Burt, G. W.		90 78	43 00	3 34	137 12	137 12	
Burr, A. B.		43 00	40 68	3 84	87 52	87 52	
Burr, C. H.		55 00	82 00	25 58	163 48	163 48	
Bussell, P. B.		20 00	9	1 40	21 40	21 40	
Butterworth, C. A.			95 40		95 40	95 40	
Butterworth, C. E.	1 00	39 32	87 91	21 88	150 11	150 11	
Cady, Charles J.		5 00	80 80		85 80	67 85	17 05
Campbell, Duncan			18 09	48 62	67 31	67 31	
Carpenter, J. A.		15 00	45 20		60 20	42 41	17 79
Case, Hubert	5 50	48 30	145 25		199 14	199 14	
Chase, C. S.			3 00		3 00	3 00	
Chase, A. M.	15 00	142 00	112 25	30 75	300 00	300 00	
Chatburn, F. J.		107 00	57 50	19 50	184 00	184 00	
Christensen, J. C.		3 00	28 42	50 28	81 70	81 70	
Christy, W.	7 30	63 27	6 00		69 27	69 27	
Chatburn, T. W.	8 00	138 50	27 00		172 80	172 80	
Clapp, J. C.		65 00			73 00	73 00	
Closson, A. V.			17 00	10 45	36 45	36 45	
Cochran, A. S.		17 00	1 25		18 25	18 25	
Cooper, F. M.	20 10		91 01	3 15	114 26	114 26	
Condit, J. H.			7 60	25	7 85	7 85	
Condit, S. D.		40 00	210 42		250 42	250 42	
Cook, M. H.			127 94		127 94	117 03	10 91
Crabb, J. C.		25 00	56 48	47 42	128 90	128 90	
Crug, James		1 00	17 10	27 70	45 80	45 80	
Crumley, C. E.		50 00	13 30		163 30	163 30	
Curtis, J. D.	2 00	65 00	57 25	50 00	174 25	174 25	
Curtis, J. F.	13 06	35 00	244 40		292 40	271 74	20 72
Cushman, S. F.			124 83		124 83	124 83	
Davis, J. W.			154 84	105 11	259 95	259 95	
Davis, William	7 78	50 00	65 71	3 42	120 91	120 91	
Davis, E. A.			54 00	11 25	65 25	65 25	
Davis, J. T.		98 00	16 25		127 55	127 55	
Davis, J. Arthur		70 00	30 50	14 50	115 00	115 00	
Davis, James		40 00	89 47	14 29	143 76	143 76	
Davis, John		124 00	112 45		236 45	230 60	5 85
Davison, H. J.	33 00	7 50	133 38		173 88	164 88	9 00
Derry, Charles		240 00	69 27		309 27	206 35	102 92
Denel, C. W.		60 00	82 00	31 35	173 35	173 35	
Dillon, Edgar			12 00		12 00	12 00	
Dowker, D. B.			3 00		3 00	3 00	
Dowker, William	11 88	25 00	10 30		10 30	10 30	
Dowker, J. A.		39 00	87 40		124 37	110 55	13 82
Dutton, Jasper O.	3 86		215 43	5 76	200 19	200 19	
Ebeling, E. J.	6 73	60 00	130 48	2 05	136 39	136 39	
Ellis, W. D.	49 73	25 00	63 02	61 76	192 16	192 16	
Ellis, Clyde			106 84		187 50	187 50	
Elvin, Robert M.			23 70	79 08	103 38	103 38	67 27
Erwin, E. A.	29 87	22 00	1 00	65 60	66 00	66 00	
Etzenhouser, R.			40 30	7 92	76 22	76 22	
Evans, R. C.	2 45		271 99		301 86	301 46	40
Farnfield, J. C.	7 30	140 00	189 15		331 60	327 15	4 45
Farr, R. B.	2 00	30 00	99 00		136 30	132 30	4 00
Farrall, R. W.	5 67	230 00	185 00		280 15	280 15	
Fields, S. H.	10 29	50 33	78 05		319 25	318 50	1 22
Flinn, P. A.	2 51	13 66	54 08		114 70	90 31	24 39
Foss, S. O.		50 00	23 67	7 48	16 17	16 17	
Foss, J. C.		20 00	25 10	63 70	87 15	87 15	
Fry, Charles		57 00	101 21		170 37	170 37	
Gantt, Levi		105 00	80 35	39 75	185 10	133 34	5 76
Garrett, W. H.	5 69	47 50	18 65		66 15	60 80	5 20
Garver, J. F.			48 30		53 00	48 81	5 18
Goodman, J. C.		30 65	30 65	20 07	50 72	50 72	
Goodenough, E. J.	34 44	53 00	61 75		149 21	119 08	36 13
Goodrich, V. M.	1 01	55 00	275 76		331 77	329 41	2 36
Grant, J. A.			37 74		37 74	37 74	
Grazz, August			13 40		13 40	13 40	
Greezy, Fred	5 00	40 00	92 80		187 80	187 80	
Griffiths, G. P.	15 00	266 80	100 93	4 40	387 13	387 13	3 00
Grimes, J. F.	16 09	42 00	99 49		167 58	154 93	6 65
Greene, U. W.	19 57	245 00	128 89		393 46	390 32	3 14
Gowell, M. E.			17 30	56 90	74 20	74 20	

NAMES.	Due church Last Report	Receipts			Total		Balance Due church
		Bps. and Agts.	Individuals	Furnished by Self	Receipts	Expenditures	
Haden, W. E.	4 28	27 00	43 15	22 00	96 43	96 43	
Halb, Jacob	1 85	114 43	108 98		225 26	213 26	12 00
Hansen, J. H.		110 00	23 00	80 57	213 57	213 57	
Hansen, H. N.		65 00	33 65	95 00	193 65	193 65	
Hanson, Paul M.		64 50	114 90	7 48	186 49	185 49	
Harrington, G. E.	2 87	175 00	20 56	4 05	202 48	202 48	
Harpe, C. B.	14 84	57 00	122 37		194 21	183 55	10 66
Hawn, O. J.			70 40	46 14	116 60	116 60	
Hayer, Ell			7 00	3 03	10 93	10 93	
Henson, D. L.	3 72	15 00	97 37		116 09	102 18	
Hills, L. E.	20 67	120 00	95 18	107 98	343 78	343 78	13 01
Holloway, L. G.		50 60	15 00	1 67	67 87	67 87	
Hongas, T. A.				5 15	5 15	5 15	
Houghton, Leonard		25 00	89 54		126 33	126 33	
Howlett, R. B.			40 85		40 85	34 10	15 75
Hull, E. B.	80 32	60 00	61 82		122 14	117 72	4 42
Hunt, C. J.			73 93		153 93	153 93	
Harp, John		91 20	15 00		106 20	106 20	
Haworth, W. J.		20 00	18 00	58 06	162 86	162 86	
Jenkins, Rees		60 21	36 12		96 33	92 12	4 21
Jenkins, George	24 82	35 00	83 90		143 72	143 72	
Joehnk, C. C.	12 10	29 00	127 70		169 40	169 25	15
Johnson, William		178 00	77 55	46 75	302 30	302 30	
Johnson, Oscar		98 38	42 47		140 85	140 85	
Jones, J. H. N.		19 48	67 81	21	87 50	87 50	
Jones, Thomas		24 35	9 98	45 63	79 96	79 96	
Kaler, John			34 35		34 85	34 85	
Keck, F. C.		28 00	136 65		164 65	163 27	2 38
Keefer, D.			171 30		171 30	171 30	7 65
Kelley, T. C.	20 76	38 25	161 63		220 64	196 86	23 78
Kelley, W. H. (Lamoni)		125 00	31 73		156 73	147 28	9 45
Kelley, James E.	4 51	147 00	91 26	19 00	261 77	261 77	
Kemp, Henry		1 00	9 00		10 00	10 00	
Kemp, James		35 00	11 00		46 00	46 00	
Knisley, Alvin		5 00	120 30		125 30	73 69	51 71
Koeler, J. A.		75 00	50 40		125 40	125 40	
Koehler, H. Arthur		111 00	78 35		189 35	188 84	51
Kelley, W. H.		38 00	64 20		102 20	61 98	40 22
Lake, J. H.			20 00	44	20 44	20 44	
Lake, C. H.		345 35	89 95		435 30	414 15	21 15
Lambert, J. R.		45 00	98 15	36 35	179 50	179 50	
Lambkin, B. S.		15 00	37 31	13 28	65 59	65 59	
Lons, B.	9 96	20 00	11 00		24 00	214 91	
LaRue, W. E.	23 00	55 00	155 50		233 50	233 50	9 90
Layland, A. J.		71 00	163 00	2 35	236 35	236 35	
Lentell, John		20 00	23 21	27 15	70 36	70 36	
Lewis, William	35 30	90 00	47 87	1 91	175 08	175 08	
Longhurst, R. C.	8 47	23 00	25 79		57 26	56 80	46
Leggott, G. W.			24 35		24 35	24 35	
Macrae, W. S.		93 50	76 64	13	170 27	170 27	
McClain, J. R.		97 36	19 45		116 81	116 81	
McConley, M. A.		297 50	150 05		457 45	444 95	15 50
McConnaughy, James	23 97	10 00	104 65	6 81	145 43	145 43	
McDowell, W. A.	7 97	10 00	142 62		160 59	148 36	12 23
Macgregor, D.	2 00	89 29	79 94	43 50	214 73	214 73	
McKlerman, James	5 16	59 00	92 89		157 05	154 37	2 68
McKinn, B. L.		254 50	86 35	18 65	324 50	324 50	
McKnight, J. W.	1 66	20 00	115 21		135 21	133 04	3 83
Madden, S. J.		65 00	91 29		156 89	152 77	4 12
Maloney, R. M.		55 00	109 10	47 65	211 75	211 75	
Mammering, W. H.		77 50	42 80	6 36	126 66	126 66	
Metcalf, J. W.		40 50	26 91	22 62	90 03	90 03	
Miller, C. Ed.	5 85	21 00	147 55	5 82	180 22	180 22	
Miller, O. R.	21 55	99 00	109 15	8 35	238 05	238 05	
Minton, J. R.	2 75	22 50	106 05		131 30	130 00	1 30
Moler, H. E.	22 32	10 00	129 05		149 05	142 91	28 44
Moler, James		5 00	103 01		108 01	107 88	13
Moore, L. C.	28 35	27 00	106 21		161 56	137 77	23 79
Moorman, Ervin E.			21 15		21 15	18 12	3 03
Morgan, J. W.		60 00	37 45		97 45	89 35	8 10
Morgan, E. B.		209 80	52 75	21 34	283 39	283 39	
Muceus, Peter		96 50	9 20		105 70	105 70	
Newton, William		427 04	15 87		442 91	442 91	
Nunley, J. M.			6 75		6 75	6 75	
Okerlind, O. W.		10 00	50 90		60 90	60 90	
Page, J. C.		79 25	79 25		79 25	79 25	
Palmer, D. S.		70 00	78 47		149 22	148 50	72
Parkin, C. A.		143 70	82 60		226 30	226 30	
Parsons, A. H.	9 99	232 50	13 45		255 94	255 94	
Paxton, J. W.	6 32	80 00	86 67	96	173 93	173 93	
Peak, W. E.	12 70	175 00	72 10		250 80	244 00	15 80
Pender, W. S.			43 35		43 35	43 35	
Peters, C. J.			17 50	38 15	55 65	55 65	
Peterson, J. W.	46 40	105 00	79 52		231 01	231 01	
Petre, J. F.		30 00	91 73		121 73	112 86	8 87
Phillips, A. B.		25 00	117 40		142 40	136 55	5 85
Pickering, W. P.		51 00	37 05	20	88 34	88 34	
Pierce, F. J.	4 60	32 50	10 30		56 40	56 40	
Pierce, H. N.		30 00	27 15		57 15	57 15	
Pitt, F. G.		335 00	105 57	128 13	568 70	568 70	
Plumb, P. T.	6 20	30 00	90 14	20 20	155 54	155 54	
Porter, C. H.		61 95	49 15		111 10	111 10	
Prettyman, C. W.	5 47	18 25	133 95	55	158 22	158 22	
Price, J. D.		10 00	87 80	6 65	104 45	104 45	
Prickett, Fred			19 00	46 76	65 76	65 76	
Pycock, J.		131 00	95 37	16 20	242 57	242 57	
Quick, Lee	36 14		172 78		208 92	162 35	46 57
Rannie, Edward		47 44	105 22		152 66	152 66	
Relste, S. M.		30 00	23 80	68 39	122 19	122 19	
Renfro, B. F.		70 00		64 90	134 90	134 90	
Resor, Everett			40 99	5 43	46 42	46 42	
Riley, J. T.			77 17	67 23	144 40	144 40	
Roberts, J. A.			85 28		85 28	70 71	14 57
Robinson, I. N.	3 91	175 00			178 91	164 19	24 72
Robinson, W. P.		14 00	94 33		108 33	59 00	49 33
Roth, J. S.		10 00	88 54	1 97	100 51	100 51	
Rowe, F.		200 00	36 40		236 40	71 35	165 05
Russell, R. C.	6 47	174 00	126 84		307 31	306 53	1 78
Rushton, J. W.		200 85	164 14		364 99	363 25	1 74

THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

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NUMBER 32

Editorial

THE COMMON PEOPLE.

In the twelfth chapter of Mark there appears this significant statement regarding Christ: "The common people heard him gladly."

Thus we have scriptural recognition of a line, hard to define yet very real, dividing the "common people" from the "aristocracy." The aristocracy in the days of Jesus included the proud Roman officials who ruled Jerusalem and neither knew Jesus nor cared to know him, and the Jewish scribes and Pharisees who devoured widows' houses and the earnings of the poor, loved salutations in the market places, chief seats in the synagogues, and upper rooms at the feasts, who feared and hated Jesus, when they did not ignore him.

Then there was the great mass of the common people, made up of men and women of various vocations and professions, with their common ambitions, desires, sorrows, and joys, the men and women who did the world's work and bore the world's burdens. These "heard him gladly."

This condition persisted, for later we find Paul saying, "For ye see your calling, brethren, how that not many *wise* men after the flesh, not many *mighty*, not many *noble*, are called."—1 Corinthians 1: 26.

The rich and the proud need the gospel message—but they do not heed it. The message is to all classes, but those who accept it are almost exclusively of the common people.

We could truthfully repeat the words of Paul today in describing the experiences of the church in these last days. Not many wise or mighty or noble ones (using the words, as Paul did, in a worldly sense) have ever accepted our message. Have we ever converted even one millionaire? or one senator? or one noted scientist? or one world celebrated literary writer? or one noted leader of fashionable society?

Our message has appealed to, and our church is composed of more common people. But this need not cause us to despair, for two reasons that we shall present. In the first place Jesus, speaking to these common people who heard him and obeyed him, said, "Ye are the salt of the earth."

In the second place, our audience, though composed of the common people, is quite large enough to keep us busy for some time to come. Lincoln, in his characteristically homely way, said that God must have loved the common people, because he made so many of them.

Chancellor Buchtel, of the Denver University, while speaking in Lamoni some time ago said, "Most of us are common people; of the others there is only a little omnibus load, and they do not count." This statement should be accepted with certain modifications, because we do not wish to ignore the great debt that society owes to the extraordinary man. But it should be remembered that very frequently the extraordinary man springs from the common people. From them come all the inspired prophets. Again, these people in the omnibus count in another way, because the omnibus hire is paid by the common people who walk, and in some cases the rate is extremely high, though in others a fair equivalent may be given for the privilege of riding. It is time that those who ride were compelled to give a certificate of character and service.

When we speak of the common people we do not have in mind a dead level of ungifted ignorance. Every man differs from all other men in some ways. There are great varieties of ability among the common people. The common people are the great reservoir of racial vitality, ambition, mentality, and native ability. Royal families do not produce great men. The reverse is true. Great men, sprung from the common people, found royal families.

One of the arguments made in the defense of the present unequal distribution of wealth is that the concentration of wealth in the hands of a few families creates a leisure class that has time to devote to culture, art, and statesmanship. But alas, the same special privilege that elevates these men and women above their fellows too often leaves them egotistical, selfish, cold, and narrow, incapable of appreciating or solving the problems of humanity; if, indeed, it does not blight and destroy them physically and morally.

Shortly before his death, Gladstone said: "I painfully reflect that in almost every great political controversy of the last fifty years, the *leisured* classes,

the *educated* classes, the *titled* classes, have been in the wrong."

In Great Britain to-day the House of Lords is said to be falling into desuetude. It is the House of Commons that is meeting the modern problems of the nation with anything like an aggressive, affirmative policy. The "House of Lords" in all nations is burdened by traditions, privileges, and vast estates that must be preserved at any cost to humanity. It is ever so with aristocracy.

Human progress requires service and sacrifice. Our "lords" in every land are unaccustomed to sacrifice. They do not pay tribute, they demand it. The gospel requires service. The aristocracy is not accustomed to serve, they prefer to be served.

One reason why Gladstone was forced to make the statement to which we have referred, is that the common people get close to the heart of things. They sit every day at their tasks face to face with the stern problems of life. They are educated in the academy of hard knocks. Their education, though limited, is practical. The education of the aristocracy is academic. If then, as Gladstone said, the common people are most often on the side of right in human progress, we need not be ashamed to be found numbered with them and laboring for them in gospel work.

But how about the character of the common people? In many ways they may be unlovely, and not attractive to the æsthetic. They have their vices and their evil habits of thought, speech, and deed. These, however, can not be said to exceed in turpitude the crimes of the favorites of wealth, blood, or social position, and they do have those virtues of hospitality, human sympathy, and industry that seem to become atrophied in the more refined air breathed by the aristocracy.

On this point Frank Hatch Streightoff, who has made a study of the question, says:

"In his intellectual and moral life the workman is by no means all that could be desired. He thinks and talks impurely, his home life is largely a matter of convenience, there is often little or no spiritual comradeship between husband and wife. The saloon exacts a terrible tribute, both directly in money, and indirectly in physical and mental suffering. Amusement tends strongly to the sensual, dancing leads frequently to gross immorality—yet, though alienated from the church, the poor are good at heart and have profound respect for things religious. The church and the workingman are beginning to feel the need of cooperation."—*The Standard of Living among the Industrial People of America*, p. 164.

These are the people who heard Jesus—the same in character. They are worth saving Jesus was willing to die for them. They are alienated from the churches to-day simply because they believe that

Jesus is not to be found in the churches. As one of them said, "Jesus we honor, but for the churches that call themselves by his name, we have very little respect." Here is our congregation. We must take to them the pure gospel of Jesus, and if we wish to hold them we must not omit that part which enjoins equality and justice in this world.

ELBERT A. SMITH.

BOOK REVIEWS.

THE TRUE ORIGIN OF MORMON POLYGAMY.—This is a paper bound volume badly written by Charles A. Shook and published by the W. A. C. P. Association, price fifty cents. It is indorsed by R. B. Neal, who says that it will "shake" the Reorganized Church to the "toppling of the whole superstructure." Those who have noticed tremors in the superstructure will now know what the trouble is—Shook has shaken. The origin of polygamy is ascribed to Joseph Smith the Martyr. The "evidences" produced are those usually brought forth in works of this kind—though oft refuted, they are eagerly taken up by each new Shook who proposes to shake, and incidentally realize a little pecuniary profit from the sale of a very inferior book. In his preface, the author says that he claims no originality, and to date no one has claimed it for him.

THE SOCIALIST MOVEMENT.—This is the title of a book by J. Ramsey Macdonald, M. P. Mr. Macdonald is a Socialist, and writes from an affirmative standpoint. He endeavors to set forth the teachings of Socialism, also devotes considerable space to a statement of what "Socialism is not," a task made necessary by much misunderstanding. This book is one of a series issued by Henry Holt & Company, called the Home University Library. The library is intended to cover topics of contemporary thought treated by able writers; the finished books to be put out at popular prices, within the reach of all. The proposition is worth considering. Ten volumes on various subjects are now ready and others will be issued at once. (Henry Holt & Company, 34 West Thirty-Third street, New York. Cloth, 75 cents.)

HOW TO DEVELOP SELF-CONFIDENCE.—Many excellent ideas, calculated to stiffen the individual backbone, are contained in this volume by Grenville Kleiser. Chapters are devoted to self-consciousness, concentration, the discouraged man, confidence in business, and confidence in society. One chapter is devoted to public speaking. The author is an authority on the last named subject, having formerly occupied as instructor in public speaking at Yale Divinity School, Yale University. On the whole a reading of the book is calculated to inspire fresh hope and an accession of will power. (Funk & Wagnalls Company, New York City; \$1.35.)

THE BUILDING OF THE CHURCH.—This is the title

of a book by Charles E. Jefferson, pastor of the Broadway Tabernacle, New York City. It contains a series of lectures delivered before the Divinity School of Yale University, on the Lyman Beecher Foundation. Its pages teem with bright sayings that will be fruitful of thought. Here are a few: "The church has to many Christians become an object to be apologized for, and has ceased to be an institution to be sacrificed for and loved." "Men make contributions for carrying the gospel into foreign lands who act like heathen in their home church." "The church is rich in money, ideas, apparatus, numbers, but poor in love." (The Macmillan Company, 66 Fifth avenue, New York; \$1.25.)

SIDELIGHTS ON CONTEMPORARY SOCIALISM.—This is the title of a volume by John Spargo, an interesting writer and an authority on Socialism. The volume, unlike most of his books, is not addressed to non-Socialists with a view to making converts. It is addressed to Socialists on questions that have arisen within their own ranks. He writes of Marxian Socialism, and says that there is no other Socialism worth considering, as no one is seriously concerned about any other "so-called socialistic movement," a thrust, no doubt, at Christian socialism. This work will be of interest chiefly to those students of Socialism who have done considerable preparatory reading, or to Socialists who are reading up on debatable questions of party interest. (B. W. Huerbsch, 225 Fifth Avenue, New York. Cloth, \$1.00.)

THE CHURCH AND LABOR.—A very interesting problem is treated upon by Charles Stelzle, superintendent of the Presbyterian Department of Church and Labor, in his recently published book, *The Church and Labor*. The first chapter is devoted to the attitude of the laborer toward the church, while in the second chapter the proposition is reversed. The author reports a conversation with a laboring man, who declared, "Jesus we honor, but for the churches who call themselves by his name, we have very little respect." Again he says: "The workingman tells us that the church, because of its extreme conservatism, has always been the last institution to accept any reform measure which may have been introduced." And again, "The church criticises the workingman because of the methods which he adopts . . . forgetting that one need not go very far back in its own history to find duplicated nearly everything that we deplore in organized labor to-day, even down to boycotting and slugging." This is one of a series of books on *Modern Religious Problems*. (Houghton Mifflin Company, 4 Park street, Boston. Cloth, 50 cents.)

The word *temperance* in the New Testament signifies self-possession; it is a disposition suitable to one who has a race to run and therefore will not load his pockets with lead.—John Newton.

NOTES AND COMMENTS.

MODERN GADIANTON ROBBERS.—The trial of Camorrist leaders now in progress at Vitebro, near Rome, brings to light many features of the Camorra that remind one of the "secret band of Gadianton" spoken of in the Book of Mormon. Like the Gadianton band, the Camorra is a secret organization of desperate criminals organized to "get gain," to commit murders and other awful crimes, and to protect its members in adultery. Like the Gadiantons, the members of the Camorra have their secret oaths and covenants, and their secret signs and tokens by which they communicate with each other even in the prisons under the eyes of the civil authorities. The historian in writing of the Gadiantons says that their members were never tried by the laws of the land but by their own laws. The Camorra has a complete judiciary system before which members are tried and condemned or acquitted. The murder of two of the members thus sentenced led to the present exposure of the society. According to Ernesto Serao, who writes in the *Outlook* regarding the Camorra, it had its origin in the Spanish Sierras, where they "had their nests with the falcons of those savage mountains," and in this particular they were for a time situated like the Gadiantons, who at one time inhabited the inaccessible mountain fastnesses. Later the Camorra was transplanted to Italy. The Camorra is in a way a religious society. One of the first taxes levied upon all members is for money with which to keep lamps burning day and night before pictures of the Blessed Virgin. But according to the Book of Mormon the Devil was back of the Gadianton robbers, and we are told that he reveals these secret combinations with their oaths and signs and criminal purposes to every generation. We need not be surprised to witness his evil work in similar ways in our own times.

THE INCENTIVE TO CHRISTIAN EFFORT.—One writer criticised certain churches that have undertaken charitable, social, and institutional work, on the ground that such work is undertaken entirely as a means to an end;—"which end, by the way, is merely the enlargement of the church roll." If the charge is true, the criticism is well placed. Jesus healed the sick and cared for the suffering, not that he might make converts, but because he had sympathy for them. That converts may be made by deeds of human kindness is an incidental consideration of great importance, but it should not be the leading incentive to effort. It is the duty of the church and church members to engage in such work, even though it does not result in the addition of a single name to the church records. The Spirit of Jesus prompts to free and unreserved service wherever help is needed.

CATHOLIC CLAIMS OF PAPAL AUTHORITY.—Here is a very clear and concise statement of the authority claimed for the pope in matters of spiritual authority and interpretation: "When Peter speaks *ex-cathedra* he speaks with the infallible authority conferred on him by God. And Peter still lives and speaks in the person of his successor. What he binds on earth is bound in heaven. If he defines a doctrine—let us say the immaculate conception of the Blessed Virgin—what happens? So soon as he defines it, he binds it upon the consciences of all Catholics. They are obliged to accept it."—From "The Catholic Church: what is it?" by the Right Reverend Monsignor Vaughan, Rome, in *Hibbert Journal*, April, 1908. We too believe in spiritual authority, given of God; but we hold that God has diffused authority among the priesthood, and he has also divided it among leading quorums of the priesthood so as to safeguard the rights of the people against the domination of one man. God himself recognizes the principle of "common consent" among his people, and the right of private judgment.

Hymns and Poems

Selected and Original

My Refuge.

My God, thou art my hiding place,
A refuge sure and sweet;
When faith takes hold of thy rich grace
It finds a safe retreat.

Though storms may rage and billows roll
And sin's dark passions swell,
On thee I'll rest my trusting soul
And in thy peace I'll dwell.

I'm safe with thee, no power can harm
Who put their trust in thee;
Protected by thy mighty arm
All sin and danger flee.

JAMES L. EDWARDS.

NORTH WEYMOUTH, MASSACHUSETTS.

Whisperings of the Spirit.

Ye Saints of God, a word I give,
That strength you might obtain;
I unto you my Spirit give
That faithful you remain.

Shall Satan now my church destroy?
In these the latter days?
Ah, no, my promise I will keep
Though he his power arrays.

Continue on, oh, little band,
In prayer and fasting found,
Draw near to me and never fail
In meeting to be found.

And if you come in humbleness,
And meekness rules your heart,
My Spirit there will surely be.
And strength to you impart.

For Israel is my chosen one,
His seed shall ever be,
Resplendent in my glory crowned
In all eternity.

HARVEY SCOTT.

Keep Hoeing and Praying.

"Faith without works is dead."

Said Farmer Jones in a whining tone,
To his good old neighbor Gray;
"I've worn my knees through to the bone,
But it ain't no use to pray."

"I've prayed to the Lord a thousand times,
For him to make this 'ere corn grow,
And why your'n beats it so and climbs,
I'd give a deal to know."

Said Farmer Gray to his neighbor Jones
In his easy, quiet way:
"When prayers get mixed with lazy bones
They don't make farming pay.

"Your weeds, I note, are good an' tall
In spite of all your prayers.
You may pray for corn till the heavens fall
If you don't dig up the tares.

"I mix my prayers with a little toil,
Along in every row:
An' I work this mixture into the soil
Quite vig'rous with a hoe.

"So while I'm praying I use my hoe,
An' do my level best
To keep down the weeds along each row
An' the Lord he does the rest.

"It's well for to pray both night and morn,
As every farmer knows;
But the place to pray for thrifty corn,
Is right between the rows.

"You must use your hands while praying, though,
If an answer you would get,
For prayer worn knees an' a rusty hoe
Never raised a big crop yet.

"An' so I believe, my good old friend,
If you mean to win the day,
From plowing clean to the harvest end
You must hoe as well as pray."

—*The Lutheran World.*

So when my Savior calls, I rise
And calmly do my best,
Leaving to him with silent eyes
Of hope and fear, the rest.

I step, I mount where he has led,
Men count my haltings o'er.
I know them; yet tho' self I dread,
I love his precept more.

—William Henry Newman.

Original Articles

"THE SIN AGAINST THE HOLY GHOST."

BETRAYING "THE REVELATIONS OF GOD."

O ye Twelve! and all Saints! profit by this important KEY—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the Brethren; that you do not betray the Revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever has or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kickings and floundering, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.—Purported language of Joseph Smith, as given in the *Millennial Star*, vol. 17, p. 295.

I Jesus have sent my angel to testify unto you these things in the churches. . . . If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—Revelation 22: 16, 18, 19.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men. . . . When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none; but when the man speaketh against the Holy Ghost, then he saith, I will return into my house from whence I came out; and when he is come, he findeth him empty, swept and garnished; for the good spirit leaveth him unto himself. Then goeth the evil spirit, and taketh with him seven other spirits more wicked than himself; and they enter in and dwell there; and the last end of that man is worse than the first.—Matthew 12: 26, 28, 29, 1. T.

The message of the angel of Revelation 14: 6, 7, was a restoration of the gospel of Christ with its power for present revelation; and as holy men of old have spoken by the Holy Ghost, so now may holy men still speak, "neither adding to, nor diminishing from the prophecy of his [John's] book, the Holy Scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels."—Doctrine and Covenants 17: 6, Lamoni edition; 20: 35, Utah edition.

If there is any one thing that the Mormons of Utah claim to do more than another, it is to follow Joseph Smith and receive his words as if from the mouth of God; and whatever vagary of doctrine their leaders wish to foist upon them needs only his name attached thereto, and it is accepted as divine truth. This has been fully understood by each of their leaders, but by none more than Brigham Young. It was his ambition to become the leader that blinded him to such an extent that "the light that was in him became darkness," and his last state was worse than his first. This is fully shown in the shameless way in which he has, or those under him,

have perverted the word of the Lord as it was given to the church by the Seer.

One of the plainest cases of this perversion is found in their Doctrine and Covenants, section 121. This purports to be "A prayer and prophecies, written by Joseph, the Seer, while in Liberty Jail, Clay County, Missouri, March 20, 1839," and is really an extract from two epistles written from there and signed by Joseph Smith and others. These letters are to be found as first published, in the *Times and Seasons*, vol. 1, pp. 99-101, and 131, 132. The document as it appears in the Doctrine and Covenants is taken from the body of the two epistles with nothing to show omissions (of which there are many, not only of portions of the letters not bearing on the subjects, but of qualifying clauses, under which promises were made to the Saints,) nor additions; of which additions some have the effect to harshen the message, while others are not only additions, but are alterations, so much so, that the doctrine of the godhead is changed and either left ambiguous, or is made to indicate a "plurality of Gods," instead of teaching the "only living and true God," the only one whom men should worship, because "Before me there was no God formed, neither shall there be after me."

We will not produce the whole document as it appears in the two publications, nor as it is in the *Times and Seasons* and the *Millennial Star*, for this has been done in a former number of the SAINTS' HERALD. (See number for June 3, 1896.) We will, however, produce the clauses where the change in doctrine has been introduced, that the reader may judge for himself as to who is responsible for this "sin against the Holy Ghost."

Commencing with the 27th paragraph of the section, we will place the subject-matter as it appears in the documents in question in parallel columns, until we reach the 34th paragraph. They read as follows:

Times and Seasons.

Yea, the fullness of that promise which our Fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity shall be manifest to all those, who have endured valiantly for the gospel of Jesus Christ. If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets; and a full development of all glorious laws by which they

Doctrine and Covenants.

Which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fullness of their glory: a time to come in the which nothing shall be withheld, *whether there be one God or many Gods*, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the

are governed shall be revealed in the "dispensation of the fullness of times" according to that which was ordained in the midst of the

sun, moon, or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fullness of times, according to that which was ordained in the midst of the *Council of the Eternal God of all other Gods*, before this world was, that should be reserved unto the finishing and end thereof, when every man shall enter into his eternal presence, and into his immortal rest. How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the mighty Missouri river in its course, as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter day saints.—*Times and Seasons*, vol. 1, p. 103. (Italics mine.)

council of heaven in the presence of the eternal God, before the world was. . . . What power can stay the heavens, as well might man stretch forth his puny arm to stop the mighty Missouri river in its course, as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter day saints.—Times and Seasons, vol. 1, p. 103. (Italics mine.)

In this excerpt from the *Times and Seasons* the ellipsis indicates where there is an omission of considerable matter not relevant to the subject, and not indicated in the Doctrine and Covenants.

If John's anathema against the man who would alter his prophetic message was, or is effective, why not the same anathema against those who have so plainly perverted the teaching of latter day revelation? "But," says the Mormon editor who undertook to answer the charge made against them of changing this important document, (see *Deseret News* for Saturday, July 4, 1896), "it does not follow that anybody has been guilty of 'corrupting the words of Joseph Smith since his death.' . . . Is it not quite as reasonable to suppose that the letter as it appeared in the *Times and Seasons* was abbreviated to suit the limited size of that periodical and also to suit those times and seasons when many things for prudence' sake were not fully made public? Did not the Lord command in some other cases that his servants should 'Hold their peace' concerning certain revelations until it became wise to declare them?"

It does not seem so to us. If this *perversion* was done in the prophet's time and with his sanction, then he must have been guilty of adding to, or else taking from, (or, manifestly both,) the word that the Holy Ghost had given through him for the edification of the church. If he did this, none could be more guilty. As to the command to "hold their peace concerning certain revelations," we do find that the church was to hold their peace concerning the In-

spired Translation of the Bible until they "had received them in full," and then they were to teach them to all-nations. In this case in point it was not a matter of *holding their peace but of perverting the teachings of the Prophet*. This has been done; who is the guilty party?

"But," says one, "did not the prophet teach the plurality of gods in some of his sermons?" Not that the church had any knowledge of during his lifetime, and the documents quoted as those sermons were not even made from reports of those sermons, but are what some one has written as their memory of those discourses. When you take their references, given from these sources, you find that they make the Prophet find fault with the Bible as he himself gave it to the church, claiming it to be the Scriptures "As they are in mine own bosom, to the salvation of mine own elect." (Doctrine and Covenants 35: 20, Utah edition; 34: 5, Lamoni edition.) In this he is made to declare that the very first Hebrew word in the Bible should have been translated to read "The head one of the gods brought forth the gods." And another discourse credited to him as delivered June 16, 1844, declares that Revelation 1: 6 as it appears in the King James Translation of the Bible is altogether correct, and hence a plurality of gods.

Unfortunately for such contentions, but fortunately for those who may be interested in tracing these teachings to their source, the Seer had already done his work of translating and correcting the Holy Scriptures, and this by the spirit of revelation. This work was completed July 2, 1833, (see Jensen's Church Chronology, 1890 edition, page 6.) In this translation of the Scriptures is found no such a correction as is imputed to the prophet in his discourse, but instead it reads, "I am the beginning and the end; the Almighty God. By mine Only Begotten I created these things." And in the revelation given to Joseph the Seer, June, 1830, with which he prefaces this translation, this declaration is made, "I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years; . . . and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me; and all things are present with me, for I know them all."

Are these declarations some of the "revelations of God"? Surely our Mormon friends can not deny these, for they are found, also, in their Pearl of Great Price. Then when we turn to the passage put in the mouth of the Seer as his text in the discourse of June 16, 1844, we find that it had already been corrected by him to read, "And unto him who loved us, be glory; who washed us from our sins in his own blood, and hath made us kings and priests unto God, his Father. To him be glory and dominion, for

ever and ever. Amen."—Revelation 1: 6, Inspired Translation of the Bible.

It is, perhaps, unfortunate for our friends of the Mormon church that these things were "preserved in safety," (Doctrine and Covenants 42,) but it is fortunate for the fair name of the Seer, and also for those who revere him as a prophet of the unchangeable God, that these things are accessible, that all may examine them.

We are fully persuaded that it is time that these cease to "pervert the right ways of the Lord," and stop "betraying the revelations of God," lest "innocent blood be found in your (their) skirts, and they (you) go down to hell," for "All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren." Who, then, has been traitor to the brethren, even so far as to change the doctrine of the Godhead? Was it Joseph Smith, or Brigham Young; or was it those who have come after these men? How shall we determine? Is it not fair to take the words of Brigham Young himself? He declared, September 11, 1853, "If I have any knowledge touching the condition of this people at the present time, and the way they are taught, led, counseled, and dictated by those who go before them to open up the way, it is directly opposite of that we saw in the days of Joseph the Prophet."—*Journal of Discourses, vol. 1, p. 78.* And April 9, 1852, as reported in the same volume, pages 50, 51, he makes the first declaration of the doctrine of "Adam God"—or the first authentic declaration is there found on that subject, with the consequent doctrine of the "plurality of gods" hinging upon it. In this he also denies the statement of both the Bible and Book of Mormon that Jesus Christ was begotten by the Holy Ghost. Surely it was not strange that the "Good Spirit should leave him to himself, and the last state of that man (was) is worse than the first."

With the prayer that these people may see where they stand, and "In returning and rest shall ye be saved," I am,

Ever in the conflict for truth.

A. M. CHASE. *

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A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 4.

BY S. W. L. SCOTT.

TRAUM STRIKES A SNAG.

Page 51, in expressing his doubt of God's hand being connected with the introduction of the Book of Mormon into the world, he states:

Allowing that he had anything to do with its introduction into the world, it would seem that he early expected that it would strike a "snag" somewhere, and sought by the aid of eleven men to tide it over these danger-points. As we shall

see before we have completed our investigation, that if God lent a hand in this enterprise, and at any place put on it the stamp of his approval, he should be everlastingly ashamed of his job.

If this mode of reasoning is legitimate, it will apply with equal force to the establishment of the New Testament work nineteen hundred years ago. He can thus reason: Allowing that God had anything to do with the introduction of the Christian system through Jesus Christ, it would seem that he early expected that his divine mission would *strike a snag somewhere*, and sought by the aid of "twelve" men to tide it over these danger-points. It is peculiar; that God should so provide, for it is declared by the Apostle Peter, "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Peter continues, "and he commanded us to preach unto the people, and to testify that it is he which was ordained of God, to be the judge of quick and dead."

The twelve apostles were "commanded" of God "to testify." Suppose *this* testimony were on the "fly leaf" of the New Testament, instead of within the body of that book, drawn up and "subscribed" to by the twelve apostles, would not our critic's "suspicions" assume gigantic proportions?

But again, "To him gave all the prophets witness." Then with the New Testament displaying the testimony of "all the prophets," drawn up and "subscribed," in addition to the testimony of the twelve apostles, what an "array of names" would attest the fact (?) that God early expected the divine mission of Jesus to "strike a snag"! I wonder if God was "everlastingly ashamed of his job."

Continuing on page 51, Mr. Traum says that he will attempt the impeachment of the witnesses with their own words and books. His first effort at impeachment is made by reference to Doctrine and Covenants 4: 3 (an error of his in citation, however, as he quotes 5: 3). He quotes just that portion or those portions that he thinks will suit his purpose in creating a supposed objection, and adds parentheses without explanation, as if the words he supplies were in the original document, and as usual, *takes from* the paragraph certain words, and closes the quotation at a comma. This class of reasoners are supposed to have impeached somebody's testimony!

His effort to quote section 5, paragraph 3, is as follows:

I have reserved those things (the plates?) which I have intrusted unto you my servant Joseph for a wise purpose in me, and it (the purpose?) shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony, the testimony of three of my servants (Oliver, Martin and David), and they shall go forth with my words, that are given through you; yea,

they shall know of a surety that these things are true, for from the heaven will I declare it unto them; I will give them power to behold and view these things as they are, and to none else will I grant this power to receive this same testimony among this generation.

The paragraph is correctly quoted thus, words omitted by Traum appearing in italics:

Behold, verily, I say unto you, I have reserved those things which I have intrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony, the testimony of three of my servants, *whom I shall call and ordain, unto whom I will show these things*; and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true; for from heaven will I declare it unto them; I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation.

Upon this statement he makes a wild deduction. He construes it in a careless manner, as we shall see.

Let us now quote from the narrative given by Mr. Smith:

In the course of the work of translation we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates from which this work (the Book of Mormon) should be translated, and that these witnesses should bear record of the same; as will be found recorded.—Church History, vol. 1, p. 45.

Now see Book of Mormon, Palmyra edition, p. 110:

Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that *three witnesses shall behold it, by the power of God*, besides him to whom the book shall be delivered; and they shall testify to the truth of the book, and the things therein. And there is none other which shall view it, *save it be a few, according to the will of God, to bear testimony* of his word unto the children of men: for the Lord God hath said, that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word: and woe be unto him that rejecteth the word of God.

Now please read paragraph 3 of section 4, Doctrine and Covenants, once more, then compare with the following, relative to the manifestation received by the three *special* witnesses, which the "few" others did not participate in. After a commandment was given in which they were promised they should see the plates "*by the power of God*," and commanded to testify of it, the narrative says:

Not many days after the above commandment was given, we four; viz: Martin, Harris, David Whitmer, Oliver Cowdery, and myself, agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfillment of the promises given in the revelation, that we should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we

retired, and having knelt down we began to pray in much faith, to Almighty God, to bestow upon us a realization of these promises. According to previous arrangements I commenced, by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not yet, however, obtain any answer, or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation; but with the same result as before. Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air of exceeding brightness, and, behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He addressed himself to David Whitmer, and said: "David, blessed is the Lord, and he that keeps his commandments." When immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view; at least it was again to me, and I once more beheld, and heard the same things; whilst at the same moment Martin Harris cried out, apparently in ecstasy of joy, "'Tis enough; mine eyes have beheld," and jumping up he shouted, Hosanna, blessing God, and otherwise rejoiced exceedingly.—History of the Church, vol. 1, pages 45, 46, 47.

In making a summary of the foregoing, we find: Three of the witnesses to the Book of Mormon *saw the plates in the hands of the angel* of God, the three were shown the engravings thereon, *by the angel*, the angel turned the leaves over one by one, a voice from heaven declared to the "three witnesses" that the plates had been translated correctly "by the power of God." "A few" others, the "eight," saw the plates, handled them, examined the engravings thereon, but were not attended by angelic ministration, or the voice from heaven, as were the three special witnesses. But they doubtless received the evidence of the truthfulness of the work afterward. (Ephesians 1: 13, 18.) Elder Traum should remember that men can be witnesses in a sense, as the apostles were before the great endowment on Pentecost, but not in the divine and higher sense until, as was said of old, they "shall receive power, after that the Holy Ghost is come upon you: and ye *shall be witnesses unto me*."—Acts 1: 8. Will Elder Traum reject all Bible principle and yet pose as a defender of Bible unity?

WHERE TRAUM'S LOGIC LEADS.

"Assuming for the sake of the argument," says Traum, "that God actually gave this 'revelation,' and this the 'Saints' do assume, what must have been his surprise and chagrin upon the completion of the Book of Mormon when he saw that these 'servants' of his had been brazen enough to give the testimony of *eleven* men, when by express statement he had informed them that he had limited it to three!" —Page 52.

In reply, Mr. Traum, we would say: "Assuming for the sake of argument that God actually gave the 'revelations' in *the Bible*, and this, Mr. Traum and his fellows do assume, and that God's established rule in both the 'reign of law' and the 'reign of grace,' was that 'by the mouth of *two or three witnesses*, shall every word be established,' what must have been his surprise and chagrin upon the completion of the work of redemption, when he saw that these servants of his had been brazen enough to give the testimony of *twelve* men, when by express statement he had informed them that he had limited it to *three*!"

Mr. Traum continues:

He had said that he would give this power "to behold these things" (the plates) "as they are," and to "none else" would he grant "this power to receive this same testimony." We are well aware of the usual wriggle that the "Saints" make to invalidate the charge that is here preferred. They assert that God denied "this same power," as if by this he meant he would not go to the same trouble to show these plates from heaven to the "eight" as he had for the "three." But "the same testimony" in this instance is construed in the light of its explanatory clause, to "view these things as they are." So, if the testimony of the "eight" does not mean that they are affirming a knowledge of "these things as they are," will some one be good enough to say just what it does mean? —Page 52.

"Now," as the parson says, "to apply": In Matthew, chapter 17, we are told that Jesus went up into an high mountain. He took with him *three men* —Peter, James, and John. Whilst the four were in this beautiful mountain top, Jesus was transfigured before the three. His face shone as the sun and his raiment was white as the light. Moses and Elias appeared in glory, talking with him. Peter was enraptured and wanted to make an abiding place there. A bright cloud overshadowed them. A voice out of the cloud said, "This is my beloved Son in whom I am well pleased; hear ye him."

Notice, *nine* of the witnesses, named apostles, were absent when this glorious manifestation of "power" was given. It was the obliteration of present time and conditions; and the actual scene presented was the *future* kingdom and coming of Jesus Christ —as Jesus *will be*. The beloved John was a witness to this. Now in his epistle, 1 John 3:2, he says:

Beloved, now are we the sons of God; and it doth not yet

appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall *see him as he is*.

Now shall we take advantage of the phrase, "*see him as he is*," and argue that the nine apostolic witnesses did not see Jesus Christ at all? We are well aware of the "usual wriggling" that the New Testament saints make to invalidate the charge that is here preferred. It is known that God denied this same manifestation of glory in the mount, as if by this, he meant that he would not go to the same trouble to show this transfiguration power from heaven to the *nine* as he had for the *three*. But the same testimony in this instance is to be construed in the light of its explanatory clause: "We shall see him *as he is*." So if the testimony of the "nine" does not mean that they are affirming a knowledge of Jesus Christ "*as he is*," will some one be good enough to say just what it does mean?

If to "handle" and "see" him is not convincing, then there is no sense in the testimony of the "nine," and less of sense in the Greek and Hebrew languages! Thus it is manifest, that if the "revelation" made previously that "there be *some* standing here which shall not taste of death, till they *see* the Son of Man coming in his kingdom," (Matthew 16:28,) is true, the testimony of the "nine" is false. Thus we reduce this strong (?) argument to a *reductio ad absurdum*.

THREE WITNESSES AGAIN.

On page 55, he states, "the three witnesses did not withdraw from active fellowship in the church," they were "*fixed*." Strange, that Elder Traum should pen this statement with the "address" of one of the three witnesses before him. On page 27 of said "address," Mr. Whitmer says that in June, 1838, "God told me to separate myself from the Latter Day Saints"; and page 28 he says: "In June, 1838, . . . I was called out to hold the authority which God gave to me." But in the statement made by Mr. Traum, he flatly contradicts one of his brethren, viz; D. H. Bays, who affirms they did "withdraw from the church" (see Bays' work page 249).

Let it be understood that the differences between them and the church, during the troublesome times in Missouri, did not arise on account of the Book of Mormon, or the testimonies they gave of it, but from other causes, and whether either real, or imaginary, they in no wise affected their testimony. And whatever the differences, there was no turning State's evidence,—no confessions or exposures, they all stood on the "great divide," facing the realities of eternity, and finally entered the portals opening into the "fair fields of immortality" with the reaffirmation on their lips! In 1881, David Whitmer resented the charge, made against him of denying his testimony of the Book of Mormon as follows:

Unto all Nations, Kindred, Tongues, and People, unto whom these presents shall come:

It having been represented by one John Murphy, of Polo, Caldwell county, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the "Book of Mormon."

To the end, therefore, that he may understand me now, if he did not then, and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements, as then made and published.

He that hath an ear to hear, let him hear; it was no delusion! What is written is written, and he that readeth let him understand.

And that no one may be deceived or misled by this statement, I wish here to state: that I do not endorse polygamy or spiritual wifeism. It is a great evil, shocking to the moral sense, and the more so, because practiced in the name of religion. It is of man and not of God, and is especially forbidden in the Book of Mormon itself. . . .

And if any man doubt should he not carefully and honestly read and understand the same, before presuming to sit in judgment and condemning the light which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God.

In the spirit of Christ who hath said: "Follow thou me, for I am the life, the light and the way," I submit this statement to the world. God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

And all the honor be to the Father, the Son, and the Holy Ghost, which is one God. Amen.

DAVID WHITMER.

RICHMOND, MISSOURI, March 19, 1881.

Also in Whitmer's "Address," page 8, as late as 1886, he says:

It is recorded in the American Cyclopaedia and the Encyclopaedia Britannica, that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery, and Martin Harris, denied their testimony to that book. I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither Oliver Cowdery nor Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the deathbed of Oliver Cowdery, and his last words were, "*Brother David, be true to your testimony to the Book of Mormon.*" He died here in Richmond, Missouri, March 3, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery.

David Whitmer did not falter in this testimony, even when the mists of death were gathering on his brow, as the following will show:

January 25 Elder David Whitmer, one of the three witnesses to the Book of Mormon, died at Richmond, Missouri. It is related by those who were with him in his last moments,

that three days before his death Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, he said: "Doctor Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony." The doctor answered: "Yes, you are in your right mind, for I have just had a conversation with you." He then addressed himself to all around his bedside in these words:

"Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon), is true, so you can say that you have heard me bear my testimony on my deathbed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ for ever, world without end. Amen."—Church History, vol. 4, p. 587.

Of Oliver Cowdery's fidelity to his first testimony, we have the following statement from his lips, at a gathering near Council Bluffs, Iowa, October 21, 1848:

Friends and brethren, my name is Cowdery—Oliver Cowdery. In the early history of this church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance. Not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, he called me to a high and holy calling. I wrote, with my own pen, the entire Book of Mormon (save a few pages), as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God by the means of the Urin and Thummin, or, as it is called by that book, "holy interpreters." I beheld with my eyes and handled with my hands the gold plates from which it was translated. I also saw with my eyes and handled with my hands the "holy interpreters." That book is true. Sidney Rigdon did not write it. Mr. Spalding did not write it. I wrote it myself as it fell from the lips of the Prophet.—Church History, vol. 1, p. 50.

From Martin Harris, we have the following, as late as January, 1871, to Mrs. H. B. Emerson, of New Richmond, Ohio, in answer to the question "Did you go to England to lecture against Mormonism?"

Answer:

I answer emphatically, No, I did not;—no man ever heard me in any way deny the truth of the Book of Mormon, the administration of the angel that showed me the plates; nor the organization of the Church of Jesus Christ of Latter Day Saints, under the administration of Joseph Smith, jr., the prophet whom the Lord raised up for that purpose, in these the latter days, that he may show forth his power and glory. . . .—Saints' Herald, vol. 22, p. 630.—Church History, vol. 1, p. 51.

By the foregoing testimonies, it will be noted that the three special witnesses, although separated from the fellowship of the main body of the church, were not in doubt as to the truth of the document to which they subscribed, containing their affirmation of Joseph Smith and the Book of Mormon.

After John the Baptist had borne testimony to the "Lamb of God" in the wilderness of Judea, his subsequent trials and imprisonment threw around him the misty air of doubt, as we learn from Matthew the 11th chapter. Sending messengers to Christ, he asked, "Art thou he of whom it is written in the prophets?" etc. Hitherto he had affirmed this ques-

tion with all the assurance of divine revelation without hesitancy. But here doubts arose, yet reassurance came. In the case of the three witnesses to the Book of Mormon, the trials incident to the Baptist's life are not counted in. The testimony with them seems to abide unclouded.

We will close the evidence on this point by giving an editorial from the *Chicago Times* of 1876. Upon the death of Sidney Rigdon, and the "cloud of witnesses" to the work introduced by Joseph Smith, the editorial thus comments:

Mr. Rigdon was not the only person of good repute who gave testimony in favor of Joseph Smith till the end came. The original testifiers of his having the Golden Plates, whereon was inscribed the Book of Mormonism, never indulged in crooked talk in relation to the affair. As recently as last year, two of them were living—venerable men, whose word no person was likely to question in other matters. The widow of Joseph Smith still lives at Nauvoo, respected in the community as a woman of more than ordinary mind, culture and character. Two of his sons are citizens of this State, esteemed by all who know them as gentlemen of the highest integrity.

No one who knows them will deny that the antipolygamy Mormons, or Josephites who are scattered throughout the West, are the peers of other people in honesty, integrity, and truthfulness. It is all very well to sneer at Mormonism, to say that the father of Joseph Smith was an idle vagabond, who stole sheep, and that he himself was a knave or a fool, or both combined, but the question naturally arises, What is to be done with the testimony of this cloud of witnesses, the word of whom in all ordinary matters is taken as readily as the word of any man, and whose oath would send any man to the prison or gallows? Another age will probably ask, Why was not this testimony refuted when those who gave it were living? The truth is, the testimony of these persons must be shown to be false within the next twenty years, or the fact that it was not disproved or even shaken will be a powerful argument in favor of its truthfulness in all coming ages. If there is good and sufficient evidence to substantiate any phenomena ordinarily classed as supernatural, it exists in relation to acts performed by Joseph Smith. Not one of the miracles imputed to the author of the Christian or Mohammedan religions was vouched for by so many witnesses.

DID THE ANGEL FOOL MARTIN HARRIS?

Of the vision, those witnesses were shown, after giving an extract from Tullidge in which Mr. Traum again puts words into the historian's mouth (to the number of thirteen), he adds: "Joseph then adds: 'Martin Harris cried out, apparently in ecstasy of joy, "'Tis enough! mine eyes have beheld!' and jumping up, he shouted 'Hosanna!' blessing God, and otherwise rejoiced exceedingly.'"

Our critic's "moral deduction" from this is thus stated on page 58: "According to this story, there is not a man on earth who can swear that all four saw the same things. The angel might have switched plates on them," etc.

Applying such reasoning to a case recorded in the New Testament, we have the absurdity exposed, and Mr. Traum's supposed "moral deduction" is pinned:

And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.

Applying then, we will note, that according to this story, there is not a man on earth who can swear that all *eleven* men saw the same thing. God might have "switched" "*personages*" on them, and even the *ten* could not have told the difference, for without immediate revelation, they could no more distinguish one *man* from another, than could Thomas, the "Jonah to the Crowd."

Isn't it time some of these noted theologians, of the Disciple school, were studying the Bible a little instead of attempting to destroy its principles?

(To be continued.)

Of General Interest

HARLAN BRANCH.

(The following was sent us by Bro. C. J. Hunt.)

THE LATTER DAY SAINTS.

Sketch of the organization and growth of the Harlan Branch.

It was about forty years ago that the families of Elder Jonas W. Chatburn, Nathan Booth, John B. Swain, Frank Reynolds and others were organized into what is known as the Harlan Branch of the Reorganized Church of Jesus Christ of Latter Day Saints. In the early eighties these Christian workers built a chapel on the corner of Willow and Eighth streets which is still used for church purposes. After the death of Judge Chatburn, Elder David Brewster had local charge of this organization until he moved to Kidder, Missouri, last autumn. Mr. George Hoisington has charge now, and he and the congregation expect to have a general conference missionary locate here who will hold revival meetings, increase the membership, and add interest to the work in general.

The Sunday school work is in charge of T. N. Franklin and Earl Hoisington; the hour of meeting, 10 a. m.; preaching service at 11 a. m.

A Zion's Religio-Literary Society, an organization for the youth of the church for the study of the Book of Mormon, American archæology, and church history, ancient and modern, is presided over by Leonard Hoisington and Bradley McCord, jr. This society holds weekly meetings at the church and is growing in interest and membership.

Elder W. A. Smith, Independence, Missouri, has been conducting a series of meetings in their chapel which will be continued every evening this week. Six united with the church by baptism and confirmation last Sunday. Elder C. J. Hunt, Deloit, Iowa, will assist Evangelist Smith over Sunday.

The public are cordially invited to attend these meetings. Written questions on Bible doctrine and church history will be answered from the pulpit.—*Harlan Tribune, July 12, 1911.*

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"JOURNAL OF HISTORY."

Contents for October, 1911:

Biography of Frederick Granger Williams, (with cut of Elder Williams) of the First Presidency of the church from 1833 to 1837.

Continuation of the biography of Alexander Hale Smith, giving an account of his trip across the plains by team in 1866, with Elders William Anderson and James Gillen, strange experiences in Utah and so forth.

Sketch of the life of Elder John R. Evans, (with cut of Elder Evans) related by himself; a particular account of himself and wife receiving their endowments in Utah. Very interesting relation of these oath bound ceremonies by a man of undoubted veracity, and personal experience.

Continuation of the Biography of Elder Joseph Burton (with cuts of Daniel S. Mills and Alexander H. Smith), relating the experiences of himself and wife in investigating and embracing the latter day work.

Autobiography of Elder Charles Derry (continued); giving a very interesting account of his return from the British Isles—meeting loved ones of the home circle and so forth.

Autobiography of Elder John L. Bear (continued), leaving the West—journey to the States—many hardships—mission to native land—death of wife, etc.

Michigan local history—Current events.

This is a very interesting number. Subscribe *now* and thus procure what you may in the future desire in vain.

Subscription price \$1.00 per year.

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WHY UTAH CHOSE HIM.

Most of us will agree that it would be something of a shock to see a picture of Brigham Young on the silverware of a United States warship, but the naval authorities should have thought of that before beginning the system of accepting silver sets from the various States for the use of the battleships named after those States. That Utah would select Brigham Young might have been a foregone conclusion, and perhaps the good people—who, being good, are therefore in a very small minority—who feel that their sensibilities are outraged are a little too quick in assuming the identity of Brigham Young with polygamy. After all, three different United States presidents appointed Young as governor of Utah, and there are very few men of whom that can be

said. Polygamy was never a tenet of the Mormon Church, in fact its introduction was considered as a dangerous heresy. Young himself was certainly one of the greatest civilizing agents that the West has ever known. We owe irrigation to him and the first great victory over the desert. It was these material achievements rather than his religious monstrosities that led to the choice of his presentment for the *Utah's* silverware. At least we may infer so from the fact that the chairman of the local committee has no sympathy whatever with Mormonism and yet says that the *Utah* will accept the silver set as prepared for its use or get none at all. We may remember also that the monument to Brigham Young, which also appears on the offending silver, was paid for by people of all denominations, who gave not a thought to his religion but only to his services as a pioneer.—*San Francisco Argonaut.*

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

The Golden Wedding Day.

This is the Golden Wedding Day,
Oh, happy hearts, keep still.
She walks the garden path alone,
He sleeps in green Rose Hill.

In the old home shade, that sweet June Time,
Just fifty years to-day,
Hand touching hand, the pledge was made,
Each youthful, happy, gay.

And there one sunny day they met,
But one lay cold and still;
She walks the old paths now alone,
He sleeps in sweet Rose Hill.

The Golden Wedding Day they planned
Has come—oh, voice of joy be still;
She walks with dreams of other days,
He sleeps in dear Rose Hill.

VIDA E. SMITH.

LAMONI, IOWA, June 23, 1911.

Dear Home Column: In a recent HERALD a sister asked for some one to write about the rearing of a large family. I don't pretend to know very much about it as I have but four children, but I was the fourth child in a family consisting of

nine children, and have a vivid recollection of my childhood. As we all of us grew up industrious, peaceable, economical, able and willing to wait on ourselves and others; honest, moral, cheerful, and with fair educations, I judge my parents were fairly successful in raising their children, even though we were poor renters and had to skimp to make "ends meet," and part of the time were crowded in two rooms, and have lived in one. Four rooms was a "big" house for us.

On the recollection of the past I'll just pass on to the sister a few observations. The first, and what I consider very important, was mother's constant charge, "You should keep nothing from mother." So she enjoyed our fullest confidence. We were never rebuked for "tattling" on one another, for no matter how trivial the tale we told it was listened to. I don't know how the plan would work with all children, but there were no bad results with us, and mother knew when anything was done or said that should not have been, either by us or our companions, for some one was sure to tell. I believe it acted as a restraint on us when we were tempted to do wrong. And she was very strict about not carrying tales outside the family, so none grew up with that tendency.

We were never allowed to punish or strike each other. Mother said she could do that herself. I have seen mothers let older children correct or punish younger ones, but I think it is not wise, for they lack judgment, anyway, punishment administered by a brother or sister is usually resented and results in hard feelings. Of course if the mother is an invalid or dead, then it would be different. When we did wrong we were told in a few words the evil and consequence, or punished as she thought best, and that was the last of it. She did not wear us out talking and lecturing. She taught us to do right because it was right, not for what others might say or think.

We were not allowed to quarrel, and as soon as we were old enough we had to help with the work, and early had to learn to wait on ourselves and be ashamed to have to be waited on when we were able to wait on ourselves. As a result, any of the boys (the youngest is now twenty-five years old) now never asks for clean clothes or anything else that they need, but get it themselves, also put things away. I imagine that every wife, who has to all but dress her husband when they go anywhere, wishes every mother would train her boys to wait on themselves.

We were early taught to economize, taught that wastefulness was sin, and to live within our means, that debt was a bad thing, and to be thankful for what we had, be it little or much.

Of course mother worked hard. There was always lots to do, but she was cheerful, and talked to us a great deal, and was always interested in us. Father worked hard, too, and between them they managed to send us all to school as soon as we were old enough. Mother kept us clean and neat in school by having us change our clothes just before and just after school. She dressed us plainly and sensibly in serviceable clothes.

I hardly know how she got all her work done when we were small, for the first seven were born within ten years, and she always raised chickens and a pretty good garden. It must have been that we all tried to wait on ourselves and help with the little ones as soon as we were old enough. Our house was sometimes so small that we had to have a trundle-bed to make room in the daytime, and our table had to have one or two standing at the corners while mother held one child in her lap, for all to get around at once.

Yes, we lived and thrived a happy family. We never went hungry nor half clad. We are just an ordinary family, living ordinary lives, all but one trying to serve the Lord in our way.

A SISTER.

Request for Prayer.

Sr. Blanch A. Crandall, Langley, Washington: "I am writing to let the Saints know that my little sister is very sick with the dropsy. We have had Bro. William Johnson, of Seattle, twice, and Bro. G. W. Thorburn, of Renton, once, to administer to her, but our heavenly Father hasn't given us any assurance of her ever getting better. So I am going to ask the Saints to pray for her, that she may get well, if it be our Father's will to spare her, but let it be 'God's will be done, not ours.' She has been sick now ever since the first of June. Pray for her, dear Saints, if you will, please, and may God bless all his Saints, is my prayer."

Letter Department

ANDOVER, MISSOURI, July 24, 1911.

Editor Herald: We as a branch are prospering. Our branch was organized by Bro. R. S. Salyards and Bro. J. W. Wight on April 2. Bro. D. C. White, of Lamoni, was chosen branch president, Ed. Harp presiding priest, Frank Kaestner presiding teacher, Gus Bergman, sr., presiding deacon, Arthur Heide secretary. The deacon, teacher, and priest were ordained the day of the organization. We feel to rejoice as a united body, as the work seemed very discouraging a few years ago.

Andover was considered a rough, wild place, no church or Sabbath school of any kind. Our worthy brother, Moroni Traxler, was sent to open up the work. I think there was one Saint here then. Finally one or two families of Saints moved in. Brother Traxler was faithful to his mission, came Sunday after Sunday or sent some good speaker to break the bread of life, and only these few Saints came out to hear, and there was no sign of any more being added. Brother Traxler became discouraged and thought he was only idling away his time to continue his mission here any longer, when the Lord showed him in open vision that His desire was for him to continue, his work must be firmly established in this place, that there would be a large branch, a church built, and he would raise up honorable men to carry on his work. He showed him every member that would join, some forty in number, and as Brother Traxler stated, every word of that vision was fulfilled. The last member was baptized the day before the organization of the branch, when Brother Traxler was released.

There have been ten baptized since, and more are very near the kingdom. We have good attendance by Saints and outsiders. Our church was built last summer and is nearly out of debt.

Asking the prayers of the Saints in behalf of our branch, I remain

Your sister,

MRS. FRANK KAESTNER.

WILLIAMSDALE, NOVA SCOTIA, July 18, 1911.

Editors Herald: I have just opened my *HERALD*, and on page 668, this caught my eye, "John F. Sheehy was recently appointed to labor in the *wilds* of Nova Scotia."

In the first place J. F. Sheehy was appointed to labor in "the Maritime Provinces." That is his appointment as announced in *HERALD* and *Ensign*. That territory comprises 51,186 square miles. More than Maine, Massachusetts, Rhode Island, and Connecticut combined. Indeed, all the New England States combined, I am informed, only cover 56,000 square miles.

I think some of the Massachusetts Saints think you can drive over Nova Scotia in a day. No. I will not enter into a discussion of the merits or demerits of Nova Scotia, but I do resent that statement, "wilds of Nova Scotia," and I will

simply state a few facts and then ask Brother Coombs to heed the advice of the Great Teacher, "Seek knowledge of countries." J. F. Sheehy has been at our home for the past two weeks. We live in a thickly settled farming community, with the daily mail, telephone in nearly every home, nine miles from the railway station, splendid public school, an academy within sight of our house, and with as pretty a little Latter Day Saint church as anyone ever saw. Does Brother Coombs think we are ignorant savages, such as live in the "wilderlands" of Africa? So far Elder Sheehy has been in two towns. One, Amherst, which has a population of over 11,000. This town has the unique distinction of being the first on the continent of North America. It obtains its power from the mouth of the mine instead of using the coal itself. The power that keeps the wheels of Amherst's industries moving is transmitted eight miles. In Amherst are manufactured the noted Hewson tweeds; also there are car works, foundries, etc.

At present Brother Sheehy is preaching in a nice tent, well-seated, lighted by gasoline lamp, boarding at a nice house, enjoying cool breezes and health giving dips. The tent is erected in the mining town of Springhill—about nine thousand inhabitants—with a pay roll of sixty thousand dollars fortnightly. Brother Coombs, come to Nova Scotia and visit the seventy towns and villages scattered through our peninsula alone. Visit our noted "Land of Evangeline," see our wonderful Annapolis Valley orchards, come right within a few hours, drive of our home and see the large steamers loaded with lumber for England, Germany, France, Norway, etc. Visit our mines of coal, iron, gold, copper, magnesia lime, gypsum, salt, granite, slate, marble, etc.

We have ten railways covering over eight hundred miles. In one year our fish export alone was about five million dollars. Come to Halifax, whose harbor is the wonder of the nations, with its glorious natural scenic beauty, with our public gardens, that all writers say are away beyond the Boston gardens. Visit our schools, study our free school system, of which a great educator wrote. Few countries in the world can boast of such a perfect educational system as that of Nova Scotia. See happiness, comfort, prosperity on every hand. Why we even have automobiles and, wonderful to tell, "a flying machine" passed over even Williamsdale.

Until any elder, brother, or sister comes to Nova Scotia, visits every country, studies the authentic histories, geographies, they are not competent to pass judgment on our Province, any more than I am on Fall River because I visited Cape Cod, Massachusetts.

The injunction, "Judge not a matter before you hear it," is a favorite with us. Let me say, "Judge not a place before you see it," might be applicable sometimes.

As yet our genial Brother Sheehy has not been in any wilds or caught by any Niles.

MRS. LEANDER JOHNSON.

COUNCIL BLUFFS, IOWA, July 9, 1911.

Dear Herald: God is always good to his children when they love him and try to do his will. He has blessed me many times. His Holy Spirit fills my soul so I can not help but pour it out upon my family. I must tell them how I enjoy his divine influence and how I love him.

Dear Saints, it makes me sad to hear and see all the wicked things people do here, of all the crimes and wrongs they commit, surely they consider a life not much; surely they do not see their condition. How little they respect their God, who gave his only child, and such a dear child, to shed his blood that man might have everlasting life!

I often think, how can the dear Lord be so merciful as to keep sending blessings upon his people. It seems to me that the world is so prosperous at present that self-authority,

vanity, and pride are causing people to be more and more worldly. They care not for God, they feel safe without him. Everything looks promising to them. Let us pray for better conditions, that the eyes of the people may be opened to the true light.

Allow me to relate a dream I had some time ago.

Standing at the north end of a field facing south, I saw two fields, one to my right and one to my left. The one on the right was a field of the prettiest, most golden wheat I ever saw. It had an indescribable beauty of golden yellow. Every stalk heavily loaded with fat, creamy, wheat-ears, ready to pop open at a touch. I also noticed the clean and healthy soil, such as I had never seen. To my left was just the contrary. I saw a field of grain in a pitiful condition. All moldy, shrunken, and dirty. Here and there a black grain, here and there a vacant space and a lonely straw, and such poor, unclean soil, which resembled very much the field one sees where the lazy man toils.

As I stood gazing over the distant scenery, the end of which I could not see because of the wheat and sloping hill, I beheld a real old-fashioned building loom up with smoke. I then beheld before me between the two fields a path; also a path back of me, going east and west. I now noticed the great difference in the two fields. Now it seemed the golden field was partly harvested on the northeastern corner, for there were three sheaves there. Another half sheaf stood a little more westward. Then came the word *pestilence*. Suddenly I beheld a horrid sight,—nasty, hungry, creepy-looking insects of all sorts. Oh! what a sight, and what a track behind them on the broken straw! Yet a little from me they seemed to spread into the poorly field, and soon I saw a field of drunken dying bugs in a much gnawed field. The golden field stood as a stone wall, never wavering at all. Seemingly I started away, but really did not leave the good field.

If anyone can interpret this, I will be thankful, for this dream is as a picture before my open eyes.

I ask prayers of all the Saints, that I may be given health and strength to do my duty as a mother, and member of this beloved church. My health is not very good at present.

Hoping that we may all prove faithful to the cause of Christ,

MRS. ROSA M. HEUERMANN.

412 NORTH TWENTY-SECOND STREET.

INMAN, NEBRASKA.

Editors Herald: Will say that we haven't yet attained to that degree of spirituality that we desire, but a few of the faithful ones are trying to keep the little spark burning, by trying to keep up our Sunday school and prayer service. We have had to fast a good deal in the past on account of having no cook, but we have enjoyed a few good meals during the last few days through the able efforts of Hale W. Smith and James Kelley. We are also strengthened at times by the visits of Levi Gamet, as this is his home. We have enjoyed a few good handouts by our worthy district president and his assistant. Our meetings are not very well attended by the outside world; however, there are some who are favorable to us in religion as well as being good neighbors.

I was just looking out through the window at the 10 o'clock passenger train, which has just arrived, and it looked to me that there was hardly standing room. Besides a great flock of people to get on from this place, both old and young, were going to a Fourth of July celebration. Surely we are living in a day and age of the world when prophecy is being fulfilled, when the people will love pleasure more than God. The time has come when the people of God should wake up and be able to answer the question spoken by the prophet in Isaiah 55:2. There seems to be a craving in the minds of

men that they don't know just what. We find that the mind of man has been just about the same in all ages of the world. This thought is expressed by the wise man, Solomon, (Proverbs 27: 20,) where he says that the eyes of man are never satisfied. You take the ox and give him all he can eat and drink and he will lie down perfectly contented and satisfied, but take a man and give him all the money that he could spend in two lifetimes, and place him in the most beautiful place the world contains, and he is yet unsatisfied. We find by taking the Bible as our guide, there is a way we may become satisfied.

It is my desire to press on in the work, feeling thankful that I have been made to see the light and to accept Christ and the restored gospel. I was baptized August 2, 1906, by J. W. Jackson, and it gives me pleasure to remember him as one that has been a blessing to me in the hands of the Lord. I am indebted to many more for like blessings. The Bald Knob Saints are not yet forgotten.

W. D. DUTHRIGE.

DETROIT, MICHIGAN.

Editors Herald: Exploration interests have gone well since my return. On June 9, Doctor Orr, curator of the Provincial Museum, of Toronto, Ontario, with Secretary C. M. James and several more of us, took out four specimens. Photographs were taken on the ground and affidavit made before a notary with us. These gentlemen were so well satisfied that a second day's effort was not indulged in. This one day of experience, the viewing of other sites of our work, and the collections of colleagues Savage and Soper, with some previous experiences on former visits made by them, set the matter of genuineness with them at rest. Their report will appear in the September Provincial Museum report. On June 13 a similar party, with Editor J. O. Kinnaman, of the *American Antiquarian* and *Oriental Journal*, as specialist, took out a tablet under most favorable conditions. Again an affidavit was taken on the ground. Besides these specialists, about May 1 Mr. George A. Smith, a contractor and builder of Detroit, who knew nothing whatever of Soper, Scottford, or the rest of us or the relics, found in digging a cellar, a relic bearing the characteristic marks, and later a painter picked up another which Mr. Smith had evidently thrown out. We have the statement of Mr. Smith properly certified. Still others have found them elsewhere. All of this will appear in due time in proper form. Exploration interests are satisfactory up to date and the horizon of the future is bright.

The new lecture comparison of Indian, cliff dweller, Aztec, Maya and Inca peoples, by modes of life and ruins left, has taken well wherever delivered, reunion included. Somebody is found, even among us, to oppose good things. Many are old enough to remember the Saints' Home was opposed,—like-wise the College, Sanitarium, and even the Order of Enoch is not hailed with full delight by all. I have been made to wonder if the Children's Home shall also be treated likewise. If so, perhaps another institution would be well. Guess its name. That the right is destined by divine and eternal decree to prevail, is a consolation. To seek the right in all things and wage, if need be, with "eternal vigilance," the "price of liberty," to the consummation of it, is our common heritage. The more severe the conflict, the more cheering the victory achieved. Why despair? In the conflict for right,

R. E. ETZENHOUSER.

1285 BROOKLYN AVENUE.

HAMDEN, OHIO, July 22, 1911.

Editors Herald: Bro. F. J. Ebeling, my wife, and I are busily engaged in tent work here, with as good interest manifested as I ever saw anywhere. Some have given their names

for baptism and we expect others. This is a new opening, and much prejudice exists, but we have succeeded in removing some. I have been working in new places all summer, and have never felt better in my life. The Lord has blessed me in presenting the word.

Since Graceland College closed my wife has been with me in tent work, rendering excellent service at the little "Bilhorn," singing, and in many other ways.

We have made many friends to the work since coming here, though they were quite shy at first. There is a good class of people living here, and our regular attendants are among the best. The Saints at Wellston, Creola, and near here, with our friends here are very good to look after our needs.

We expect to stay here until time to go to the Kirtland reunion, which convenes August 17. We hope to make this the grandest success of the season. I have never heard one occasion talked of as much as this reunion. The committee is in perfect harmony in every respect, and will spare no work or means to make every person in attendance enjoy themselves to the greatest extent. Our first object is and shall be, the spirituality of the Saints; so we hope all who attend will have this uppermost in their minds. Let us meet in and around the grand old temple and enjoy the same Spirit that was so wonderfully poured out on the people of God during its construction and at its dedication. This will be the best opportunity ever offered to the Saints to meet in the Temple and camp on its sacred ground, and at the same time see and hear some of the leading men of the church, and thus enjoy the second object of the reunion—sociability of the Saints.

The writer is placed in charge of the athletics, and any assistance or suggestions from anyone will be appreciated. The main features of this department will be bathing in the Chagrin River and Lake Erie, baseball, croquet, tennis, basket ball, and other innocent games. Those having accessories for the above games will please bring them along. Will also say that strict rules of propriety will be carried out on the athletic grounds as we want to make this part of the reunion educational as well as recreative.

Yours in gospel bonds,

N. L. BOOKER.

TULSA, OKLAHOMA, July 5, 1911.

Editor Herald: This has been the hottest and driest May and June that I have ever seen, and no relief in sight. Corn all gone; most of it dried up before it tasseled. Farmers still have some hope of the cotton, but it has begun to wilt. People are feeling blue, water very scarce, some towns have their water shipped in. There is lots of sickness, some typhoid fever.

June 29 I was called to Yale, Oklahoma, to preach the funeral of Ina Lavaun Bly, thirteen years old, daughter of Bro. and Sr. A. J. Bly. She had typhoid fever, and also two of her sisters have it, one older and one younger. The neighbors were very good to them, cultivated Brother Bly's crop and helped in many other ways. I preached the funeral to a large crowd. I felt the Spirit in power when I told them God would reward them for what they had done. I am glad we have that kind of a religion that gives every person a reward for the good they do.

Sorry we had to postpone our reunion this year, but on account of failure in crops and water being so scarce, I think it was the best.

I am to meet T. J. Head, of the Christian Church, in debate July 13 at Ripley, Oklahoma, the debate to last twelve nights. They are arranging to have it in open air. I was acquainted with this man before we heard the restored gospel. Heard him preach then. He was among the first to make an attack on us after we were baptized. Bro. J. R. Lambert

will remember him. This was near Matthewson, Oklahoma. If the Lord will bless me as he has in times past in such conflicts, I have no fear. I have to meet him on unfair propositions.

I am holding meetings in Bro. Peter Adamson's front yard and will continue here over next Sunday. During the day the thermometer runs about 107 and doesn't cool off much at night. The people say, "If it would only rain!" I heard of one man who was cursing God because it didn't rain.

W. M. AYLOR.

LAMONI, IOWA, July 10, 1911.

Dear Readers of the Herald: I will endeavor to write some to your valuable columns, as it is a pleasure to read the letters of different ones. It may be that this will find its way to the wastebasket, but if so, all right, I will not complain. I feel grateful to my Creator for every blessing and for the hope I have received.

I have my share of trials to pass through, and I feel thankful to God, who has been so kind to me. I never could have accomplished what I have done if he had not given me strength and faith. I feel to rejoice in this blessed gospel. Surely it is a blessing to all who love to obey it and keep its commandments.

Mothers, how can we help each other better than by writing our experience in raising our families. Mine has been a trial but not a burden. God has given me strength to bear it with patience. I appreciate all good advice, but the best help to me was in Jesus. I will mention one especially. My little girl, not two years old, got so cross and cried and fretted until we could not do anything with her. We tried to comfort her in every way we could, but she would get mad and pout and cry herself to sleep. When she waked up she was all right until something crossed her path and then another spell. We all got so disgusted and tired we didn't know what to do. She would not kneel at prayer. I felt so badly about it I could not enjoy myself. I did all I could in my own strength and then went to God in prayer. I asked him what I could do to redeem my precious child. The Spirit said, You will have to redeem her with love. I thought I had done all I could in that line, but God knew best, and when ready for prayer I said to her, "Now, dear, if you will kneel down while Pa prays, I will give you a lump of sugar," and sure she did; and, I thank the good Lord, we never had one bit of trouble with her after that. She was a sweet child and everyone who knew her loved her. She was always good to mind, and now a more noble mother is hard to find. Kind to all, but firm and full of patience and love. So, dear sisters, when in trouble, go to your Father in heaven. He can give you the needed help that is sure to prove a blessing. May our blessed Lord give strength to all his children, is my prayer.

SR. ELLA BARRETT.

SAINT JACOBS, ONTARIO, July 27, 1911.

Editor Herald: A letter dated June 27, 1911, written by Clara McNeil to the HERALD reads as follows: "The Lord is pouring out his blessing upon me." Dear friend Clara, listen to a Jew which the world looks upon with condemnation and hatred. My text to your dream spoken by the New Testament is, "Not everyone who will say, Lord, Lord, will enter the kingdom of heaven."

The Lord is showing you how he is going to act in the last day. Many people were standing outside. They came before you, but the action with them was only with their lips. They could not get in. They had no work to show. When you came, you were afraid to go in. Good for you; you went in. The people were standing up to be picked one from another. Many seats were vacant. I wonder why this was? When a person joins the church a seat in the kingdom is prepared for him.

If he fails, he gets to stay outside and the seat is vacant for somebody else. "Take a seat and sing." The pulpit and choir were people and they were all singing. That is King David and the Levites singing psalms to praise God.

Your Jewish friend,
N. MORRIS.

SAN ANTONIO, TEXAS, July 6, 1911.

Dear Herald: Again the unalterable appointment of God has been executed and one from our ranks has been wafted through the inevitable gateway into the realm of immortal bliss. And again it occurs to us that though death is but the grace of divine appointment to God's children, there follow in its wake the pangs of sorrow, and we feel as the poet says: "With all the joy and gladness we have known, there comes a tinge of sudden sadness that on parting must be shown." So it was when on the 28th day of June, Elder Ed N. McRae passed away at the age of forty-four years, ten months, and seventeen days, after a lingering sickness of about two years. He was baptized August 18, 1899, by Elder William Bryant, and ordained an elder November 15, 1907, by Elders I. N. White and S. S. Smith; was also chosen at time of ordination to be president of Second San Antonio Branch. He leaves a devoted wife and six children, two boys and four girls, a mother, five brothers, and five sisters to mourn his absence, together with a host of sympathizing friends. The funeral was in charge of Elder W. C. Carl, sermon by the writer. Funeral was held at residence of deceased, a large crowd being present. At the cemetery the Odd Fellows, of which he was a member observed their burial ceremony.

Brother McRae was firm in the faith of the angel's message to the end, and passed peacefully into his rest, as indicated in the statement, "Precious unto the Lord is the death of his Saints." As ever striving for the victory to myself and the people of God, I am in bonds,

Your brother,
J. W. MORGAN.

WEIR, KANSAS, July 23, 1911.

Dear Herald: My dream comes to me often, which I had when I was going to school. I had taken down with the fever and couldn't walk or even sit up, and the doctor was starving me to death. I never had been taught to pray. I only heard them pray in other churches, and they prayed so loud that they were afraid God would not hear their prayers. A thought came to me while I was lying on the bed that God would hear my secret prayer, so I prayed in secret till I fell asleep.

Then I dreamed I was traveling in some far country; I dreamed I came to a white church house. It wasn't ceiled and they had chairs for seats and I saw the little children sitting with their *Gospel Quarterlies* in their hands, and I saw their teachers with them.

At that time I was fourteen years old and lived in Charleston, West Virginia. I found this church in the State of Kansas at Weir City, when I was twenty-five years old. When I was baptized into this church at this time I knew that this was the church I dreamed about. I am in the church, and also four of my children, two girls and two boys.

Your sister in the faith,
ELIZABETH DANIELS.

VERNON, TEXAS, July 13, 1911.

Editors Herald: I am alone here and the HERALD and *Ensign* are a great help. I feel that I could not do without them.

It has been very dry here this summer until a week ago, but now cotton is looking fine; the corn is burned up. I am thankful that it is not any worse and the Lord knows what we need best.

I am still striving to be a Saint and my faith in this work

grows stronger. While I am not in a position to do very much here, I am living in hopes of better opportunities, and specially a place where I can be with the Saints in some-good branch. Knowing that we are here for a short while, in order to prepare ourselves for the other world, we have to live humbly and do as the Lord has commanded.

I should be very glad if we could get a place to preach here, but the Christians and Baptists control and we were denied the use of the two churches and the school building when Bro. W. M. Aylor was here last winter. I was hopeful of having a good meeting, but was very much disappointed. I may pick up courage to see those Christians again, but at present they are busy, and if the Advent preacher comes, whom they are expecting, he will be there until cold weather. Whenever he comes the Christians are going to challenge him for debate, but I would like to secure the house before he comes, if he is going to preach two months. Bro. C. Scott met J. W. Chism, of the nonprogressive wing of the Christian Church in debate there some twelve years ago, and if I stay here it may be to repeat. They are very abusive, but we must use wisdom and try to have an answer for them in those things. I am thankful we don't have to use slang and abuse to meet them.

So let us all work together and live prayerfully and pay our tithing inasmuch as the dear Lord sees fit to bless us, and we will be blessed in the doing. Then we can keep more missionaries in the field, and I am sure we can't get too many out, for the field is large and the laborers few, and the time is short. Asking an interest in your prayers that I may be counted worthy to be a true Saint,

IRA SKINNER.

ROCK ISLAND, ILLINOIS, July 21, 1911.

Dear Herald: We want you to know what good times we have been having in this part of the Lord's vineyard. Brother Arber has been with us one month. He held meetings at a small town called Carbon Cliff, but on account of long distance and scattered condition of the Saints some were deprived of attending those meetings, but think some good was accomplished. Also, open air meetings were held in Moline at twenty-ninth street, on the lawn of Brother and Sister Willman, with a pretty good attendance, considering the hot weather and excessive heat, and we think some good was done there.

On Sunday, the 16th, those of the Saints who live at a distance took their lunches to the little art gallery on sixteenth street in Moline, where the services are held on Sundays, and from there we took the car for Carbon Cliff and were met at the end of the car line by Brother Wellis with his hay rack, on which the thirty of us made our way to Rock River, where seven were baptized by Brother Arber, five children and two adults. It was a beautiful sight. All made their way to the home of Brother and Sister Gainey, where all were made welcome. By request of Grandma Peterfer, Brother Gainey's mother, who has been an invalid for a long time, we sang some of the beautiful songs of Zion, after which the confirmation took place, in charge of Brother Arber and Alfred Needham. It will be a time long to be remembered. The Spirit of God was there, speaking peace to our souls, and words of comfort were given to those who had just taken upon themselves the name of Christ. Even the angels of heaven were there rejoicing with us. It surely was a feast to our souls, and we were made to rejoice under the peaceful influence of the Master. Oh, that we could at all times put ourselves in a proper attitude to receive those blessings.

One sister who was baptized was a member of the Utah Mormon Church, and after being baptized into that church, she found out that she had been badly deceived, and she

worried so that she took a long sick spell, but the Lord will take care of his own, and he led her at last to partake of the true gospel. Also two of her children were baptized and think her companion will follow. It has been given to the Saints here several times that if faithful many will be brought into the fold and family of God. Our desires are to be cast among the faithful ones. The Saints here are contemplating building a new church soon at East Moline. We ask the prayers of the faithful in our behalf.

Your sister and brother in Christ,

HATTIE AND IRVIN BARNES.

HUDSON, SOUTH DAKOTA, July 21, 1911.

Dear Saints: My wife and I look forward each week for the HERALD. It is the only preaching of *the one faith* that we ever hear. The letters from the brethren and sisters do us much good, and we have often thought we would write a line or two. It brings us closer together.

Hudson is fifty-five miles north of Sioux City, Iowa. I do not know what district we live in. Is it the Little Sioux?

My parents live here and are interested. We could start a Religio if some one were here to organize it. We belong to the home class of the Mountain View Sunday school in Colorado. My sister has heard preaching by Brother Bullard and Brother Scott. She says she is going where there are church privileges so she can join. I have written to Bro. Levi Gamet at Elk Point, but have not heard from him yet. If anyone can write us as to who we can get to come and preach, we would be very much pleased. Any elder or Saint, whoever they are, will be made welcome at our home at any time.

I joined the church a year ago and am trying to live closer to my Master than ever before. Pray for us that we may ever prove faithful.

Your sincere brother in Christ,

CLIFFORD C. CABLE.

CLEVELAND, OHIO, July 10, 1911.

On Saturday, June 24, Bishop J. A. Becker and myself were invited to attend a two-day meeting at New Hamburg. The principal ceremony was to be the dedicating of the little church at that place. From the time we entered the place until we left all we did was fraught with the Spirit of God. So much so that when the time came to go we were loath to leave that little band of faithful Saints and go out again into the world to our respective duties.

On Saturday morning your writer was called upon to be the speaker of the hour, and while Brother Headley was making the opening prayer he suggested to the speaker what subject to speak upon. That subject was "love," and in the afternoon and also the evening the same subject was the theme of both speakers' discourses, Brother Becker being the afternoon speaker and Brother Richard Baldwin in the evening.

Sunday morning started out to be very unpromising, as it was raining and had rained most of the night, but at 11.10 a. m. the services were held. Elder Richard Baldwin preached the dedicatory sermon and was assisted by Bro. M. Headley, Bro. Lamont MacDowell offering the dedicatory prayer. Brother Baldwin read for a scripture lesson Genesis 28: 10-17. As Brother Baldwin was instrumental in beginning the work in this part of God's vineyard, his heart was moved by the result of the work begun by his efforts. The same Spirit that had been at our meetings of yesterday was also manifest, and the entire congregation was moved to tears during the most of the meeting.

After a few remarks by Bro. M. Headley relative to the progress of the branch, he presented the keys to Bishop J. A. Becker, and he in turn turned them over to the deacon, Brother Hallibaugh.

Bishop Becker, in accepting the keys stated that it afforded him pleasure to hear that the church had been paid for by sacrifice.

A short account of the work here will, I believe, not be amiss at this time.

Elder R. Baldwin, together with Brother Hallibaugh, came to Transfer in 1904 and preached in the old town hall, which Brother Polley (deceased) secured for him. His text at that time was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." On January 29, 1908, a motion was made to secure means to erect a building for worship, which motion was accompanied by prayer.

When the committee that had been appointed went to secure promises of finances they secured names for double the amount they expected, and even those outside of the church gave in their names.

May 29, 1908, a unanimous vote was sustained to begin to build the church, and the hand of God was manifest to all those who labored in this cause. April 9, 1908, ground was broken for building. Membership at this time was twenty-eight. Six of the brethren at this time performed this labor. April 25, 1908, the corner stone was laid, and the Spirit of God was manifest, that he approved this work. After building was completed there was a small debt remaining upon same, and the Saints prayed that God would raise up some one to pay the debt. This prayer was not answered, and the Saints paid the debt by sacrifice.

God has certainly blessed the Saints here in many ways, and I do not know of any better way that they can repay God for his goodness than by doing as the bishop said, in accepting the keys: "To see that they look to God for all and place their trust in him for their all. Also see that the best testimony they offer the work is the peace and holiness manifest in their homes and actions."

Yours respectfully,
JOHN W. TOPPING.

957 WALDO ROAD.

WINFIELD, IOWA, July 13, 1911.

Editors Herald: I am here in old Iowa again at my Father's business. I stopped with the Trenton, Missouri, Branch and received a warm reception from the Saints and weatherman. Preached for them over two Sundays. They all seemed to enjoy the meetings. Bro. and Sr. I. M. Lane live here. They are always willing, yea anxious, to have the gospel preached to their neighbors, and by their saintly living they stand high in society, as was proven on Tuesday when he went to the mayor of the city and procured the use of the city park, band stand, and all the seats, just as long as I wanted to use them, all free of charge. I began the siege at once with about sixty in the congregation, including one preacher and two editors. Had splendid order and attention, and after I made the announcement for Wednesday night some told me that I would have a very small congregation, for every church had prayer meeting on that night. I told them that I would preach to those who came, and by the time I got started there were over a hundred there, including the marshal and wife, the two editors, and a number of the most influential class in town. The Lord blessed me wonderfully both evenings while breaking the bread of life. There were four of the Brighamite deceivers here some time ago, but Bro. Lane exposed their false doctrine so clearly that they soon left, and all know that we do not affiliate with them. I hope God will bless the gospel seed at this place, for Brother and Sister Lane have worked nobly to have an opening made here.

I do not know how long I will stay here. When I close here, I am invited to go to the Montrose reunion. Then from

there, I am wanted to assist at the Moline, Illinois, reunion. Then from there I am requested to be at the Eldorado, Iowa, reunion; so I will be kept quite busy till fall. I want to go to to Fulton and to Arlington before I leave Iowa.

In gospel bonds,
J. S. ROTH.

Two-Day Meeting.

The Saints of the adjoining branches met with Warton, Ontario, Saints in a two-day meeting on July 8 and 9. At 11 a. m., Saturday, organization was effected, at which the necessary committees were appointed and the balance of the hour spent in prayer service. Notwithstanding the extreme heat and dust, each branch was well represented by honest, humble faces who had left the cares of this life behind, and come together to have a short season of worship and praise to God, as Israel of old, and I hope none went away disappointed. There were present of the missionary staff: Apostle F. A. Smith, Patriarch Leverton, John Shields, J. Y. Thompson, and S. G. St. John. The preaching was done by Brethren Smith, Leverton, and Thompson. The rousing sermons delivered by these able men were inspiring and elevating, and should serve to cause us to set higher standards and walk up to them. Sunday morning prayer service was well attended and the time profitably spent in short testimonies and prayers. The place of the next meeting was not decided upon, but left in the hands of the presidency and will be announced later.

BRITTON, ONTARIO.

JENNIE MORRISON.

Extracts from Letters.

Bro. Wallace A. Small, Mountainville, Maine: "The work in this part is still alive, although there is great need of earnest work and earnest workers. Those calling themselves the children of God are too much taken up with the things of this world to the neglect of God's work and the progress of the church to come to the condition where the Lord can own and bless them according to his will. When will the Saints awake to a full realization of their condition and their privileges? Personally, I am still trying to live a life that will bring no reproach upon the work which I love."

Bro. Frank Atwood, Albion, Nebraska: "If any of the brethren are coming through this part of the country, we will gladly meet them and try and get a place for them to preach. Will you please send us the name and address of the district president of this part of the State?"

Sr. M. A. Isaacs, Independence, Missouri: "I am still in the land of Zion striving to live as becometh a child of the King. When I think of my being here I can say, 'Wonderful are thy ways, O Lord.' We Saints here have great reason to rejoice, for we truly have been favored of the dear Lord by having to live in this pleasant place, for I haven't been among the Saints for so many years I can truly say I have enjoyed meeting with them. The sisters of the Aid Society are a faithful band and they are never so happy as when they are quilting,—all happy trying to do something to further the Master's work. I will be here three years next month. I had a sad experience, as all Saints do, but my Father in heaven led me all the way. I wish to tell the dear Scranton Saints be faithful to your trust. Dare to be a Daniel; dare to stand alone. If I can only be as faithful a one as my dear father was, I shall be satisfied."

Sr. L. V. Wahlstrom, Sunnysvale, Saskatchewan: "Brn. F. A. Emith, E. E. Williams, and H. J. Davison came and organized a branch here and we have a post-office and store close, so it doesn't seem so much like we are clear out of the world as it did. The railroad is within twenty-five miles of us and they are still grading. This part of the country is what

they call the dry belt, but for the last week we have had plenty of rain to make the crops grow fine, and thank the Lord for it. I feel thankful to the Lord that I was ever permitted to hear of the true gospel of Christ. While I feel it my duty to testify to the goodness of God, I shrink from it when an opportunity is at hand. The Lord has seen fit to bless me many times, although I am unworthy. I am striving day by day, with God's help to live more worthy of his blessings. I am satisfied that the true gospel is as taught by the latter day prophet. My desires are to so live that what light I have may reflect for good on others. Pray for me and my children."

News From Missions

California.

It may be of interest to your readers to hear of what we are doing here in California to build up the Redeemer's cause. We have a church at San Francisco, built at a cost of twenty-eight hundred dollars, furnishings three hundred and seventy dollars. Bro. George S. Lincoln is our present pastor. I think it due to Bro. John Lawn to say that he did excellent pastoral work from 1907 to 1910 inclusive. We have a church at Sixteenth and Magnolia streets, Oakland, where Bro. J. M. Terry is also district president, and acts as bishop's solicitor.

I just made a trip to Chico, where we have another church and a band of faithful Saints. Bro. John Hommis is the pastor. Brother Hommis has been very ill, but by the blessing of God is still in the conflict and making a good fight. I preached for them twelve times, three efforts on that part of the law that relates to temporalities. Don't you know, Mr. Editor, that in my estimation, our men would make a more successful presentation if they would just preach the gospel in all its details affirmatively, and let other people's beliefs alone? I may be wrong, but I have had to recede from positions I had taken when I learned by experience that I was wrong. This is just an incidental thought.

Bro. H. A. Hintz, a lively grocer and an able thinker, is bishop's solicitor at Chico. I went out to see Bro. Hiram Holt and his wife, about four miles out, where they are trying to make a living by hard work, and it is hard for him, being blind. I was very much surprised to see the work done by him in finishing his house. How a blind man could do it is more than I know. On my return, I stopped at Sacramento long enough to attend prayer meeting, and receive tithes from some who were prepared to respond. Sacramento has a nice church at Twenty-fourth and Kay streets, where Bro. George Daley is pastor, Jones Lawn, bishop's agent.

I then went to Stockton, where they have a nice church, rebuilt last year. Bro. F. B. Farr and his excellent wife did a good work last year here. Bro. A. Kern is pastor. He is a young man in the work, but has the "nerve" to stand for what he thinks is right. Bro. L. M. Darrow, a carpenter, did the rebuilding, assisted by other willing workers. The work was done much cheaper than it had been given to contractors, as personal investigation proved.

Our district is in good condition. The Saints generally do their part to build up the kingdom of God. We have a little band of Saints at Monterey, where they have Sunday school and prayer meetings Wednesday nights, presided over by our very worthy Bro. Martin M. Trotter. The missionaries are always welcome. I spent a very pleasant ten days there recently, and expect to go back soon. At Tulare the Saints have a nice meeting place, formerly a primary schoolhouse. Our able Brother Ingham is pastor.

We also have a branch of twenty-three at Ukiah. Bro. Henry York is pastor. He is young in pastoral work but

anxious and willing to learn and do what he can. At San Jose the Saints meet in a hired hall at present, but contemplate building in the near future. Bro. Charles W. Hawkins is pastor, and is very much liked by the members. He is also bishop's agent.

At Santa Rosa the meetings are held in a hired hall, Bro. B. N. Fisher is pastor; Bro. William Case, recently ordained priest, is his assistant, also Bro. Arthur Landis, who is a teacher. This is where I did some of my first missionary work—appointed to do so by Bro. Heman C. Smith. My first missionary effort was at Irvington in 1888. I well remember my first subject, "Knowledge; what kind will benefit us most?" Up to this time, Bro. George S. Lincoln and I were the chief ministry of the San Francisco Branch, with the able assistance of Elder T. J. Andrews, of blessed memory.

Now, Mr. Editor, if you think the wastebasket the place for this why just put in there and I will be content, submitting to your better judgment.

235 3D AVENUE.

CHARLES A. PARKIN.

News From Branches.

Haileyville, Oklahoma.

The work in this part of the field has been at a standstill for some time till Bro. J. W. A. Bailey, a few weeks ago came to our branch to hold a few meetings, and on his arrival he was impressed that Haileyville was a good place to hold a few meetings. So we started to have meetings on the street and in the church, which lasted till he had to go to district conference, but closed with fine interest. After conference Brother Bailey returned and continued, with preaching services on the street, with large crowds and good interest, from twenty-five to one hundred people being present each night.

On Sunday, June 11, seven asked for baptism, and we still kept up the appointment on the street for another week, with good crowds and interest. On Thursday, June 15, Brother Curtis and Brother Quick came in from Wilburton and preached for us that night. Brother Curtis was the speaker and he gave us a fine sermon on the duty of Saints, which was appreciated by all. Come again, Brother Curtis. Bro. J. M. Simmons and Brother Bailey continued the meeting over Sunday on the streets, and in the church on Sunday. June 18 three more were baptized, making ten in all.

The meeting on the street was continued until Sunday, June 25, with a result of three more baptisms. We then commenced a week's meeting at the church with large, interested crowds, but at the close of this week's meeting the Missionary Baptist preacher got mad because we got three of their members, and advertised in the town paper that he would lecture on Mormonism and Latter Day Saints. We as Saints went out to hear his talk, which was a struggle on his part, for we took notes. He told the tale of the Spalding Romance and Book of Mormon, and also that we Saints here at Haileyville believed and practiced polygamy and taught our children to lie, steal, and murder, and that all Mormons were the same. He said we were the Mountain Meadow set. At this point Brother Bailey asked to speak, but he was refused by saying that this is a Baptist church and you are disturbing public worship. The preacher then told of a Mormon's going to Arkansas and stealing a man's wife and getting killed. At this point Brother Bailey said, "Date, please." Then the preacher flew mad and said in a harsh tone, "You can not speak in here; get out," and another Baptist came running back and commanded Brother Bailey to keep still. Brother Bailey had many friends, not members, present, who would have protected him if necessary.

After we went out on the street Brother Bailey announced a reply on the streets for the next night and this was well

attended, two hundred to two hundred and fifty being present. Brother Bailey handled the subject to the satisfaction of all present, setting aside all the effort of M. Kailor, showing up the Baptist history against them, and making lots of friends to the cause. Some five or six are near the door of the kingdom, soon to be gathered in, perhaps on the return of Brother Bailey from home. We need more faithful men in the field who will work. I hear that the Baptists are going to get a man to meet our people, but haven't as yet.

JOHN S. WHITE.

Independence, Missouri.

There has been a special effort put forth of late by the brethren and sisters in the line of creating an increased interest in gospel work.

Bro. M. H. Siegfried introduced his sermon of Sunday morning with a reading from Alma, third chapter. He stated that there is nothing outside of the gospel that can take selfishness out of the hearts of men, and made a vigorous attack against existing evils, such as going into debt, and, instead of looking each day for an opportunity to sacrifice for the world's sake, seeking like Felix for a more convenient season. "There should be," the speaker said, "a banding together, not for getting gain, but for the saving of our own souls and the souls of our brethren in the church. This is the day of wickedness and vengeance; and the faith of the Saints should be written upon their countenances, in their characters, and daily lives."

In the evening Bro. W. H. Murphy held forth to a fair sized audience. On Thursday, the 27th, by special appointment, a class of young ladies, also the mothers, met in the hall for instruction in needlework, etc., from Sr. Bertha Donaldson, a teacher in the domestic science department of Kansas Agricultural College at Manhattan.

We mention also the effort put forth by a self-sacrificing sister in Kansas whose excellent work in behalf of the Children's Home is known and appreciated by many of the sisters here and elsewhere, no doubt, who are interested in the Woman's Auxiliary. Through the courtesy of the general treasurer of this society, a great many have been privileged to see the beautiful needlework, garments, etc., which the sister spoken of has prepared in behalf of the needy children who may sometime be safeguarded by the church.

Several interesting testimonies were borne at the 8 o'clock meeting of Sunday morning, the 30th, and there is certainly in many of the young people's meetings a progressive and intellectual spirit that can not but uplift us and increase our joy in the work. As was said by Bro. A. V. Closson and others present, "The Lord is working with his people."

The attendance at Sunday school was 758, teachers 86, and visitors 95. An interesting feature of the lesson review was an accompanying sketch on the blackboard, produced in colored crayons by a young sister of fourteen years,—a scene of a baptism, with the candidate and elder as the central figures, with the rippling azure of the water and a few standing by, and the misty hilltops in the distance for a background. This surely is another example, for emulation, of interest in gospel work.

Two excellent sermons of the morning and evening by Elders A. H. Parsons and B. J. Scott were delivered with reference to the accomplishment of the designs of God in the redemption of Zion. This was the day set apart for the bishopric, and many quotations were taken from the Doctrine and Covenants. Brother Scott, in closing the evening's discourse, stated: "There is no power in heaven or on earth that can prevent the salvation of the Saints, when they shall keep the commandments, as laid down in the scriptures of divine truth."

ABBIE A. HORTON.

Central Chicago, Illinois.

Sunday, July 30. Apostle F. A. Smith preached an excellent sermon in the morning, stating among many other good things, "that we present our bodies a living sacrifice, wholly acceptable unto the Lord" by living carefully day by day, keeping back the angry and unkind words, treating our brothers and sisters with kindness, and conducting ourselves in a Christlike manner under all circumstances; also as we look into the perfect law of liberty, we should endeavor to correct the errors in our lives and not continue doing those things that we know are displeasing unto the Lord.

"Teach me to live and find my life in thee,
Looking from earth and earthly things away;
Let me not falter, but untiringly
Press on, and gain new strength and power each day."

Our aged and ever faithful brother, William Strange, occupied the pulpit Sunday evening. (As we sometimes remain at home Sunday evening with our mother and the little folks of the family, we did not learn the particulars of the sermon, so trust none will think we are partial.)

We desire to enlist the faith and prayers of the Saints in behalf of my dear old mother, who is very strong physically, but weak in mind, has scarcely any memory at all, and in the simplest things, that a child learns when three and four years of age, in regard to dressing, etc., her mind is a blank. She is not a member of the church, but has been administered to, and the Chicago Saints have been requested to fast and pray for her.

Wednesday evening prayer meeting, August 2, Elder McGahan in charge. All were glad to see him, as he has been absent some time in the West, visiting relatives and friends.

"Lord, visit thou our souls,
And teach us by thy grace,
Each dim revealing of thyself
With loving awe to trace;

Till from our darkened sight
The cloud shall pass away,
And on the cleansed soul shall burst,
The everlasting day."

6549 MARSHFIELD AVENUE,
PHONE WENTWORTH 8731.

ALICE CARY SCHWARTZ.

Miscellaneous Department

Conference Minutes.

EASTERN MAINE.—Conference of Eastern Maine District convened at West Kennebec on Saturday, June 17, 1911, at 2:30 p. m. U. W. Greene, missionary in charge, and U. M. Kelley, district president, were appointed to preside. Sr. E. M. Walker, secretary, and R. S. Salyards, of Lamoni, Iowa, assistant secretary. Bro. Herbert Rogers was appointed chorister with power to choose organist, and the local deacons acted as ushers. Statistical reports of Indian River, Kennebec, and Olive branches were read and adopted. Official reports from elders: U. M. Kelley, S. F. Cushman, E. C. Foss, H. A. Koehler. Priests: F. P. Smith, J. A. Koehler, L. W. Hinkley, Bert Ingersoll. Teachers: B. F. Foss, W. E. Rogers, W. C. Smith. Deacons: Albert Marston, G. C. Manchester. A report of a committee chosen by the preceding conference, on the case of Brother George F. Reynolds was read, and with an amendment was adopted, and the brother was received into fellowship with the Saints. Elder U. W. Greene presented the name of Bro. J. A. Koehler for ordination to the office of elder, as he was directed so to do, and the Second Independence Branch, to which Brother Koehler belonged, had approved of such ordination. On motion his ordination was approved by the conference and ordered provided for. Elder S. F. Cushman, bishop's agent,

reported: Received from October 1, 1910, to June 17, 1911, \$359.22; paid out, \$281; due agent from last quarter, \$42.60; due church, \$36.62. Report referred to auditing committee and found correct and report adopted. The recommendation of Kennebec Branch that Thomas W. Foss and G. C. Manchester be ordained priests was approved, and such ordinations provided for. U. M. Kelley resigned the office of president, believing that a younger man should be appointed. J. A. Koehler was selected president. By advice of the missionary in charge, Brother Koehler nominated two counselors, U. M. Kelley and W. E. Rogers. The choice was ratified. Sr. E. M. Walker was sustained as secretary, also the present board of auditors. A vote of thanks was extended to U. M. Kelley for his long and faithful service as president. It was moved and carried that a district treasurer be appointed and Bro. Joel D. Wilson was so elected. Elder S. F. Cushman being appointed to another field, a recommendation to the bishop of one to succeed him was suggested by Brother Greene, who stated that Bro. J. A. Koehler would be acceptable to the presiding bishop as such. On motion, Bro. J. A. Koehler was so recommended to the bishop. On motion, Bro. and Sr. D. W. Lakeman, of Grand Menan Branch (disorganized), were granted letters of removal to Olive Branch, Jonesport. The following was adopted, That we extend to Elder S. F. Cushman our heartfelt thanks for his loving and faithful service during his three years and nine months of experience among us. J. A. Koehler was ordained to office of elder by U. W. Greene and R. S. Salyards, and Bro. G. C. Manchester to the office of priest by the same ones. One was baptized during conference by Elder S. F. Cushman. Elder R. S. Salyards was the principal speaker during the conference. A vote of thanks was extended to the Kennebec people for their hospitality, also to the Jonesport Saints for their instrumental and vocal music. Adjourned to meet with the Jonesport Saints, time to be designated by the district officers and missionary in charge. E. M. Walker, secretary.

EASTERN WALES.—The conference of Eastern Wales District was held at Gloucester, June 3 and 4, presided over by Elder E. J. Trapp, district president, who had the association of Elder E. B. Morgan. Statistical report from the following branches were presented: Cardiff 26, loss 1; Gloucester 19; Nantyglo 20, gain 1. Reports from district president, vice-president, and secretary were heard. Treasurer reported total receipts, £4, 3s, 11 1-3d; expenditure £3, 6s, 5d. Thomas Gould, bishop's agent's statement showed receipts £15, 1s, 7d; disbursements £15, 1s, 4d. Elders reporting: B. Green, Thomas Gould, Cardiff; E. J. Trapp, Gloucester; J. Evans, Bargoed; G. Cope, Caerphilly; A. Jones, Nantyglo. Resolutions passed that the rule providing for delegate system in our district conference be rescinded, all members in good standing being entitled to voice and vote. The Lydney Branch was declared disorganized and a court was appointed to deal with matters appertaining to said branch. The annual election of officers resulted in Elder E. J. Trapp's being sustained as president, A. Jones elected vice-president, A. T. Trapp sustained as secretary, P. Miles elected treasurer, Thomas Gould sustained as bishop's agent. The afternoon fellowship meeting was presided over by Thomas Gould, assisted by T. Jones and A. Jones, the Good Spirit being present to a marked degree, and by it we received words of comfort and encouragement. This is the first time a conference of our church has been held here, and the local Saints are pleased with the success with which it met. A good number of visitors were present. Next conference will be held at Cardiff, at the call of the president. A. T. Trapp, Secretary.

Convention Minutes.

FIRST SAINT JOSEPH BRANCH.—The Sunday school convention met with the First Saint Joseph Branch, Saturday and Sunday, July 8 and 9. July 8 at 8.45 a. m. prayer meeting was in charge of Brethren Henson and Roberts. At 10 o'clock, the Sunday school business meeting was held, with district superintendent, Sr. Hugh Cochran, presiding. At 2 o'clock the Religio held their business meeting, after which a short program was rendered. Sr. Mary Hinderks read a paper, which was very interesting; Sr. Violet Wilke rendered an instrumental solo; another paper was read, but I did not learn the name of the lady who read it. The Sunday school business not having been completed in the forenoon, went into joint session with the Religio to designate the time and place where the next convention would be held. Sr. McNichols gave us a talk on normal work Saturday afternoon, also gave us a short talk Sunday morning. I think we all appreciated the sister's presence with us, and we hope

she will meet with us again sometime in the near future. A splendid program was rendered Saturday evening, July 8, planned by Sr. Ethel Kinnaman, local chorister. At 11 o'clock Brethren Goodrich and Henson gave short talks on Sunday school work. At 7.30 Brother Roberts gave us a talk. There were a goodly number present during the convention and I think all enjoyed themselves immensely. The next convention will be held the third Saturday and Sunday in January at Cameron, Missouri. Miss Violet Wilke, secretary, 420 North Seventeenth street, Saint Joseph, Missouri.

Reunion Minutes.

WESTERN IOWA AND EASTERN NEBRASKA.—Reunion association met at the Saints' church in Council Bluffs, Iowa, July 27, 1911. The Gallands Grove, Iowa, District was represented by C. J. Hunt, A. H. Rudd, and C. W. Winey; Pottawattamie, Iowa, District, by S. Harding, D. Parrish, and Joshua Carlile; Northern Nebraska District, by J. M. Baker, M. A. Peterson, and Anna Hicks. All present except Sister Hicks, who was prevented on account of sickness. Elder J. M. Baker was selected to preside, C. J. Hunt elected secretary. President Baker requested Patriarch Joshua Carlile to open the meeting by prayer, after which a motion prevailed that the name of this reunion association be, The Western Iowa and Eastern Nebraska Reunion Association. A motion then carried, That the Association hold a reunion the latter part of August, 1912, and a committee on location be appointed. Four were selected: J. M. Baker, S. Harding, A. H. Rudd, Joshua Carlile, with power to appoint the fifth. Said committee to report to the district committees at a meeting to be held at the Saints' church in Omaha, Monday, October 2, 1911, at 1 p. m. Elder Samuel Harding was appointed to represent the reunion association at the Thurman reunion, requesting it, to join with us; and Elder C. J. Hunt was appointed to the same work at the Magnolia reunion. The association elected the following officers: Elder J. M. Baker, president; Miss Anna Hicks, secretary; Elder Samuel Harding, treasurer. The spirit of peace prevailed in all the deliberations of the meeting. C. J. Hunt, secretary.

EASTERN MICHIGAN.—The reunion was held at Port Huron, June 23 to July 5. It was a success and yet it lacked full success. Elder Allen and fellow-committeemen did well their part as to grounds, equipment, etc. The grounds were selected in the quiet location, save for a few passing trains. A grassy carpet prevented dust that two slight showers would scarce have laid. The weather was mostly intensely warm, though all seemed to enjoy it. The thirty-five tents with large assembly, dining and refreshment tents made quite a little cotton city of pleasant appearance. Attendance on the part of the Saints was quite good. The lake was but a short car ride distant, affording excellent bathing. Bro. F. A. Smith, aided by others, presided, and his presence, his unassuming manner and efficient service were appreciated by all. Music under the direction of H. A. Doty helped greatly. The Independence visitors, Bishop Kelley, daughter Jeannette and son Emlin, with Sr. M. A. Etzenhouser and Blanche Allen, were appreciated, and their influence was very helpful. Sisters Jeannette and Blanche were among the soloists. The bishop, true to his manner, helped many to a clearer insight of the temporalities of the work. On the fourth he was the principal speaker. Sr. M. A. Etzenhouser read the Declaration of Independence. During the first part of the reunion, Patriarch Arthur Leverton was with us; the latter part, J. J. Bailey was there. Bro. J. J. Cornish, whose work has been read and known of all these many years, was there. F. A. Smith, E. L. Kelley, and J. J. Cornish were the principal speakers, with others aiding. Sr. M. A. Etzenhouser directed the work of the auxiliaries, calling to her aid such as were available. These sessions were especially interesting and educational. The services as a whole, preaching, devotional and all, were good. The first half of the reunion was the best. The reunion held for a week and a half. Do the longer sessions deplete spirituality instead of increasing it? Was it an admonition that to reach the fuller spiritual heights, a still extended effort is needed? Another reunion was voted for heartily; it was seen by many that the advantages afforded by it are many above other gatherings. The reunion of 1911 was better than that of 1910. May that of 1912 exceed both. Work for it. Rudolph Etzenhouser.

KENTUCKY AND TENNESSEE DISTRICT.—The reunion convened with the High Hill Branch, near Lynnville, Kentucky, July 15 to 24; R. N. Warren, of the reunion committee, called the assembly to order, and H. E. Moler was chosen to preside,

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with J. R. McClain and R. V. Hopkins to assist him: Fred Moser, jr., secretary; Ed Lamb, chorister; and Ida Shupe, organist. The preaching was by H. E. Moler. R. V. Hopkins, J. R. McClain, I. W. Dubose, and Fred Moser, jr. The local priesthood also assisted in the meetings. Bro. W. S. Shupe and family furnished music. Wednesday afternoon Prof. R. V. Hopkins spoke about the work at Graceland College, etc. Thursday was children's day. The recitations, dialogues, and songs were largely of Latter Day Saint composition. The attendance all through the reunion was very good, though some of the Saints could not attend until near the close. Quite a number of nonmembers attended the meetings every day; the tent was too small to accommodate all; at several meetings there were more outside than could be seated in the tent. The interest was good and some heard the gospel that never had heard of it before. The preaching and prayer meetings were good and we all learned a few things and saw that there

is much we need to learn yet. At the business meeting Saturday, it was unanimously decided to have another reunion next year. The question of establishing a permanent place for our reunions was considered, but the Saints of Bethel, Tennessee, prevailed and got the reunion for 1912. A committee of five was appointed to prepare for the 1912 reunion. This year's reunion committee provided for and ran a stand from which \$15.50 profit was realized and given to the missionaries, a collection of \$9 was taken up and also given for the missionaries' expenses. Another collection of \$2.71 was taken for tent repairs. Eight children were blessed during the reunion and one young man was baptized. The Saints and friends of High Hill Branch deserve credit for their kindness in doing all they could to make the reunion a success. Bro. Cook Harris especially deserves credit for his work in running the stand. Fred Moser, jr., secretary.

BRAINY DIET

It is astonishing to see the great army of nervous people at the present day—and why? It requires Phosphate, Air, and Water to replace nerve energy that is used daily. If I should ask you, What do you eat that contains Phosphate, perhaps it would puzzle you for a moment.

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Convention Notices.

The convention of the Eastern Colorado District of the Zion's Religio-Literary Society will be held in the Denver church, corner of Speer boulevard and Logan street; Thursday, August 31, 8 p. m., literary program; Friday, September 1, 10 a. m., business session. Walter W. Weller, president.

The Nodaway District Sunday school convention will convene with the Sweet Home Branch, August 25, 1911, to commence at 2 p. m. Alma Nelson, secretary.

The Eastern Colorado District Sunday school association will meet in convention Friday, September 1, at 2 p. m., at the chapel, Speer boulevard and Logan street, Denver, Colorado. Mrs. M. E. Everett, secretary, 125 South Logan street, Denver, Colorado.

Reunion Notices.

Attention is again called to the reunion of the Lamoni Stake, to be held August 18 to 27 on the grounds near Lamoni, Iowa. Meals will be served on the grounds at 25 cents per single meal, or \$3.50 for 21 meal ticket. Let your wants be known to the committee. Joseph Roberts, secretary.

Southeastern Illinois reunion begins August 25 and continues ten days. Those wishing tents please write to A. H. Burroughs, Xenia, Illinois, in good time, so I will know how many to order. Those coming by rail get off at Xenia, notifying us when you will come and we will try to send rigs to bring you out. A. H. Burroughs, secretary of committee.

Two-Day Meeting.

There will be a two-day meeting at Cash, Michigan, August 12 and 13. Trains will be met at Applegate Friday night and Saturday noon and night. Lucinda Schrivener, secretary.

Deaths from the plague in India have reached the enormous total of six hundred fifty thousand six hundred and ninety, for the half year ended on June 30. The British India Office states that the epidemic is particularly virulent this year and that the most persistent efforts to stamp it out have failed.

The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the Northwestern Texas District of the Reorganized Church of Jesus Christ of Latter Day Saints, please take notice that upon the resignation of Bro. B. F. Renfroe, bishop's agent in and for said district, Elder S. W. Simmons of Davidson, Oklahoma, has been duly appointed as agent therein and authorized to perform all the duties usually devolving upon bishop's agent in and for said district.

The Bishopric extend special thanks to Bro. B. F. Renfroe for his earnest efforts in behalf of the work of the bishopric in and for said district in the past. Trust the Lord will bless him in his new work.

We also specially commend Brother Simmons to the Saints and friends within said district, and bespeak for him the help and cooperation of each and everyone in his work. Trusting the Lord may specially bless and direct in the same, I am, in behalf of the bishopric,

Very respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, July 31, 1911.

Died.

FODEN.—Frances Emaline Hansen was born in England, passed away at Lamoni, Iowa, July 24, 1911, aged 71 years, 4 months. She united with the old church in childhood, coming to America in 1854. At Saint Louis the mother died, the father and daughter going on to Utah. Disappointment resulted in a return to Saint Louis, where deceased married Joseph Foden. After his death, twelve years ago, she removed to Lamoni. July 12, 1903, she united with the Reorganization. To the covenant she was true. Sermon by J. F. Garver, prayer by R. M. Elvin, John Smith in charge, interment in Rose Hill, Lamoni.

All thoughts that mold the age begin deep down within the primitive soul.—Lowell.

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, AUGUST 16, 1911

NUMBER 33

Editorial

COURTESY.

What is courtesy? For the purpose of this article we state that courtesy is that friendliness of spirit in approaching others, and kindness of conduct toward those by whom we are surrounded and with whom our everyday life lies, as cheers and comforts and strengthens the ties that bind men of like association together. It is more than that in this regard; it commends him who is exercised by it to strangers, and makes his intercourse with them easy and pleasant.

Courtesy comes easiest to him who is, by art, naturally polite and desirous of pleasing, but it may be acquired by everyone, especially if one is disposed to observe the apostolic injunction, "Whatever is lovely and of good report, think on these things."

We do not refer to that higher quality of courtesy, that should and largely does exist in men in the intercourse with womankind—that instinctive deference to that which is deemed higher, nobler, and better, that one must pay to the fairest and best gift of God to man. Our thought is to present a few items touching the intercourse of the elders with the world and with each other. Our thoughts are led to the consideration of this subject by the recollection of the conduct of an elder of one of the combating sects of religionists toward one of the elders of the Reorganized Church. In watching this man's conduct and observing his method of argumentation, we thought we discovered an entire absence of the spirit of courtesy and kindness which should characterize professed Christians, especially those professing to be teachers authorized of the Master. The contrast between the speech and conduct of these disputants, this so-called Christian and the elder of the Reorganized Church, was so striking that it induced then, as it does now, a contemplation of what should be the characteristic attitude of one chosen and sent out to preach the gospel of salvation for the redemption of man. The conclusion that we reached and that we now present is that, of all classes of men existing upon the plane of human action, there is not one class in whose conduct towards his fellow-man there should be exhibited

more kindness of disposition and courtliness of manner than that class called of God and conscientiously preaching the word. In other words, to make the point, if possible, plainer, the elders of the church, laying claim to represent Christ, the Redeemer of men, can not afford, under any circumstances, to be other than kind and courteous gentlemen, using these terms in their softest and most attractive character. The manner of such men should partake largely of that spirit of deference to that which is true and noble in sentiment, as well as in the character of individuals with whom men meet, that points to the higher and nobler attributes of humanity. While we may withhold reverence to man as man, while we may in a sense reserve our utmost reverence of department for things sacred and divine, there is still room in our intercourse with others to pay due deference to the gospel of goodness, with which we should instinctively endow those with whom we are dealing, when striving to help them in their struggle for that which is good.

In looking back along the history of our intercourse with men we now remember but two or three individuals differing from us in religious belief of whom we were compelled to think that they either did not know the commonest rules of courtesy of demeanor and manner towards others, or they were so overcome by their own supposed self-importance that they were entirely blind to what they were really doing, and in this we are quite charitable towards these two or three men. They were, or had been, individuals holding connection with the latter day work in some form.

We do not refer to the kind of superciliousness, that kind of "Stand aside, I am holier than thou art" spirit, which has characterized the treatment of the so-called Christian ministry towards the eldership from its earliest institution in the church in these last days. We can liken this last feeling to nothing more surely placing it properly in the mind, than by referring to what used to be said in regard to the treatment of the negro by the white man. That statement was this: That the white man treated the negro as if he had no rights which the white man was bound to respect. So these reverend gentlemen in their zeal to keep their garments un-

stained from the errors of the angelic message, seemed to justify themselves in treating the elders of the church in a similar way; as if, "You gentlemen have nothing in common with us, no religious standing in the world which we are under any obligation to respect."

It may have been that it was this feeling that characterized the Christian minister whom we listened to, in discussion with one of our brethren. His speech and his conduct toward his fellow-disputant seemed to indicate that this was his sentiment. It was an unfortunate mistake. It may be thought by some that condescension to those who have been weaker in their profession of faith than is our own is a fearfulness of the ground we occupy, but we should be assured that the strength of our cause does not lie in what men may think we are entitled to, but must be in what the Master thinks and knows we are virtually and by observation of his commandments entitled to.

Let us then be careful in our intercourse with our fellows, both written and oral, in the public forum, in our business relations, with men of the world and with each other; and at home and abroad, let us observe the principles of courtesy and kindness toward our fellow-men, under any and all circumstances. Let it be the mark characterizing us as associates together under the banner of King Immanuel.

NOTES AND COMMENTS.

STRONG DRINK EXCLUDED FROM THE NAUVOO HOUSE.—During the busy and prosperous days of the upbuilding of Nauvoo hundreds of visitors "did" the city annually. It was of the utmost importance that they should be properly entertained where they could obtain a correct understanding of the unique movement represented by the Saints of Nauvoo. To meet the situation the Saints were instructed in 1841 to build the Nauvoo House. Accordingly a company of stockholders was formed. It is a matter of congratulation that one of the rules of the corporation was that no strong drinks should ever be sold or used in the proposed public building. The *Nauvoo Rustler*, July 18, 1911, has this to say on that subject:

"Illinois by the act of its legislature of February 23, 1841, granted a charter or franchise to George Miller, Lyman Wight, John Snyder and Peter Haws, and their associates by the name of the 'Nauvoo House Association,' for twenty years, who were thereby authorized to erect and furnish a public house of entertainment to be called the Nauvoo House, to be 'kept for the accommodation of strangers, travelers, and all other persons who may resort thereto for rest and refreshment.'

"It is declared as a perpetual rule of said house,

'to be observed by all persons who may keep or occupy the same that spirituous liquors of every description are prohibited, and that such liquors shall never be vended as a beverage or introduced into common use in said house.'"

KNOWLEDGE OF NATIONS.—Very early in the history of this church God commanded the elders to seek to obtain an understanding of "doctrine and principle," also a knowledge of "things abroad and at home," of "countries and kingdoms," "that ye may be prepared in all things when I shall send you again." The wisdom of such advice is apparent when we consider the terrible waste of money and men in foreign missions due to the ignorance of Protestant churches. On this point, in his book, *The Function of the Church in Modern Society*, William Jewett Tucker, ex-president of Dartmouth College, says: "The impulse to foreign missions, in this country, did not spring out of the knowledge of the world. The early missionaries did not know the world of their time, neither did the church which sent them forth."

A NEW CHRISTIANITY IMPOSSIBLE.—We hear from time to time of the "new Christianity," or the "religion of the future." At most this can mean but a new conception of some particular phase of Christianity, for a time forgotten, now happily remembered. There can be no new Christianity. Christianity was established once for all. It will meet the needs of every age. Christ is the same yesterday, to-day, and for ever. What man needs is to seek the old paths, and receive again the old Christianity. That is the meaning of the Restoration—back to Jesus and his doctrines, methods, and promises.

THE PREACHER AND HIS MESSAGE.—The preacher can not divest himself of his personality when he enters the pulpit. Both his character and his reputation will influence his message, and both will be factors in determining its reception by his hearers. If it is known or even suspected that the preacher is not sincere and honest, or not morally clean and upright, his influence will not count for much. His message will not go far. The foundation for the sermon should be laid in the private life of the preacher. There is some truth in the statement made by Aristotle: "Your influence over your hearers will depend upon what your hearers think of you."

AUTHORITY FROM GOD.—Current writers on the present condition of Protestant churches speak of their "loss of spiritual authority," and the prospects of such authority being regained. Such language indicates a misconception of authority. They per-

haps mean that fewer people concede the existence of an authority that may or may not have existed in the past. God gives authority in spiritual matters in conjunction with the church. He can take it away. But no human challenge can take from a body of religious believers an authority which God has bestowed; no human acquiescence can bestow upon church or clergy authority to act in the name of God when he chooses to withhold such right. Authority once lost can not be regained merely by an act of will. God himself moves in the matter of restoring authority, in his own way and in his own time.

MAKING ONE ERROR TO CORRECT ANOTHER.—A brother writes us regarding what he terms certain "ridiculous articles" prepared by another brother and published in the HERALD. He says that he has never read anything on the subject so far removed from the truth. He thinks that many of the writers in the HERALD write simply to show that they can write a longer article than some else can write, etc. Granting that the brother criticised erred in theology in his article, the one criticising can not set him right by a public breach of courtesy. To such harsh and drastic critics we suggest a reading of the editorial on courtesy, appearing in this issue.

THE LAST TESTIMONY OF DANIEL WEBSTER.—The great American statesman, Daniel Webster, was a man of very unusual ability and commanding presence. His career was marked by the intemperate habits so common in his day. Yet he seems to have thought deeply and to some point regarding things of eternal import. On the monument at Marshfield, Massachusetts, marking his last resting place, these words are inscribed:

"Lord, I believe; help thou mine unbelief."

"Philosophical argument, especially that drawn from the virtues of the universe, in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The sermon on the mount can not be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it.—Daniel Webster."

A MAGAZINE NUMBER OF THE HERALD.—The HERALD editors are arranging to publish another magazine number, to be known as the "Bishops' Number." This number will include articles by the Presiding Bishopric and by others of the bishops on questions pertaining to their particular line of work; also portraits of various bishops, and a history of the Presiding Bishopric of the church, prepared by

Heman C. Smith, Church Historian, and illustrated with pictures of Bishops Partridge, Rogers, Blakeslee, and Kelley. A table of contents will appear later, and the number will be gotten out as soon as the matter can be properly arranged.

BOOK REVIEWS.

CUMORAH REVISITED.—A recently issued book written by Charles A. Shook and published by the Standard Publishing Company, Cincinnati, bears the title of Cumorah Revisited. This book is better written and better printed than the one by the same author on the origin of polygamy, recently reviewed. Chapters are devoted to the rise of "Mormonism," the origin of man in America, Civilization of ancient Americans, and kindred topics. We note that the author resorts to the old Spalding romance story in accounting for the Book of Mormon. At the close an "appendix" of ten pages is devoted to what the author terms "bogus relics from Michigan," and the connection of Elder Rudolph Etzenhouser therewith. Though in one place the author avers that the Reorganization has not indorsed these finds, his effort apparently is to make us responsible for them, and he says: "I recommend that every anti-Mormon polemic obtain the booklet put out by Mr. Etzenhouser, Engraving of Prehistoric Specimens from Michigan, U. S. A." We have not heard from Neal, so do not know if this book by Mr. Shook is intended to destroy the remaining ruins of the church, not thrown down when Shook formerly shook through his Origin of Polygamy in America. (Standard Publishing Company, Cincinnati. \$1.50.)

THE FOUNDING OF THE CHURCH.—This is the title of a work by Benjamin Wisner Bacon, D. D., LL. D., of Yale University, one of the series Modern Religious Problems. The book is devoted particularly to four topics: "When was the church founded?" "Peter as the Rock," "The confession of Jesus as Lord," and "Baptism and the breaking of bread." The author takes the position that the church was not established until after the death of Jesus. He also presents Peter as the rock on which the church was established. (Houghton Mifflin Company, 4 Park Street, Boston. 50 cents.)

The bowling alley, the billiard table, the cigar stand, the theater, the opera, the entertainment bureau all make large demands upon the young man. Certainly they have no first right to the money which has come into the young man's hand, which belongs first of all, to God. The largest expense account of a young man ought to be to the church or his home. There are hundreds of young men who spend every year enough in cigars to maintain a mission in the city, or equip a Sunday school.—Sheldon.

Elders' Note-Book

WHAT KIND OF AN EDUCATION SHOULD OUR MINISTRY RECEIVE?

In speaking of education, we shall refer to it in a concrete sense, as training, teaching, and instruction imparted for a special purpose.

The ministry of our church is a class of men peculiarly different, both individually and collectively, from the clergy of any other denomination, for the reasons that they have not attended any theological school or college to specially prepare themselves for the ministry; that they are men who are drawn from all conditions and environments of life; and again they are men who are in the ministry because of a direct, personal manifestation of the will of God concerning them.

A person may be the victim of a false or a true education, and an analysis of a man's principles under the direction of the infallible guide will reveal his true position. The ethics of the question can not be eliminated, because the philosophy of human character and conduct are intimately associated with and are the outcome of his conception of the fundamental facts of his life as he has been educated to believe them.

The question of the education of the ministry in the church is an important one, and the religious bodies of the world are debating the question whether the ministry should be educated to teach the fixed tenets of denominational beliefs, or educated to teach the truth, wherever found. The former, if followed, will produce a class of men who teach only and just exactly as they have been trained, while the latter will produce a ministry keen to observe, anxious to investigate, and willing to be convinced that truth exists for us in but comparative form, and that as yet we have received light but partially. Experience is a good educator, but not all sufficient, for the reason that it only makes paramount the results, but it takes the analytical mind, so educated, to get the good out of experience, and to answer the ever present question, Why?

Many a life's experience has been of less effect, and unintelligible, because the individual in the passing through, or later by retrospection, can not interpret the good there is in it for him, but thinks only of the heavy burden, the bitterness of the experience, and the inconvenience of it all, while hidden underneath lies the kernel of good which can best be discovered and appreciated by either inspiration or a trained mind.

The evasion of this question leads to priestcraft and superstition, which in a large measure has been the religion of the past. It is absolutely a false education which teaches us never to question our leaders, and to accept their word as the rule and

guide of our faith and practice. If it were divine economy that any leader should be absolutely the law to any people, or any code of doctrine conceived by the human mind should be regarded as infallible, why the scripture commanding us to "prove all things, and hold fast to that which is good"? thereby giving us the right to test, to prove, to question, to, investigate; and whatever remains after being tested by the standard, and all the impossibilities and suppositions eliminated, that which remains, however improbable it may seem, is truth, and is for us.

In directing this proposition at the ministry of our church, we develop one important fact, from which two others are deduced. During the eighty-one years of the life of our church the world has made tremendous progress. The bringing out and launching of the latter day work called for men especially fitted for this kind of work, either by natural endowment or by education, and history tells us that the early demands of this work were met. We have with us to-day a pioneer of those days, and one among all his fellows who has, more than any one of them, kept pace with the world, and the fact of his survival is essentially based on his fitness. But, in the course of events, a change must come, and then the church will feel the strong grasp of a man educated and prepared for this important position at a later period in the march of progress. And whereas, years ago, among other things, the apostasy was eagerly studied, now in addition, social economy and the question of equality demand our study and solution.

We are so engrossed in our work that we do not stop to look around us and observe outside surroundings. Persecution has in the past forced us to stand together, and with this has grown clannishness, from which more than one misfortune has developed. We are firm in the belief that our gospel is true, and we spend our time in proving it so. While all this we ought to do, yet there is an underlying principle we have to a large extent overlooked, and that is the *ways* and *means* of presenting this truth. The world and its people are changing, and we must meet the demands of the twentieth century with a twentieth century supply. There was a period when preachers could preach hell and damnation, if the people would not believe and be baptized, and would be able to bring many into the church. The truth of this principle of the doctrine is not depreciated, but we question the advisability of presenting our gospel in this manner to-day. The smell of the brimstone will not attract people to the gospel of Jesus Christ in 1911.

Many of the churches of the world have far outstripped us in adopting efficient ways of doing gospel work. The basic principle of strength and the vital

life of the Catholic Church lies in the training of its people, and the educating them in the tenets of the mother church. It was only a few years ago that the Sunday school idea among Latter Day Saints met with disregard, indifference, and in some cases, opposition. We are only just now waking up to the educational opportunities afforded in this auxiliary, and its importance as a contributing factor to the church. Other churches found this out long ago. Now, the elderly men and women in the church, the ministry, and even those whom we have very kindly consented to call the men of the church, not only recognize the good in the Sunday school and preach it to others, but go themselves. This is an item of progress, but it has taken a long, strenuous education for us to come to our own.

Another point in question is the advent of the paper called "The Tidings" among us. In our opinion this is one of the most efficient ways of handling the announcement feature of the local work we have ever used; yet for years other churches have been doing this.

The different ways of presenting the gospel employed by Jesus and the use made of the parables, should be studied with regard to time, place, occasion and environment, and will prove a lesson on ways and means.

The introduction of the normal department into the auxiliary work met with opposition and criticism from many, but those who came to scoff remain to pray. They are now graduates of the normal course.

The best ways of doing gospel work should be sought after, and if it so be that it is found in other churches or institutions, we should welcome it just as gladly as if it originated with Latter Day Saints. Can truth be tainted because it is found outside the pale of our own church? While we believe that our interpretation of the gospel of Jesus Christ is a correct one, yet we can not remain in ignorance of the fact that others may have a part of the light.

The Lord has promised to bring to our remembrance all things. If we have studied and stored our minds with useful knowledge, the Lord can fulfill this promise, but if not, God can't use what is not there. Some may think that if we but open our mouths the Lord will fill them. True, in an emergency, when his work is at stake, it may be necessary to qualify the only available instrument for the occasion, and the occasion may be a success, but continued inertia on the part of the individual, and a succession of these opportunities, and it may be a question what influences may fill the individual's mouth.

The conclusion of the whole matter, based on James' definition of the science of pure and undefiled religion is Paul's admonition where he says: "Study to show thyself approved unto God, a workman who

needeth not to be ashamed, rightly dividing the word of truth." In my opinion, the most important subdivision in this great field of study or education which is just now of paramount importance to our ministry, is a preparation along the line of ways and means to best present the latter day work. We have the gospel to present. How can we best do it?

J. A. GARDNER.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF,"--PART 4.

BY S. W. L. SCOTT.

WAS GOD DISTRUSTFUL OF OLIVER COWDERY?

A vast deal of Mormonism Against Itself consists of unsupported statements exaggerated. We will notice but one or two other "moral" deductions in this chapter and pass on.

On page 59 he puts forth the following concerning Oliver Cowdery, based on the statement of section 69, paragraph 1, Doctrine and Covenants. He does not cite the particular statement, but refers to it thus: "In November in 1831 the Lord (?) had Cowdery under suspicion, deeming it unwise to send money by him to the Saints in the West." Now this leads Mr. Traum to question the honesty, faithfulness, and sincerity of Oliver Cowdery. We can not see that it holds Mr. Cowdery in "suspicion," any more than it indicates that the Lord held his ancient apostles in suspicion because he sent them out to minister "two by two"; the revelation on this point reads as follows:

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake: it is not wisdom in me that he should be intrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful; wherefore I, the Lord, willeth that my servant John Whitmer should go with my servant Oliver Cowdery; and also that he shall continue in writing and making a history of all the important things which he shall observe and know concerning my church; and also that he receive counsel and assistance from my servant Oliver Cowdery, and others.—Doctrine and Covenants 69: 1.

The following from Church History will be sufficient comment on this:

There has been some comment on this revelation by those who claim that it reflects on the honesty and trustworthiness of Oliver Cowdery; but when we reflect that his way lay hundreds of miles through wild, half-civilized country, often beset with rogues and outlaws, we can see the wisdom of his having a trusted and true friend with him. Besides, there is no intimation in the revelation that the church was in danger of suffering loss because of Cowdery's unfaithfulness; but this precaution was for "Oliver Cowdery's sake"—for his protection and help.—Church History, vol. 1, p. 229.

A disposition to destroy at all hazards is manifested throughout Elder Traum's effort. Instead of Mr. Cowdery being "suspicioned," he carried those things with which he had been intrusted to the land

of Zion; and at a meeting of the high council at Independence, Missouri, was appointed as one of a committee to "review and prepare" revelations for the press; he was sent to Kirtland to conduct the *Evening and Morning Star*; he edited the *Messenger and Advocate*; delivered a charge to the Twelve, and was appointed church recorder. These facts of history Mr. Traum has not put himself in possession of.

On page 61 we note this moral deduction:

And any well-instructed Saint will tell you in almost the exact words of Cowdery that the Book of Mormon is true. God has shown many of them that it is true, hence the task of selecting the witnesses was for him a work of supererogation. And, of course, if they *know* that it is true, it *is* true.

To this we pause briefly to retort that if because our heavenly Father, in verifying his promise, has shown the faithful Saints that the great work of the latter day dispensation is true, therefore "his task of selecting the witnesses was for him a work of supererogation," then, when God revealed the divinity of his work by the Holy Spirit to the children of the kingdom nineteen hundred years ago, so that the church was "compassed about with so great a cloud of witnesses" (Hebrews 2:4; 12:2), the task of selecting the "twelve" apostolic witnesses was for him a work of supererogation! What wonderful presumption, that our critic will endeavor to teach God! The testimony of the witnesses to the divinity of the "sealed book" is *confirmed* by the *Spirit*, in the hearts of God's obedient children, even "as the testimony of *Christ* was confirmed in" the hearts of the Corinthian saints (1 Corinthians 1:6, 7).

So long, then, as it shall be true that no man *willingly* propagates a falsehood to his own detriment and to *no purpose*, so long it will be certain that the witnesses were *serious* and *sincere* in attesting the facts. So long as it shall be absurd to suppose that "eleven" men could be deceived in relation to things which they had "seen" and "hefted," attended by the divine indorsement of an angel clad in shining apparel, coupled with the "power of God," doubly quickening their senses to the *actual reality* of the things "seen," "hefted," "heard," and "felt," so long it will be certain that the witnesses were *competent to judge* of the *truth* and *reality* of the *facts* which they solemnly declared.

THE QUESTION OF ILLITERACY.

Chapter 4 of Mormonism Against Itself opens under the title, "The Book of Mormon; its translation."

The principal objection urged may be summed up in the statement that those who "handled" it, were "illiterate," and that the book bears evidence of it, in the fact that it "has improved constantly with the literary attainments of its revisers."

That the translator of the Book of Mormon, as also the witnesses to its divine authenticity, were not learned or skilled in the scholastic attainments of a popular age, we will not deny; and if this fact stands as an objection to the work he was instrumental in performing, then *down* goes the Christian institution. Jesus was "brought up" among the "lowly," served an apprenticeship with his father as a woodworker, and when in his ministerial profession the learned Jews attending the feast, where Jesus took occasion to teach, egotistically exclaimed: "How knoweth this man letters, having never learned?"—John 7:15, Jesus gave them to understand that *God* was the author of the work he was engaged in, and had sent him to do that work. Then when he chose the humble fishermen to be his servants and sent them out under the teaching of the Holy Spirit, the blase and cynical intellects of the wrong religion "perceived that they were unlearned and ignorant men." But "they took knowledge of them, that they had been with Jesus" (Acts 4:13). And Paul, that Christian philosopher, sums up the situation thus: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God *hath chosen* the foolish things of the world to confound the wise; and God *hath chosen* the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, *hath God chosen*." (1 Corinthians 1:26-28.) What for? "That no flesh should glory in his presence." (Ibid., verse 29.)

Mr. Traum's standard, adopted at Hiram, Ohio, differs a little from the one just mentioned in the Bible; but why has God made use of such choice? In the language of our martyred president, when facing the infinite calm beyond the twilight's purple hills, "It's God's way. His will be done." Our critic will not be so unpatriotic as to take an adverse position.

In order to determine what force is borne in the objection, we will copy the definition of the word *translate* from three authorities:

First, Webster: "Translate, to interpret; to render into another language; to express the *sense* of one language in the *words* of another. The Old Testament was *translated* into the Greek language more than two hundred years B. C. The Scriptures are now *translated* into most of the languages of Europe and Asia." The above is Webster's sixth definition.

Second, Chandler's Encyclopedia, vol. 3, p. 1545; date 1898:

"Translation, rendering into one language the *words of another*, or the ideas conveyed thereby; important as bringing within reach of all readers,

whatever is of value in ancient, or foreign literatures."

Third, Doctor Young, *Analytical Concordance*, p. 998: "Translate, translation, from the Hebrew *abar*, to cause to pass over."

In this definition (for all are substantially the same) we can see the true idea of *literal* translation,—"rendering into one language the words of another,"—and can affirm the position at which Mr. Traum spars, that a translator is *not* responsible for errors found in the language *from which* he translates. If he undertakes to correct the errors that may occur in the language from which he translates, his claims to a *literal* translation are impaired. But our critic thinks, that in the translation of the Book of Mormon, which was translated by Joseph Smith through the *medium* of "Urim and Thummim," all the *errors* of the ancient reformed Egyptian should have been corrected in the English according to popular standards of the day. But such would not have been a *true* and *literal* translation.

Let us illustrate: Suppose our opponent were to go into the studio and pose for an *exact* photograph of himself. The camera is adjusted and the work is done. Our opponent gazes upon the finished product with horror: "Why," says he to the photographer, "this is not an exact reproduction. The wrinkles, the moles, the scars, are here."

"What did you expect me to do," says the photographer, "take the wrinkles, the moles, the scars, all out?"

"Why, yes."

"Then it would not be an exact photograph, You want me and my 'obscura' to trim you of *defects*, give you the appearance of a modern dude, which would make me *particeps criminis* with your deception."

It is erroneous to suppose that inspiration must necessarily be in the classics of the times, or in the best language. The early Christians did not so speak. Joseph Smith was not a learned man. He was inspired to translate, and the Urim and Thummim was the power or means which gave the word or idea. His *mind* was *illuminated*, and the Urim and Thummim was to him a lexicon, and he put the translation into the words of or the vocabulary of Joseph Smith.

In volume 1, page 90, of Bishop Horne's "Introduction," you will find this principle laid down. He explicitly declares that when the Holy Spirit spoke through Paul, Jesus, Peter, and others, it came not in classic Greek, but in the vernacular of the times.

Mr. Horne, on page 515, says, "When it is said, that scripture is divinely inspired, we are not to understand that God suggested *every word*, or dictated every expression. From the *different styles*

in which the books are written, and from the *different manner* in which the same events are predicted by different authors, it appears that the sacred penmen were permitted to write as their *several tempers, understandings, and habits of life* directed; and that the knowledge communicated to them by inspiration on the subject of their writings, was applied in the same manner as any knowledge acquired by ordinary means.

Doctor Briggs, in *North American Review*, July, 1898, says: "The most distinguished scholars of ancient times compare the words of scripture to vessels, symbols, shells, wineglass, lanterns. The divine word *in the contents*, the rule itself, the kernel, the wine, the light. Textual criticism finds no difficulty with these ancient divines in their doctrine of inspiration, but it casts off the modern dogma of verbal inspiration, as the shroud of divine truth, the grave clothes of the word of God."

Thus, Mr. Traum's idea of *verbal* inspiration is set aside by these "scholars" and "divines." Language is the *vehicle*—the *dress*—of thought. Thought is *the truth*, and it may find expression in any of a thousand languages; it may be dressed in a great variety of synonyms, phrases, and literary forms in any highly developed language. These forms may vary indefinitely, and yet the meaning be *essentially* the same. Doctor Briggs says, "The divine communication to the prophet's mind, and the inspiration to give it utterance by pen, or tongue, does not necessarily carry with it the inspiration of the tongue in its utterances or the pen in its constructions." Doctor Briggs is in accord with Horne, Hitchcock, Stowe, Lyford, and others, also sustained by the words of the Lord in Doctrine and Covenants 1: 5, thus: "Behold, I am God, and have spoken it: these commandments are of me, and were given unto my servants in their weakness, after *the manner of their language*, that they might come to understanding."

Therefore, while the sentiments, facts, and truths contained in holy writ are divinely inspired, the "vehicle," the "dress," the "phrases," and "literary forms" of speech may be such as are peculiar to those to whom and through whom it comes. Lest we should be told these cases are not parallel, that the Bible was translated by human wisdom, while the book we attack was translated by inspiration, we simply say; your argument is that the book is not what it claims to be, *because* there are imperfections in it. If so, the Bible is not what it claims to be, because there are imperfections in it, and some serious ones.

But before Mr. Traum blows his bugle of victory, he must prove that the imperfections in the Book of Mormon were not in the record as it left the archives of the Nephites, and that the book *as we*

have it now, with its imperfections, is not a correct translation of the things engraved on the plates. He must also prove that the errors found in the Bible are not due, to any extent, to the *original writers*. Will he try this? If he thinks that inspiration even guarantees the *truth* of the thing translated, he can try his hand on the third verse of the fifty-eighth Psalm: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."

In narrating the Savior's words, which were probably spoken in Hebrew, the translators, in rendering them into the Greek, sometimes used different words to express their meaning. Matthew says, in reporting one of Christ's sayings: "Wisdom is justified by her works." But Luke, in reporting the same speech, says: "Wisdom is justified of all her children." Inspiration did not supply the words to be used in translation.

Then, however "faulty" the language, composition, and style of the Book of Mormon, these do not prove it to be of *human origin*. We are making no attack on the Bible. We are just making a comparison of arguments and objections. If the objections urged stand against the Book of Mormon, the same objections militate against the Bible.

Elder Traum devotes considerable space to record the statements of B. H. Roberts, George H. Reynolds, and others, who never even looked into the Urim and Thummim, as to *how* the translation of the Book of Mormon was done. We pass on, leaving him to ascertain, and when he has secured the valuable information to "call up" the children of Israel, and impart to them the choice news *how* Aaron was enabled to give judgment, or decide their particular cases in the itinerary through the wilderness. And after he has done so, he will perhaps receive a vote of thanks extending from Richmond, Indiana, to the cooling palms of Elim, in the "wilderness of wanderings."

ALLEGED CHANGES IN BOOK OF MORMON.

On page 68, Mr. Traum calls attention to "a little volume" entitled, Two Thousand Changes in the Book of Mormon, by Lamoni Call, of Bountiful, Utah. He says that the author claims to have made note of that many changes that were made between the first edition of the book, and 1898. Then says Mr. Traum:

To be exact, he vouches for having noted 2,038 changes; 698 of these changes were from "which" to "who." Not only are the changes of a grammatical character, but words and phrases are added or eliminated subject to the will of the "translator." "It came to pass" is a phrase that appears with less frequency in the later editions. Those parts of the Book of Mormon that are in the phraseology of the King James Version of the Bible were modified with the least frequency. Linn, in his "Story of the Mormons," calls attention to not

less than twenty-five whole chapters that were bodily appropriated from the Scriptures.

That imperfections of orthographical and typographical character are liable to creep into any publication no one will dispute, and when our critic argues that because God had a hand in bringing the Book of Mormon forth, therefore all human elements must be *eliminated*, and only absolute perfection remain, he makes "confusion worse confounded" for the "antis."

Here *literary errors* should be distinguished from the principle of *truth* in which dull frame it is set. While some critics have discovered changes in the *Book of Mormon*, the last century has been pronounced in the discovery of 150,000 various readings in the *New Testament* alone. This statement is alarming to those who do not understand biblical criticism, and yet these errors are of the *same* class and kind as are in the Book of Mormon.

Mr. Roberts, D. D., a member of the English revision committee, and who is the author of the statement that the New Testament contains 150,000 "changes" or various readings, says, in the "Companion to the revision," 1881, "As universal experience has proved, nothing is more difficult than to get any large amount of mere copying done with absolute correctness. The transcriber may be incompetent or careless, and then, of course his work is badly done."

In Bigelow's Handbook of Punctuation we get the following: "It has become a recognized principle, that punctuation is as much a matter of *taste*, and *judgment*, as of rigid rule."

Bagster says: "Of the four generally used points, only the period (.) dates earlier than the fifteenth century. The colon (:) is said to have been first introduced about 1485; the comma (,) some thirty-five years later, and the semicolon (;) about 1570. Not until the tenth century was the uncial character abandoned, and the cursive, or running hand generally adopted; but it was felt necessary long before this time to have recourse to something like punctuation. This is indicated in some manuscripts by a point, or space, and in others by writing the text in short line according to the sense. The latter system, known as 'stichometry,' was introduced in the second half of the fifth century, while punctuation proper dates no farther back than the invention of printing (1438)."

Doctor Hitchcock, in his Analysis of the Bible, page 1130, says that long before the time of Christ, and long after, "The text was written in narrow columns from top to bottom without any break between word, sentence, chapter, or verse; and the direction of its writing and reading was exactly the reverse of ours. This order from right to left is still used in the Hebrew language."

Mr. Traum claims, in substance, that the Book of Mormon, if an inspired record, should have been written so as to have been free from error and imperfections in its grammar, including its punctuation, spelling, capitalizing, and style of composition, as *measured and determined by modern standards*; and because it is not so written, it is a fraud!

But if he could *translate* the ancient Hebrew manuscript described above, do it literally and boldly, he would have to bring it over into the English tongue *as it is*. He could not insert a word the equivalent of which was not in the original. He could not translate a semicolon, when the character that represented it was not there.

From Bagster, Horne, Hitchcock, and others, we learn that all ancient writings were without punctuation, and we conclude that the plates had no punctuation points on them. The manuscript committee in their report say: "The punctuation is deficient in a large part of the manuscript, yet there are pages where the punctuation is found and made at the time of writing, no doubt. In other parts, whole pages are punctuated with a pencil; and as the punctuation agrees with the Palmyra edition, it was evidently made *before* the publication of that edition."

As Mr. Roberts tells us, the great changes, 150,000, in the New Testament, "are of no practical importance," "multitudes of them being errors in spelling" and consisting of the "substitution of one synonymous word for another"; the "great changes" said to be in the Book of Mormon are of the *same class*, and "are of no practical importance."

The committee appointed by General Conference to compare the Palmyra, or the first edition of the Book of Mormon, and current editions with the manuscript in the hands of David Whitmer, sr., of Richmond, Ray County, Missouri, reported as follows: "In regard to the manuscript itself, we have to say, that it is beyond doubt the 'original,' or the one written by Oliver Cowdery, Martin Harris, Christian Whitmer, and Emma Smith, and probably Alva Hale. The handwriting of Oliver Cowdery, and Christian Whitmer, being identified by the Whitmer family; Emma Smith's writing being recognized by Brother Joseph and Brother Alexander, her sons. Known specimen's of Cowdery's writing were shown to the committee, and the sameness noted. It appears that they relieved each other, as the handwriting frequently changes. The manuscript shows different writers also in the spelling, as some, particularly Oliver Cowdery, spell more correctly. The writers evidently spelled as Joseph pronounced the words. There is no evidence that we could gather that the words were kept before the vision of Joseph till correctly spelled, as some imagine, but they were *written as pronounced*, and when read to Joseph, would of course sound as he had pronounced them.

Proper names which Joseph could not always pronounce, and which the amanuensis did not know how to spell, were spelled out by Joseph; also any word that he could not pronounce. These are clearly properly spelled."

The committee gives samples of the incorrect spelling, such as, "accuseing," for "accusing"; "destruid," for "destroyed"; "debths," for "depths"; "haveing," for "having"; "persued," for "pursued"; "vally," for "valley," etc. Other characters are: "Which are," "which had," "which was," and "they which," in the manuscript, are changed to "who are," "who had," and "who was," and "those who." "Saith," is changed to "said," or "say." "Hath," is changed to "has," or "had."

The above fairly represents the character of those changes that are said to stamp the impress of "fraud" on the Book of Mormon. The committee says: "The changes are such as do not affect the doctrine taught, or destroy the sense in any respect."

What does Roberts say of the changes in the New Testament? "They are of no practical importance."

In English the meaning is the same whether we say, "He went forth" or "He went out"; "Let us go on," or "Let us proceed"; "the enemy escaped," or "the enemy made their escape"; and just as it makes no difference in our language, whether we say, "Paul, the Apostle," or "the Apostle Paul"; "the poet Milton," or "Milton, the poet," so it is with those variations in both the Bible and Book of Mormon.

It is the *matter of both books* that is professedly inspired. Errors and imperfections in the *language* of either book does not *alter or change* the *inspiration* of the *matter*. The argument of the opposition is very shallow, in that it substantially embodies the fallacy that the *scribe, typo, printer, and press*, were *inspired!*

Hedge's Rules of Logic, page 166, says: "Violations of the rules of grammar do not vitiate a writing, in which *the sense is distinctly expressed*. When a passage is imperfect, or unintelligible, the interpreter is at liberty to supply such words as are manifestly necessary to render its sense complete."

In Evidences of Christianity, by Paley, page 364, he states: "I know not a more rash, or unphilosophical conduct of the understanding than to reject the *substance* of a story, by reason of some *diversity* in the circumstances with which it is related."

ALEXANDER CAMPBELL TO OUR AID.

Alexander Campbell, in debate on the evidences of Christianity with Robert Owen, at Cincinnati, Ohio, defended the Bible against the harm supposedly directed at the authenticity of the revelation with the following statement:

"For I will venture to affirm, that if anyone could prove, what is impossible to be proved, because it is not true, that there are errors in geography, chronology, and philosophy, in

every page of the Bible; that the prophecies therein delivered, are all but fortunate guesses, or artful applications, and the miracles there recorded, no better than legendary tales; if anyone could show that these books were never written by their pretended authors, but were posterior impositions on illiterate and credulous ages, all these wonderful discoveries would prove no more than this, that God, for reasons to us unknown, had thought proper to permit a revelation by him communicated to mankind, to be mixed with their ignorance, and corrupted by their frauds from its earliest infancy, in the same manner in which he has visibly permitted it to be mixed, and corrupted from that period to the present hour. If, in these books, a religion, superior to all human imagination, actually exists, it is of no consequence to the proof of its divine origin, by what means it was there introduced, or with what human errors and imperfections it is blended. A diamond, though found in a bed of mud, is still a diamond, nor can the dirt, which surrounds it, depreciate its value, or destroy its luster."

All the interpolations, and different readings, though numerous as *Michaelis*, a very learned German professor, makes them, counting all the minutiae of letters and points, do not affect the character of a single fact recorded in the whole New Testament. Indeed, men have been so much more concerned about the *doctrines* than the *facts* of scripture, that they are much more alarmed about the omission, or change of a term, affecting some favorite conclusion to which they have come, than about the evidence on which the great salutary facts are established. Hence has arisen the great ado about interpolations. And if there were ever any interpolations designedly introduced, it was for carrying some doctrine or theorem, and not for proving a fact. Hence skeptics have nothing to fear from interpolations. But a notice of the Dark Ages here may not be out of place, especially as most of these different readings and interpolations occurred during this dreary period.—Debate, p. 356.

In the foregoing, Mr. Campbell uses the words of the Hon. Soame Jenyns, once a skeptic, who had concluded to publish a work *against* the divinity of the Bible. But after becoming acquainted with it, he changed his plan, with good reason, and gave the world a treatise upon the truthfulness and authenticity of the same, by reference to its internal evidences. Mr. Campbell then offers his comment in acceptance of Jenyns' conclusion.

Elder Traum, doubtless, considers the fact that Bible scholars divide the sacred narrative into "*historical*," "*prophetical*," "*doctrinal*," and "*anecdotal*," divisions, and recognizes that the historical portion has not that *degree* of inspiration protecting it from error.

Campbell says: "There are a thousand historic facts narrated in the Bible, which it would be *absurd* to regard as *immediate* and *direct revelation* from the Almighty." (Debate, p. 146.)

Campbell, in his debate with Mr. McCalla, uses this argument, and quotes Blackstone as follows: "That the words of a law are generally to be understood in their usual or most known signification, *not so much regarding the propriety of grammar*, as their general and popular use." ("Commentary, volume 1, section 2," page 394.)

This then, is the concurrent declaration of all

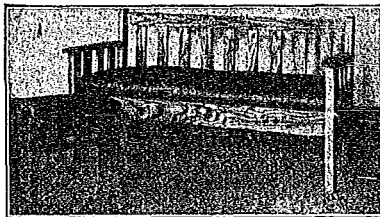
critics of eminence, and if Mr. Traum would sustain the divinity of the Bible, he must abandon the method by which he would *seek* to overthrow the claims of the Book of Mormon.

(To be continued.)

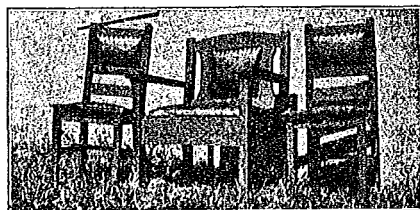
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GRACELAND'S INDUSTRIAL SHOP.

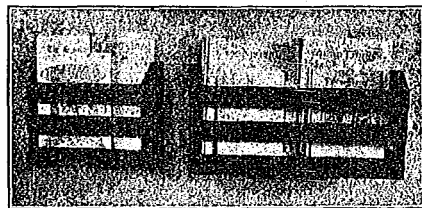
A folder has recently been issued from the Herald Office, in a small way setting forth the merits of the products of industrial students at Graceland College.



For a number of years a few students each year have found limited employment in out-of-class hours in constructive work in the manual training shop. So practicable has this work been found to be that it has



steadily enlarged as its products become known. The addition recently of power woodworking machinery and the coming to Graceland last year of Bro. Amos Berve, who aside from his duties as Superintendent



of Buildings and Grounds, has general charge of the shop, has placed the shop in a position to bid for the patronage of all who may need our product. They manufacture to order anything in the mission furniture line, and many articles of household and office use. Whatever your need, just write of it, giving brief specifications, and we will send you a sketch or photo and quote you our price. We invite you to compare our offer with what you can do in your home town, consider the advantage of patronizing our own industry, and if the balance is in our favor, send us your order. We supply your needs in a satis-

factory manner, at a price that pleases you, and your order helps a young man to prepare for a life of usefulness.

We finish all articles in an oil mission stain, which will take a good polish, any color ordered. Articles are usually shipped in "knocked down" style, to secure freight rates. Special attention is called to the gospel literature racks designed for the display and distribution of literature in public places. They are simple in construction, neat in design, and are furnished at prices that should be within the reach of local committees. If you are interested, write the undersigned, and we will gladly send our folder and other information concerning the work.

C. B. WOODSTOCK, *Sales Manager.*

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board; of Woman's Auxiliary.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

The Prayer of Life.

Lead me, O God, in life's brave early day,
While skies are clear and all the world is gay;
So many hurtful blooms my vision greet!
So many paths diverge to lure my feet
Far from the peaceful, sinless road astray!

And when the morning can no longer stay
And songs are mute, and noontide's fervent ray
Upon the weary track must fiercely beat,
Lead me, O God!

Nor leave me when the eventide shall lay
Upon life's happy field its vapor gray;
Clasp my hand in thine more close and sweet
Than thou hast ever held it; and, while fleet
The night is falling, down the unknown ways,
Lead me, O God!

—Henry Jerome Stockard, in *News and Observer.*

To the Sisters Throughout the Church.

Because of the importance of woman's work in the church, and of the mighty power of united effort, we make this appeal to you.

We have before us a vision of a sisterhood united in the effort to prepare themselves not only to efficiently labor to combat the evils and overcome the difficulties they meet in their line of work, but for the most successful development of the home and social life of the church.

To accomplish this we need to unite under one general head; so at the general meeting of the Daughters of Zion this spring, the name of this society was changed to that of The Woman's Auxiliary for Social Service, which it was thought would more fully indicate the scope of our work; but the aim and purpose of the society remains unchanged. Indeed we could have no higher aim than the one stated in our constitution, which is, "Mankind to bless." In that lies the fulfillment of the gospel requirements. And the objects for which we labor, as contained in Article 2 of our constitution, cover a field of work in which all may find something to do suited to their several abilities, in the effort to bless mankind. Notice, first, "To unite for mutual benefit and to increase love for the sanctuary of home: to study to educate our children in the principles of the gospel: to prepare them to resist the evils of the world, and to become active agents for good." Should not all mothers in the church be united in such a sacred purpose, when it is so manifestly in line with their highest duty?

Second, "To promote social purity and to lead the sisters to realize the great responsibility of motherhood, that they may be mothers indeed, guarding not only the interests of their own children, but of the children of others." In this we see reaching out to others effort to make conditions safe and uplifting, not only for our own, but for all we can reach.

Third, "To extend a helping hand to the erring ones, and to do all in our power to win them to paths of righteousness." In this is manifest the spirit of the Master, who came to save that which was lost, and in this age of pitfalls and snares there is great need of rescuers.

Fourth, "To be ready to sustain every good work, that our influence may assist in the establishment of Zion, the pure in heart." Surely those who framed the statement of these objects were inspired of God to cover the range of woman's work in these purposes.

Will you not unite with us on a platform so broad, that we may together wage a warfare against sin and ignorance? Not a warfare with weapons of steel; but with weapons of love, that not only conquer but heal.

This society is a general organization in the church, and is approved and sustained by the General Conference, and reports to it annually as do the Sunday school and Religio. Since this is the only woman's organization sustained by and reporting to the church, it seems fitting that we should change our name so that all other woman's organizations, organized for the purpose of serving or fitting themselves to serve the body, may join with us and all work together under different departments, and the work of the whole be reported to and passed upon by the General Conference.

There are numbers of societies of the sisters working year after year, and no account is ever taken of their work. Now if these various societies, such as mothers' meetings, aid societies, social purity work, domestic science circles, and others, were all united under this general head, and reporting their work each year; what an influence it would have in drawing all the sisters together in an effort to help roll on this great work! There would be work for all sisters of all ages and tastes and abilities in these various departments. Some working for the Children's Home; some for the moral, some for the physical, and some for the intellectual uplift of the body under the divine spirit of love for God and humanity. *Advisory Board of the Woman's Auxiliary for Social Service.*

Mrs. B. C. SMITH, *President.*

Request for Prayer.

Sr. Luella Hicks, Grant, Michigan: "Will the dear brothers and sisters of the Prayer Union pray for me? I am sorely afflicted with eczema."

The family of Mrs. Martha Bowman, Kent, Iowa, earnestly

request the prayers of the Saints that she may be healed of inflammation of the bowels. Saints, please pray for her.

Letter Department

MOSCOW MILLS, MISSOURI, July 20, 1911.

Dear Herald: I thought I would write a few lines for publication, as I have lost a letter that I received from two poor girls who said for me to answer it so they would know if I got the papers they sent me. I receive them and was glad the dear sisters remembered me, and I ask an interest in your prayers that our Father may repay them for all their kindness to me. I am still trying in my weak way to live near to God in my everyday walk. I never hear a sermon except through the papers. I am very nervous. Pray for me, dear sisters, one and all, everywhere.

Your sister in the true faith,

MRS. MARY I. WELCH.

Editors Herald: Before leaving my field for General Conference, I opened the work on Ashmun street, Saulte Sainte Marie, Michigan, some few becoming interested. The editor of the *Soo Times* took advantage of us, after he learned I had left the city, by writing a long article on Mormonism, telling the abominations of both the Brigham Young and Strangite Mormons and saying, "It may not be generally known that meetings have been held under cover on Ashmun street, and some of the Scoites have been converted to this Mormon belief," and left the impression that we were of that people. Then he warned the people against us, calling us hypocrites and saying that "their teaching will not bear the light of investigation, and something must be done."

Well, on my return to the Soo, I set about to correct, if possible, the misrepresentation by caling on the editor and telling him I did not wish to accuse him of willfully misrepresenting us, but we had been misrepresented, and I had written an article in reply which I would like to go before the public so they might know that the court records and also the leading men of our Government have said we are a continuation of the church organized in 1830 and that Brigham Young and James J. Strang apostatized from the original church. His answer was, "If those men left the church and taught polygamy, why do you still go by the name of Latter Day Saints? Why do you not change the name?" I asked him, Why do you not change your name and deny the name of Christian since Nicolas, a proselyte of Antioch, one of the seven deacons of Acts 6:5, went off into polygamy?" but I could not persuade him to let the other side of the question be told. He would fight everything that bore the name of Latter Day Saint. I told him I would not object, providing he would fight fair, but he should not ask to tie our hands and give us no way of defense. And now, Mr. Editor, if it is fight you are after, we will give you a chance, and if you will refuse me a reply in your paper, I will expose your unmanly act, if I have to stand on the street corner to do it. He said, "Go ahead."

I then got a blackboard and wrote on it, "A reward of fifty dollars will be given to the editor of the *Soo Times* if he will meet me in public discussion and prove to the public that we are in any wise associated with J. J. Strang or Brigham Young, polygamists. Elder David Smith." I placed it in the window of our hall on Front street, where it was read by scores of people. I then went to the mayor and got permission to preach on the street, where I preached to hundreds of listeners. I drew the line between our church and those who went away from us, reading from the court records and other historical matter, referring to Bible prophecies and at

the same time exposing the unmanly effort of the editor, and letting him understand that what we had to offer would stand the light of investigation.

Well, it soon became the general talk around the city that "the editor will likely learn a lesson,—he should either meet the issue or be quiet." Well, since that time he has been quiet. The blackboard was left in the window for two weeks, where he could read it both going and coming to his meals, but if he is still fighting us, it is only in his mind.

As a result seven have been baptized, five are adults, and we believe they are good material. Others are interested. I am now at Cockburn Island, Ontario. Elder Alvin Ellis is at the Soo and will look after the work there during my absence. He is a promising young elder, and we hope to do much good in bringing in the honest ones to know we are servants for Christ and telling the truth.

D. D. SMITH.

SEATTLE, WASHINGTON, July 28, 1911.

Editor Herald: We have been receiving the *HERALD* weekly, and it has been with pleasure we have read the many good things it contained relative to the kingdom of God.

Since coming to my mission field, (Seattle and British Columbia District) I have not been able to do very much, on account of my mother's sickness. I started a series of meetings at Bremerton, held ten services, and then was called home and have been here ever since. I want to say to those who have been looking for me to bring the tent to their place this summer, that sickness is the reason of delay. My meetings at Bremerton were held in Brother Daulberg's home. While not very many came, the few that came were very much interested. I believe with a two-or three-week effort there, a branch could be raised up. Five Saints there now, and Brother Daulberg is a priest, a good man, well posted, and has had quite a bit of experience in presiding.

We have Brother Plumb in our district this year, but with my not being able to go with him and the district being new to him, he has been handicapped to a great extent. His labors have been confined mostly to Toledo, Meskill, and Centralia. This is my fifth year in this district and I can truthfully say that there are greater opportunities for preaching this year than any previous one, especially for tent work. With two of us this year, I fully intended to have the tent going all summer, but as previously stated, sickness upset my plans. The statement of Robert Burns is true that "The best laid schemes o' mice and men, Gang aft a-gley."

The district as a whole I think is in good shape. The Centralia Branch, which was organized last February, is doing fine under the presidency of Ern. S. P. Cox and L. Rhodes. Brother Rhodes is young in the work, ordained a priest last February, and chosen priest of the branch. Since then he has done quite a bit of preaching and has baptized several. The Chehalis Saints have organized a Sunday school and it is doing nicely under the leadership of the Ward girls. The Seattle Branch while not so many attend as in the past on account of some moving away, they are having good spiritual meetings. The pastor, with some help from the brethren, painted the church and improved its appearance very much. The Saints at Vancouver and New Westminster, B. C., are moving along nicely with such men as leaders as Brethren McMullin and Pope. The flock at Chilliwack is fed and nourished by the wise counsel of Elder Stadir.

I want to relate a promise that was given me in 1894. I lived in Higbee, Missouri. That same year I took a trip to Cumberland, British Columbia, to visit my father and mother whom I had not seen for about thirteen years. After remaining with them about three months I concluded to go back to my family. The time came for me to bid my parents goodbye. With their being well up in years and my going over

two thousand miles away, the natural thought was that we would never meet again in this life and they so expressed themselves. With this feeling in their souls and mine, and tears running down their cheeks when they bade me good-bye, it made me think, and while in that reflective mood this great latter day work came vividly before my mental vision and the Spirit said thus to me, "Go back and join the church, and if faithful you will be called to authoritatively represent God in the world; time will come when you will preach the gospel to your people and they will accept it, and in the other world you will be one unbroken family in his glorified kingdom." I came home; in course of time I was baptized and called to the ministry. In 1900 I received appointment from General Conference to labor in the Dakotas, and the next year re-appointed to the same place. The next year I was sent to Scotland for two years. After returning from my foreign mission I labored in Michigan, Indiana, and Illinois, and all this time I was anxious to preach to my people and they were anxious for me to come.

Finally, in 1906, my appointment read Seattle and British Columbia District. My first year here, of my people I baptized my mother, sister, brother-in-law, and sister-in-law, and the 26th of this month I led my aged father through the waters of regeneration into the living kingdom of God. I have a brother yet outside of the kingdom, but I am sure if I am faithful God will make his promise come to pass. My brother is quite favorable to the work.

So, dear Saints, I am glad to be engaged in a work that God is interested in, it gives it a reality. The only thing is, Will we live and do what he requires of us, that we may have his approbation? May we do so.

Your brother in Christ,

2030 INGERSOL PLACE.

GEORGE THORBURN.

FAIRFIELD, NEBRASKA, July 31, 1911.

Dear Herald Readers: We have a small branch here struggling to keep the gospel banner afloat. July 21 the Southern Nebraska district Sunday school convention convened in the Lone Tree schoolhouse. Our new district president, Sr. Orr, in charge. We had the best convention it has ever been my lot to attend. Every minute of the time was utilized, either with business, interesting talks, discussions, or papers on different subjects pertaining to Sunday school work. Everyone seemed to feel they were benefited by being present.

July 23 our district conference convened. A feeling of sadness was felt by all on account of receiving word to the effect that submission in charge, J. R. Sutton, was too ill to meet with us. We have learned later that he started July 25 for the Sanitarium at Independence. He is such a faithful worker and able representative of this latter day work. We had with us Brn. W. M. Self, R. O. Self, and Edward Rannie of the missionary force, besides quite a number of delegates from the different branches. Our conference is one we will be glad to recall for years as a pleasant memory. The spirit of unity and good will prevailed.

Our district president, Paul M. Hanson, being appointed to a different field this year, it devolved upon this conference to elect another to fill his place. W. M. Self was unanimously chosen to that office. It seems from all indications that the district, generally speaking, is waking up to a realization of their condition and the prevailing desire is to come up higher. Our meeting place being a country schoolhouse, it was too far for some of the Saints to drive home for their meals, and attend all the sessions. We all agreed to take our dinners and suppers to the schoolhouse and put them together. It proved to be a grand success, as we all enjoyed the time between meals and services by singing and visiting. We were all sorry when the time came to say good-bye, but each felt

stronger and better equipped for the trials and duties that await us. The weather was ideal, except one night, when those of us who lived the farthest away got a moderate sprinkling as we went home from the evening services.

Since conference, Brethren Rannie and R. O. Self have been holding forth in the city park at Fairfield every night, with fairly good crowds and splendid attention. Fairfield has been a hard place to get a hearing. What the result will be God only knows.

Your sister in gospel bonds,

MRS. DELLA SPEAR.

WAMSLEY, OHIO, July 24, 1911.

Editors Herald: I am still trying to do all I can for the cause of Christ and the upbuilding of his kingdom in the world.

We have a branch known as the Pleasant Valley Branch. It is in good condition,—members being added by baptism. Bro. J. W. Metcalf came to Henley on the 3d of this month and preached a little over a week. He baptized three precious souls into the kingdom of God. Two of them were the heads of a family. The man was a Methodist and his wife was a member of the Christian Church, but they were good, honest, old people. Bro. S. W. Henry and the writer were at their house last spring and held meetings there from Saturday until Monday, and they said that when they could see the light they would obey the gospel.

There are more at that place who are near the kingdom. There are so many that are fulfilling the scripture where Paul said they would turn their ears away from the truth and be turned unto fables and would not endure sound doctrine. In this country there are so many who are teaching for doctrine the commandments of men and are transgressing the law of God by saying, Lord, Lord, when their hearts are far from him. The writer went to Pleasant Hill last Saturday, where Brother Metcalf and Bro. S. W. Henry began services on Thursday the 20th of this month. Brother Metcalf did some very able preaching, and though not to large crowds there was good attention and good interest, and that is what it takes to make it a good meeting.

We had a basket dinner on Sunday, the 23d, and an enjoyable time was had. There was plenty to eat and to spare. The meeting was hindered Sunday night on account of rain. The meetings closed with good attendance. They were held in a grove in sight of a Baptist church. Brother Metcalf started to Ironton, Ohio, this morning, and from there to Kentucky. There are not many Saints where he is going. May the Lord be with him, to protect and keep him from harm. May the Spirit of the Lord be with the traveling elders everywhere. May the Lord bless the editors and help them in their labor.

I desire to see this work prosper and grow until it fills the whole earth. Dear Saints all over the land, be faithful a few more days. It will not be long until the Lord will come in power and claim his Saints. Let us not be as the foolish virgins, but let us be ready when the cry is made, "Behold the Bridegroom cometh." Let us be ready to meet him with joy and have part in the first resurrection. May the Lord save one and all is the prayer of the writer.

Yours in Christ,

J. T. MITCHELL.

COOKES POINT, TEXAS, July 25, 1911.

Editors Herald: I am not in very good humor to write; have delayed writing to tell you about our good conference and reunion near New Baden, hoping at the same time to tell "you all" of the good fortune of Texas in voting prohibition,—but, oh, the plans of "mice and men" often end without the "glee." We have "hung our harps on the willows" and

like those of old, weeping for their children, we refuse to be comforted.

With a voting population of 500,000, the people of Texas have returned a possible majority of one to two thousand votes in favor of the open saloon. I may not be able to preach any for a week. I am crammed full of disgust at such high handed corruption with money and politics in defeating a question that so keenly involves the morals of the country, that I want to leave the State and go home. I must not attempt to use language to express my feelings—I'd run out of words,—words suitable to a preacher at least. But I hope to maintain my dignity and standing before the Lord if the devil and hisimps take the whole country (except five souls) down to the hot place. I know there are a few faithful, worthy ones here, and for their sake we shall labor on.

The conference and reunion near New Baden is considered the best one in years in that district. Seven were baptized. Many others almost ready. The outside attendance was good. But we were disappointed that no more Saints came, only two families camping on the ground. The Saints here don't seem to realize or appreciate the value of such meetings. Those who attended this one were benefited and rejoiced in the restored gospel. I hope the Saints will get the idea of coming and camping on the ground; come at the opening and remain till the close. It was decided to hold another reunion next year, the time and place being left with minister in charge.

I close here to-night, thence to Hearne over Sunday, then next week I visit new territory and attend conference and reunion near San Antonio. I hope to survive the trip and do good all along the line.

I have been kindly cared for by all the Saints where I have labored. They have been thoughtful of my financial needs and I am grateful for their kindness. Tithing and free-will offerings are as much a part of the gospel plan as baptism and the laying on of hands. It is a joyous experience to find a welcome among Saints and friends. It makes us happy,—we must have something to counteract our feelings because of this seeming defeat of prohibition in Texas. Brother Hubert Case has helped me out some,—said I could attend the reunion in western Oklahoma, at Seling, August 25 to September 3. Sure, I will be there if all is well.

I greatly enjoyed the closing sermon at the last General Conference by Joseph Luff. Surely we must admit that trials and defeats often result in victories for those who continue faithful and valiant in the conflict. Our cause is true, our object is to redeem humanity from evil, our means is the divine power of God "unto salvation." There can be no defeat when we labor in harmony with God and truth. That is victory. Notwithstanding the "antis" may have a majority of two thousand in Texas on the prohibition question, the matter is not settled, for

"Nothing is ever settled
Until it is settled right."

"We shall never cease the conflict
Till the summons home be heard,
We have all for life enlisted
In the army of the Lord."

R. M. MALONEY.

CRESCENT, IOWA, July 27, 1911.

Editor Herald: As I am sending our subscription for the *HERALD*, I will write a few lines and tell you of the grand meetings we are having here. Bro. J. R. Lentell has been holding meetings for two weeks with grand success. Large crowds and fine interest. The Saints have been built up and encouraged and many outsiders are deeply interested and

speak in highest terms of our brother. We pray that his preaching may water the seed he has sown and that some may have courage to come forth and obey. We feel they are left without excuse, for the gospel has been presented to them so plainly and powerfully that they can not help understanding it, for we have listened to our brother night after night, and our souls have burned within us, and we have felt to praise God from whom all blessings flow. The meetings will continue this evening and he will preach on the difference between our church and the church out west. This is an important subject to get before the people, because we are so often mistaken for the same church. I often think if it were not for the evils of Brighamism, our elders could go out and convert the world, but they have that to contend with wherever they go.

We have had but very little rain here all spring and summer and crops are greatly damaged, but God has said that in the latter days there will be perilous times,—men shall be lovers of pleasure more than lovers of God, and do we not see it all around us? And many of the Saints seem to be slumbering in the work, but perhaps the slumbering time has come. Let us awake and have our lamps trimmed and burning when the cry is made, Behold the Bridegroom cometh, go ye forth to meet him, we may be ready. We have been shown that his coming was near at hand. We know there are many things to be fulfilled first, but God has said that he will cut his work short in righteousness.

A dream was given me some time ago which I have never fully understood. If anyone can give the interpretation, it will be gladly received. I saw myself in the church here and many coming in to the meeting, and on the stand several of the ministry had comfortable seats. Bro. William Self stepped out of the side door and was gone a few minutes, then came back to the door and called all the ministry and myself to come outside where he was, and we stepped out in the darkness, for it was evening. He pointed towards heaven and told us to look, which we did, and the heavens were illuminated with a bright light and in the light we saw an angel flying from the southeast to the northwest. The sight was beautiful indeed. I raised both hands and closed them together and shouted, "Glory to God in the highest," and then we all entered the church again, and by this time it was just packed full of people, and I had some difficulty finding a seat, but finally found one and the meeting was opened as usual, and Brother Self preached under the influence of the Spirit, and it was a powerful sermon in which all seemed interested deeply.

Dear Saints, I rejoice with you in the many testimonies that have been given me by the Spirit, and I know God is the author of this latter day work, and it is the desire of my heart to live faithfully, and worthy of the great blessings God has for his people. I ask an interest in your faith and prayers, and may the blessings of God rest upon his people.

CHRISTINA RASMUSSEN.

TORREON, MEXICO, July 28, 1911.

Herald Editors: I spoke last night to a small audience in a private house. We now have two sermons each week in private houses, besides the services in the hall, two sermons, Sabbath school, and a prayer meeting Wednesday nights.

Sister Christy came up from Durango with her brother, Brother Anthony, a week ago. She improved so rapidly in health, she decided to remain with us another week. She seems to improve faster here than in Durango.

We had fine weather here in June and the most of July, but last few days have been pretty hot, but nights are always pleasant.

222 SUR CALLE JIMENEZ.

Your brother,
WILL S. PENDER.

"Down East."

A change of scene is beneficial, and at times necessary; too close attention to office duties with little variation is wearing. I accepted an invitation of Bro. U. W. Greene to visit his field, and by the courtesy of the Presidency and others in charge, was granted leave of absence. The weather had been very hot and I was glad to get to the seashore again, after twenty-three years' residence on the prairies of Iowa. I believed it would help me in my work and enable me to accomplish greater good to become better acquainted with our people whose delegates and representatives I meet at the General Conferences.

The hot June weather made the trip somewhat trying. Hurrying through Chicago, my first stop was at Buffalo. I found Bro. H. J. Davison and S. J. Stone there, busy in mission work. Met with the Saints at Niagara Falls, New York, addressing them once. Sunday afternoon was devoted to the Falls. I will not attempt a description of that sublime spectacle of power and grandeur. The roar of Niagara must be heard, the falls be seen, to be appreciated. The dash and swirl of the lower rapids are also awe-inspiring. Looking forty miles northward from General Brock's monument, one sees the Niagara River wind and merge into Lake Ontario.

The third night of the hot journey, without sleep, brought me to Albany, where I left the train for the daylight trip by boat "down the Hudson." The trip was very interesting. International tourists "make" this route; our boat was crowded with interesting people. The rugged shore, including the Catskill Mountains, the palisades, and historic points—Newburg, West Point, etc., presents a changing panorama of absorbing interest. "Gould Castle," the Vanderbilt home, and other palatial residences of the "Four Hundred," represented a collection of wealth, elegance, and magnificence assembled nowhere else in such magnitude. It is a marvel to behold it, even at a distance. Private yachts, special cars, etc., were also in evidence. Old World castles and their luxuries are exceeded in number and surpassed here.

I did not stop to call on any of those people. I could not spare time for all and did not wish to slight any; therefore can not furnish the HERALD readers any description of interior furnishings, art work, etc. Mr. Martyn, of the Four Hundred, may continue in *Everybody's Magazine*, his description of "The Idle Rich" without competition.

Missing the Boston boat at New York, Captain Jack Potts, Brooklyn, entertained me during a brief stay. Here I met Bro. W. E. LaRue and family, just arrived, preparing for their work. The new chapel is a credit to the membership, modern and attractive.

Arrived Boston, at Bro. U. W. Greene's home. Met Brethren Fisher, Rich, and others. Made a hurried visit to the Massachusetts statehouse, a shrine sacred to every patriotic citizen of the United States. In addition to its artistic wonders, this building contains historic paintings, tablets, and relics of colonial times, including drums and guns used at Lexington and Bunker Hill. The log of the *Mayflower* is not the least among them. One is brought face to face with the early scenes of the Pilgrim and Colonial Fathers. The "sacred codfish," a bronze emblem of the codfish industry, 1747, hangs in the house of representatives, opposite the speaker's chair.

On June 16, Bro. Greene and I celebrated our birthday by sailing from Boston for Bangor, Maine, thence going by rail to Machias, near the eastern end of the United States. The scenery along the coast of Maine is magnificent, the finest I ever looked upon, in ruggedness and grandeur. The coast line is much indented with islands, headlands, bold promontories, etc., with bays, tidewater rivers, etc. Great masses of granite rise out of the sea, all surmounted by the everlasting pine and birch. Eastern Maine is composed mostly

of masses of granite, rock, and sand, with spots called "farms," which to a western man look bare and barren. Rising out of the sea and pine covered, the hills and mountains are wonderfully beautiful. Old ocean is as attractive as changeable; magnificent and beautiful in the clear weather, but lonely, forbidding, and desolate when it is "thick-of-fog," which often obscures everything for days. Dangerous ledges thread this coast; thousands of lives have been lost along its outline. Its rocks and reefs mark the watery graves of many vessels. In stormy weather the sea breaks fiercely against its rocky barrier. The sailors and fishermen are a hardy race who, especially in winter, take their lives in their hands, in their employment. They sail and fish in thick fog and storm along the rugged coast, within sound of the angry breakers, guided only by the varying sounds of the angry seas as they break on the masses of rock which dispute further encroachment upon the land. Their instincts and powers of observation are wonderfully acute. Lumbering and fishing are the leading industries; both on the decline. Moose and deer abound in the lonely pine forests. Many of the islands are owned by wealthy people who spend the summers there.

Met with the Saints in Eastern Maine district conference at West Kennebec. The attendance was large, the spirit of the gathering excellent; fine session throughout. Here I met Bro. S. F. Cushman, and J. A. and H. A. Koehler. Bro. J. A. Koehler has done excellent work here, Sister Koehler being a valuable helper. He built almost unaided, as to labor, a chapel thirty by forty-six feet, in utility and appearance a credit to the church. A good work may be continued. Brother Greene and I preached and labored here until June 26; a number were baptized. The Saints came by boat and team from the various parts of the district.

We came, on the 26th, to Jonesport. This is a city located on the main shore, but includes a number of islands lying between the shore and the open ocean; population about five thousand, mostly seafaring people—fishermen and sailors; codfishing, lobstering, and sardine factories being the principal industries. This is an old and important seaport; a number of retired sea captains reside here. Vessels of many kinds lie at anchor in the "reach" or harbor. One can stand on the main shore and look beyond into the open ocean. The island of Grand Manan, New Brunswick, in the Bay of Fundy, and Mount Desert (where is Bar Harbor), each about forty miles distant, can be seen on clear days. The fishermen travel through the dense fog as we tread our familiar streets. The movement of the water and wind, distance traveled, the dash of the breakers on different reefs, are all indications to them of their courses. They thread the channels and avoid the dangerous ledges with ease.

This is the center of the district. A branch of two hundred is here. Many others believe our work; in fact, it largely is in the lead among the great majority of the best people of the city. It has gathered out some of the very cream of the population. A few sisters were the mainstay here for some years. They held special prayer service for the conversion of their husbands and others, and the Lord answered in a remarkable manner, and now many excellent brethren and sisters have been added. Brethren Greene, Cushman, and others have done an excellent work. Brother Cushman, transferred to Cape Cod, is succeeded by Bro. J. A. Koehler, Sister Koehler and family residing at Jonesport. Appointments are kept up on Beall's and Head Harbor Islands by Brother Koehler and others. Brother Koehler is district president, Brother Rogers, president of the branch, assisted by earnest local officers.

Fifteen were baptized during our meetings here, others are to be baptized. We have reached hundreds in grove, chapel, and street meetings, and the interest is undiminished. Have

remained here several weeks, but must move westward to the New England reunion and home. Brother Greene has preceded me to Corea, Bar Harbor, Stonington, etc. He is well known all along this coast. He has his work well in hand and is having good success; has a wide acquaintance among all the people and cultivates their friendship, and thus reaches many. My work has been varied by some marked experiences. "This, at last, is the sea," "deeply, darkly; beautifully blue," to me a scene of many wonders. It has afforded great relief from the heat wave.

One day a brother took me out on his lobstering trip, and to our surprise we soon were among a school of whales—seven of them. They plunged and came up and "blowed" all around us, some coming very near to our thirty-foot boat. One came at us head on, a huge fellow, but we felt no fear. We altered our course slightly, lest he hit us accidentally. They plunged and blowed for over an hour, then started out to sea. It was a wonderful sight, rarely witnessed even here as we saw it. Maine is a prohibition State; I saw the seven whales! Brother Greene didn't happen to go along and thought I counted too many—but, people have been known to turn green with envy! And, I was not a Jonah; the whales manifested no disposition to harm us, and more lobsters and fish than usual were caught on the trip. I am a student of Bible history, but did not have time to investigate as to the size of a whale's mouth and throat, to learn if one could have swallowed a man. I had no special curiosity in the matter. It would not have been good form to manifest inquisitiveness while those whales were considerate enough to furnish a stranger such interesting entertainment. It is the business of the skeptic to make such examination if not satisfied with the Bible account. The whales went their way and I was satisfied to go mine; besides, "I have a family." We already are accused of duplicating too many features of Old and New Testaments. We must "draw the line somewhere."

Have been kept busy, preaching, visiting, administering here and at Head Harbor, Indian River, West Jonesport, etc. A picnic at Soon Point, one at Shorey's Island, a sail to the life-saving station, with sea bathing and a good time on these trips, have been very enjoyable. Lobsters, fish, clam chowders, have been the main diet.

Jonesport is the port from which Elder George J. Adams sailed, in 1867, with his expedition to Palestine, landing and settling at Joppa. Survivors of that colony still reside here.

I close labor here next Sunday, and will sail by small naphtha boat for Bar Harbor and Stonington, thence for Boston. A great work has been done in Jonesport; and no doubt a greater ingathering will follow. The work is firmly established.

JUNE 22, 1911.

I continued preaching at Jonesport and West Jonesport in grove, hall, church, and on the streets, until Sunday, the 23d, when I baptized three in the ocean. Closed my labors Sunday night with a fine interest and a comforting experience in preaching the word. Had fine liberty throughout.

Left Jonesport at 3 a. m. in Captain Lewis Hinkley's twenty-five foot naphtha boat, for Bar Harbor, via Nash's Island, Petit Manan, across Frenchman's Bay via "Schoodic"—an ocean trip with as fine a crew as ever got together, brethren and friends. We arrived about 9.50 a. m. and spent about five hours at this famous resort of wealth and magnificent homes. Leading names in the financial and business world are represented here—money kings of international fame; among them J. P. Morgan, who has several lodges; Mrs. Mark Hanna; McCormick, of the harvester company, and others too numerous to mention. Saw the home of "the richest baby in the world." Must have been the baby himself,

for one was seen near his residence attended by a woman nurse, man at the head of the pony cart, and a private detective or guard and two Great Dane dogs. It reminded one of the child of Louis XIV, with its eighty-five attendants! The lavish display of wealth, luxury, and magnificent arrangement of homes and grounds is wonderful. The moneyed people know where to find climate, scenery, and pleasant surroundings. Pleasure yachts costing \$100,000 or more each, were in evidence. Such extravagant luxuriousness in a world where so much of suffering and misery are extant, but serves to emphasize the need of equality as revealed to us. "We have not followed cunningly devised fables" or doctrines in our work. It is ours to give to the world an embodiment of the truth in "all things that pertain to life and godliness" here and hereafter. "Zion must arise and shine" and "put on her beautiful garments" by compliance with the divine law pertaining to social, economic, and spiritual life.

Very stormy weather developed; the brethren ventured to return, but soon came back to port. I left for Stonington at 2.30 in the steamer *Morse*. The storm increased in fury—a tempest of wind and rain. Off "Schonner Head," in the open ocean, we got the full benefit of it, and I enjoyed the great waves and the heaving ship to the full. I got on the stern deck to get the full benefit of the rise and the fall of the boat. She would rise to the crest of the sea, then drop like a shot and hit the water hard, being a summer boat. I enjoyed it all and sighed for more. I did not pay tribute to Neptune and am classed as a good sailor. Arrived Stonington at 5.30 Monday.

I shall never forget this trip. Have kept busy preaching, talking, laboring, and enjoying the Maine views. The rugged beauty of mountains, islands, shore and sea combined, is beyond my power of description. I doubt if the scenery from Bar Harbor to Stonington and Rockland can be surpassed.

I began preaching on the street here last night. Got out notices and went to work. Have met Elders George Knowlton and Henry Eaton, president and bishop's agent of this Western Maine District. Good crowd out and good liberty. The boys of the street yelled, "Maegregor has come back!" Expect to leave Saturday or Monday for Onset, New England reunion.

Plenty of good Saints, kind- and true-hearted, throughout this mission. Their hope and their all are in God and his work.

Yours fraternally,

JULY 26, 1911.

RICHARD S. SALYARDS.

Aylor-Head Debate.

Once upon a time, not many years ago, near Mathewson, Oklahoma, there lived a certain Christian preacher by the name of T. J. Head. In the same vicinity a grain buyer by the name of W. M. Aylor dwelt. Mr. Aylor had made no profession of religion, but upon hearing Reverend Head preach was thinking some of uniting with his church until a divinely authorized minister, Elder Joseph R. Lambert, came preaching the fullness of the gospel.

"My sheep hear my voice," and the grain buyer with his wife, together with several of Reverend Head's converts, united with the Church of Jesus Christ. It was a great and important ingathering to the church. Brother True and wife—still true and now living at Edmund, Oklahoma, H. K. Rowland and wife, who are no less true, and Brother Rowland is now presiding elder of the Piedmont Branch, and Elder W. M. Aylor, now in the front ranks of the missionary force, and his good wife now a happy homekeeper in Independence, Missouri.

To see the so-called "Mormons" gathering in of the very best people of the community raised the ire of Reverend Head, and he proceeded to nag and taunt the new converts, who

were not yet able to defend themselves, and publicly he boasted of "spanking them."

The mills of the gods are said to grind slowly but exceedingly fine. Aylor has now returned the spanking compliment in his debate just closed at Ripley, Oklahoma, with this same Rev. T. J. Head, and the job was neatly and thoroughly done. It came about upon this wise: Our gospel planting in the village of Ripley ran counter to the strongest religious body of the town—ecclesiastical descendants of Alexander Campbell. They tried for three years to ignore our very presence in the town; but this did not work, and our numbers and prestige increased. Their local minister delivered himself of certain intermittent explosions against "Mormonism." Aylor and Head chanced to meet; Head refused to sign the usual church propositions, submitted a set in lieu thereof which also were not accepted. Following this Brother Aylor was accused of running away, boastful articles appeared in the local paper, containing mean flings about "Joe Smith," "Mormon apostles," and a mess of such contemptible and low grade of opposition. Replies to these in the same paper worked the people up to an intense desire to hear the differences debated. Their local minister refused to exchange pulpits in a friendly preaching investigation—in private letters referred to some of the Saints as "liars like so many of the brand"—boasted that if Aylor would sign the T. J. Head propositions "the Mormon oak in Ripley would fall to the dust from whence it came." Aylor signed.

Before an audience of several hundred people Mr. Head takes the floor in reply to the first affirmative: "Gentlemen moderators, ladies and gentlemen, we are here to learn more about the dear Son of God. I hope that every word I say may be prompted by the Holy Spirit. I am glad to meet my friend Aylor here, fresh from the school of the prophets. But he will have something to do here, for I am after him and Joe Smith and expect to make it hot for them," etc. "Wonder if he can give us chapter and verse for the name Joe Smith." He said Christ had only twelve apostles, but that we had hundreds, all told. Demanded a sign to demonstrate miraculous power and said if a blind man would come in he would have Aylor to heal him.

Upon the wall he had a great display of charts, apparently representing nearly a month's work in the preparation of them. Upon them were catch questions, running from number one up to one hundred and nine. Such as: "Where are the gold plates now?" "Was Jesus born at Jerusalem? Book of Mormon says that he was." "Have you as much faith in the Book of Mormon as you have in the Bible?" "Have you as much faith in Joe Smith as you have in Jesus Christ?" "Why did Joe select such a man as Brigham Young?" "Do the prophecies of your people always come true?" "Will Christ establish his kingdom at Independence, Missouri?" "Did Jesus give the keys of the kingdom to Joe Smith?" "Is the new gospel Joe Smith gave to the world essential to salvation?"

Mr. Head declared that when Aylor answered those questions each answer would promptly be placed upon the chart. The questions were answered by number in their order on the second night, but never an answer did Head put on the chart, though urgently reminded of his promise. Night after night his charts went down, also his argument, and his people's confidence. When in reply to the question about Brigham Young being called to the apostleship prior to his transgression, Brother Aylor urged the call of Judas as a parallel case, Head claimed that Christ had nothing to do with calling him, and that he was not set in the church because there was no church till Pentecost.

"Do you suppose Christ would call a devil?" he exclaimed. "Why, the church never had any such characters in it nor never will!" "What kind of a church would that be?"

He seems to have forgotten that the kingdom is like a net cast into the sea, gathering of every kind. It is needless to say how Aylor spoiled that little argument.

Thus through six nights of our affirmative the opposing arguments were spoiled and the affirmative was substantiated. The attendance was estimated at from three to seven and eight hundred people, a liberal majority of whom continually gave evidence nightly by applause and daily by expressions that Aylor was most successfully maintaining his position.

Some thought the tide would turn when the Christian Church went into the affirmative, but for them it soon proved to be a lost cause, and the completeness of their defeat became more and more apparent.

In their first affirmative speech Mr. Head set up his church at Jerusalem on May the 29th, A. D. 33, at 9 o'clock in the morning, with the eleven apostles of Matthew 10 as charter members. Said you could tell a Campbellite Bible by the finger marks in Acts second chapter. Argued that as a bride should be named after the bridegroom, therefore the new name of Isaiah 62, taking the name of Christ, should be the church of Christians. The reply was that the bride of Jesus Christ would take the name of her husband and would be the church of Jesus Christ and not Christian; and that Hepzibah was the new name of Isaiah 62.

After this first affirmative speech, in which our opponent tried to set up his church on Pentecost, etc., Aylor took the floor before that large and intensely interested congregation and said: "I have only one little objection to urge against the position of my opponent—in all that nice little speech he has made"—at this the people caught the idea that Aylor was not going to attempt to refute the argument, until he finished his sentence as follows: "The only little objection I have to my opponent's position is, that it is not true." This was greeted by a burst of applause which was at intervals renewed as Aylor proceeded to prove his assertion. He pointed out that in the second chapter of Acts there was no hint of a church having been organized on that day, and that the only mention of 9 o'clock in the morning was "that it was too early to get drunk."

The next night Head said: "I am surprised to hear a man repudiate the name of Christian, it is the same as repudiating Christ. It makes my poor heart ache. I would not say what this man has said for all the world."

The reply was: "I would not teach what this man is teaching for \$5,000."

Head: "Heaven is at stake."

Aylor: "No, sir; in this proposition it is your church which is at stake."

Head: "How can he escape the damnation of hell? Hell is waiting for such teachers and some people will go to hell in spite of hell, and I thank God that the way is open."

Bible translations came up. Hebrews 6 of the Inspired Translation was paraded where King James' says *leaving* and the other says *not leaving*. Aylor pointed out the superiority of the latter rendering, and then introduced Alexander Campbell's translation on the "masculine son" of Revelation 12. Head endorsed the translation of Campbell and said it was the best in the English language, and challenged us to find any "nots" in it. But when in the reading, it was pointed out that Campbell had left out whole sentences of the sayings of Christ; claiming that Christ did not say them, Mr. Head dropped the translation question like a hot potato.

From Isaiah 11, Aylor proved that the Spirit of the Lord will finally so completely cover the earth as even to take possession of the animal kingdom, and as the scriptures prove, even subdue the wild beasts.

To this scripture Mr. Head's reply was in ridicule as follows: "It is news to me that hogs will receive the Holy

Ghost. Who ever heard of a hog, a snake, and a lizard receiving the Holy Ghost? A hog baptized with the Holy Ghost! Why, Aylor, a jackass has the same kind of religion you have." (Applause by Head's people.)

Head: "When Aylor dies he wants to go to Joe Smith; when I die I want to go to Jesus Christ." A sickly applause followed that strong (?) logic and we felt that those who would applaud such were welcome to all the glory. Toward the last of the twelve nights the discussion centered upon the final abode of the righteous, the resurrection of the dead, etc., including Christ's mission to hell in preaching to the spirits in prison (1 Peter 3). Mr. Head affirmed that the resurrection of both the just and the unjust (John 5) would take place on the same day. That the Saints shall never inherit the earth, that the wicked do not go to hell until after they are resurrected, then they go to stay. Said we are now in the period mentioned as the thousand years' reign—that Satan is bound now is the inevitable conclusion. That Christ is never coming back to this world, only to gather his people (Christians, of course) and take them to heaven with him.

The forceful manner in which Brother Aylor brought out the plain teachings of the Bible on these points was so apparent to the people that it became really painful to note the abject severity and wretched completeness of our opponent's defeat. Our sympathy for them, in their dismal hour of darkness (spiritual and mundane, for the torches on their side, as an ill omen, also died out), our sympathy for them, I say, in this dismal plight, was somewhat mollified by the remembrance of their haughty boasts.

Near the close, Brother Aylor read a few snapshot notes, a part of which is as follows:

"His church in a Pennsylvania town, had its start you see, And he thinks it's Pentecost because it starts with P. His origin at Pentecost is just as clear as mud, But lets him down in Campbelltown with a sickly thud. They are as like the church of old as a raft is like a boat, As like the pattern there as a sheep is like a goat. They may have faith, we can not say, but it seems to grate and grind

To have us show the Bible faith, a very different kind. His doctrine and practice, too, is of a special kind, And not much like the pattern here they've left so far behind.

They practiced laying on of hands in the good old Bible day,

But Professor Head had surely said he'll do some other way. When Mr. Head was married, his bride stood by him ready To take the name of Head and not the name of Heady.

When Mr. Brown is married his bride's new name is Brown, But when the church is wedded Head swallows Christian down.

Jesus Christ is the bridegroom, then in celestial life The CHURCH OF JESUS CHRIST will be his lawful wife. To-night we finish this debate, which now is nearly done, And here is the man of the boasting van who said he never run.

Mr. Head, we've had a lively bout, for the exercise we thank you,

And you'll behave when this is out or we'll again proceed to spank you."

That last session of the twelve nights' discussion was unquestionably a marvelous example of mastery over powers of darkness by the Spirit of the Lord. The spirit that had in a few former sessions associated with our opponent, failed to get to him in this effort, although he sought it desperately. Those who understand something of the spiritual forces will know full well unto whom all honor is due. Wisdom, glory, honor, and power are his, and we, each and all, may be his

agents, his servants; and no man ever achieves a spiritual success without first recognizing these facts and applying to the fountain head in the Lord's own way for a personal supply of wisdom, knowledge, and spiritual excellence. This has been the secret (hidden from the world) of Brother Aylor's success, and is the secret to every worthy achievement.

RIPLEY, OKLAHOMA.

JAMES E. YATES.

News From Missions

Ohio.

While the clouds are gently distilling their gentle showers upon my canvas roof and refreshing the parched earth, enlivening the green foliage and making the sons of the soil glad, I will send you a few lines.

Bro. and Sr. N. L. Booker and myself are here holding tent meetings with marked success. The best people in the town are among our constant attendants. They are looking well to our physical needs, keeping our commissary filled with all the abundances of nature. To further show their appreciation on last Sunday they made a collection of \$10.70.

Baptized three last Sunday and expect some others next Sunday. Many are deeply interested, some coming for fifteen miles. Last Sunday we had a good day of it, the Creola and Wellston Saints rendering some good assistance with the music, such as Saints can do when in possession of the soul inspiring Spirit. The feature of the day was the two intellectually and spiritually arousing sermons of Bro. A. B. Kirkendall, probate judge of this county. It made us feel justly proud to see him standing before such a large crowd of his constituency and so fearlessly and boldly defending the unpopular features of our mission, such as the prophetic calling of Joseph Smith and the Book of Mormon. His election to the highest office in the county made him no less a Latter Day Saint. On the stand with the judge were five young high school graduates, all Saints, and the proficiency with which Sr. Edna Kriebel performed at the organ made the people sit up and admire that which they once thought was not worthy of consideration.

The brethren under my charge are quite active in their respective fields. Brethren Tucker, Burdick, Metcalf, Booker, and McConaughy have reported baptisms since last report already.

Calls are coming from all around for preaching, and it makes our hearts sad that they can not be filled. To my mind this is the most emphatic call for the Saints to be more diligent in paying their tithes and offerings.

I have propositions signed to meet the Utah Mormons in public debate at Wheeling, West Virginia, in the latter part of September. I was surprised when they signed the propositions. Are they not disobeying counsel in this, and liable to be brought under the lash for it? I also have propositions signed with a Campbellite, W. B. McVey, to come off as soon as we can decide upon the time and place. A letter from the Saints in Meigs County tells of a proposed debate with a Methodist there. So the fight is on and I am feeling happy in the midst of it.

Great preparations are being made for the reunion at Kirtland. We expect to make this an epoch in the gathering of the Saints at this historic place. Let all come who possibly can and bring the Good Spirit with them.

The National Convention for Social Purity is to meet in Columbus, Ohio, the last week in October. I expect to attend. If any of our social purity workers have any suggestions to offer I shall gladly receive them. There is a growing need for such an organization. Hope our church will take a forward step along these lines.

We are certainly enjoying ourselves in the camp, preaching

the gospel to honest and eager listeners. I know of no better and more effectual way for the missionary's wife to make herself useful than in tent work with her companion. We have evidenced this fact the last two summers by having Sister Booker with us. We are expecting our minister in charge, Brother Russell, to join us any day, on his way from Kentucky to the reunion. We welcome him any time. His good-natured disposition makes it pleasant to associate with him.

The all absorbing theme in the Buckeye State at the present time is the making of a new constitution. We are especially interested in the two proposed measures, viz, prohibition and referendum. In the former lies the safety of our morals and in the latter the safety of the people's rights. We are glad to see the principle of socialism taking root in a great commonwealth like Ohio. Yet to be in the gospel of Jesus Christ is and should ever be the all absorbing theme.

You may register my vote, Mr. Editor, for sending out such men as Brethren Rushton, Evans, and Williams as special revivalists. Everyone in the church is a specialist in some line of work. Why not each one learn where he is best fitted and humbly work therein to the glory of God.

WILLOUGHBY, OHIO.

F. J. EBELING.

Denmark.

Wife and I left home and loved ones July 8 and arrived in this city on the morning of the 23d, after a very pleasant passage both across the Atlantic and the North Sea. As we went on board the *Carmania*, of the Cunard Line, at New York, we were happy to find Brother and Sister May, also Brn. G. T. Griffiths, R. Baldwin, and Brother Thomas, whose company was much appreciated during the eight days that we were gliding over the mighty deep. They all left us at Fishguard, a port on the coast of Wales, to enter upon their work in Great Britain.

From there on to Liverpool, and by rail across England and by steamer from that port to Esbjerg, Denmark, and then by rail to this city, none but strange faces were seen. It may well be perceived that we were pleased to meet Brn. P. Muceus and C. Lindbaum at the railway station here, they having come expecting our arrival, after having looked for us in vain the previous day. We went to the home of the latter for a little cleaning up, and partook of refreshments. It being Sunday, we spent the rest of the day resting, and visited Bro. A. Rasmussen and his good lady in the afternoon, and attended service in the evening.

As to the outlook for the work, I will not say much at this time, as I have not as yet had time to fully take in the situation. One thing, however, is certain, we can not accomplish much here without means. We need a suitable hall for our services and we need tracts, all of which take money. Even notices of our meetings in the newspapers must be paid for.

Sister Hansen seems to like this, to her, new country and city quite well, and we hope to be remembered by the Saints in the homeland, trusting that we may hear from our friends now and then.

Our address is Ravnsborgade 5. IS., Copenhagen, Denmark. Brother Muceus expects to leave in a few days for Sweden and Norway.

In gospel bonds,

H. N. HANSEN.

COPENHAGEN, DENMARK, July 26, 1911.

Kansas.

From my viewpoint things are on the upward tendency. The Saints, as a rule, are all willing to do what they can to forward the work. Our greatest difficulty is, so much to be

done and so few to do the work. Surely the saying is true in our district, "The harvest is great and the laborers few," "and we pray the Lord of the vineyard to send more laborers into the field."

In May, I made an effort in Arcadia, Kansas. Brn. Ephraim Ross and John Jenkins rented the opera house. The preacher had splendid liberty in presenting the word of truth. Good was done. Some are near the kingdom.

In the first part of June I attended a conference at Fairland, Oklahoma, and it was a splendid conference. Business meetings, social meetings, and preaching services were of a very high order. All attending pronounced it one among the best held in the district. Apostle J. F. Curtis presided, gave good counsel, and preach to the upbuilding of the Saints. Also Brn. T. W. Chatburn and Henry Sparling did splendidly.

From this conference the writer and Brother Sparling went to Scammon, Kansas, in order to pitch the district tent, to commence our summer campaign. Through the kindness of Brother McCall, the tent was brought from Columbus, Kansas, and it was erected ready for meetings. The brothers and sisters of Scammon Branch did all in their power to make the meeting a success. We had a good hearing in the main, and during the meeting we baptized Sister Pender, the mother of our well known Bro. W. S. Pender.

One sad accident occurred while our meeting was in progress. Brother Sparling became very sick, so seriously that he had to go home, and this left the writer to do all the preaching. The hot and dry weather made it very hard on one man.

The tent will not be used till after our reunion in Pittsburg, which is from August 11 to 20. After this date there are several places the tent will go, and I would like to ask all the Saints in the district if you see where good can be done by having some preaching.

Please drop me a line to my home address, 103 East Adams avenue, Pittsburg, Kansas. I will attend to it as soon as I can.

For the truth,

J. ARTHUR DAVIS.

News From Branches.

Providence, Rhode Island.

Fear thrusts the pen in my hand lest I be called a slothful correspondent, so I send you a few items of interest from Little Rhody, to tell its many friends of things past and present, also little glimpses of the future which are casting shadows before, and optimistically I see clouds roll away.

We miss our dear Brother and Sister Spinnett and Brother and Sister Joy, who found pleasure working for the Master. "Memorials earth can not decay." Buffalo will be enriched with such material. We wish them godspeed. The spirit of unrest is beckoning our young to the beach, the mountains, a few to the home of Evangeline, perhaps to meet their Gabriel? Old Sol is triumphing in all his glory, and we would like to ask him to be more gentle in displaying such power, but he is deaf to our cries and shines (burns) on.

Perhaps the reunion at Onset, Massachusetts, will have more guests this year, owing to unfavorable conditions in heated cities. If so be, we can say, "All things work together for good to those that love the Lord." July 6 we held our branch business meeting, which resulted in the continued pastorate of our esteemed brother, J. D. Suttill; first priest, Edmund Brown; first teacher, Herman Ghellin; deacons, Adolph Leckney, George Robley, jr., and our venerable Brother Gondolf, who has served faithfully these many years. If honor is given to him who serveth, bring forth your laurel and lay it at their feet, for there are many.

The Saints' Aid presented to the branch five new chairs

which were greatly appreciated, as they were both artistic in design, which is always pleasing, and needful. Three are for the rostrum and two for the communion table. This was the result of concentrated effort of the few. Last week we had the pleasure of meeting Sr. Louise Geisch, of Independence. We feel quite safe in assuring their home friends they will have a pleasant visit under the chaperonage of Bro. E. Fox, who gives a welcome hand of hospitality to the tourist. We are now looking for Brother and Sister Bond of Independence. Come quick. Warm hearts are waiting to greet you. Hark, methinks I hear wedding bells, somewhere on the Hudson (street) and the music has a contagious symphony.

We have some vacant seats that have not been mentioned, but if the occupants only knew how we miss them, knew of the hungry feeling we have to see them again heart to heart, soul to soul, want them to surely, they would come back. Ties of past years, in association through varied conditions, can not be broken, and the straining leaves aches that only the balm of reconciliation can heal. "Why should the spirit of mortal be proud?" We are human and very earthly is the why. But a time is coming when we shall see eye to eye. Oh! welcome time. Lonely hearts beat loudly, and God hears the music. As we look back over the past year, we see that not only elements have their seasons, but our lives have also. The springtime of hopes and aspirations, which is well. Then a dearth, from varied seasons. The heat of trial, which causes lassitude, drooping, sometimes from lack of sympathy. Then close on is the chilling frost, which robs us of the spiritual life. "Unkind criticism," and not having sufficient faith, the winter (world) takes them in its cold embrace and the pitiful result is death (spiritual). But we will not forget that sometime there is going to be a glorious resurrection, and then no more chill of being misunderstood, no blasted hopes, no neglect, but life in Him abundantly.

More anon,
FLORENCE S. LECKNEY.

151 CASS STREET.

Des Moines Items.

That which has caused as much general rejoicing among Saints and sinners in this vicinity as anything else could, is the generous rainfall of last Sunday evening.

The strike of the street car men developed some very peculiar representations of human nature in its distorted condition: While the strikers kept themselves under excellent control, and made a consistent effort to settle the difficulties, the manager of the street car company refused every effort made toward settlement. It is now assumed that there was something behind and beyond the slight difficulty that seemed to be the bone of contention, and it was the something not seen that caused the real difficulty. The company did not show confidence in their fellow-men, or they would have been glad to arbitrate rather than to incur such an expense as they have done. The city, in behalf of the people, filed an injunction against both the company and the strikers, and that injunction was sustained by the judge, and both parties submitted, so that street cars are again running. The strike affected the attendance at the services Sunday.

A two-week series of tent meetings closed last Sunday night week. The next day Bro. E. A. Davis, who had assisted, was called home on account of his wife's death. While there was some good done, yet had there been the united support given the missionaries that could and should have been given, it is sure that much more of good would have been done. Evil surmising, and lack of the spirit of peace had its discouraging effects, and repulsed the people rather than led them to God. Preceding the tent meetings, Brother Davis held a week

of cottage or lawn meetings, and this week an effort is being made to reach the people in a similar way.

Bro. S. M. Reiste passed through the city last Friday from his home to labor near Garwin, where he is engaged in an interesting series of services.

The peculiar and continued illness of the writer's wife has prevented him doing the active labor desired, and for the present the prospect for a speedy relief is not bright.

Business meeting last Monday night was quite well attended, some present who never attend night services at the church. It was very apparent that some special influences had been at work, but we can not say that these influences were manifest as a result of "prayer and much faith," on the part of those who exercised it,— that is to be known at a later time. We hope, however, that some good will follow the work done. The election of branch officials resulted in the selection of Elder O. Salisbury, president; C. F. Merrill, priest; George E. Davis, teacher; and Fred Chandler, deacon; with Sr. Orpha Emslie, clerk.

A late letter from Sr. Lenore Christy informs us that she had been at Torreon, Mexico, visiting with the missionaries there, and while there had been very sick. She found Brother Pender and Sister Mannering sadly afflicted, which had been a great hindrance to the work there for the present.

The lecture of Ex-Senator Frank J. Cannon at the commencement exercises of Highland Park College last Thursday night, on the Modern Mormon Kingdom, was a severe arraignment of present conditions in the Mormon church, and of Joseph P. Smith, its president, in particular. His words were tinged with considerable bitterness of feeling and sarcasm. He suggested that the prosecution of polygamists should be put under the Federal Government, and that anyone who was a traitor to the laws of the country should not be permitted to make laws for a free people.

No good can come to that people by an expression of bitterness, or in the spirit of hatred, neither can any good come to this church, for the Lord has said most emphatically that "no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be intrusted to his care." Following forgiveness is a kindly spirit to the one whom we consider is out of the way. We must forgive the member of the church who shall rob, steal, lie, or commit any offense against the law of the land, but even should we forgive we are required by the law of God to deliver them up to the law of the land, as proven by section 42 of Doctrine and Covenants. Or, as the instruction is found in section 64, we must "forgive all men," yet if we forgive our brethren, we are required to deliver them up to the church, or "bring him before the church and do with him as the Scriptures saith unto you." We are to do this "not because we forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your lawgiver." It should not be construed that because one is not permitted to be exempt from the just penalty of the law, that they have not forgiven them, neither should it be construed that a person is not forgiven because they are not permitted to occupy as high positions in the church as they did before the sin was committed, because the "bird with a broken pinion will never rise as high again." There may be some honorable exceptions to this rule, but this is the rule, as can be proven by the revelations of God in the instances of some of those whom he has forgiven, but never permitted them to occupy the same position they once did.

J. F. MINTUN.

Miscellaneous Department

Conference Minutes.

NEW YORK.—June 4, at 2 p. m., at Niagara Falls, the assembly called to order by Elder U. W. Greene. Elder U. W. Greene was elected chairman, with Elders H. O. Smith and A. Booker as assistants, and the following temporary officers: Sister Weegar, secretary; Bro. H. O. Smith, chorister; Sister Landes, organist; Elders Smith and Booker, press committee. Reports were turned in by five branches: Niagara Falls, Greenwood, East Pharsalia, Fulton, Buffalo. Visiting members given permission to floor. The following members were elected to district offices: Elder H. O. Smith, president. Motion prevailed that president be allowed to select his counselors. Elders Booker and Mesle were chosen as counselors, with approval of assembly. Lila R. Schofield, secretary; Elder Alma Booker, bishop's agent. Motion prevailed that we recommend Elder Booker to the Bishop. Brother Rathbun, treasurer; Brother Landes, librarian. Motion prevailed that the district be called New York District of the Reorganized Church of Jesus Christ of Latter Day Saints, as suggested by General Conference. Motion made that we adopt delegate system, making elders, priests, teachers, and deacons ex officio delegates of the conference. Amended to read that we strike out words *delegate system* and insert the word *mass*, and that we cross out words *elders, priests, teachers and deacons*. Motion carried that the Presidency of conference arrange services for the conference. Motion prevailed that collections be taken at preaching services and turned over to district treasurer. Motion prevailed that secretary be authorized to procure necessary books and draw on district treasurer to pay for same. Motion made that when conference closes, we meet at Greenwood, time to be left with president of district and minister in charge. Substitute carried. Motion prevailed that the recommendations coming from Greenwood concerning Brother Lewis' ordination as elder be left to the elders at conference. Committee, consisting of the elders of the conference, on the matter of the ordination of Bro. L. H. Lewis to the office of elder, reported that it approved of the recommendation for the Brother's ordination, and the ordination was placed in the hands of the minister in charge. Resolution prevailed that no one be ordained to any office of the priesthood in the district except by consent of the district conferences or the minister in charge. At 7:30 p. m., sermon by Elder Booker: offering, \$2.91. June 5, at 9 a. m., sacrament service in charge of Elder H. O. Smith, assisted by Brethren Rathbun and Urdike. At 11 a. m., sermon by Brother Anderson: offering, \$4.33. At 2:30 p. m., sermon by Elder H. O. Smith: offering, \$3.18. At 7:30 p. m., sermon by Elder U. W. Greene: offering \$3.66. Lila R. Schofield, district secretary.

CENTRAL NEBRASKA.—District conference was held at Comstock, Nebraska, August 5 and 6, 1911, with the Round Park Branch. Presided over by the district president, W. E. Kester, assisted by Elder J. C. Crabb, Levi Gamet secretary pro tem, and Sr. Erna Naab chorister. The following branches reported: Inman, Round Park, Bonesteel, Meadow Grove, and Clearwater. The following of the ministry reported: Levi Gamet, W. E. Kester, F. S. Gatenby, James E. Kelly, J. C. Crabb, and J. C. Jackson. The bishop's agent, Levi Gamet, reported on hand and collected since last report, \$421.56; disbursements, \$421.56; account audited by C. W. Prettyman, James E. Kelley, and Edward Rannie. The matter of purchasing a district record, the kind recommended by the Church Recorder, was referred to a committee with power to act; the committee provided for was F. S. Gatenby and W. E. Kester. A committee, with power to act, the missionary in charge of Nebraska, the president of the district and bishop's agent was authorized to repair or sell the district tent. In case of sale the committee should give due notice to interested parties. The following brethren did the preaching; Edward Rannie, J. C. Crabb, C. W. Prettyman, and James E. Kelley, a sacrament service was held preceding the preaching service of the evening. The next conference to be held with the Inman Branch, in February, 1912, the time to be set by the district president. The average attendance at all the meetings, not including the business sessions, was 41.

EASTERN IOWA.—District Sunday school association convened at Muscatine June 9, 1911. Bro. John McQueen was chosen secretary pro tem; Bro. C. G. Dykes, district superintendent, was chosen chairman; Sr. Jennie Rynearson, chorister, and Sr. Vina Dykes, organist. Motion prevailed that the convention be a mass convention, and visiting Saints be allowed to vote. Voted that Sunday school reports be returned

to district secretary, summarized and reported at next convention. Remarks were made by Bro. J. B. Wildermuth, assistant district superintendent. Bro. L. E. Hills spoke in regard to new Sunday school he had just organized. Sunday school work discussed by Bro. L. E. Hills, J. B. Wildermuth, and Amos Heide. Motion to elect delegate to Iowa State Sunday school association at Waterloo, June, 1912, amended to be considered and voted on at next convention. Brother Hills reported he was a delegate at Iowa State Sunday school association at Cedar Rapids, June 6, 7, 8, 1911. Adjourned till evening. Reading of last minutes approved. New Pleasant Ridge Sunday school admitted into District Association. Conference petitioned for hour on Sunday for Sunday session, and remainder of session turned over to local program committee. Adjourned till Friday previous to assembling of next conference. Secretaries will please be prompt in sending in reports. Benjamin Frank, secretary.

FAR WEST.—District Sunday school and Religio associations met in joint convention at Saint Joseph, Missouri, July 8 and 9, 1911. Prayer meeting at 8:45 a. m. Sunday school business meeting opened at 10 a. m., with Sister Cochran in the chair. Summarized reports were read from nine locals, three not reporting. A paper "Graded lessons in the rural schools" was read by Sr. M. H. Hinderks. Sr. Clara Johnson read a paper entitled "Shall the Book of Mormon be continued as a base of lesson study?" This was followed by a discussion, and the following resolution was passed unanimously: "Resolved, That the president and secretary of this convention inform the lessons committee of the *Religio Quarterly* that we protest against the change of the base of lesson study from the Book of Mormon to the Church History, and desire the Book of Mormon to continue as the base of the lessons." The evening session was occupied by the local workers in a varied program. Sunday school was in charge of local officers. At 11 a. m. Elder E. L. Henson spoke on Sunday school work, followed by Elder V. M. Goodrich on Religio work. At 2 p. m., Sr. Flo McNichols gave a Religio normal drill followed by one from Sister Cochran on Sunday school work. At 8 p. m. the speakers were Elders Jesse Roberts and H. D. Ennis. Adjourned to meet with the Cameron local, January 21 and 22, 1912. S. H. Simmons, district secretary.*

Conference Notices.

The Northeastern Kansas district conference and reunion will convene at Fanning, Kansas, September 9, 1911, at 10 a. m. We hope that the branch clerks and officers in the district will have their reports in the hands of the district secretary, Mrs. Frank G. Hedrick, Fanning, Kansas, in good time. We have made special arrangements for the reunion and hope to have the best ever held in the district. Apostle J. F. Curtis and perhaps I. N. White will be with us; also W. E. Peak, Oscar W. Okerlind, and J. D. Showers, of the missionaries, besides many of the local brethren who are able ministers. The Sunday school, Religio, and normal work will be ably managed by Sr. Flo McNichols, of Atchison, Kansas. So, with a fine location, able speakers, good music, and experienced auxiliary workers, we expect a splendid time and hope that none of the Saints will miss this golden opportunity for spiritual and mental improvement. You can live here during the reunion as cheap as at home. Why not take advantage of it for a vacation and a time of spiritual and mental improvement. Tents 10 by 12 feet, 3 foot wall, \$2.00; 12 by 14, 3½ foot wall, \$2.50. Board will be furnished at 20 cents per meal. Send orders for tents to the secretary by August 31. W. E. Peak, Frank G. Hedrick, Mahlon Smith, committee.

Conference of the Northeastern Missouri District will convene at Higbee, Missouri, September 2, at 10 a. m. Election of district officers at this conference, also other business of importance. Send all reports to William C. Chapman, secretary, Higbee, Missouri.

Convention Notices.

Sunday school convention of the Northeastern Missouri District will be held at Higbee, Missouri, September 1. Prayer service at 9 a. m.; business meeting at 10 a. m. Send all reports to Sr. Willie May Chapman, secretary, Higbee, Missouri.

The convention of the New York and Philadelphia district Sunday school association will meet at the district reunion, Manasquan, New Jersey, on Friday, September 1. John Zimmerman, district secretary.

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ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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

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

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter.

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

Reunion Notices.

Reunion of the Little Sioux and Gallands Grove districts will be held at Magnolia, Iowa, Friday, September 1, to September 11. Passengers coming from the north of Pisgah will stop at Pisgah, where conveyances will be furnished at a saving of time and expense. Those coming to Logan will be met on Iowa Central and Chicago and Northwestern trains at each of these places, Mondamin, Pisgah, and Logan. The authorized reunion liveryman will wear a Latter Day Saint reunion badge. Tents of all possible sizes will be furnished at cost, set up; bed springs 25c, single cots 50c, 21 meals \$4, 10 meals \$2, single meals 25c, lodging 25c a night, the individual. Tent orders must reach me by August 25. Brn. J. W. Wight, Heman C. Smith, F. M. Cooper, Columbus Scott, and T. W. Williams; Sr. M. A. Etzenhouser for Religio and Sunday school work, Brn. Charles Derry and C. E. Butterworth, patriarchs; Bishop C. J. Hunt; A. Carmichael or P. B. Blair for church publications, with local field workers are expected. Magnolia, though a small town, will do her very best to make it pleasant, on high, historic ground. May the reunion prove very enjoyable. Advise us far in advance, if you will, of your coming and your needs. Alma M. Fyrando, Secretary, Magnolia, Iowa.

The Western Nebraska and Black Hills reunion will be held at Bayard, Nebraska, from September 15 to September 25 inclusive. Those wishing tents should notify the chairman of committee not later than August 20. Meals will be served on the grounds, also a rest room will be fitted up with a store for the benefit of those having children, or any others who may feel the need of it.

The number of bedsteads and cots will perhaps be limited, but hay will be furnished both for bedding and horses. Those expecting to camp should bring bedding with them. Meals, hay and tents will be furnished free, and the committee will meet the expenses from contributions, which should be sent to Bert E. Hart, Bayard, Nebraska. Any provisions for the kitchen which you can conveniently bring will help to lessen the expenses. The camp grounds will be about one fourth mile north of depot, right up the main street. Anyone desiring should write chairman when you will come and some one will meet you at depot. Apostle J. W. Wight has promised to be with us, also those of the appointed missionary force who can will be in attendance; so we feel safe in assuring good speakers. The Saints in this mission but seldom have the chance of meeting with each other, so let us take this occasion to meet together for ten days of recreation, social enjoyment, and spiritual improvement. Bert E. Hart, Bayard, Nebraska, Chairman.

Two-Day Meeting.

A two-day meeting will be held by the Hillman Branch September 2 and 3. All those desiring to attend, notify Mel Starks, Hillman, Michigan, R. F. D. 1, Box 38. Those who do not have time to notify him will be met at Lewiston on

Friday, September 1, at noon. No other train will be met at that place. Others will be met at Hillman.

Very sincerely yours,
J. C. GOODMAN.

Notice.

To the Members of the Bay Minette Branch: We desire to furnish our church with new lights before our district conference convenes in September. So, anyone desiring to help us bear the burden of this work, may send contributions to Sr. Callie Warr, Box 102, Bay Minette, Alabama, and by so doing greatly assist and oblige the Bay Minette Saints, Albert E. Warr, president.

First Presidency.

APPOINTMENT OF MISSIONARY.

Notice is hereby given, in which the authorities interested concur, that Elder J. C. Page has been transferred from Saskatchewan to North Dakota for the remainder of conference year.

THE FIRST PRESIDENCY,

By Frederick M. Smith, Secretary.

INDEPENDENCE, MISSOURI, August 7, 1911.

Translation Fund.

By the action of the last General Convention of the Zion's Religio-Literary Society, the general society pledged the sum of \$500 to assist in the work of translating the Book of Mormon into one foreign language other than the German.

It has now been two years since the translation fund movement has been agitated, but upon the completion of the German edition, and we may here state that the German translation is now in circulation, the General Convention expressed itself in favor of continuing along this line of work, and as before stated, pledged its support financially to the extent of \$500.

This gives the Religians one more opportunity in a line of work in which we have been interested in the past.

Since the church was first organized there has been no such systematic study of this book as there has in the last ten years under the direction of the Religio. The society has done much in the past, and using the success of the past as a basis to work upon, we predict a sure success. The Religio has always made good heretofore in what they have undertaken, and this is another chance they have now given them, and we fully expect Religians the world over to make good the pledge of the General Convention.

It is the idea of the executive committee to use the Arena department in the Autumn Leaves as the medium through which this appeal shall be made to all Religians, as this is their official organ of publication.

At the close of the year's work in raising this amount of money, the names of those that have contributed either indi-

vidually or as local organizations, will be published in *Autumn Leaves*.

We expect to enlist the aid of presidents and secretaries of districts and stake organizations, field workers and ministers in general charge in accomplishing our work, and anyone who asks them as to the action of the General Convention in this matter, will be furnished with the details of the matters transacted there.

The special date set for the raising of this pledge is November 25, 1911, and we earnestly hope that on or before this time we shall hear from you favorably as to the progress you are making in raising money toward this fund.

Faithfully yours,
 J. A. GUNSOLLEY, *President*.
 J. A. GARDNER, *Treasurer*.

Died.

BROLLIAR.—Daniel B. Brolliar, at his home in Caldwell, Idaho, July 14, 1911, of hemorrhage of the lungs. He was born January 30, 1848, at Ashland, Ohio, came to Iowa when a boy, and later went to Nebraska; there he married Adelaide Hunt. Two boys were born to them, George S. and Tobias C. The latter died. After the death of his wife, he was united in marriage to Sarah C. Anthony, daughter of Levi Anthony, at Wilber, Nebraska, April 4, 1875. To this union nine children were born, two dying in infancy. He was baptized November, 1878, by R. J. Anthony. He held the office of teacher. He moved to Lamoni, Iowa, in December, 1893, and removed to Wilber, Nebraska, in 1899. In March, 1903, he moved to Fort Collins, Colorado, and in January, 1911, he moved to Caldwell, Idaho. He leaves a wife, five sons and three daughters to mourn his departure. Names of the children are: George S., W. C., R. H., R. A., L. E., Miss Elva, Mrs. F. H. Hillstone, and Mrs. R. R. Fisk. Funeral services at the residence, sermon by Elder A. J. Layland.

FLINT.—Sr. Edna Ray Flint, wife of Bro. B. C. Flint, died after a brief illness at her home in Evansville, July 5, aged 28 years and 6 days. She was born at White Mound, Sauk County, Wisconsin. The family moved to Evansville November 15, 1906. She leaves to mourn, her husband, and Virgie M., aged 13; Orvill A., aged 10; and Verna A., aged 2, their infant child having died four days before at the age of six hours. She was baptized by her husband before they were married at Barron, Wisconsin, September 12, 1897. Her

father and mother, Mr. and Mrs. L. C. McNurlen, of Cumberland, Wisconsin; one sister, Mrs. Philip West, of Birchwood, Wisconsin; and A. J. McNurlen, of Dana, Iowa, survive. The funeral was held from the home at 10 a. m., July 7, Bro. W. A. McDowell preaching the sermon. Interment at Evansville.

WILLGUS.—At Independence, Missouri, August 1, 1911, of cancer, Sophia J. Willgus. Was born at Germantown, Washington County, Ohio, July 27, 1859. Baptized at Pleasant Ridge, Perry County, Indiana, June 13, 1877, by Elder Columbus Scott. Funeral discourse to a full house by Elder J. C. Foss, assisted by Elder T. N. Smith, at Brother Carson's undertaking room. Her body is laid to rest in Mound Grove Cemetery. She leaves a kind, saintly husband, one son, and three daughters to mourn after her.

Anvil Sparks.

Heaven never rates a man above nor below his true value. Practice also what you praise of the other man's preaching.

Men who attempt to drown their sorrow are sure to go under.

A church leader should do more than merely lead people to church.

The young man who moves in church circles will come around all right.

Flattery is one kind of falsehood some people are always ready to accept as truth.

Speak not of your enemies, but be sure to speak to your enemies when you meet them.

The man who doesn't mean more than half what he says is mean, whether he says anything or not.

Don't believe all you hear—or better still, don't hear much of that which you do not believe.

God is not only a present help in the time of trouble, but a great help in keeping out of trouble.—*The Christian Herald*.

The state of mind which is described as meekness, or quietness of spirit, is characterized in a high degree by inward harmony. There is not, as formerly, that inward jarring of thought contending with thought, and conscience asserting rights which it could not maintain.—T. C. Upham.

BRAINY DIET

It is astonishing to see the great army of nervous people at the present day—and why? It requires Phosphate, Air, and Water to replace nerve energy that is used daily. If I should ask you, What do you eat that contains Phosphate, perhaps it would puzzle you for a moment.

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is full of Phosphate, and why not order a sack to-day? It will increase you mentally and physically 10 to 20 per cent in 30 days. When such men as A. F. Sheldon (the greatest business builder living) has a standing order for 4 sacks to be shipped to his home monthly, and many more, why not let me send you a sack and prove to you that a brainy diet produces Brains, as positively as a carbonaceous food produces heat or fat.

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If you want to buy a home in our city or farm in our country, call on or address the undersigned at Holden, Missouri. References as to business integrity, either Farmers Commercial Bank or Bank of Holden. W. W. Owens. D. P. Young. 23-13T

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BIBLES.—The Inspired Translation. The Lord has commanded us to teach the Scriptures as given by him. To do this fully you need this translation. No. 78, cloth \$1; No. 79, full leather \$1.25; No. 81, Morocco gilt edge \$2.25; No. 82, Flexible binding, gilt edge, \$3.75.

Parsons' Text Book is now being revised and enlarged. Expect to have on the press before long. A splendid work. Saves hours of collecting and collating facts. Put one in your library. No. 232 cloth .75

VOICE OF WARNING.—This little book can not be surpassed for concisely stating the angel's message. Put it in the hands of your neighbor. No. 131 cloth, 20 cents.

Book of Mormon Lectures

Get in touch with the advanced thinkers and with the revelations of God. To do so, you had better read these lectures. No. 235, cloth .50

THE SWEET GOSPEL STORY

We are pleased to announce that the Herald Office has secured a number of copies of Bro. W. J. Smith's song entitled as above. The Saints will appreciate this song. Copies are 25 cents. Address, Herald Publishing House, Lamoni, Iowa

NOTICE

At a meeting of the Directors of the Jackson County Bank of Independence, Missouri, held on the 23d day of May, 1911, and there being a majority of the stock represented, it was voted that the capital stock of said bank be increased from \$25,000.00 to \$50,000.00, as it is apparent that the growing business of the bank demands this increase.

Ellis Short, James M. Kelley, and George H. Hilliard were appointed to solicit subscriptions for said increase.

Parties desiring stock, address Jackson County Bank, Independence, Missouri. Shares \$100 each, to be paid for on or before September 15, or as nearly that date as possible. Ellis Short, for Committee.

Mr. Farmer:

Has it occurred to you that while the drought has materially affected your crops and income this year, that the crops and income of the farmers of irrigated land in the Big Horn Basin of Wyoming and Yellowstone Valley of Montana are not so affected?

In view of this, don't you owe it to yourself and those dependent upon you to at least look into and read up on this matter? Or, better still, go out and see the advantages this country offers you?

The center of the Basin is less than forty hours from Omaha, and homeseekers' excursions leave Omaha every first and third Tuesdays. Why not go out with me on the next excursion? I will introduce you to the farmers and you can hear what they have to say about conditions there. I am employed by the railroad and my services cost you nothing whether you buy or not.



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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, AUGUST 23, 1911

NUMBER 34

Editorial

OPENING OF THE CHILDREN'S HOME.

The formal opening of the Children's Home at Lamoni, Iowa, occurred Tuesday, August 15. The home is now ready to receive the children. The rooms as present arranged can accommodate about thirty-five. Everything is neat and up-to-date. Bro. and Sr. W. P. Robinson are installed in charge as superintendent and matron. Sr. B. C. Smith, of Independence was in charge of the opening services, which were attended by a very large crowd of people. The following program was rendered: Opening song by the junior choir of Lamoni; prayer by Elder H. A. Stebbins; opening address by Sr. B. C. Smith; address by Sister Walker; quartet; address by Bishop E. L. Kelley; song by the congregation; benediction by Elder J. R. Lambert.

SAINTS FOUND A CITY.

The *Los Angeles Daily Times* for August 7 contains an interesting write up of the camp meeting in session at Manhattan, California. Five hundred members were in the colony. We make the following extract from this article:

A tract of land of fifteen acres was purchased by the Latter Day Saints of the Southern California District a year ago and plans were at once commenced, part of which have been perfected for making a permanent model camp meeting grounds and a summer resort where people of the organization might form a summer colony.

With this idea five acres were reserved for the cafeteria, auditorium, and other buildings for general purposes and the remainder of the acreage sold off for summer homes. A company known as the Southern California District Land and Improvement Company was incorporated at \$10,000, and extensive improvements made in the way of streets, the piping of water, planting of trees and so forth. The land has been graded, streets laid out and oiled and cement sidewalks built.

At present there is a gospel tent, forty by eighty feet for the meetings and a smaller tent for other meetings, thirty by fifty feet. In a large building, thirty by sixty feet, seating 150 persons, an up-to-date cafeteria is conducted. . . .

Ranged along the streets of the camp grounds are about fifty tents occupied by those attending the reunion, which is the nineteenth annual meeting of the Southern California district of the church, the correct name of which is Reorganized Church of Jesus Christ of Latter Day Saints.

Although Latter Day Saints, the church officials emphati-

cally deny any affiliation with Utah Mormonism and are aggressive in their attacks upon this branch established by Brigham Young with which polygamy started.

The improvements planned for the camp grounds for next summer are elaborate. A large pavilion with a seating capacity of 750 will be erected on a natural amphitheater which overlooks the ocean. The grading for this building has been done and the pavilion will be completed next summer at a cost of \$5,000. The improvement of the grounds, including the grading, installation of water system, planting of trees and laying out of streets, which are curbed and have cement sidewalks, has been done at a cost of \$10,000. These improvements have been made by the land company which is composed of men of the church. The money was secured from the sale of the lots. . . .

In addition to the camp site, the organization has secured thirty feet of ocean frontage and here plan to build a bath house for the use of the colony. Tennis courts and similar amusements will be arranged for by next summer for the use of the young people of the church. . . .

A number of pretty cottages have been built by members of the church and many more are planned to go up within the next year.

A TIMELY AND PLEASANT VISIT.

By information of the Cameron, Missouri, Chautauqua officers, Bishop R. C. Evans, on the 5th of August, delivered his justly celebrated lecture sermon, "From the Cradle to the Grave." We are told that the weather was fine, the audience was large, and the bishop's lecture was well received, attentively listened to, and commented on favorably. At the close of the sermon he was given a reception lasting something like an hour, in which he was introduced to many of the celebrities attending the Chautauqua, including Governor Hanley of Indiana.

This lecture was delivered on Saturday, and on Sunday Bishop Evans preached twice at the Saints' chapel at Cameron, and by invitation went to Saint Joseph on Sunday afternoon. He spent an evening and a night with the Saints there, and on Monday, the 6th, came to us at our home at Independence, reaching us about noon. He spent the rest of the day with us, and on Tuesday visited a number of the Saints at Independence, taking lunch with the family of Pres. F. M. Smith, and dinner with Sunday school superintendent, D. J. Krahl, and family. He left us on Wednesday morning, about noon, feeling well, was to visit two or three parties in Kansas City, to be present at their prayer service, and

thence on to the reunion at Chatham, then on to Toronto.

The editor-in-chief feels much pleased that he was granted the opportunity of greeting this indefatigable servant of the Master, and spending a few hours with him. He presented to us the same sunny temperament and loving interest in the work and his brethren, that has been so long an attractive feature of his intercourse with the Saints. We notice that he has been taking on flesh, and we can not now greet him with the eastern salutation, "May your shadow never be less," without remembering that he is a Welshman, and is likely as age creeps on to become corpulent. He has the same sunny smile and pleasant laugh as of old. We believe his visit to Missouri has done good.

Bro. F. M. Smith is to be present at the Maysville Chautauqua on the 19th. We hope he will receive a characteristic welcome, though we remember having spent two rather uncomfortable days at this same Maysville Chautauqua, booked to deliver a temperance lecture, and then by either careless or mistaken management on the part of those having charge of that part of the program, we were restricted to less than twenty minutes of time. This, however, we improved to the best of our judgment, taking things good naturedly, of course.

It was at this Chautauqua that we had the pleasure—or misfortune—to hear the Rev. Sam Jones greatly to our disappointment. The secretary of the Woman's Christian Temperance Union, under the auspices of whose invitation we were present at that Chautauqua, apologized quite pleasantly about the shortness of time allotted to us, her apology being based upon the thought, as expressed by her, practically, that they did not know what the lecturer would say, but being pleased with what he did say, they were sorry that they had not given him more time. We accepted the apology, and the matter passed into an episode.

NOTES AND COMMENTS.

PROPOSED DEBATE IN LONDON.—Brn. Fligg and Henley have been having an interesting time in their street services on Market Square, London, Canada. One W. Madison Hicks, Baptist, hailing from Australia, who has also been doing street preaching there, has challenged our brethren to debate with him, this through the *Free Press*. Brother Fligg, through the same medium, at once accepted the challenge, but we have not been informed as to the result. Brother Fligg wrote that they had aroused a good interest by their street work.

REORGANIZED CHURCH VERSUS SALOONS.—Not long ago there was up for consideration before the city council of Independence, Missouri, a number of

proposed licenses for saloons. The applications had been referred to a committee of three, Bro. B. J. Scott being one of them. Brother Scott brought in a minority report that the applicants had failed to get the required number of signers, the other two claiming otherwise. After a sharp discussion the report of the majority was adopted, Brother Scott giving notice that he would carry the matter into the circuit court. We have noticed nothing further in regard to this matter, but wish to commend Brother Scott for his fight to have the law lived up to. Latter Day Saints have a reputation for standing always for anything which will tend to curb the saloon interests.

We are in receipt of a copy of the *Caldwell* (Idaho) *Tribune* for August 11, in which appears a communication from Bro. S. D. Condit, setting out the differences between our church and the Utah church, with a brief history of the church. Brethren Condit and Madden are preaching on the streets of Caldwell.

AN INTERESTING DISCUSSION.—What was on the first tables of stone given to Moses on Sinai—what was on the second? Does the term *law* refer only to the ten commandments; and does the phrase *carnal commandments* refer only to the decalogue? Is the term *ceremonial law* justifiable? Are the ten commandments a part of the gospel? All these questions have been canvassed in the official organ of the General Sunday School Association during the last six months, in a discussion between Elder F. B. Farr, of the missionaries, and Mrs. Anna Salyards, editor of the *Gospel Quarterly*, and of the Lessons Department of the *Sunday School Exponent*. There may be some who have not followed this interesting series, who would enjoy reading the closing articles. The *Exponent* for September contains the finals of the writers with their summaries, from which the reader may gather a very good general idea of what the writers have been discussing, also some of the merits of the same. Of this issue there are a limited number of extra copies for sale which may be had at five cents each from the Herald Publishing House, Lamoni, Iowa. The price of the *Exponent* is fifty cents per year, in advance, for single copies; four to six copies under one wrapper to the same post-office, 40 cents each; seven or more under one wrapper to same office, 35 cents each. The *Exponent* is thus available to individuals, or to Sunday schools that wish to supply their teachers and officers with their official paper, similarly and for the same price they pay for the *Hope* for the children.

No life is so strong and complete, but it yearns for the smile of a friend.—Wallace Bruce.

Original Articles

SAINTS' HERALD DOCTRINAL SERIES.

XIII.—THE RESURRECTION.

GOMER R. WELLS.

Assuming for the moment that the theory of evolution is correct, we wish to ask, Does man now represent the highest development? Has evolution done all it can do for him? Is there no higher phase to be evolved?

In answer to this, the most enthusiastic evolutionist would neither say that mortal man represents the highest development nor that evolution has exhausted its powers. Such a thought is a stranger to that wonderful scientific theory.

The operation of blind law in the development of species by natural selection and survival of the fittest knew nothing of intellectual aspirations, in the lower forms of life. The lower animals knew no such thing as hope or spiritual anticipation; had no capacity for spiritual food; and therefore knew no demand for immortality.

But in the genus *homo*, the highest and latest specimen, evolution claims to have produced a creature that can originate thoughts and act beyond that taught it by a trainer or instructor—something a mere animal can not do. There are spiritual aspirations and appetites, for which food must be provided. Yes, "man is a religious animal and the greatest thing he is thinking about is religion." Here is an animal that projects its thought into the great future and seeks for an answer to the question, *Does death end all?*

Having brought him so far along the path of eternal development, can evolution provide the food demanded? All *physical* appetites and needs have been provided for—why not the intellectual and spiritual?

If it can not furnish this latest demand, then it fails lamentably. Can evolution take us no farther than the grave? Oh, why did it make us mortal, plant within us the desire for immortality, and then leave that demand unsupplied? Echo answers while the materialist stands dumb, probably trying in vain to evolve an answer.

But soon we hear a new voice. It comes from among that class of weak-kneed theologians who have evolved into "Christian evolutionists"; that class of Christian scholars who accept the theory of evolution but have the God of the Bible directing all the processes and supplying all the missing links.

Those professors have an idea that civilized man represents the highest type in the *material* line of development. But, as progression knows no limit, evolution's next step in advancement will be to spiritualize this man; to evolve an immortal being. You see, bodily development is regarded as complete.

The physical form will remain unchanged. Man will now develop in spirit, in mind. That evolution is now going on within him.

They lean heavily on the psychical teaching that mind is master; that it can reach out and conquer the material universe. It takes hold of electricity and performs marvels; and it will as easily take hold of the occult forces and discover new relations and correspondencies and environments. Can not the Hindu adept concentrate his mental powers on a wire nail until the vibrations of his thought force disintegrates its form? Or can not he change the vibratory conditions in a pair of linked straps so that they actually pass through each other?

What is it, they argue, that mind can not do? Does it not by concentrating its thought force alleviate pain or disease? Surely, it will be able to evolve for itself an immortal body.

We are asked to believe that the spiritual man is now in the making; and that thought force will be the main factor in the evolution of mortal flesh cells into spiritual matter, with immortal life cells. A new type will in time be evolved and that will be the immortal species.

Just here a great controversy arises. Many assert that this new type already exists. Some claim to have seen them. Bible testimony shows that this "species" was actually produced some two thousand years ago, when many bodies of the saints which slept, arose and went into the city of Jerusalem and appeared unto many after the resurrection of Jesus the Christ who was the first of this new type of man. (See Matthew 27: 52, 53.) This was not done by the gradual processes of evolution, but by the direct act of creative power.

Hence, we see that in reference to immortality by evolution's processes, we are again back on the old ground of controversy: That not by evolution but by direct creative acts Jehovah made the various species (leaving room for selection to produce variations in classes and families); and that after the first voluntary creative acts, he placed them all under the unchangeable law, *kind producing its kind*, to which law no evolutionist has ever known an exception.

Similarly, the resurrection will be a second grand demonstration of divine power; a direct creative act as far as the body is concerned. Each new immortal body is to be fitted for the powers or spiritual capacity previously developed by the intelligent, conscious spirit that awaits its bodily counterpart. This immortal being is to be placed in an environment suited to it, viz: in celestial, terrestrial, or telestial glory, as previous development of character may call for.

We believe that the most practical kind of evolution is the development of character—fit for a purer,

higher organization of body, — man's privilege through the new birth of spiritual life offered by the Christ (John 3: 3-5). *The preparing of the body immortal can be done only by the same power that first made it.* And He has the right to lay down the laws governing preparation. The interesting question is, Are those processes or laws discovered by evolutionists or revealed in the religion of Jesus Christ?

Even if evolution could produce a new immortal species upon this earth, that new product would be out of harmony with its environment. There must be correspondence with environment. A new earth would have to be evolved, or the new man must seek other spheres in which to dwell and there illustrate the still higher wonders of evolutionary process; thus abandoning his mother earth to a worn out existence and leaving his less fortunate brothers to grovel in mortality, hoping, yearning, praying for deliverance, but doomed to despair.

That is exactly what evolution's God has done for the lower animals that man has left behind. Dare we hope that the cold, selfish, Napoleonic principle of "survival of the fittest" would act any different could it select a few of the fittest to form the new spiritual species? Such brotherhood; such a fatherhood!

Can evolution give us the new environment? The earth is growing older all the time. Its powers to support mortal life are not everlasting. The Bible declares the earth will "wax old as a garment." It is only a question of time when all the coal and oil and plant food from which we derive our bodily support will be exhausted. This is surely self-evident. With all life extinct, what could evolution do with inert matter? Evolve a new earth? What can it do with a dead planet? Probably as much as with a dead human body.

Alas! the theory requires an *a priori* before it sets to work. It never could begin to do anything for humanity until the Creator made cells endowed with life. Evolution can not go back of life. Where there is no antecedent life, its occupation is gone.

The Author of life endowed nature with organized forms, furnished the material, the motive power, and the intelligence. The fertile brain of one of his creatures, man, furnishes theories of life and development—evolution among the rest.

We risk too much; we lend our minds to blind credulity indeed when looking to evolution for light and comfort and hope concerning the new creation; concerning the redemption of our bodies from mortality and corruption and disease to immortal life on a new earth, wherein dwelleth righteousness.

The Creator of life has produced us; that is self-evident. Why is it not reasonable to believe that only

that same power can remodel and cleanse the earth and revive man to live upon it for ever?

Those who prefer the one miracle in creation to the many miracles of evolution, will also prefer the one miracle of the resurrection to the theory of immortality by evolution, with a heartless leaving behind in mortal flesh of the vast majority of mankind.

And not only that, but in the resurrection promised by the Author of revealed religion, there is more beauty in the simple fact of the development of character as a condition to the highest glory than in the theory of the evolution of highest species through supposed psychic powers, merely passing from one state of matter to another without moral purpose or character development.

Under the gospel law, not only will the fittest survive, but in the exercise of marvelous love, wisdom and justice, Jesus Christ "by the grace of God" tasted death for *every* man. As long as the grave holds one of earth's mortal children, the work of redemption is not complete—not one is left behind.

"As in Adam all die, even so in Christ shall all be made alive,"—but "every man in his own order;" according to character fitness. We prefer this to the theory that leaves behind the unfortunate weak, abandoned to everlasting corruption and despair in a worn out planet, black and dead as night.

In rejecting evolution, we are not committed to the thought that the resurrection is opposed to any natural law, or unscientific in its operation. It is too early yet to discuss the *modus operandi* of that which will be plain enough when it is accomplished. But it is not presumptuous to assert that though death is temporary, the association of matter and spirit, as the combination exists in the body of man, was not intended to be a temporary partnership. As naturally as other elements were combined, such as air, water, etc., and just as naturally as they reunite when separated, even so is it as natural, and in that sense scientific, for spirit matter to reunite with earth matter in the resurrection,—with this difference: that, by keeping out the disintegrating germs that produce death, the new association will be everlasting. It was so intended by original design in creation. All the forces of hell can not prevent kindred elements reuniting.

David understood it when he said, "I shall be satisfied, when I awake, with thy likeness."—Psalm 17: 15. Not when he leaves his body for ever and goes up to glory.

Job declared: "All the days of my appointed time will I wait, till my change come."—14: 14. The term *wait* implies consciousness, which could not be said of inert matter such as a rock or a post. This waiting does not necessarily mean misery or unhappiness; neither does it commit us to the idea that a spirit is complete without its body.

Jude refers to certain angels who "kept not their first estate, but left their own habitation." Whether this refers to spirits who could have inhabited earth bodies according to the plan of creation, and who by their own volition took a course by which they were debarred from doing so, we will not say. However, the language of Jesus regarding the desire of evil spirits for expression per medium of living flesh is quite plain:

If I with the finger of God cast out devils, no doubt the kingdom of God is come unto you. . . . When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.—Luke 11: 20-26.

The disembodied spirits seek bodies not so much because they are wicked, but because they were made for to tabernacle in a body of flesh; they are not complete without an organ through which they can express themselves and come into closer touch with this material world. By previous acts of rebellion they perhaps forfeited the privilege of having bodies of their own, but they seek it nevertheless. They can not enter a human body unless the person, the ego who is there by prior right, gives up his agency to such intruder; or unless he acts in such a way towards his Maker that he has no protection and becomes a prey to evil influences.

Agency is free to act in its own sphere; God does not interfere with it. "To whom ye yield yourselves servants to obey, his servants ye are."—Romans 6: 16. If evil spirits could not get human bodies they would accept that of pigs, if allowed to occupy, so great is their desire for association and expression through living flesh. In Mark 5: 1-17 we read of the destruction of swine from this very cause. Their bodies not being of a high enough order to make expression possible, disaster resulted to those dumb brutes, which under the law was forbidden to the Jews.

Paul recognized (2 Corinthians 5: 1-4) that his spirit without its body would be "unclothed"; but with its house from heaven it would be clothed with immortal flesh. He said we are "waiting for the adoption, to wit, the redemption of our bodies."—Romans 8: 23. Of the reality of this great redemption, he said God had given "the earnest of the Spirit." (Ephesians 1: 13, 14; 2 Corinthians 1: 21, 22.) In what way? What is an "earnest"?

To illustrate: A man bargains for a piece of land and pays a hundred dollars down as a deposit. That is an *earnest*, to show that he intends to complete the purchase. Similarly, the Creator has promised to save us from disaster into which the misuse of man's agency has plunged him; he is going to redeem our

bodies from destruction and bring us up alive in the resurrection, to inherit a redeemed earth, which is "the redemption of the purchased possession."

One of the objects of giving the Spirit to his children is to assure them of the reality of that promise. As it were, he gives a hundred dollars down, as a first installment, as an earnest to show us that he means business and will complete the contract. In other words, he gives us a foretaste of the resurrection by allowing us to experience its power in our own bodies, and in our hearts; or witness it in the bodies and the lives of others, who have made covenant with him.

This is realized partially in one of the "signs" which Jesus said were to follow the believer of the gospel message in all the world (Mark 16: 16-18). "They shall lay hands on the sick, and they shall recover." The prime object was not, as some would infer, to establish a divine healing hospital to dispense physical benefits to mankind or satisfy morbid curiosity to "see signs." It is a demonstration of the resurrection power, to confirm the words of promise, and establish the believer upon a rock against which the gates of hell can not prevail.

And there is another feature: By the gift of the Spirit, in obedience to the terms of the gospel of life, comes an assurance planted in the soul of the believer which enables him to accept the doctrine of the resurrection intelligently. He comprehends it as a reasonable and necessary condition.

Job had this assurance when he declared: "I know that my Redeemer liveth," though He had not yet been born in the flesh. John the Revelator had it and all the power of fiendish persecution could not make him deny it. He was banished to the lonely Isle of Patmos, where the testimony was further strengthened when he was "in the Spirit on the Lord's day." Thousands of the early Saints went to the stake or suffered horrible deaths, rejoicing in or singing about the same testimony.

This was kept up until a mere remnant was left and the church was driven into the wilderness for twelve hundred and sixty prophetic days, and an usurper set up in her place devoid of the Spirit. In the restoration of the gospel in these days, there came again the ancient gifts and blessings, among which was this same earnest, and many Saints of latter days have suffered persecution, been forced from their homes and some have died for the sake of such a testimony.

To teach, as some do, that the spirit of man will be supremely happy and in its eternal inheritance as soon as death releases it, is opposed to scripture and experience. To escape from a decrepit or pain racked mortal body is not to be altogether satisfied. It has been quite fashionable to engrave on the tombstones of such: "Oh death, where is thy sting? oh grave, where is thy victory?" As long as the grave

holds prisoner the decayed bodies of the Saints, it certainly has the victory, and every cemetery bears mute testimony to the location of that victory.

A fuller reading gives this light:

So when this corruptible *shall have* put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory. Oh death, where is thy sting? Oh grave, where is thy victory?—1 Corinthians 15: 54, 55.

David's testimony shows that he could not have been satisfied with the modern teaching on this point, as already quoted. Though the time of waiting for the redemption of the body be a peaceful waiting for those who died in Christ, yet it is not full enjoyment. The fullness of glory comes only through the resurrection. Does not the spirit cling tenaciously to life with the body and shrink from death (separation) from it? It prefers life to death, except when dementia renders it incapable.

The promise of life from the grave has been welcomed by all right thinking men in all ages. Death is unnatural; it is an intruder. Man has become inured to many things in the course of time; but some six thousands of years have not been sufficient to inure him to this universal reaper, death. Its reign is temporary. It is to be "abolished." As far as demonstrating the possibility and the practicability of its removal, it has already been abolished (2 Timothy 1: 10).

Take this promise of immortality out of the gospel of Christ, and the best part is gone. What would religion be without it?

Paul's hope was that there would be a resurrection of all men; of the unjust as well as the just (Acts 24: 13-15). Yet he recognized that there would be individuality and diversity of character in the resurrected state. He comprehended by spiritual insight or revelation that there will be consistency and harmony with environment, according to the character of the individual. Just as there is diversity of flesh whether of fish, fowl, beast or man, so in the resurrection.

There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. . . . It is sown a natural body; it is raised a spiritual body—
but, as he says in the twenty-third verse, "every man in his own order."

Dear reader, what will be your order in the resurrection? Will you be among those who will hear those words, Depart from me (the second death)? Or will you have part in the first resurrection?

On such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years.—Revelation 20: 4-6.

In this chapter the second death is compared to a

lake of fire. Just as we would shrink from a lake of fire, so we will shrink from the condition of the second death. We know what the first death brought to us. We are not encouraged to believe that the second one will be any less desirable.

Life, eternal life, not only physically but spiritually, in the presence of God and Christ and all the noble and true of all ages, is what every right thinking man and woman should desire and work for. You have your agency. No one will coerce you. You must decide for yourself, after earnest consideration.

Let us then abide the celestial law which the Christ laid down his life to give to us. If we abide a celestial law unto the end of life, we are promised a celestial quickening. The body and spirit will then be inseparably connected, and in that eternal condition we will have a fullness of joy.

Does anyone think he might be satisfied with the glory which Paul compares to the glory or brightness of the moon, or of the stars? Would you now be satisfied with the light of the moon? There would soon be none of the higher forms of life on this planet if reflected sunlight, coming from our satellite, were all we had. Do you know that *the light of the moon at its brightest is six thousand times less powerful than the sun*, even on a dull winter day? Think, think, before you accept such a conclusion. It is superficial and deceptive.

According to Matthew 24 and Luke 22, the signs of Christ's second coming are wars; rumors of wars; famines; pestilences; earthquakes in divers places; iniquity shall abound; the love of many shall wax cold; signs in the heavens, and in the sun and in the moon; distress of nations; the sea and waves roaring (tidal waves); and last but not least, the same gospel then being preached by Jesus and his ministers shall again be preached in all the world, among all nations, and "then shall the end come."

The object of our propaganda is to prepare a people for that great event, when the kingdoms of this world will be superceded by the kingdom of our Lord. It is near, for those very signs are in evidence now.

Daniel says (chapter 12) that in "the time of the end," "the wise shall understand." Will you not be among that number? He also says that they "shall shine as the brightness of the firmament" (celestial glory). Compare also Matthew 13: 24-43.

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—Daniel 12: 2.

Paul says (Romans 8: 11-17),

If, the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. . . . For as many as are led by the Spirit of God, they are the sons of God.

They receive "the Spirit of adoption." This comes

through obedience to the law of adoption of which we have read in the articles preceding this. It is the application of that law to our own individual case; as to how it will affect our place in the resurrection, that we must consider, each one for himself. It is worth our best time and thought.

Again says Paul (Romans 6: 8; the emphasis is ours):

We are buried with him [Christ] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

On which side of that conditional "if" are you standing?

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A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 5.

BY S. W. L. SCOTT.

DOES THE BOOK OF MORMON APPROPRIATE SCRIPTURE?

If Mr. Linn in his "Story of the Mormons" has called attention to not less than twenty-five whole chapters that were bodily appropriated from the Scriptures in the Book of Mormon, he has called attention to a *fabrication* of his own. Strange, that men are compelled to lie about the book in order to make a case against it.

The colony under Nephi, that was headed out of Jerusalem by Lehi, had the record of the Scriptures with them, as far as those records were given.

Having these scriptures with them, they taught them to their descendants. They read those scriptures, and quoted them, and the *ministry* of these Book of Mormon teachers was written in and became a part of their reengraved record. They possessed different originals than the ones from which our record comes. When they read, or when they quote, they invariably give the author's name, or attribute their quotation to the scriptures which they had, as for instance, on page 74, Palmyra edition: "And now, behold, I speak unto you concerning things which are, and which are to come, wherefore, I will read you the *words of Isaiah.*"

Is this appropriating from the "Scriptures"? The Scriptures were not in existence as we now have them. But we will arrange a few texts in parallel columns from the book of Isaiah, as the Nephites had that record, and from the book as we now have it in Authorized Version:

AUTHORIZED VERSION, ISAIAH
7: 18.

And it shall come to pass in that day, *that* the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

ISAIAH, 2: 5, 6-17, AS THE
NEPHITES HAD IT.

(Palmyra edition.)

And it shall come to pass in that day, *that* the Lord shall hiss for the fly that is in the uttermost *part* of Egypt, and for the bee that is in the land of Assyria.

It will be noted readily that flies do not live in rivers, and that there is only *one river* in Egypt—the Nile.

AUTHORIZED VERSION OF
ISAIAH 2.

O house of Jacob, come ye, and let us walk in the light of the Lord. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers. Their land is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.

ISAIAH 2: 5, 6-17, AS THE
NEPHITES HAD IT.—

Palmyra edition.

O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, *for ye have all gone astray, every one to his wicked ways.* Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and *hearken unto* soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots: their land also is full of idols; they worship the work of their own hands,—that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself *not*: therefore forgive him not. O ye wicked ones, enter into the rock, and hide thee in the dust, for the fear of the Lord, and the glory of his majesty shall smite thee. And it shall come to pass that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.—Page 87.

The Authorized Version represents God as having forsaken his people, the house of Jacob, *because* they were commanded to "walk in the light of the Lord," and because they were a nation of "soothsayers," whereas the Prophet Isaiah, as the Nephites possessed his record, says "ye have all gone astray everyone to his wicked ways, and *hearken* unto soothsayers," which was the cause of the Lord for-

saking them. Again, "the mean man boweth down, and the great man humbleth himself, therefore, forgive them not" says the Authorized Version; but Isaiah, in the record which the Nephites had, says, "the mean man boweth down, and the great man humbleth himself *not*: therefore forgive him *not*." Again, they be replenished from the east, and are "soothsayers." Who ever heard of a *nation of soothsayers*? The record as the Nephites had it, says, "Because they be replenished from the east, and *hearken* unto soothsayers." But one more parallel, and we conclude on this point.

AUTHORIZED VERSION
ISAIAH 8.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because *there is no light in them.*

The Book of Mormon records Isaiah as teaching the doctrine, to seek "*for the living to hear from the dead,*" instead of teaching to seek "*for the living to the dead,*" as held out in the Authorized Version. Those who seek unto God, *may hear* from the dead, for dead prophets and saints are angels (Revelation 22: 9), and "angels are ministering spirits, sent to minister for those who shall be heirs of salvation" (Hebrews 1: 14).

As before stated, the Nephites brought the "Scriptures" with them, engraved on the brass plates, "down to the commencement of the reign of Zedekiah," including the book of Isaiah's prophecy, and if Mr. Traum will diligently compare the words of Isaiah, as translated in the Book of Mormon, with those in the Bible, he must conclude that there was no copying, unless done by one versed in both languages. In the *Bible*, the translators had to supply some words because omitted in the copy, or obscured. These supplied words are *italicised*. Now it is a noted fact that in the translation of Isaiah, and the words of Jesus on this continent, these words supplied by the translators of the Bible are not used in such a manner as to indicate "whole chapters bodily appropriated *from* the Scriptures." Such words are very seldom the same in both. In the comparison which has been made the proportion of use of such supplied words is forty-eight dissimilar to eleven similar, and nearly everyone of the *eleven* were the pronouns in the first person, or the present tense of the verb *to be*, words which would have been selected by independent translators separated by oceans or

continents. The "revisions" may be just as frequent, in Isaiah's record, translated from the Nephite plates, or in the report of Christ's words on this continent, as other portions, but those changes being not important, as we have shown, did not affect the sense thereby, but sought, like Alexander Campbell in "Living Oracles," to modernize the form of speech.

BOOK OF MORMON IN PROPHECY.

Chapter five is captioned, "The Book of Mormon and Hebrew prophecy."

In this field of prophetic literature our opponent has stated positions of the coming forth of the Book of Mormon from the pens of those who bore its truths to the world in an early day. We do not care to pause and brush away every cobweb he has spun across his way, out of his own imaginary brain, for man's life here below has some limitations. But we can not resist the impulse to adopt a procedure which we believe will be subversive of his entire range of criticism.

This theme for investigation is one of no ordinary moment; but is of thrilling, startling, overwhelming, and eternal interest. The work which we now defend is one of marvelous import, and its design, as stated by the Great Artificer of our being, is to bless the world. The record of Joseph, "in the hand of Ephraim," is viewed by the scholastic as an innovation upon religious establishments, usages, and antiquated systems of speculative theology sanctified by the veneration of ages. But to us, it is a bursting fount of light, which in the directing hand of God breaks the silence and slumber of the darkness; which like a dreamy veil has shrouded the spiritual horizon. Yes, the Hebrew prophets have been "moved by the Holy Ghost" to speak, and in their utterances we see strong testimony to the witness who should testify "out of the ground."

We will append a few prophetic statements for a basis. Our opponent can not avoid the *force* of the interpretation placed upon the prophecies. He can not evade the *charge* of "fearing the overthrow" of his own attempt to overthrow the Book of Mormon, for his *partial* reference to Bible evidences,—his deft touch of those he presents,—will witness against him.

GOD APPOINTS THE NATIONS THEIR INHERITANCE.

The first testimony we will cite Elder Traum's attention to is that of Moses:

Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion *is* his people; Jacob *is* the lot of his inheritance. He found him in a

desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and *there* was no strange god with him.—Deuteronomy 32: 7-12, A. V.

God, in the execution of his eternal program, made a "division" of "inheritance" to the nations; and he did this work when he separated the sons of Adam. He then "set the bounds of the people," according to "the number of the children of Israel." He had a *purpose* in "dividing to the nations their inheritance," and the Apostle Paul sets forth that purpose in the following language:

God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.—Acts 17: 24-27, A. V.

Their "habitation" has "bounds," and the "bounds" were "determined" when he "divided to the nations their inheritance." Moses affirms that he "set the bounds," "when he separated the sons of Adam."

Now we can interpret the prophetic blessings of Joseph's descendants, in the light of the *purpose* of God, as expressed by Moses and Paul.

We can now examine some of the prophecies to which our opponent lightly refers, supplementing them with a firm statement of God, that

I am God, and there is none like me, declaring the end from the beginning, and from *ancient times* the things that are not yet done, saying, *My counsel shall stand*, and I will do all my pleasure.—Isaiah 46: 9, 10.

This is a strong declaration to begin with, and applying it to a leading idea in this examination,—a proposition we wish kept in view—man can have increased confidence in the divine purposes, when he reflects that it was predicted centuries ago, that a chosen man called out of Ur of the Chaldees should become a chosen family, developing chosen sons, who should be "heads" of chosen tribes growing into a chosen nation, which should, at some future period, occupy a position from whence blessings should radiate to the utmost bounds of the globe. In this order, world history has unrolled, is unrolling. Beginning with the fountain heads,—Abraham, Isaac, and Jacob,—the ripples, so to speak, have become the gulf current, mingling with the waters of the world, yet flowing on in a distinct channel; branching out into estuaries, clearing stagnant pools, yet returning in the grand ultimate to the reunion of parent streams.

EPHRAIM.

Of the enlargement of one of the originals, the patriarch thus, by the spirit of prophecy, discloses:

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Masasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head. And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.—Genesis 48: 13-20, A. V.

As the descendants of Abraham, Isaac, and Jacob, "Israel," was the name placed upon them; they were to become a multitude of nations; Ephraim, alone, was to grow into a multitude of nations; their locality, "in the midst of the earth."

If Mr. Traum would locate himself in "Goshen," in Egypt, where Jacob pronounced this patriarchal blessing on the heads of these two grandsons, and then follow that meridian down between Alexandria and Grand Cairo to the equator, that line three hundred and sixty degrees in length, dividing the "earth" into "two equal parts," and then travel one hundred and eighty degrees east, or one hundred and eighty degrees west, he would reach the "midst of the earth," in the southern part of the United States and northern part of South America, approximately. He would pause long enough to see the *landed estate*, promised, at "the *utmost bound* of the everlasting hills." There he could reflect on the purpose of God in "setting the bound," determining the same "before," as affirmed by Moses and Paul.

A multitude of nations springing from *either* Ephraim or Manasseh, or *both*, was *never known* in Canaan or the Eastern Hemisphere. So far as the Bible and history reveal, the *entire twelve tribes*, while there, grew into but *two nations*. (See 2 Kings, 17: 16, 20, and Ezekiel 37: 21, 22. Also Worcester's History, p. 342. Smith's Bible Dictionary, vol. 1, page 899.) The landed estate given Ephraim *alone* "in the midst of the earth," was to *far exceed* the land given to Abraham, Isaac, and Jacob. Proof:

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.—Genesis 49: 1.

Joseph is a fruitful bough, *even* a fruitful bough by a well, whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel:.) *Even* by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Genesis 49: 22-26, A. V.

"This is a last days"—blessing; Joseph had but two "*branches*"—Ephraim and Manasseh; they "run over the wall,"—outside the inclosure set off to the other tribes; "over the wall," would be "the midst of the earth," the utmost,—farthest away, "bounds," of the everlasting hills. This "blessing," so much greater than that conferred upon Jacob's progenitors, Abraham and Isaac, was by *divine authority* placed on the "*head*" of Joseph. Now, the covenant by which Abraham and Isaac secured their "blessings," provided that "*Canaan*," "the land whereon thou liest," or "standest," should come to them; but Joseph's should be "above" *greater*—than the strip of territory "two hundred miles long, and ninety broad," and which was divided by "lot" under Joshua—distinguished since as "the promised land." Its "boundaries" were "set" from "the Red Sea, unto the sea of the Philistines, and from the desert unto the river."—Exodus 23: 31. This land, of Canaan, God gave to Jacob's "progenitors," as the following will show:

And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.—Genesis 17: 7, 8, A. V.

(To be continued.)

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ON EQUALITY.

An article in *Pearson's Magazine* for April on the land question and land values has prompted me to write a few lines to your paper on some of the land questions that are before us as a church. Mr. Joseph Fels, the writer of the article mentioned, does not appear to be a socialist and does not advocate any socialistic ideas, and judging from some of his remarks, he is worth upwards of a million dollars, all made from the increase in the value of land. This man claims that our whole system of land dealings is wrong, that the land belongs to all the people, and should be held by the people, or in other words should

be held by the State or Government. The idea is that the people who move into a country, city, or State and help develop it should share in whatever profit may accrue from its advancement.

Our ever increasing population, and especially our city population, creates a demand for more shops, more stores, more houses, more lots, more land, more room in all directions.

A man of foresight having observed these conditions in older districts, buys a tract of land within a few miles of a thriving city; he does not need to work, he simply sits down and waits for a season. A new railroad will soon want an entrance to the city, perhaps will build a roundhouse and shops. Some land is required by the company for the buildings, laborers come in to prepare the ground for the foundations, masons, carpenters, plumbers, machinists and trainmen come in turn; they all have to be housed and fed. New lodging houses, new stores and new dwellings are in demand to supply these needs. A new manufacturing plant comes to town and practically the same story is repeated. The city continues to grow.

In a few years the man with the tract of land is called on by a few well-to-do city men who want suburban homes. Land that cost one hundred dollars an acre a short time ago is now worth eight hundred dollars or one thousand dollars an acre. What has this man done to produce this increase in his wealth? Not this man, but the laborers, the contractors, the machinists, the railroad men, and others who have come to the city and necessarily demanded houses and tracts of land of various sizes,—the demand of this army of men for homes has made the one man wealthy. One man has received, without working, the great majority have worked without receiving. Where is the justice in this arrangement? Now I am not prepared to solve this great problem. Some claim that they have a solution for it, but I have never seen one outside of the Doctrine and Covenants that even appears to be satisfactory.

Now the question is, Have we as a church a solution for this great problem? In Doctrine and Covenants, section 70, paragraph 3, we are taught equality. Under the present system of land titles we are working away from equality instead of toward it. People with land are growing richer, and people without land, as a rule, are going the other way.

Up to about a year ago the church was handicapped in regard to holding land, but since the Order of Enoch has been organized there is no limit to the amount of land or property that the order may hold, so that the Order of Enoch in connection with the church is in a position to carry out the instructions given in the Doctrine and Covenants in regard to inheritances and stewardships as soon as we as a people are ready to do our part. In Doctrine and

Covenants 72: 3 we are instructed to lay all things before the Bishop. Up to the present time this has been construed to include the filing of inventories. Many have done this, a few have done more.

Great wisdom has been shown on the part of the bishopric in starting this educational campaign to bring us into line in regard to financial matters. But what about the next step? Are we ready to go forward?

In Doctrine and Covenants 106 we are instructed to turn all our surplus property into the hands of the bishop; not simply lay it before him, but turn it over to him. Now the bishop can not receive this to himself, but he is simply the agency by which this property is transferred from us to the church or Order of Enoch, as the case may be.

A man with ten thousand dollars desires to follow out the instructions of the law. He pays one thousand dollars as tithing for the general expenses of the church. Two thousand five hundred dollars is required for a home, which is his inheritance. Three thousand five hundred dollars is required to carry on whatever business he may be engaged in, which is his stewardship. Three thousand dollars remains as a surplus. This is not apt to be in cash, but will likely be in securities or land. If it is land he will deed it to the Order of Enoch, and as soon as this is done it will be the common property of the Order, and every member in good standing will have an equal interest in this property, which is another step toward equality. The same is true of all church property, and every member in good standing has an equal interest in all church property, and I am inclined to think that we are further advanced along lines of equality than many would have us believe.

As soon as we can carry out the instructions of the law so that no man is occupying more land than he actually requires for his own use, and turns over his surplus to the church, the problem of equality will be solved and we will be reaching well up toward the ideal condition.

A large number of statesmen, reformers, and philosophers are working on the problem of equal distribution of wealth.

For the past thirty years or more the churches have been adopting ideas that we have been preaching for twice that length of time. Now we have men of the world working on problems that the Lord solved for us over seventy years ago. Are we going to sit idly by and allow outsiders to carry out reforms that were given to us to work out?

Are we going to follow out the plain instructions of the law? or will we step aside and require the Lord to raise up another people to carry out his plan of redemption? Time will tell.

W. E. NELSON.

WANTED---MEN AND WOMEN.

In the gathering and building up of Zion God has a specific purpose in view; namely, to establish a community where righteousness shall be the law to govern and control the actions of men. As a plant can only grow in a proper environment, earth, moisture, and warmth, so with man; for his development it is necessary that surrounding conditions be favorable to his physical, intellectual, and spiritual needs. The great task before us is to create that environment, which is not the end sought, but the means to an end, which end will be perfect manhood and womanhood, a character that will make us worthy to be called the sons and daughters of God. That ideal community will need good, sanitary homes, good schools, industrial and other opportunities for labor under conditions that will not be destructive of health and morals; a spiritual atmosphere filled with the fragrance of heaven, and social relations based on character and individual needs and not on wealth and social position.

To bring about these conditions men and women will sometimes cooperate in their labor and at other times work on separate lines. In the development of industrial enterprises and of agriculture the greatest need at present is men,—men of good, practical, business ability, who are able to bring order and system out of confusion, whenever such exists. Money is a needful factor, but confidence in a person's integrity and business ability is a greater asset; with these, money is not so hard to obtain.

A person with business ability can grasp the practical side of a proposition. He knows that to make a business profitable the sales can not be below a minimum amount. From the nature of the business, and from public needs, and the changing notions of the people, he can almost form a correct conclusion of the chances of success. To make what the public will not buy he knows foreshadows failure, and he leaves it alone. He will not trust to luck or believe that because he is honest that providence will reverse the natural laws of commerce in his behalf.

In addition to men of practical business ability, integrity and honest trading can not be overlooked, because among many in the world the standards of commercial honesty are very low, and crooked ways of business are so common that it is necessary to establish new standards, based on the law of right and justice, that will distinguish our people from all those who do not come up to the standard of honest and fair dealing. It is not the intention of the writer to insinuate that we have no such men, but great as the number may be, we need more.

To make plain what I mean by practical business men, I will give a few examples of many that have come under my observation. An honest and indus-

trious mechanic living in one of the States of the Central West invented an incubator. It may not have been any better than many others on the market, but he found ready sale for it, and the sales increased so that it became necessary to build a factory. The citizens of the town saw that he was a practical and honest man, and they came forward with the needed money, and at present the factory gives employment to several hundred men.

A young brother in another State, with his set of carpenter tools, a determined will, and a good name, set out to win in the competitive race, and only a few years passed by until he was the owner of a planing mill and employing nearly a score of men. We see around us on every side large enterprises that had small beginnings, with a very small amount of capital, or none at all, to commence with.

An example of the opposite results may be worthy of note. In the suburbs of a large city which needed millions of brick in its building trade, was located a clay bank large enough to last for several years. Men and capital came forth, but it failed. Why? The best answer is from one of its officers; it cost eight thousand dollars to make four thousand dollars worth of brick. What was lacking? A practical man that could make it profitable. A general that leads his soldiers to defeat will not inspire confidence in his generalship. A would-be business man that has day dreams of success while his pathway is strewn with the wreckage of other men's hopes and money, will not be able to induce careful and conservative men to open their pocketbooks to supply the needed capital.

In the development of our industrial institutions, if the hours of labor are not reasonable and based on the laborer's productive capacity, the sanitary conditions of the very best, and an income to the common laborer or skilled mechanic sufficient for the proper maintenance of their families, then we would be no better cared for than in the world, and will fail to reach the standard of excellence pointed out by our heavenly Father, and there would be as many poorly fed and clothed children as under the present conditions, of which the bare thought is shocking to the man who loves his fellows. The men and women who have always set at a table loaded with earth's bounties have no realization of the sufferings of the poor. God has always looked on the poor in tender compassion, and the Bible, Book of Mormon, and Doctrine and Covenants contain ample provision for their relief from such unfortunate conditions. It must be done in God's way. An opportunity to labor and a just recompense for service rendered is the only true way to permanent success.

Women in all ages have occupied an important position in the social and economic problems of the

period in which they have lived, and the present era gives ours an opportunity that has never been equaled. It is the "dispensation of the fullness of times," the generation in which the Savior shall come in power and glory, and a people must be prepared to meet him. The proverb, "The hand that rocks the cradle rules the world," is just as true of the church; the greatest power is in the hands of the mothers to have a pure people, and to help solve the great problems that confront us in establishing Zion. Many of our women in the prime of life, and many just entering young womanhood, have not had the advantages of education that can be had in our common schools, the cares of home and the need of earning a living, and other causes have prevented them, so while they may be giants in morals they are pygmies intellectually. They have not had time or opportunity to read good books or come in contact with those refining agencies of association with the people of culture that have so much to do with molding our habits of life.

It matters not how much we may abhor it, because of those antecedent conditions two classes exist, both in large and small branches. The lines may not be as closely drawn as by those outside of the church, but they are there, and seen by the close observer. Those who have been thus unfortunate can not be reached by isolation, it must be by contact with those whose superior advantages give them power to lift people upon the high plane on which they stand intellectually and socially. All can not attain to the same altitude of intellectuality, but all can be in homes where cleanliness, order, neatness, and the best sanitary conditions prevail.

Women, sisters, will you, can you attune your mental condition one octave above your sister that needs your help, and keep your soul in touch with the Nazarene long enough for him to see that divine image is stamped on both; one raised from crudeness and the other brought down from the hill of vanity so that they are one in Christ Jesus the Lord.

Zion will finally consist of the pure in heart, and to bring about that condition the greatest amount of labor must be done for those who need it the most, otherwise the entire body will suffer loss. From the time our young women leave school until they are married, if such they do, it is necessary for most of them to engage in some kind of labor to maintain themselves. Not all have the ability, some lacked the opportunity to prepare themselves for that class of labor which is the most remunerative and looked upon as of a higher grade, and because of this they feel that in a social way they are discriminated against. This is especially true of those engaged in domestic service. Such conditions should not exist; they can not without injury to the individuals and in the end to the entire church.

The wives of our missionaries and their children do not need sympathy so much as they do simple justice from the membership of the church. Their lives are a continual sacrifice. No other class are bearing the burden they bear. It is a double one. They must struggle on without the help of their companions and be deprived of what is needful to properly clothe, feed, and educate themselves and their children. It is made more bitter because they realize it is needless; the waste and extravagance of others would amply provide what they lack. It takes heroism of the highest type to continue the struggle against such hard and unnatural conditions.

To bring about dress reform the key to the situation is in the hands of our women. The needless waste of money, the injury to God's work, the polluting of the souls of our young with vanity and pride is appalling; it is shocking to the heart that yearns to see our people be as Christ would have us be, the light of the world, the pure in heart. The happy medium between oddity and extravagance is what is needed to bring about good results and the unifying of our people.

The world must yet come to Zion for light to solve the great social and economic problems before us. Will we be in a condition to give it? If not, the Lord will have to push us aside and fill our places with some one he can use.

I have great confidence in the triumph of our cause, and believe our women will do their part nobly, but we must not look at those below us and by contrast conclude that we are doing well. We must look up into the clear sunlight of heaven, and then we will realize how insignificant we are and the magnitude of the task before us that we must accomplish or confess failure.

EDWARD RANNIE.

Of General Interest

WONDERS OF THE SUN TOLD IN FIGURES.

When bees swarm they are led by a queen. So the sun midheavens journeys through space followed by a family of worlds, but he is many times larger than all of them put together. His heat is so great as to be oppressive at a distance of 93,000,000 miles. What must it be close up? The temperature of his surface is 18,000 degrees Fahrenheit, while 100 degrees is almost unbearable to us.

The burning at once of 11 quadrillions 600,000 millions of tons of coal would not produce the sun's heat given off every second, says the *Louisville Courier Journal*. The light afforded by him every second is equal to 1,575,000,000,000,000,000 millions of wax candles. From him this inconceivable mass of heat and light has been streaming every second without any perceptible change for thousands

and thousands of years. The noise and roar in the sun caused by oceans of flame rushing up to the surface and plunging down to the center would kill a man at a distance of 10,000 miles.

In 1892 a hole opened on its surface 92,000 miles long and 62,000 miles wide. It remained open for months. Seventy worlds as big as the earth would not have plugged up its mouth. The sun does not rotate as a whole. Different parts have different periods. At the equator he turns over in twenty-five days. Halfway thence to his pole he turns over in twenty-seven and one half days, producing the wildest confusion and uproar amid the limitless oceans of fire on his surface.

A clock ticks 86,400 times a day. To tick as many times as the miles the sun is distant from us a clock would require to run three years. You can travel around the world in sixty days. At this rate on a journey to the sun you would be 600 years old on your arrival, if you started as an infant.—Selected.

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WHEN SHALL WE GO TO THE MOON?

The reader will either smile at this or turn away from it with an "Oh, pshaw!"

Nevertheless it is a forecast of what will come about in the future, although how far off that future may be can only be a subject for guessing. It may be so close that its proximity would startle us if we could discern it clearly.

Men will go to the moon, and farther than the moon, as surely as they will, before long, make regular flights over the Rocky Mountains and across the Pacific and the Atlantic. Flight is the order of the day; it has got into the blood and the brain of mankind. The atmosphere has been conquered—all in a moment, after thousands of years of vain longing and dreaming. The possibility of aerial flight for man always existed; we see that now. But the method and the means had to be found, and we have found them. Laughing them down did not keep them down. They could not be demonstrated out of existence. It was the faith that moves the mountains which finally, and suddenly, placed them at our disposal.

Well, then, as to the moon. The moon is no figment of the imagination; it is a material world up there in the sky. We know its distance, which is not very considerable. Many a busy drummer who has overrun the continent for years has traveled farther than from the earth to the moon. The distance, then, is no insuperable obstacle.

But the void of airless space—how overcome that? Take air, or the means of making air, along. Chemistry ought to be capable of that achievement.

But the gravitation of the earth forbids! Ah, but so, too, it forbade aerial flight, yet aerial flight is an accomplished fact, in spite of gravitation. Still, the

problem of getting away from the earth is a serious one. Jules Verne's imagination solved it by a projectile from a giant columbiad. But even his skill of narration could not make that method acceptable to the reason. Another must be found, and another is probably offered by electric forces. A charged pith ball flies away from the knob of an electric machine. Take the hint of the pith ball, and get away from the earth by means of electric repulsion. But how concentrate and control the energies concerned? If I knew that, I should already have made the invention, and would now be enjoying its fruits instead of writing a prophecy.

The great public has little regard for the dreamers, because *they* deal in foreseen possibilities, and *it* demands results, and wants the results right away. Nevertheless the dreamers always lead the way. Day dawns where they point, though they may be in their graves long before the sunrise.

It is a bad omen for the wise skeptics who will call all this "nonsense," that almost with his last breath Lord Kelvin, the doyen of nineteenth century science, ridiculed aerial navigation as a vain dream. Even while he spoke the problem had already been solved, out on a Western prairie, behind high fences.

Still, it is a long stride from airships to the lunar express—but it will be taken when the time comes. And going to the moon will be but the first step, an experimental flight, like Bleriot's across the Channel, to show the way to more distant worlds.—By Garrett P. Serviss.

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Ecclesiastical Corruption in Jerusalem.

"It were better to be of no church than to be bitter for any," is a saying of William Penn, quoted in *The Hibbert Journal* (London) by "a resident in Jerusalem." He describes the condition of Greek Church life in the Holy City as dark and corrupt. The spirit of the Pharisees, as denounced by the Founder of Christianity, seems, he thinks, to have revived in the city where he taught and died. In what he styles "the capital of Christianity" he describes Christianity as practically dead. He adds:

"The Greek Church is the church of the country, but centuries of war and change have reduced it to a state of absolute indifference—a church in name only."

The Greek clergy and the monks of Jerusalem are mercenary and indifferent to their vocation, he declares. To quote his words:

"In that place, whose bewildering complexity of life and manifold charm and variety make it indeed the center of the world, are seen at once, and in vivid contrast, the strength, the vitality, and the unloveliness of Christianity—the Christianity, that is, of Christians; for we are gradually beginning to realize that the Christianity that Christ taught and lived, and the Christianity that men teach and live, are as diverse as heaven and earth."

He charges the monasteries with receiving money for masses which are never offered in the names of those whose friends pay for them. He thus depicts "a scene as described by an eye-witness":

"The monasteries have gradually absorbed the wealth of the Church, and, as their rules allow the monks the personal

use for life of monastic funds without account, they have been able to live smoothly and to benefit their relatives. Much of this wealth comes through the Pilgrims, who pay whatever they can afford to the guardian monks of the holy places, in exchange for masses. The Church of the Holy Sepulcher gets the main share. The pilgrims bring their doles to the office of the chancellery of the Holy Sepulcher, with scraps of paper bearing the names to be mentioned at mass. The money is laid on the table; a monk in charge takes the papers. This goes on for hours, a goodly pile of money raises by degrees. Finally, the money is swept into a drawer, and the papers torn up and thrown away. The scene is described by an eye-witness."

The monks of the Greek Church turn a penny by many devices, and bishops are not backward in taking their share, if we may believe the following paragraphs:

"A monastery on a holy site owns a large olive-grove surrounding it. Single trees are sold to the pilgrims so that the oil may feed a lamp to burn for ever in their name before the altar. Perhaps a number of pilgrims or a village, will grove has been sold times over for the same purpose; and join to purchase so rare a privilege. Every tree in that the monks probably eat the olives into the bargain.

"The bishop of — lives in a large house within twelve hours of his diocese, life in Jerusalem being more comfortable and convenient than anywhere in his see. He has an ingenious way of augmenting the episcopal income. He fills hundreds of large envelopes with tiny olive-sprigs, or with stones marked as from this or that holy place, or with his photograph, printed cheaply in large quantities. These envelopes are inscribed 'From the Bishop of —.' They are sold in hundreds, the pilgrims taking away with them the treasured contents and leaving in the envelope whatever they can afford."

The self-respecting Christian Arabs, "devoted to their church," rarely for some time "received a monk into their houses." They "refused to confess to men," "notorious evil-livers." The so-called "religious houses" are comfortable homes for idle men, we are told, who live on the superstition of the ignorant. On this point we read:

The proportion of these religious houses to the population of Jerusalem, about 75,000, is overwhelming. There can not be work for all, and there is not; and it is cruelly unfair to the pilgrims to live upon their devout credulity. If there were work, or if the work professed were done, we should possibly hear less of the luxury of certain houses, whose 'cells' are comfortable separate rooms, and whose table on gala nights shines with plate presented by rich or princely pilgrims. Nor should we blush as Christians over those scenes of strife and bloodshed wherein Christians display the nakedness of their religion to the biting scorn of the Moslem and the Jew.—*Literary Digest*, August 5, 1911.

What am I? Human beings say that I am a man, but one of a vast multitude, and just as insignificant as a daisy in a field of daisies. But a voice within speaks: "Thou art God's child, whom he loves with a Father's love, and has bought with the price of his own Son." Then my heart melts within me at the magnitude of his love, though man has counted me as nothing. God has deemed me worthy to become even his child; therefore I am determined to follow him all the days of my life.—Rev. Francis Stewart Ankrom.

A good man is happy within himself, and independent upon fortune; kind to his friend, temperate to his enemy, religiously just, indefatigably laborious, and he discharges all duties with a constancy and congruity of actions.—Seneca.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler street, Independence, Missouri; Mrs. D. J. Krah, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Reading for September.

A NEGLECTED DUTY.

Some mothers think that if they pay strict attention to the physical needs of their own children they are absolved from all duty toward their neighbor's child. To such mothers "Am I my brother's keeper?" is so common a form of selfishness that they think their obligations to their family have all been fulfilled when they send their own children off to school "with shining morning faces," clean hands, and fresh clothing. But this selfishness proves only the old psychological law, that which we give to others, be it good or evil, returns to us tenfold.

No greater mistake was ever made than to imagine that we can protect our own and forget the less fortunate,—the money wrung from the tenement house consumptive contaminates the rich woman's pocketbook, and the garment wrought in the sweatshop poisons the rich man's child.

The mother who has the interest of her own children at heart can not afford to withhold the best she can give to all children, and the best way to exercise her influence is in the matter of cleanliness, and the first place to begin is in the school room,—of course, after she has looked well to the ways of her own household.

The uncleanliness of the schoolroom is hardly to be believed, save only by those who come into actual contact with it. Do not be so sure the schoolhouse in your own district is all that you imagine in the way of cleanliness, just because "some one has told you so," but go and find out for yourself.

A tenement house child, who is strong and well, and who exists as the survival of the strongest, may carry in his clothing germs which, when transmitted at school, may cause the illness and death of children who have been bathed and clothed with clocklike regularity.

Unclean and diseased hands will leave invisible traces upon door knobs, books, pencils, and erasers, which may do lasting harm to one who next handles them. Coughing and expectorating in dusty and unventilated rooms may spread the white plague in the homes of most careful people. An immaculate child may sit this year in the seat where last year a child afflicted with erysipelas or any one of the many skin diseases so well known to the public school teacher;—and yet the mother of the present occupant, in ninety-nine cases out of a hundred, will not have informed herself as whether the desk was scrubbed or the room fumigated during the intervening vacation.

Your child is not protected until all children are protected, and it is the duty of all parents to know for themselves

in just what condition of cleanliness their schoolhouse is kept,—whether the directors are insisting upon thorough and systematic work from the janitor, and whether they are paying a salary sufficient to procure the best help obtainable. We have autocrats in all walks of life, but the most autocratic of them all is the school janitor who has been long in the service, and he is a shade more pathetic than the worn out school-teacher.

In a district, (of quite civilized people), the schoolhouse was in use fourteen years before a regular house cleaning was deemed necessary. The only windows that had ever been washed were those in immediate use. Not one of the floors and none of the woodwork had ever been scrubbed, not even the banisters to which so many little hands had clung for support.

The floors, from time to time, had been soaked with a thick, vile smelling oil that stained everything which came near it,—when the fragrant cedar preparations, which gather up all dust and leave the floor spotless, cost just half the price of the oil. The desks in this building, after fourteen years of use, were beyond description. Piles of discarded books, papers, and broken furniture filled the unused rooms, and no broom had ever disturbed the dust and dirt which coated them.

Among the children of this school there had been much illness; constant epidemics were breaking out, which in the case of mumps and measles proved so serious to adults that many working men lost weeks of labor, and their savings were diminished by doctor's bills.

There were few homes in this district that had not been subjected to spring and fall house cleaning, and yet the mothers had given the schoolhouse, in which their children spent so many hours, never a thought as to its cleanliness! The schoolhouse, of all houses, needs constant and thorough "going over."

The law in most States, requires that the doors and windows be thrown open during all intermissions. This, a careless teacher, especially if she has a cold and feels chilly, is apt to neglect; or the janitor, as is often the case, is apt to object to so much fresh air on the grounds of cooling off the building and wasting fuel, (and incidentally making more labor for himself).

Imagine, if you can, air breathed over and over again by some thirty or forty children, in all conditions of health. Even a narrow strip of ventilation at the windows is not enough. The air is not only foul from over use, but it is filled with the odor of many unclean, unbathed bodies, and clothing in the worst possible condition. The air in many schoolrooms is so bad that it is a crime against children who are forced to attend. This is so, especially in the town schools where there is no city supervision other than the principal, who having to attend to the needs of his own room finds little time to supervise his assistants. One of the most crying needs of our schools is better ventilation, and if the matter, as stated, seems exaggerated, a visit or two at an unexpected time, will convince one to the contrary. Often on making a visit, one is almost overcome with the thick, foul air that rushes out when the door opens. And yet we are spending millions a year to abolish the "white plague!"

You are saying to yourself, "Oh, but in our town we have an ordinance which prevents such carelessness. No such condition exists here, for I have visited the school often and the air is never very bad. Our system of cold air registers prevents foul air." You may have the best kind of an ordinance, but do you know for a certainty that it is always enforced? Have your visits been at a time when visitors were expected, or were they unexpected? Such conditions can be created in a day or even an hour, and a slight bit of care-

lessness can put the best system of ventilation out of commission. It takes eternal vigilance on the part of the parents to enforce the law.

The swirling clouds of dust from cheap chalk cover desk and clothing with powder, and breathing becomes a misery instead of a life-giving pleasure,—and yet we allow the board to purchase cheap materials and at the same time wonder why our children fall into the habit of quick, short breathing with their mouths wide open.

One of the growing diseases of children is adenoids, and specialists are more and more consulted in regard to it, yet we do not enforce the state law of ventilation, and we never question the divine authority of the school janitor.

Have you ever been in a schoolroom and watched a child who is suffering from a cold and in desperate need of a handkerchief? It may not be edifying but it is certainly educating to the onlooker. See the condition of his hands, his clothing, the desk, his books, pens, pencils, and handkerchief! The suffering of children for this one necessary article is all that imagination can picture, but add to this the filth and contamination to which the other children around him are subjected. A mothers' club did a fine thing when it presented the teacher of the primary grades, in their town school, with a quantity of clean, soft rags cut handkerchief size. These cloths are gathered up and burned, and there was always a fresh supply awaiting the demand.

Some teachers, to keep the ranks straight, have the children hold one another's hands while marching. In a schoolhouse, last winter, where this was the practice, fifty per cent of the pupils were afflicted with scabies (itch) before the authorities were aware of it, or took measures to prevent its spread. The filthy disease started from but one family of neglected children, but it spread to the many. Often, with the teacher's permission, two heads are bent so closely over the same book that one can see the exchange of more material things than ideas,—this brings us to the problem of individual ownership.

In some schools the hooks in the cloak room are not numbered and they belong to no one in particular. Sometimes there are not hooks enough, and wraps are piled, one on top of the other with little regard to cleanliness or order. A few more hooks, and numbers cut from a calendar will remedy the worst of this trouble. Pens and pencils are often gathered together in one box, and distributed at writing time, regardless of whose pen or pencil it happens to be. This can so easily be remedied by numbering the pens and putting them in holes that have been punched in the bottom of a paste-board box. There are, even in this enlightened age, schools that actually tolerate, and even furnish to the pupils a "common drinking cup." No other excuse, save ignorance, can be offered for this, as tin cups are to be had for a cent apiece, folding pocket cups for five cents and paper cups cheap as the water itself.

The question of filthy clothing, especially underwear, is too big to discuss with other matters, or try to settle even by itself. Some children go from week to week, and from month to month without a change. Not only that, but they sleep in these same clothes. Nothing short of a school uniform and public baths seem to cover all the corners of the proposition, but this is so sweeping a reform that we can only consider it, as yet, from a distance. Go to the school, notice the skin eruptions, the odor, the listlessness which is a direct result of uncleanness, and you will agree that the question of proper school clothing is one which will have to be settled in the near future.

While we may find this subject of clothing too deep for us at the present time, still the more glaring features of uncleanness in the schools can be eliminated if the parents of the district will but give a little of their time and attention in

a personal way. It is within their power to insist upon the enforcing of the laws and ordinances of their own town and State. They may appeal to the teachers first, then if conditions are not improved they still have the school board, the county superintendent, and the state superintendent; but it is the experience of many people to have found the school board only to glad of a little outside suggestion, (when it is not interference), and quite willing to enforce the laws, when their attention is called to an infringement.

But first, parents must realize their duty toward their neighbor's child as well as toward their own, and the rest will follow.—Elizabeth Evans Pettinger, in *American Motherhood*.

A Request for Prayers.

Sister Sadie Burch, Moorhead, Iowa: "My husband, Bro. George Burch contracted the tobacco habit when a boy and has used it all his life. About a year ago I wrote to Bro. L. G. Holloway and asked his prayers, and George was completely cured of smoking, we believe, in answer to prayer. But the taste and craving for chewing stayed with him, which he regrets. In his own strength he can not overcome this habit, so I ask you each that you pray for him that he be entirely cured from the habit and its effects."

Letter Department

HITEMAN, IOWA, August 9, 1911.

Editor Herald: Bro. J. F. Garver and the writer have been conducting a special series of meetings here with much light and power attending the preached word. Nine have been baptized, careless members revived, and others are near the kingdom. Some of the new members will make good workers in Sunday school, Religio, and church work.

GOMER R. WELLS.

DETROIT, MICHIGAN, August 5, 1911.

Editor Herald: Will you suffer a request to appear in your paper? I wish to know the address of a man named Burton George, living in Saskatchewan, one of our people. I knew a man by that name in Glasgow, Scotland, and if anyone could inform me about his address, I shall be thankful. My name is Philip Salonimer, a Jewish boy.

With appreciation,

PHILIP SALONIMER.

THAYER, MISSOURI, August 5, 1911.

Editor Herald: We are but a small band of Saints here, but we are trying to hold up the truth of the gospel as it is in Christ. We pray daily that the labors here may not be in vain and the Lord is yet mindful of us. On last Sunday a little band of us gathered and Elder G. A. Davis gave an interesting sermon on the principles of the gospel. After which we spread the dinner on the ground, and afterward we marched to the water where the writer baptized Bro. Charles Chang and wife.

Hoping that your prayer may be in behalf of the work, I remain

Your brother in Christ,

ELDER J. F. CUNNINGHAM.

SKIATOOK, OKLAHOMA, August 4, 1911.

Editor Herald: Here we are again, with good news from the good State of Oklahoma. Bro. Lee Quick has just closed a nine-day meeting here. He had to preach out in the open air because they would not let us Mormons, as they called us, have their church. But they can't stop the Lord's work. Brother Quick is an able speaker and can hold a crowd. We

had a large attendance and wonderful interest. The people are stirred up and many are investigating this work. Last Sunday evening they did not have church in any of the churches, because they had none but empty seats to talk to. When Brother Quick closed the meeting everybody wanted to know when he was coming back. They helped him with money and several bought a copy of the Book of Mormon and signed for the *Ensign*. Yours for the truth,

FRANK NORTH.

LUTHER, MONTANA, August 10, 1911.

Dear Herald Readers: We are still trying to do what we can for the good cause, but it is hard to do much here. Just a few days ago we had a chance to explain the difference between the leaders of the true church and the Utah faction, after being called a polygamist. And we have one girl anyway who is interested in the Sunday school lessons.

We feel that the Lord has been with us this year, for the prospect for a good crop is fine. There was lots of rain in the spring and then it began raining about the middle of July and has soaked everything in good shape, so we feel thankful.

People around here are trying to raise money to build a union church, and we are going to help a little. We want to do it so our elders will have a place to preach.

May the good work go on. Should Elder Edgar H. Smith see this, we will be glad to get a letter from him. Ever praying for Zion's welfare, we are

ARTHUR AND GRACE FULLERTON.

OAKLAND, CALIFORNIA, July 30, 1911.

Dear Herald: Just a few words regarding the Northern California and Nevada Reunion appointed for September 1 to 10, 1911, at Irvington, which is twenty-six miles southeast of Oakland on the Southern Pacific Railroad. Arrangements have been made with the Southern Pacific, Sante Fe, and Northwestern Pacific, for one and one third fare, on certificate plan. Get certificate with each ticket purchased, if you can not get through on one ticket. Tents will rent as follows: 8 by 10, \$2.15; 10 by 12, \$2.65; 12 by 14, \$3.15. Box mattresses and springs, 75 cents for the time, a few settees at 25 cents each. Bring bedding and empty straw ticks; bring some extra, if you can, for the less fortunate. Meals will be served in our eating house as usual, under the management of a practical restaurant man, the cooking being done by experienced caterers,—white,—and the price will be as low as practicable.

A number of the poorer ones are hesitating whether to come or not, on account of expenses. We make this appeal in behalf of such, if any of the more able ones wish to donate for the special purpose of helping to lessen the expense of the poorer brother or sister, if they will place it in my hands I will use it faithfully to this end, in a confidential way, to avoid embarrassment for anyone. This to me seems in harmony with this blessed latter day evangel. Let us sacrifice for the joy of others and we ourselves will wear the smile of satisfaction.

Nearly all the afternoons will be occupied by other than regular reunion services. Monday at 2 p. m., Religio convention; Wednesday afternoon, Sunday school convention; Thursday afternoon, Woman's Auxilliary; Saturday afternoon, business meeting. The reunion will be organized Friday, September 1 at 11 a. m. A representative of the Herald Office will be present with a stock of books, and also to represent the interests of Graceland College. We welcome such. A variety of elders (all good of course) will be in attendance, among whom is expected our minister in charge, Bro. F. M.

Sheehy. Some extra Sunday school work is being arranged by Sr. M. A. Saxe, our worthy district superintendent; also the Religio work will be thoroughly advertised by our wide-awake district president, Bro. W. H. Dawson. Bring your *Quarterlies*. The usual entertainment for Friday night is under preparation. All who can furnish a good number report to Sr. M. A. Saxe, 222 Danvers street, San Francisco, who with Bro. W. H. Dawson, Sacramento, have it in charge. Kindly send orders for tents as soon as possible, also mattresses or springs. Those wishing rooms write Bro. J. H. Driver, Irvington, California, who will look after the same,—price as agreed between parties. Straw and hay on grounds at reasonable prices.

You can help us have all things in readiness by concluding what you want and ordering early. We don't expect to have any regular tables for rent, but hope to have boxes from which they can be improvised. We hope all may come with a desire to make others happy and the reunion better for their having been there. In other words, those of Ella Wheeler Wilcox, we would say:

"Talk happiness;

The world is sad enough without your woe;

No path is wholly rough,

Look for the places that are smooth and clear,

And speak of them, to rest the weary ear

Of earth: So hurt by one continuous strain

Of mortal discontent, and grief and pain."

J. M. TERRY.

1230 MAGNOLIA STREET.

August 9, 1911.

Editor Saints' Herald: I was in the city of Toronto Sunday, August 7, and I was visiting the Saints' church. In coming into the church, I noticed a rack with papers on the wall, so I pulled one out, a sermon written by R. C. Evans. His text was taken from the Book of Job, "If a man dies will he live again?" A little farther on he mentioned a man born of woman is full of trouble. He cometh forth like a flower and is cut down. I was quite surprised that there are Christian people who believe in the first resurrection. Because these verses and the verse where Christ speaks of the lily in the field, to my knowledge, so far as I can see, is pointing out the first resurrection. I have many times spoken to Christian people about these things and they laughed to my face about it. Now I thank God that I have met people under the sun who do believe like myself. Your Jewish friend,

N. MORRIS.

MOORHEAD, IOWA, August 8, 1911.

Dear Herald: After reading The Marvelous Work and a Wonder by Bro. Daniel Macgregor, we are so pleased with it that we feel that each Saint should own a copy for himself, and at least eight copies more, which can be had for the small sum of one dollar, to loan to your neighbors and friends. This is a most valuable article, covering all the principles of the gospel, the church, the apostasy, and the final restoration. A careful reading of this little book will leave readers in a condition to become members of God's kingdom, or without an excuse when they stand before the judgment bar of God. I hope, dear brothers, that you will send in your orders so fast that our brethren will be compelled to print another and larger edition of this valuable book.

The Voice of Warning is another book which should be in the hands of every Saint, as well as everyone who inquires after truth. Our elders and missionaries everywhere are doing a wonderful lot of work according to the reports, and more souls have been born into the kingdom this year than in

the same length of time since the restoration of all things. Praise God for this. But, my dear brothers and sisters, each of us can be a missionary, and if we do our part faithfully, God will bless our efforts. There is more for us to do than attend meetings and living pure lives. We have each a work to do, and God requires us to do all that is in our power. Even if we are poor we can if we will spare a little money for the spread of the gospel. If we can not preach, we can at least buy tracts and books and loan them to our neighbors, and by doing so pave the way for the elders when they come our way. Many a soul has been converted just through the reading of the church literature. George and I were convinced four years before we ever had a chance to obey the gospel, just through reading books and tracts. The Holy Spirit leads.

Yours in the faith,

SADIE BURCH.

TOLAR, NEW MEXICO, August 8, 1911.

Editors Herald: Since arriving in this field the first part of June, I have labored with Bro. T. J. Sheppard, and find him a very congenial helper. In the latter part of June we held a series of ten meetings at this place and left an appointment for another series of meetings to begin July 30. Accordingly, we returned here the 29th and began our meetings as per announcement. Had a good hearing to begin with, and as the time passed the attendance increased and the interest became more intense, and the people here began to invite us to their homes. By this means we were able to become better acquainted with them, and more readily get before them the beauties of the restored gospel, which of course augmented this interest.

On Sunday, the sixth instant, we had a very busy, yet pleasant and profitable day. At 10 a. m. attended the Baptist Sunday school and at 11 the writer spoke to a crowded house on the angel's message and the coming forth of the Book of Mormon. At 3 p. m. we attended the union Sunday school and the writer was asked to teach a class, which of course he did, and at 4 p. m. we repaired to the water, where a large crowd was congregated, and the writer had the pleasure of there burying a precious soul beneath the liquid wave to come forth a new creature, raised to walk in newness of life. The sister was confirmed at the opening of the evening service, and the writer again addressed a crowded house, continuing the subject of the morning. At the close, while we gave privilege for questions, a gentleman, the superintendent of the union Sunday school, arose and said, "I would like to speak a word." Permission was granted, and he said, "These men have been here with us a couple of weeks altogether, and have worked hard, and while I can't indorse everything they have said, I know they have done good here, and we don't want them to have to walk out of town, so I suggest that we take up a collection for them. I therefore will ask Brother Scroggs to pass the hat, and let each give as they feel able." The hat was thus passed and a silver collection taken and turned over to us, and we thanked them for their consideration.

The interest justified the writer in staying and continuing the meetings an evening or two longer, while Brother Shepard returned to Jordan, where we have a good interest manifested. The writer will leave for Tularosa about the tenth, where we have a week's meetings announced, Sisters Marie and Hannah Richter making the arrangements for us there.

We are hopeful in the conflict and hope to be able to bless our fellow-men with the blessings of the gospel. We have fond memories of those we have met and associated with in other fields and hope they will not fail to uphold us by their prayers. From Tularosa the writer intends to go on his way

to Arizona, while Brother Sheppard will remain in this part of the field and look after the work here. There are some here who are not far from the kingdom.

May the time be hastened when the gospel of peace will have greater sway, is the prayer of your humble servant.

J. E. VANDERWOOD.

COOTER, MISSOURI, August 2, 1911.

Editor Herald: I am in extreme southeastern Missouri, in what is generally called the swamps, where the gospel horn was never heard until I came here. I landed here the 14th of December and I got an opening to preach the next Sunday night and gladly accepted the chance. After I found there were some good hearted people here, I wrote for Bro. C. L. Snow, and he responded to the call and held a week's meeting and made friends of all that heard him, but one or two who could not endure sound doctrine. So the people want Snow, as they call him, to come back, and I have got him to promise to come, and we expect to begin a meeting here on what is known as the Frankling Lake Farm, the fourth Saturday in August. This was a lake of water ten years ago, and Mr. J. E. Frankling ditched it out, and now it is one of the best farms in southeastern Missouri. Mr. Frankling is a millionaire and lives at Saint Louis, so the preacher that he has employed to preach here tells me. He said some were trying to get him to stop me from preaching here, and he told Mr. Frankling about it and he simply said we were a mighty good people.

A few weeks ago I went over to Hollen, about eight miles from here, and preached twice in the Christian church to a good crowd, at least two hundred people, but the truth was so strong that they could not endure it, or at least some could not, and they got up and replied to some things I said. He said the church was where two or three had met together in the Lord's name, and said it was not Joe Smith's church nor a Mormon church. He said the gift of healing was that they would heal the sin sick soul. When he got through he called for a song. I asked for time to say a few more words, but he said no, nothing else for this time, so I left another appointment for that neighborhood. They would not let me use the church any more unless I would preach what they called the gospel. I told them I would preach the word, and of course that is what hurts. So may the Lord's work prosper.

Yours in the one faith,

U. S. GOWER.

INDEPENDENCE, MISSOURI, August 7, 1911.

Editors Herald: The good news brought to us each week in the HERALD is read with pleasure. Glad that some are making progress.

In my crippled condition I have done the best I could for the onward progress of the Master's cause. Since last April I have preached in ten different places. I was at Courtney yesterday. Last night I spoke to a very good congregation with splendid liberty. We are going to build a church at that place. Anyone having a dollar to help in the building please forward it to George O. Adkins, Courtney, Missouri.

I am yours truly,

J. C. FOSS.

If one is going to do anything of much use in the world he must trust something to the common sense of others; he can not spend half his time in explaining to their supposed ignorance or in apologizing to their possible misunderstandings. The fact is that other people are too busy with their own planning and doing to bestow much attention upon ours, and the explaining and apologizing habit is rather the outgrowth of egotism than of necessity or good sense.—Great Thoughts.

News From Missions

Wisconsin.

We will pen a few lines now to your readers. The experiences of the past few weeks have been filled with a degree of sadness, mainly caused by the death of Sr. B. C. Flint, of Evansville. Brother Flint entered the missionary field this conference year. He and the writer have traveled together most of the time, and felt truly blessed in our work. July 1 a baby was born to them, which only lived about six hours. The mother died July 5. It has been a hard blow to Brother Flint, but we can see that he is gaining, never having been very strong in body.

We had the pleasure of attending the Chetek reunion (Northern Wisconsin) and although the attendance was light the services were good and those who made the sacrifice to attend were blessed. Apostle F. A. Smith was present, and the missionaries of the State, also C. H. Burr, of Plano. So there was no lack of speakers. I must not forget to say that Chetek Lake is full of fine fish. I need not tell the rest. We wish now in behalf of the reunion committee of the Southern Wisconsin District to say a few words to the Saints of our district. Notices of time, etc., have been published in *HERALD* of July 12 and *Ensign* of July 13. It is a ten-day reunion, and we hope that all who can will come at the beginning. Speakers will be there and all preparations made. All we need is a good lot of earnest, prayerful Saints, and success is certain. However, if any can not come for the full time, remember the gathering in prayer. Also it will be well for those who can not attend to remember that the reunion expense to a large extent must be done away, and the committee will gladly receipt you for any offering you may

send, and thus all become laborers together. And while you may be deprived of the reunion this year, you may be there next year and some one else be absent. But we hope all will come, remembering the instruction of the past year, that it is pleasing to God that his Saints meet together from year to year. Brother Flint is with me here in Beloit this week. Two were baptized to-day. Others are interested. We hope that all orders for tents will come in by August 20. Address August Gratz or J. O. Dutton, 2005 Elmside boulevard, Madison, Wisconsin.

Hopefully trusting,

JASPER O. DUTTON.

BELOIT, WISCONSIN, 816 Kenwood Avenue.

Denmark.

My chief labor has been at this place little more than a year, and have done the best I could under existing conditions in this country. We have many things to meet and overcome, yet I have been able to make some friends to the cause since I came here, and was truly glad when, a few days ago, I had the pleasure of baptizing two more worthy people, a man and his wife, and there are others who are very near the door, so I am continually laboring in hopes.

Most of the time in this country, we have to take the gospel home to the people in their houses, which makes it slow work; but we have to interest the people in their homes before it is possible to get them to come out to our meetings.

I am preaching Sundays and other times when I am able to get a few persons together, and the Lord is blessing me in presenting the message of truth, and my desire is that many honest souls may be gathered into his kingdom, at this and other places.

I hope the time will soon come when the Lord will open

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the people's hearts in this part of the world, for the truth, that the work may be built up and many gathered out from "mystery Babylon."

C. A. SWENSON.

HELSINGBORG, FURNTORFSGATAN 7, July 25, 1911.

News From Branches.

Independence, Missouri.

On the 28th of July there was a copious downpour of rain; but we are again in the throes of a torrid atmosphere, —yesterday the register being around 100 degrees.

We have been gratified by the few little summer showers visiting us of late, humbly noted by the poet as "A drop fell on the apple tree, another on the roof; a half dozen kissed the eaves, and made the gables laugh."

The busy Religians met on August 4 and gave a good program, consisting of three papers in line with the work of the good literature committee, also a vocal solo, "Cast thy bread upon the waters," by Sr. Corinne Haines. The first hour is always taken up with devotional exercises, including songs from Zion's Praises, and the study of the Book of Mormon. They have an earnest, faithful corps of teachers and officers, with Bro. Mark H. Seigfried, in lieu of Bro. Herbert Barto, now of Lamoni, as president.

A few of the Saints who have been away on a pleasant vacation have, we are glad to mention, returned, and some who have been sick and afflicted are convalescent. Our beloved Brother Joseph, whom we have seen at the meetings quite seldom the past week or two, has suffered much at times with little surcease from pain and distress, and all this, although the Saints are striving to bear him up before our heavenly Father continually. Though his stay with us be long or short, as was indicated in words of prophecy last Sunday afternoon through Patriarch Kemp, may his true and unwearying devotion to a life in Christ, being full of patience and love and implicit trust in Him who long years ago called him to his high and holy work, be an incentive and inspiration to all his beloved ones, the brethren, who shall be spared a little longer to emulate so noble an example.

In Brother Garrett's sermon of the morning, the thoughts expressed in Matthew 6: 12-15, he told his hearers that "the whole scheme of salvation is based on love." "Truth and righteousness must ever be the standard by which we shall be judged, and love must dominate our lives in all our intercourse with one another." Bro. Joseph Arber, who discoursed in the evening on the different dispensations, made the statement that "there is only one thing that can correct the great mistake made at the beginning, and that is the plan of the gospel." He thought it indeed strange that with all the preaching that has been done, so few have been obedient to its teachings and have planted their faith upon the Rock of Revelation.

ABBIE A. HORTON.

Comins, Michigan.

We are glad to note that the Saints are striving to keep in unity of spirit, and feel the great necessity of doing so. The gifts of the gospel, manifested from time to time, give us great courage.

July 2 Bro. and Sr. Noel Stark's baby was blessed by Elders Ernest N. Burt and Emory D. Fultz; also July 29 the baby of Bro. and Sr. Elmer Dimick was blessed by the same elders.

The preaching here of late has certainly been very instructive, and under the power of the Spirit of the Master. It makes us feel glad that God is guiding his servants and we know that it is for our good.

We are looking forward to a good time at our two-day meeting, which will be held at Riverdale September 2 and 3. A hearty welcome is extended to all.

LAURA DIMICK,

LILLIE FULTZ, *Press Committee.*

Miscellaneous Department

Conference Minutes.

MINNESOTA.—Conference of the Minnesota District was held during the reunion at Frazee, Minnesota, meeting in several sessions from June 24, to June 30, 1911. F. M. Smith and L. A. Gould were in charge. All branches reported: Audubon 85, Oak Lake 72, Minneapolis 90, Union 170, Bemidji 54. Bishop's agent's report and district treasurer's report read, audited and found correct. Bishop's agent reported balance due church of \$142.60; District president's report was read, suggesting that funds were needed to enable local ministers to get out into available places to hold services, and asking whether such funds might be supplied by the bishop's agent, or if the district should create a fund especially for that purpose. A motion prevailed to refer the matter to the district presidency, they to secure the necessary information and decide. Ministers reporting: L. Houghton, J. W. Smith, T. J. Martin, P. W. Martin, Alonzo Whiting, L. Whiting, W. C. Griffin, W. E. Shakespeare, G. G. Buell, Delbert Whiting. Moved and carried that the district presidency be authorized to appoint an auditing committee previous to the convening of the conference to audit the bishop's agent's report, so as to have their report prepared in time for conference. The library commission was requested to report formally to succeeding conferences. Officers elected: Leon A. Gould, president; L. Whiting, vice-president; Hallie M. Gould, secretary-treasurer; Eleanor Whiting, member of the library board. Leon A. Gould was recommended to the bishop for appointment as bishop's agent. A resolution from the Bemidji Branch, asking that the conference approve the organization of an Order of Enoch in Northern Minnesota was decided negatively. A reunion in 1912 was provided for to be held at Clitherall. Adjourned to meet at Bemidji at call of presidency. Hallie M. Gould, secretary.

SASKATCHEWAN.—Conference of the Saskatchewan District convened at Sedley, July 29 and 30, the meetings being held in the new town hall. The basement was used for serving meals, which proved very satisfactory. Saturday, July 29, prayer meeting 8 to 9.30 o'clock. Elder T. J. Jordan in charge of business meeting, with Sr. Grace Beckman acting as secretary. It was resolved that Pres. Fred M. Smith, Apostle William H. Kelley, Elders T. J. Jordan and E. E. Long preside over the conference. The minor officers and committees were appointed by the presidency. Reports of delegates T. J. Jordan and H. J. Davison from General Conference were read. This was appreciated by all who had the privilege of hearing. Reports from the various branches and officers were read. Meeting at 2 p. m. opened with E. E. Long in the chair. Auditors' report was read, Brn. C. V. Smith, J. L. Mortimore, and Nelson were appointed a committee to take up a subscription to defray the expenses of the conference, so that the whole burden would not fall on Elder Jordan. The place and date of the next conference was left in the hands of President Jordan. Report of the district president was read by the secretary. The following officers were reelected: Elder T. J. Jordan, Sedley, president; Elder J. Dobson, vice-president; Elder J. A. Beckman, second vice-president; Sr. Grace Beckman, secretary; Elder J. A. Beckman, treasurer. The old tent was ordered to be set aside, owing to its being so badly torn, and those in charge were given power to purchase a new one if necessity demands. Quorums of priests were organized and presented to the body by Pres. F. M. Smith. The appointments were indorsed by the conference and their ordination provided for. The district voted one hundred dollars toward the Graceland College fund. At 8 p. m. Patriarch Lewis preached, assisted by Elder J. L. Mortimore. Brother Moorman gave a cornet solo, which was very much appreciated. Sunday, July 30, prayer meeting at 8 o'clock, 85 being present, 35 testimonies borne, and a number of prayers offered. At 11 Elder J. A. Beckman, bishop's agent, was the speaker. At 2.30 p. m. Apostle William H. Kelley occupied, assisted by Elder Anderson. At 7 those who were baptized in the afternoon were confirmed members of the church, and officers of the quorum of priests were ordained.

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ESTABLISHED 1860.

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At 8 Pres. F. M. Smith was the speaker, assisted by Elder Sprague. A short session was held on Monday morning and a few matters of business were taken up. The conference was noted for the general good feeling and harmony which prevailed throughout the meetings, and everyone seemed to be in good humor and happy that they were privileged to be present. Brother and Sister Jordan and associates are to be commended for the efficient manner in which they accommodated the visiting Saints. C. V. Smith, S. E. Hewitt, press-correspondents.

Convention Minutes.

SASKATCHEWAN.—The fourth annual convention of the Saskatchewan district Religio met at Sedley, Saskatchewan, July 27, 1911, Bro. F. M. Smith in the chair, assisted by the officers of the society. The convention opened with devotional exercises and proceeded with the business. Reports from General Convention delegates, H. J. Davison and T. J. Jordan, were read. Balance returned Religio from delegates, \$13.30. A goodly part of the afternoon was spent reading the Saskatchewan, (Altoona), Review, a paper edited by Bro. C. V. Smith in the interest of the Religio and Sunday school work. Officers were elected as follows: President Bro. C. V. Smith, of Regina; vice-president, Bro. A. R. Toovey, of Radville; treasurer, Bro. J. R. Neill, of Weyburn; secretary, Sr. Mae Williams, of Brooking; librarian, Sr. A. E. Nunn, of Vanscoy; home class superintendent, Estella Toovey, of Radville. The convention was well attended and all show an interest in the Religio work. The convention adjourned to meet again two days previous to the convening of the next district conference, and at the same place as appointed for the conference by the committee. Mae Williams, secretary.

Conference Notices.

The West Virginia district conference will convene on the first Saturday and Sunday of September, with the Mount Zion Branch, at the Goose Creek church. All who intend to be there will notify B. Beall, at Cairo, West Virginia, so that he may meet them at the train at Cornwallis, where they will leave the train. Frank L. Shinn, secretary.

The twenty-first semiannual conference of the Independence Stake will be held at the Second Independence Branch, Independence, Missouri, September 9, 10, 1911, convening at 10 a. m. Secretaries will please have reports in on time. W. S. Brown, secretary, 3005 Baltimore avenue, Kansas City, Missouri.

The New York and Philadelphia District will meet in conference at Bass Point, Manasquan, New Jersey, Saturday, September 2, 1911, at 3 p. m. John Potts, secretary.

Convention Notices.

The Northeastern Kansas District Sunday school and Religio association will meet at Fanning, Kansas, Thursday, September 14, 1911, at 10.30 a. m. Let us have a good

representation from each Sunday school and Religio. Come prepared to help in the auxiliary work that will be held each day of the reunion. Mrs. Martha Cool, secretary.

The Northern California Sunday school association will convene at Irvington, California, on September 6, 1911. Secretaries of school please send your credentials to Mrs. L. Day, 1124 Gough street, San Francisco, before September 1. The entertainment given by the Sunday school and Religio association will be held on Friday, September 8. Lizzie Day, secretary.

Reunion Notices.

This is to all that will attend the 19th annual North-western Missouri reunion, to be held September 1 to 10 at Stewartville. Please send in your orders for tents not later than August 26, so we can save freight charges by ordering all at once. 10 by 12, \$2.00; 12 by 14, \$2.50. Six foot wall tents can be had,—prices according to size. Fast trains going east will stop at 10.10 p. m., September 3, 7, and 10, the two Sundays, and children's day. Meals on the grounds at reasonable rates, and other accommodations. Among speakers that will be present will be Bro. T. W. Chatburn, one of the founders of our reunion; Bro. E. L. Kelley, J. F. Curtis, and other able speakers, besides our district missionary. B. J. Price, president; T. H. Hinderks, secretary.

Attention, Saints and Friends of the Clinton, Missouri, District: The time of the reunion is near at hand (October 18). This will be our first reunion at Rich Hill and we desire to make a good appearance and a good effort. The Saints of Rich Hill have usually contributed liberally to our reunions, and now let each one who possibly can, make some sacrifice to help this one here. The committee has arranged to get tents here at Rich Hill, and they will cost you \$1.50 for the ten days. Plenty of good pasture for horses close by, at five cents per day. Hay for bedding free, a beautiful park, and the green field and prosperous cornfields look good and inviting. Come and see. Address James Houston, Rich Hill, Missouri, at once, and make your wants known. Come and enjoy a spiritual feast. James Moler, for the committee.

Two-Day Meeting.

The Valley Center Branch will hold a two-day meeting September 2 and 3 at Valley Center, Michigan. A cordial invitation is extended to all. Wm. M. Grice, district president.

Presiding Bishopric.

Additional contributions for Independence Sanitarium sent through Mrs. M. E. Hulmes: Two fancy pillow covers, Mrs. M. A. Christy, Akron, Iowa; quilt, Mrs. M. A. Christy, Akron, Iowa; quilt, Mrs. Nancy Thorp, Wellsford, Kansas; quilt, Susan M. Allen, Nebraska City, Nebraska; quilt, Mrs. S. Transue, Barns, Kansas; white bedspread, Sr. Alva M. Merrill, Independence, Missouri; quilt, Sr. Jane S. Kindel, Barns, Kansas. Very truly yours, E. L. KELLEY.

The Bishopric.

AGENT'S NOTICE.

To the Saints of South Dakota, Greeting; It is that time of the year when we are all realizing the fruits of our labors, whether it be in the harvest field, in the mercantile business, or in the mechanical world. We have all labored in hope; we had the faith to plant, to buy, to build, and there are very few of us but have realized in a greater or less degree a measure of success; of increase. We are all endowed with a certain amount of wisdom, and there is placed in our reach various means of finding out the secrets of success in our different callings. It is the duty of the farmer to study the nature of the soil, its needs and adaptability; the business man can so arrange his wares as to attract the attention of the passerby; the mechanic can experiment, study and plan, and we are all bettered to the extent we put effort into it. And with all our studying and efforts we are not left alone, but we are told to pray for our temporal needs, for our flocks and fields; and in our studies we are offered help from the great source of knowledge if we ask in faith.

It has been said, and we believe truly, that "Without me ye can do nothing." This being true we must be indebted to the source of help. In other words, we are simply instruments used for the purpose of production, and did you ever stop to think that we are not used against our will or as slaves and servants only? Do we realize that in this production we are allowed all we need to care for ourselves, and that after that need is met, we are only asked to give a tenth of what is left? We as Saints have entered into partnership with the only one that can give life, health, and increase. He furnishes the capital in the sun and rain, and in the knowledge we have of our business. We are simply acting as his stewards while he is away. Can a man rob God? We all know we can, by keeping back a part of his share of the profits. While we can rob him, we can not fool him, and the measure we meet to him now will be measured to us in that day when the books will be balanced. Let us be honest.

There are those who are giving all their time to the spread of the gospel and are not to have the strength to labor in the affairs of men. We are to support and sustain them in the work that God has seen fit to call them into. We can do this by our prayers and money. They have left their loved ones at home and they must be fed and clothed; we must

do that for them, or they will not be able to advance the work that has been entrusted to all.

Yours for the advancement of the cause,
E. E. WILLARD, Bishop's Agent.

HURON, SOUTH DAKOTA, August 12, 1911.

Addresses.

Elder W. S. Brown, Independence Stake secretary, 3005 Baltimore avenue, Kansas City, Missouri. Bell Phone South 1113.

Elder Fred B. Farr, 1819 South American street, Stockton, California.

Died.

SMITH.—Mrs. Kezziah Dobson Smith was born in Pottawattamie County, Iowa, November 7, 1848, and died at her home in Clearwater, Nebraska, August 1, 1911, after an illness of several months, at the age of 62 years, 8 months, and 24 days. She was married to James H. Smith on March 24, 1866, at Deloit, Iowa. To this union were born ten children, nine of whom, with her husband, survive her,— five girls and four boys, six of whom were at the bedside to minister to her wants to the last. Sister Smith obeyed the gospel in November, 1863, and remained a true and faithful member to the time of her demise by example and precept and instruction to those around her, and was always of an inspiring character. She was the daughter of Uncle Tommy Dobson, of Deloit, Iowa. Services in the hall at Clearwater, Bro. F. S. Gatenby in charge, sermon by Elder J. C. Crabb. Between five and six hundred people attended the services, showing the respect in which Sister Smith was held by all who knew her.

Softly wave the silver hair
About that aged brow,
That crown of glory worn so long,
A fitting crown is now;
Fold reverently the weary hands
That toiled so long and well,
And while your tears of sorrow fall;
Let sweet thanksgiving swell;
She's safe within her Father's home,
Where many manisons be,
Oh, pray that such a rest may come,
Dear hearts, to you and me.

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BRANTWAIT.—At Lamoni, Iowa, August 5, 1911, Sr. Frances S. Brantwait, aged 65 years, 5 months, and 21 days. She was born at Dubuque, Iowa, in 1846; married Edward Brantwait in 1864; baptized at Mound Valley, Kansas, in 1873; resided in Lamoni since 1881. Of thirteen children born, eight survive her, as also does her husband. Five daughters live in or near Lamoni, two elsewhere in Iowa, and the only son in Montana. She always testified to the gospel. Funeral service was in charge of Bro. John Smith; prayer by Bro. J. R. Lambert; sermon by Bro. H. A. Stebbins.

ASHLEY.—Sister Catherine E. Ashley passed peacefully from earth life on Aug. 9, 1911, at the home of her son William in Napa, California, where she had gone for a change only the Sunday before. She was 68 years of age, having lived most of this time in Lake County, near Middletown, California. She leaves two sons and two daughters and many close friends to mourn the separation. Some thirty years ago she was baptized into the church which she loved dearly during her life. The remains were taken to Middletown for burial, the services being held at the M. E. church, the choir rendering the music; Sermon by Elder J. M. Terry from Job 5:26; Malachi 3:17; John 12:24. The service was solemn and comforting.

BARR.—Charles Hart Barr was born May 14, 1833, at Amherst, Ohio. He was united in marriage with Miss Elzina Hendry, April 13, 1856, and was baptized by Elder E. C. Briggs, March 30, 1874. He died at Lamoni, Iowa, August 14, 1911. The services were at the home, August 16, Elder

John F. Garver in charge, sermon by Elbert A. Smith. He is survived by his aged wife, five children, fourteen grandchildren, and four great-grandchildren. His grandfather fought in the Revolution, his father in the War of 1812, and he in civil war. He was also enlisted in a greater conflict, in the army of the Lord. His last words were, "Let me die like Simeon of old."

VANDEL.—Near Lamoni, Iowa, July 28, 1911, Gilbert D., infant son of Mr. and Mrs. John S. Vandel and grandson of Bro. and Sr. Joseph Bogue, aged 2 months and 4 days. The disease was of the spine. Funeral service at the residence of Bro. H. A. Stebbins, and the body was brought to Lamoni cemetery for burial.

WRIGHT.—Opal Louisa, youngest daughter of Mr. and Mrs. Matthew Wright, was born December 21, 1909; died August 9, 1911, age 1 year, 7 months, 19 days. The circumstances surrounding the death of this sweet child were very sad, accidental poisoning being the cause of her death. While her pure spirit is resting in the paradise of God, he alone can give lasting consolation to the loved ones who so deeply feel here the loss of little Louisa. Funeral at Greenridge, Iowa, August 11, in charge of and preaching by C. B. Brown. Interment in Eddyville cemetery.

If you have an eye behind you you might see more detraction at your heels than fortune before you.—Shakespeare.

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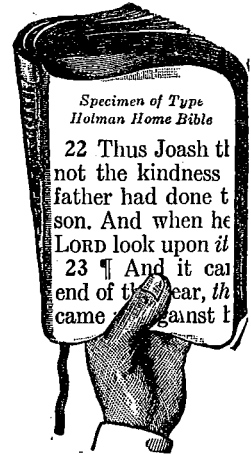
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Entered as second-class matter at Lamoni post-office.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, AUGUST 30, 1911

NUMBER 35

Editorial

LEGAL MARRIAGE CEREMONIES.

Some time ago we received the following letter from a sister in the church:

Editors Herald: I desire to ask a question which I wish you would answer through the columns of the HERALD. According to the laws of my State, a marriage ceremony performed by one who is not a citizen of the United States is not legal. The law reads thus: "A marriage ceremony may be performed by any judge, justice of the peace, or any regularly ordained minister who is a citizen of the United States."

As a church we claim to be law-abiding citizens, and when one who holds the priesthood in this church who is not a citizen of the United States performs a marriage ceremony when he knows he has no authority to do so in this State, is that elder or priest in good standing, and does the church as a church sanction a marriage ceremony and consider it binding on the parties, when the law of the State says it is not legal and will not stand in the courts? In this State a man and a woman can agree between themselves to live together as man and wife and after they have so lived for two years they are considered legally married, without any ceremony; but should members of the church live in adultery for two years and render little children illegitimate because the one who performed the ceremony has no right to do so?

If there is a law in the church in regard to this important question I would like to know it, as I was married by an elder who was born and raised in another country. He is not a citizen of the United States. Until a year ago he was ignorant of the law of this State, but last week he performed a marriage ceremony. Where does he stand as one of the priesthood, and in what condition are the parties whom he marries? If I am legally married I want to know it.

We have accordingly given this subject considerable thought and study. It is, of course, largely a question of law, but there enter into it some features to be considered from the viewpoint of a member of the church.

The principal questions involved are in effect as follows: From the standpoint of the law of the land, does the noncompliance or the failure to comply with all the formalities prescribed by statute of a State invalidate a marriage? And the second follows the first and is dependent upon its answer: From the viewpoint of a member of the church, what is the status of one married by formalities not prescribed by law or in violation thereof, if the courts should declare or hold such marriage ceremony illegal?

It is our conclusion after much research that the laws of the various States in regard to marriage ceremonies are but directory, the purpose of legislation on the subject being largely the desirability of regularity and of record.

Tiffany, in his work on Personal Relations, under the heading, "Formalities in celebration," says:

In most, if not all the States, statutes have been enacted prescribing formalities to be observed in the celebration of marriages,—as, for instance, statutes prescribing the persons who shall be competent to perform the marriage ceremony, or requiring a license, publication of banns, consent of parents, registration, etc. By the great weight of opinion in this country, however, these statutes should be construed as directory merely, and not mandatory, unless they are expressly made mandatory, by their terms; and marriages which are in other respects valid at common law *are held to be valid in spite of any informality in their celebration*, unless the statute expressly declares that failure to observe the prescribed formality shall render the marriage void.

In Iowa, for instance, certain formalities are prescribed and a penalty is provided for a violation of some of them, and yet a common law marriage in Iowa is perfectly valid.

We do not presume that many of the States go further than to prescribe the formalities of the celebration of marriage, and unless they specifically state that they are mandatory they would be construed by any court to be merely directory.

We quote the following from the court's decision in the case of Meister against Moore, 96 United States 76,—1877:

A statute may declare that no marriages shall be valid unless they are solemnized in a prescribed manner; but such an enactment is a very different thing from a law requiring all marriages to be entered into in the presence of a magistrate or a clergyman, or that it be preceded by a license, or publication of banns, or be attested by witnesses. Such formal provisions may be construed as merely directory, instead of being treated as destructive of a common law right to form the marriage relation by words of present assent. And such, we think, has been the rule generally adopted in construing statutes regulating marriage.

From the same:

As before remarked, the statutes are held merely directory; because marriage is a thing of common right, because it is the policy of the State to encourage it, and because, as has sometimes been said, any other construction would compel holding illegitimate the offspring of many parents conscious of no violation of law.

Again:

This has become the settled doctrine of the American courts.

Greenleaf, in his book on evidence, says:

It is generally considered, that, in the absence of any positive statute declaring that all marriages not celebrated in the prescribed manner shall be void, or that none but certain ministers or magistrates shall solemnize a marriage, any marriage, regularly made according to the common law, without observing the statute regulations would still be a valid marriage.

So we can say to this sister, in view of the foregoing, unless her State has statutes declaring marriages not according to prescribed formalities to be void, we can not see but what her marriage was perfectly valid under the law.

Thus far we have dealt with the legal question; that is, as to what view the courts take or would be likely to take of ceremonies not strictly regular or conforming in all details to prescribed formalities. The common law, of course, would give legality to marriages and would therefore legitimize the children of unions even where there is no formality or ceremony other than an agreement, "words of present intention," to live together as man and wife, followed by cohabitation.

Supposing, then, for the sake of argument, that where statutory formalities are ignored or violated, the parties must look to the common law for the validity of their marriage, in what position would one find himself who is a member of the church and desires to live up to the laws of God and the laws of the land? Most certainly, as a bald proposition, does God's law frown on a common law marriage, the solemnization as prescribed in section 111 of the Doctrine and Covenants being clearly within the requirements of the laws of all the States, so far as the writer is informed; but in the case of the sister who makes the inquiry, we can in no way question the sanctity of her marriage, because it was performed or solemnized by one of the Lord's chosen servants. So taking it all together, we can but arrive at the following conclusions: The marriage of the sister would doubtless be held legal, if the question would come before the courts (and without doubt this question has been settled in most of the States); or, if because of irregularity the ceremony would be held not legal, yet the marriage, the living together as man and wife, would get its validity through the common law, and a minister of the church having participated in such a service or ceremony, we do not question but that the Lord would sanction it.

The sister's reference to the rule of the common law, as she put it, appears to us to be nothing more than a rule of evidence. As we understand it, should any question come up in regard to the marriage of parties who have lived together for more than two years, it would not be necessary for the

litigant alleging marriage to prove anything more than that the parties had lived together for that period. The marriage, though a common law marriage, would be legal, and the children would be legitimate, just the same as if regularly married by proper and prescribed ceremony.

The other questions growing out of the sister's inquiry we will treat rather briefly. What of the elder who performs a service of this kind who is a foreigner, or a citizen of another State, when the law requires a citizen of the United States or of the State? A number of the States provide a penalty in such cases. In Iowa any minister is qualified if he is "ordained and licensed according to the usages of his denomination." He could be a foreigner. However, the code of this State provides a penalty as follows:

Marriages solemnized, with the consent of the parties, in any other manner than as herein prescribed, are valid; but the parties thereto, and all persons aiding or abetting them, shall forfeit to the school fund the sum of fifty dollars; but this shall not apply to the person conducting the marriage ceremony, if within ninety days thereafter he makes the required return to the clerk of the district court.

And it goes still farther:

The provisions of this chapter, so far as they relate to procuring licenses and to the solemnizing of marriages, are not applicable to members of any particular denomination having, as such, any peculiar mode of entering the marriage relation.

It will be seen therefore that the Iowa laws are quite flexible, but we know that the laws of other States are different. We suggest that our elders inform themselves as to the laws where they labor, that they may know their rights and also keep within the law.

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

There is the further question as to the church standing of a minister who in violation of statute conducts such a marriage ceremony, as where a foreigner participates when the statute says the minister must be a citizen of the United States. We do not know of any action having been taken by the church in regard to anything of this kind. We do not know that it would affect his status in any way as a minister. If he should be called upon to pay a penalty for the violation of law he would be considered a lawbreaker to that extent, which would be unpleasant to say the least. We do not know that he would be breaking any law of God other than the injunction to observe the laws of the land, as referred to in the foregoing, nor do we know of any General Conference resolution touching this question.

I. A. S.

ITEMS OF INTEREST.

We commend the following extract from *The Evening Mail* (New York) to the attention and thought of our readers:

"Great Russia, our salutations; that is, if the utterances of your leading newspapers, that you give us attention, and are disposed to stand by your treaty, are true. American citizens, even if Jews, are to be respected in their rights. Is that really it? As a nation you favor this, apparently, whatever your officials may say or do, and will force your Government into the enlightened policy.

"Let us be the best of friends. Pardon us, but take a leaf out of our book. Learn of us, and learn fast, for events move fast now. Know no Jew, nor Gentile, nor Baptist, in the citizen. Government hands off the conscience. And may the best survive. Plant the public free school all along your Pacific railroad. Grant local self-government, and make a hundred little states out of all your vast domain, all the way to the Ural Mountains. Your destiny staggers the thought. A score of Chicagos, of Denvers and Omahas, dotting those measureless spaces. It is certain the migrant race is to cross the Pacific. America is getting full. But nothing less than equal rights and liberty of conscience could make such a state cohere. Again, let us hope that these reports are true, and that the introduction of a wider and more fraternal governmental action is at hand."

Ten ministers of New York City draw a salary of one hundred and twenty-three thousand dollars. One of these came from England and one was born in that city; the rest were called from other American cities. *The Baltimore Southern Methodist* gives quite a list of preachers there who receive upward of seven thousand five hundred dollars, and comments as follows:

"And these salaries, or any others of the ten recently called, are not over liberal, for expenses are enormous. Were the salaries not at these high figures only wealthy men could afford to accept the positions. It is not that great men demand big pay. The salaries are made what they are simply to meet conditions."

Dr. C. A. Eastman, an American Indian, author of the book called *The Soul of the Indian*, has recently returned from Europe, where he was the sole representative of the three hundred thousand Indians of this country at a conference of races. To a reporter Doctor Eastman spoke as follows:

"I am opposed to the sending of missionaries among the Indians. It is useless for you Americans to try to force your religion on us until you have perfected you own race. You do not practice what you preach.

"As a nation you are rotten. You have ruined the red man by your materialism. Time was when my race was alone with nature. Then the Puritans came, then you came, and next the missionaries.

"You have made the Indians as bad as yourselves. Until you came they did not know the meaning of war. You taught them war, taught them to be thieves and to be drunkards. They have nothing to thank you for."

The world lost a wonderful man when James A. O'Conner died the other day in New York City. He was a converted priest who has for many years conducted a refuge home for Catholic priests, and was editor of a paper called *The Converted Catholic*. He has been instrumental in enlightening many of the Catholic clergy and made it easier for them to leave Rome without fear of persecution.

From the present outlook Russia will amend its policy in regard to American passports and will recognize and honor those issued to Jews. It seems that President Taft has done more to break Russia's rule as to American Jews than his predecessors. It seems that the sentiment among the leading men of Russia is to get away from some of their ancient and narrow policies.

Pope Pius X who has been seriously ill for some time has had a change for the better, though there is fear that the pontiff may not long survive.

The University of Nanking has been chartered in New York and has already an enrollment of over four hundred students. This is an extension of the New York University and is being fostered by a union of the Presbyterian, Methodist, and Disciples of Christ missions in the city of Nanking, China. Dr. A. Woodruff Halsey, of the Presbyterian Board of Foreign missions, is quoted as follows in regard to the work of this school:

"The union has resulted in much good. Formerly the educators of the three missions were in competition. Now their efforts are merged, and naturally the results are much more satisfactory. The enterprise illustrates the importance of Christian bodies in China working in unison as far as possible. It has given additional courage to the Christian educators, and the Chinese are impressed all the more."

The editor of a Japan leading paper pays this glowing tribute to Christianity: "Look all over Japan. More than forty millions of people have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this

great moral advance. We can find it in nothing else than the religion of Jesus Christ."

Justice Gerard, of the New York Supreme Court, says that the churches must go into politics. He says that there should be an eleventh rule that everyone to be a church member must vote at the primaries: "The people get as good as they deserve, but if the churches would expel any man not at the primary they could start a public sentiment which would put the control of nominations in the hands of the people at large instead of the professionals."

A recent investigation reveals that there have been one thousand two hundred child suicides in Germany since 1890. Professor Guritt finds but a small percentage of these resulted from weak-mindedness, and he complains of the treatment of children in Germany. He says: "No child would put an end to its life if it found some one to whom it could explain its puzzles, its difficulties, and its troubles. In no country in the world are children so brutally treated as in Germany. We do much more to protect animals than to protect children. In the schools our children lack air, light, freedom, and the possibility of development. Our school system suffers from arterio-sclerosis; it is out of date and deficient in elasticity. But our churches, too, must bear a share of the blame. They inculcate a purely external religion and have no hold whatever on the child heart. Our children should be brought up to find vigorous life a delight instead of a curse, to find their young existence a happiness instead of a treadmill."

The city council of Kansas City, Missouri, has considered passing an ordinance forbidding the use of common communion cups. This would not affect all of the churches there, because individual cups have been used by many of them for some time. The ordinance failed to pass. Saint Louis has passed during communion. The churches of most denominations in that city have complied, but the Episcopal and Lutheran churches are still using a common goblet at the altar rail, according to newspaper reports.

The Federation of American Zionists at its recent annual meeting decided to buy one hundred thousand acres of land every year in Palestine and establish colonies of American Jews. Dr. M. Bodenheimer, of Cologne, Germany, reported that the National Fund Commission had established thirty-eight agricultural colonies in Palestine and also a residential suburb for artisans close to the port of Jaffa.

Correspondence schools for the study of various crafts and professions is the order of the day, and now comes a correspondence school for preachers,

the Drew Theological Seminary, Madison, New Jersey, having established a special department for that purpose. It is not properly a part of the seminary, because it is to be nonsectarian. There will be given by this method a seminary course for those who have not had college training, a preparatory course for those who have missed high school, as also a postgraduate course. Mr. E. B. Ferris, a director of the new school says: "All the courses are prepared by experts. We shall add to our faculty as time goes on, and new courses will be offered and the work enlarged. Already, while the movement is still in its infancy, there is a tremendous amount of interest, and we have received letters asking about it and commending it from towns all over the country. It is destined to be the biggest thing of its kind for the help of the ministerial profession that has ever happened."

Because of the great publicity given the proposed Astor-Force wedding we do not think any notice of it is necessary; but an interesting phase has grown out of the attack made upon the marriage by the Rev. Dr. G. C. Richmond, of Philadelphia. It seems that his bishop, the Rev. Dr. A. Mackey-Smith, has considered it his duty to give Reverend Richmond a lecture on his inordinate desire to get into "spotlight" of public attention. This has called out certain charges against the bishop, and they are acting like a couple of boys who want to fight but can't on account of the company. The bishop says in his letter to Reverend Richmond: "I make allowance for you in this matter because I remember that you are the nephew of the person who when I was a boy was known as 'Crazy Richmond' because he made himself a scandal in every community he ever entered.

"This feeling that you are not quite right in the upper story is now generally believed by the clergy of Philadelphia. . . .

"The only reason I let you off now is to avoid the horrible scandal which would issue as soon as the church learned your career. . . .

"Because of your horrible vanity as well as your rage for self-advertising and the fact that you seem to hate everyone and are utterly insubordinate on general principles, you have flung your whole life away and are condemned to third-rate uselessness. . . .

"Believe me, you might become a decent, respectable, useful fellow."

And the reverend replies as follows, in the columns of the press: He says "the bishop himself is a member of the smart set, luxuriates in a large income, has some of his closest friendships among the idle rich, maintains palatial residences in town and country, and is or has been pronouncedly fond of the material pleasures of life.

"It is only to have been expected, then, that he would be aghast when I turned the light on the aristocracy, when I let out straight from the shoulder and roughly jostled the banquet board.

"Moreover, from the minute I showed mental independence and progressiveness in the conduct of my parish my name has been written down largest in Bishop Mackey-Smith's black book."

And of which, to say the least, is a most unchristainlike way for a "right reverend doctor" and a "reverend doctor" to treat each other.

NOTES AND COMMENTS.

WHITMER MONUMENT.—We have received a copy of the *Kansas City Star* which says that a shaft is to be erected in David Whitmer's memory at Richmond. Then follows a story of Whitmer's connection with the church, with the testimony of the three witnesses to the Book of Mormon. Mr. Whitmer's grandson, Mr. George W. Schweich, is quoted in this article. But we have received word from Brother Siegfried, editor of *Zion's Ensign*, that he is in receipt of a letter from Mr. Schweich stating that the part relating to the proposed monument is a mistake, that the rumor is that it is to be erected in memory of Oliver Cowdery.

SAMPLE OF ACCURACY.—*The Globe and Commercial Advertiser*, New York, says: "Kirtland will be revisited this week by the hosts of the Latter Day Saints, descendants of the Mormons who settled the Ohio town, and built the stone Mormon temple there in the thirties.

"The reunion will start Wednesday. Joseph Smith, 70 years old, son of the prophet Joseph Smith, who founded the Mormon faith, will revisit Kirtland, the scene of his birth and will head the Saints in their pilgrimage.

"The Latter Day Saints who are coming back to Kirtland are separate from the Mormon Church of Utah. Once more the Kirtland temple will resound to the mystic rites as it did before Kirtland was abandoned in 1837. The Latter Day Saints will camp around the temple as their ancestors did when they came to Kirtland with a wagon train 2,000 strong in 1832."

SECRET RITES.—A press clipping sent us deals briefly with the Kirtland reunion, and says that great "secrecy" will be maintained during the reunion, for, says this paper, "there is much concerning the services in the old temple that the leaders are disinclined to reveal." It is not to be wondered at that the average person has long ago put newspapers and their writers down as those who, as the old darky expressed it, prefer to sell a lie on time than the truth for cash.

SERVICES AT INDEPENDENCE.—Brother Siegfried sends us neat folder programs for the Independence Branch, Sunday school, and Religio, etc. These folders are gotten out for each Sunday, giving in outline the coming week's program, hymns, solos, organ voluntaries, choristers, preachers, in fact complete information. This is a suggestion for all city branches.

Associate Editor E. A. Smith is attending the Kirtland Reunion. From there he goes to various eastern points.

Original Articles

THE CHILDREN'S HOME.

On August 15, in the afternoon, were held the opening services at the Children's Home. They commenced at 4 o'clock, the home and grounds being open to visitors from 2 to 9 o'clock. Many called and were entertained. The home is pleasant and seems to be in good hands, under the management of Brother and Sister Robinson.

The addresses follow in the order given, as reported by Sr. Estella Wight:

ADDRESS OF SR. B. C. SMITH.

My Friends: Admiral Togo says that happiness is the realization of our anticipations, our hopes, and our desires. He made this statement when he answered the welcome that he received on his arrival in this country; saying, "I am in America; I am happy."

We, the members of this society, who have been working so long for this Children's Home, see the realization of our hopes and our anticipations in this building where we are now gathered together, and we are happy. We are happy to see it completed, and yet while we are happy in this, we realize that there is still a greater work before us.

We have worked now for seven years in anticipation of rearing this home: but indeed we had an anticipation of it even before that time. The first conception of the Children's Home, was had by Sister Hulmes, in Independence, in 1902, when a mother deserted her four little children, and there was difficulty in placing them in suitable homes, and during that effort to find homes for them Sister Hulmes said, "Oh, we must have a children's home." We are not working up to our ideals unless we are doing something that will help the helpless and make homes for the homeless, and we considered the matter in the next Advisory Board meeting at Independence, nearly all of the board being located there at that time. We passed a resolution to the effect that we would consult with the Bishopric and stake officers of Independence Stake with regard to the work before taking any steps towards it. In con-

sultation with them, they advised us to defer the matter for a season, saying that the stake had recently been organized and there had been a call for consecrations, and they were afraid that if we undertook it at that time it would detract from the interests of the consecrations and the stake.

So we deferred the matter—left it for another time, and it was not brought up again in Independence, but it was brought up here in Lamoni by Sister Walker, our beloved Sister Walker, who has labored so untiringly in the interests of the church, especially in the interests of the young, and who has done so much towards developing the energies of the women of the church and helping them to feel that they can be a power for good in the church. She presented the matter to the Advisory Board, and after this other experience we were ready at once to take it up. But the board did not think it held the right to assume such a responsibility without the indorsement of the body in a general meeting. However, we went to work, and said that we would raise a fund, just as much as we could, with the intention of appropriating it for some benevolent purpose. We raised about six hundred dollars the first year. Then in our general meeting in the spring of 1905 we passed a resolution to use this fund for the establishment of a children's home, having consulted with the Bishopric concerning it and securing his approval of our plan. After that, our efforts were approved and it was advised that they be encouraged, by the Lord, through our prophet, and you may be sure that gave us an impetus for our work. We felt that if the Lord recognized our work we wanted to work in harmony with his will, and we have continued to labor with this home in view ever since. As you know, we have been, from time to time, anticipating that our home would be built long before this time; but there have been other duties for the energies and attention of the Bishopric, to them of greater import, and this work has been deferred until this time.

Now we want to assure you that while we have undertaken this work, and it has been thus far accomplished, we are not going to give up the work, nor do we intend to throw the whole financial burden on the Bishop; but we want every sister in this church to feel that she has a part in it. We can gather up money in small collections that would never find its way into the Bishop's fund and secure them for the support of this home.

We have already started a fund in Independence, in our local there, and we are securing subscriptions for five cents a month among the members of the church. We have, I think, one thousand subscriptions. That is a thousand five cent pieces coming into our society each month. That seems a very small amount each month. We can easily deny our-

selves some little indulgence and appropriate the price for this purpose. If such a method should be followed, around in the different branches of the church, we would not have to burden the Bishopric with this home. We could support it without laying it on their shoulders. I believe that every sister will feel a desire to help in this work.

Now that we have a building, there are a great many considerations to be carefully weighed before we can decide exactly the course we are going to pursue; but we are beginning to feel our way and are getting things pretty well planned, and we are happy in the fact that we have been able to secure the services of Brother and Sister Robinson to help us in this work, and while we can not introduce you to our superintendent and matron, each, individually, we would like them to rise and we will present them to you. (Brother and Sister Robinson arose and were presented to the audience.) While we are glad to present them to you, we want also to tell you an incident. We were given a letter to read from one of our missionaries whose wife had recently died, and he wished to place his children in the home. He said in the letter that he knew no woman in the church with whom he would rather place his children than with Sister Robinson. And you may be sure that made us feel good.

There have been a good many sisters working in the interests of this home, making bedding and clothing, and if there are any present who have not visited this little room (pointing to the nursery) and noted the work of one sister, I would like to call your attention to it and ask you to do so. She is a poor woman, and an afflicted one, having lived on a milk diet for nearly two years. Nearly every article in that room is the work of her own hands. She made the bodies of the dolls as well as the clothing. She had the rheumatism so bad in her arms and shoulders that she could not use crutches, so she was confined to the house. And yet, under these disadvantages, she has made this great amount of garments and things to amuse the children. You will be astonished at her ingenuity and her patience in making these little garments, and they are nearly all made from scraps, such as a good many of us would think were of no use. She made the remark in one of her letters that she would like to get into some of our scrap baskets.

One other sister I would like to mention who labored diligently, making sixteen quilts, all her own work, thus showing her great love for and interest in the unfortunate little ones.

Now, brothers and sisters, you are to hear an address from Sister Walker, which I think will be more interesting than what I can say, so I will close.

ADDRESS OF SR. M. WALKER.

The remark was made to me recently by Mr. Lee Francis Lybarger (one of our late Chautauqua lecturers) that he was glad to have come to Lamoni—glad to have met our people, and he added, "It is an inspiration to me and strengthens me in my work to meet with people who have convictions and who are willing to labor, and if need be to sacrifice for those convictions."

I was glad indeed to hear this. Glad to know that our people simply by the untraceable influence of personal contact, could make upon an entire stranger such a favorable impression. The more especially so as this man was a cultured man of the world and one whose convictions were of the highest type.

Convictions (if they are sufficiently strong) lead to the formation of purposes, and the event we have met to celebrate is the result of such convictions joined with the purpose to act upon them.

There are some of you who are pleased to regard me as being among the first to dream of this enterprise. It may be true, for I can not deny that I have often been compelled to recognize myself as a dreamer of dreams, and if the happy event which calls us together did indeed have its conception in one of these dreams, then I can only say, thank God for that dream; and thank him too that we are now where we can see the beginning of its realization.

But, my friends, let me ask you just here, what, in comparison with works, are dreams, and the dreamer with the worker? and then answer in candor, and if you answer as you must see it, your answer will be—nothing.

It is this thought, viz: that by appearing before you to-day the opportunity is given me to remind you of the debt of gratitude we owe to those others who for long weary years have labored, bearing the heat and burden of the entire work, and by whose labors results so encouraging have been wrought, which is at once my justification and my reward. In the midst of many discouragements and much opposition they have labored faithfully and persistently because they had convictions strong and sincere that the church, the world, and the Lord demanded this labor at their hands, and to-day we, with you, are here to felicitate both them and ourselves upon the completion and opening of this home for homeless children. It is indeed a matter worthy of the exchange of our best and tenderest sympathies, our deepest gratitude, thus to see the dreams and aspirations of our souls embodied in this substantial building, with its plain but suitable furnishings, its modern conveniences, and its magnificent surroundings of grand old forest trees and acres of fruitful land.

Much has already been done, but in comparison

with that which remains to be done, all this is so infinitely small as almost to be lost in the foreshadowing of that which yet remains to be accomplished: namely, the training and sending forth from this home an army of those who shall carry with them deep and abiding convictions that they are called to be defenders of truth. That God requires and the world demands of them that they shall impart as freely as they have received. Do we realize then, (in order that this work be accomplished)—the responsibility which rests upon those who have the immediate charge of the children who shall come here? And yet even more important, if that may be: Do we realize the duty the entire church owes them? These children are not their own, but they must be parents to them, else the home will prove a failure; will fall short of that which its projectors have intended and prayed that it might accomplish.

This one thought opens up a field so vast, presents the contemplation of a subject so weighty in cares, labors, sacrifices and responsibilities, that I dare do no more than simply refer to it, and in view of the purity, wisdom, self-control, and above all the love which must dominate the lives of those who have this trying position to fill, ask the question, Can the church do less than to uphold by their faith and prayers not only these, but everyone in any way connected with the management of this home? Let us remember that these are God's children, and because they have no father, or it may be no mother to cherish them, to bear with and overlook their faults, they have a double claim upon us who are stretching forth our hands and gathering them here that they may have the blessing of an earthly home and in it be fitted to go forth into the world as champions of truth and righteousness.

ADDRESS BY BISHOP E. L. KELLEY.

No special address has been prepared by me for this occasion, nor did I think that anything special would be demanded. The very fact that the people, all of these, gathered upon this occasion to celebrate in a way the finishing up or preparation of the Children's Home, find the work so complete and well-arranged, is sufficient for them to be satisfied with coming and seeing. Certainly the church in the past few years has been trying to carry out the work of bringing due opportunity to everyone of its children. The first step taken directly in this was to obtain a place for the old people who could not make homes for themselves; and you will remember the readiness with which the Saints entered into that work.

Subsequently the idea was approached that we did not only need help for these old people, but we needed some place where we could educate in a

proper sense the younger people of the church, and those outside, too, who wished to profit by the opportunity offered. It was entered into and a great work done towards the accomplishment of it. All of you are acquainted with the efforts in that connection; that of the church, not the efforts of individuals. It is not too much to claim that our heavenly Father was directing all in the work. Now we have reached the position when we can see the duties we owe to each other far more clearly than it was possible for us to see before entering upon this general work for good.

After the educational work had been to an extent accomplished, then we had to prepare for the care of the sick and afflicted ones. Our heavenly Father spoke directly with reference to this; and he directed also in the other work, but not particularly instructing the body therein as in the work of the building of the Sanitarium. All of you know how this was done, and the work, how readily it was accomplished.

While these important works were going on, however, as has been already stated to you by the president of the meeting, some of the sisters in the church were very active in urging the work of preparation for the Children's Home, and there were not only the sisters at Independence who wished to move out and accomplish something in a material way, but I had a delegation from the sisters of Lamoni upon the same errand, as sisters here will remember, and it was after considerable discussion of the matter that they concluded to wait until some of the other work that we had on hand was finished.

Now we can look upon all this work as that which is for the present and eternal good of the work of our Master and his children in this world. When Jesus was here he told one of the chief men to whom he had intrusted his work, "Feed my sheep"; but he did not only do that, but he instructed him again, "Feed my lambs."

It is just as necessary in our work that we look after and prepare for the younger ones as the older ones, but it is right and proper to look after the older ones first; if we had not done this there would have been so much criticism, especially if we had placed the younger ones ahead while the older ones were needing help; that would have been disastrous, but it is right and proper now that the lambs receive attention. And this is what our heavenly Father called attention to in the revelation directing the building of the Sanitarium, as follows:

There should also be a home for children established, and the effort of the Daughters of Zion should be approved and carried into completion as soon as is consistent with the necessary demands of the work of the church in other directions.

Now I am glad this afternoon that the time has come when the work or preparation of the Children's Home has been finished to a great extent, and that

you are here to see what has been done, and what the sisters have accomplished by their energies and perseverance in the matter. I congratulate everyone of them upon their work, and everyone of you who have helped; and should not everyone be congratulated because all have been ready to put forth a helping hand whenever and wherever you could.

But there's more to this than you see just here. What is the object of all this? Sometimes they come to me and say, "Brother Kelley, what are you going to do with all these children? Will you be handing them out here and there to others to bring up pretty soon?" Not unless we have places where they will be treated as well as those of their own family, or where a man would raise them as his own children. And the children who come here must have the advantages that are in the world to-day. The opportunity that we are to give to these children, will make them equal, if they profit by it, to any other children, and having given them such opportunity and training when they go into different neighborhoods, near or far, instead of going there in order for somebody to take them in and provide for them in a way and use them as servants, they will go there to help the neighborhood. They will be helpers in the world, and not simply hindrances or paupers in the world. They will be fitted to do any work that anybody can do along their respective lines. That's the object. Fitting these children so that they will have the opportunities in life that your children and mine have had, and then you do not need ask what are we going to do with them by and by. Why, they will be asked for all through the country everywhere! It seems to me that the demand for such children as that will ever be far greater than the supply. Why not make these children able to go out and supply the demands as the children that are raised in their own homes? So I say that the purpose is to give them such an opportunity here that they may be equal to children raised in their own homes, and thus bring about such an equality in the families of the church as will hasten the day when God's people may be one people; and when selfishness and covetousness, and all the evils that come by our misdirected natures, and that are found in the world may be obliterated, and a true reform effected.

Now we find many erroneous things in traveling in this world that we should not find in the church nor in the world; one is that sentiment that has been accepted in the world to an extent that we are not God's children after all by creation; but that we are simply developed creatures in this life. There is nothing more terrible, nor more absurd when you present it along with the facts. Jesus did not come into the world in order to develop a race and save it; but "to seek and to save the race that was lost." We belong to that race; and in our efforts to bring up

these children so that they may take their places, and perform their work by and by, we are filling the type that was had among the children of Israel in the wilderness. You remember that the old people could not be educated and developed sufficiently so that they could pass over and enter into Canaan, because they would not learn. They thought that the way that they had been raised and taught was the only way there was, and they rebelled. They did not even sustain Moses after God had shown them so many miraculous things through him, but they turned against him. Finally the Lord says: I will show you what I have told you all the time, that you can not travel over to the other side of Jordan and go in your way. I will prove to you that I can do it, place you in Canaan. I will let all the older ones die in the wilderness that rebel against me, and will take their children over and they may dwell in it.

Now let us not be that way; but let these older ones among us stand up and say, "As for me and my house, we will serve the Lord," as Joshua did who finally led the children over across the Jordan. There is a possibility of our work succeeding, but we must be willing to work as our heavenly Father wants us to work, and be willing to help along and give all an opportunity in accordance with their day and generation; and we have to help the sick and afflicted ones; we have to see that our boys and our girls are properly educated.

Boys and girls are too often miseducated in our larger schools. Instead of being educated in the better lines of life they are turned from Christ. Many are taught not to believe that he is the Son of God any more. Great numbers that pass through these larger institutions are turned from the right way, through vain philosophy, false assumption in so-called scientific theories, and lack of personal attention by the better informed and capable instructors. I would rather not have my children educated at all than to have them misinstructed in any such lines. I stand that way to-day firmly, and have stood that way for twenty-five years. But to have them properly educated and informed, to be prepared for their work in life is a different thing. That's what we are trying to do in our work as a body for the young people generally, and for those who are less fortunate. Already our young men and women are scattered almost over the entire globe, and they are working, and striving for the advancement of this work, and some of them do not know the advantages or why they are thus distributed, but it is possible that there is a purpose known to our heavenly Father that will shine out to us in time, and that we shall see accomplished that diffusion of true knowledge that will convince the nations of the certainty of the brotherhood of the race, and the fatherhood of our heavenly and eternal Director.

All of this being evident and true, we must not fail to put forth our hands to help along in every good work. That's one of the finest exhortations that the apostle gave in his time: "Let us be ready in every good work." I know sometimes the people have said, "Do you suppose the Bishop will ever get tired of calling upon the Saints for help? Tithes and offerings for missionary work; consecrations for redeeming the land, offerings for the old people's home; the college; the Sanitarium; and the Children's Home!" But ought not every Latter Day Saint feel glad in his heart that such opportunity has come to him? Are there any who would feel glad if they were excused as helpers in such good works? We should indeed be sorry if we did not have the opportunity to share in the burdens of these good works. And every department and individual has been invited, "Come let us labor together." That is one of the finest things that ever came to the Saints, and if it had not come we would not have been as far in advance as we are to-day.

At the Thurman reunion, held in the western border of the State a few days ago, I called attention to the fact that it had been a blessing to them that they had been able to help in some of these good works, and thus render their accounts to God as they went along in this world. No one is poorer by reason of having performed his duty to God as he moved along in this world. That is what builds and strengthens men and women. It is those who do not improve the time and help, who are the unfortunate, the unwise and weak.

You doubtless remember the history contained in the 29th chapter of 1 Chronicles, where David recounts the efforts of gathering all that he could to provide for the building of the temple that the Lord had commanded to be built. Then he says, "Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great; for the palace is not for man, but for the Lord God." He was afraid that he had not gathered sufficient for the great undertaking, and he calls the people together, and invites their attention to it. "Now," he says, "I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver." "Moreover," he says, "because I have set my affection to the house of the gold of Ophir, and seven thousand talents and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver;" and many other gifts, (enumerating them,) in order to establish this. He then instructs them that lest there be not enough yet, he will give other further opportunity, and asks how many of Israel will bring a gift and bring it willingly

and place it in the proper place for the building of the temple and preparing the surrounding conditions. And the record states that all the people of Israel came and brought their offerings and laid them down until they had gathered thousands, and they brought and gave them to the treasurer of the house of the Lord. "Then the people rejoiced for that every man who gave his gift offered it willingly to the Lord." David, after he saw that the gifts were willingly brought, thanked God and blessed his name and Israel. It is a beautiful picture. I wish you would turn back and read it; it will not be a great while before we will be called upon to move willingly in another great work and fulfill another command of our heavenly Father. But when it comes let us do it cheerfully; from the heart "willingly," and it will be to our own good, and to the glory of God, who is ever interested in his children doing right. When the time shall come, are there any who will not be anxious to help?

Who do you think should have credit for all these good works that have been enumerated before you to-day—the old people's homes; the place of education and instruction; the house for the care of the sick and afflicted; and the Children's Home? Who should have the credit? Should it not be our heavenly Father who has done so much for us? He has wrought with our help. No individual in this world should claim the credit. The Lord has been directing and his children are the helpers. Credit to him to whom credit is due.

Within the past three months an urgent appeal has been made that we place an old lady in one of our homes who has formed certain habits in life, and she wants to know in the first place if she will be permitted to do as she pleases if she comes. In the second place she says: "I am not going to give up my tobacco for Brother Kelley or anybody else." She lays down the rules to govern in the home, and doesn't propose to occupy unless she can enter with her faults. Another doesn't ask for tobacco but does ask for opium. Others wish other things which neither the Lord nor the church approves. The agents in looking after the last case found it was so far outside of the spiritual life that we were compelled to rule that where persons can not conform to the rules governing in the homes for the Saints that they must accept the places prepared by the counties for the poor and for which purpose we also pay our taxes. How will it be by and by when we go to the home prepared of the Lord? Must we not prepare according to His rules?

And it must be the same with the Children's Home. The Children's Home will be placed upon as high a plane as any of the homes that you have in the town. There will be order; the proper instruction; there will be plenty of work for the children, and

children are not brought up rightly in this world when they are not brought up to work. They must be developed in the highest and best way, and when so brought up and trained all will feel an interest and pride in them, and they will be a pleasure not only to the community here, but to the communities wherever they may go hereafter.

Now in our work and ways let us keep in mind that all of these homes are fashioned and prepared to an extent by the church, as it is being fashioned and prepared under the guidance of its great head, the Christ, the Just One, who is willing to work and labor with us so long as we will work as he directs. But he can not work as we direct. Our ways must conform to his directions and ways, then we shall not labor in vain.

Then let us move along and help along the work in his way, devoting our energies thereto, and if we do and accomplish his will, we will not arrive at the place where we have nothing to do; that would be a sad situation; but to the place which is far better, *gether with God,*" and then we may be used for that it may truly be said, that we are laborers to further good and greater works.

Now I thank you for the time of this short talk, and because so many of you are here. I had no idea of there being one half the number that are here in these rooms when the announcement of the opening was made, and am certainly pleased with the efforts of the Saints for this institution, and pleased with the completeness of the institution. And may the Lord bless the workers altogether, and the home and its work with the children!

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A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 6.

BY S. W. L. SCOTT.

JOSEPH'S LAND.

Since God, by "covenant," which "no man can disannul or add to," made Abraham the *owner* of "Canaan" and "confirmed" the same to Isaac with an oath saying, "Unto thee will I give all these countries" (Genesis 26:3), and gave the same inheritance to Jacob, and *established* the covenant conveying it to him "for a law," and to Israel "for an everlasting covenant," we ask Mr. Traum, where is Joseph's *landed estate*?

As giving a prophetic description of Joseph's greater blessing, we cite his attention to Moses' inspired photograph of it, when he blessed the tribes:

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the

good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.—Deuteronomy 33: 13-17, A. V.

Here is "Joseph's land"—broad fields, and extended territory, with diversities of soil, climate, and temperature; occupying in the different zones, with the *fullness* of the precious things of earth; a land of inexhaustible resources,—self-supporting; with the chief minerals, wealth of the "everlasting hills," products of its lakes and rivers, the great "deeps" that "lieth beneath"; a land celebrated for its fruits, and luxurious vegetation.

We invite his consideration to a comparison of the products of the *two* inheritances, and present a description of the "Canaanitish" estate and products:

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates, a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.—Deuteronomy 8: 7-9, A. V.

While this is a rich blessing, beautifully portrayed, it does not "measure up" with the blessing pronounced upon Joseph's head. It isn't comprehensive enough.

We now ask our critic another question or two: How can Joseph's blessing be *greater* than that of Abraham, Isaac, and Jacob, in a *physical inheritance*,—a *landed estate*,—and that blessing of a *landed estate* be contained *within the lesser*?

How can the "utmost bound of the everlasting hills,"—the "farthest away bounds," from Goshen, Egypt,—be the hills of Canaan two hundred and fifty miles distant?

How can the *hills* of Judea, in Canaan, be *greater than all Canaan*?

Both Jacob and Moses confer this wonderful, this "crowning" patrimony, upon the "head," "crown" of him who was separated from his brethren, "crown" prophetically means not *immediate* posterity, but "children's children are the crown of old men." (Proverbs 17: 6.)

The status of the *immediate* descendants in the wilderness will not fulfill the terms of these inspired documents. Mr. Traum will find a herculean task to evolve "a multitude of nations" from the two boys during the wanderings. We have the history of Ephraim from his day down to the captivity of the ten tribes, seven hundred and twenty B. C. During this time he never became *one separate and distinct nation*. He was in the Egyptian bondage until the

redemption under Moses, at which time his seed constituted about one twelfth part of the Israelitish nation, until the revolt of the ten tribes under Jeroboam from which time, until their captivity by the king of Assyria, his seed constituted about one tenth part of the nation.

Forty years after the census was taken, on the eve of the conquest, Ephraim was *decreasing*. (See Numbers 1: 32; 2: 19; Numbers 26: 37.)

But their development must take place, and "in" the locality called "the midst of the earth" Moses affirms that Joseph's *horns* (power, protectors, defenders) are like the horns of the unicorns; with them (his horns) he shall push (gather) the *people together* to the ends of the earth. The *two horns* are Ephraim and Manasseh, for he continues, "they are the *ten* thousands of Ephraim, and they are the thousands of Manasseh." Ephraim is the *leader* in this movement *ten to one*.

We ask Mr. Traum, *When* was this work accomplished? If he says it was done in the past, and during their stay in Palestine, the facts of the Bible are squarely against him, and according to his deft interpretation, the prophecy of Moses and Jacob goes down in the wastebasket of *rejected matter*. His own quotation from Psalm 78: 67, recorded on page 77 of his book, we turn against him. It is a biblical fact that the work outlined for them to perform was not inaugurated through them, carried on by them, or completed by them, in the past, or during their sojourn in the Orient. The blessing was to be on the "*top of the head*" of Joseph.

It is a biblical fact that Ephraim and Manasseh, when in Palestine, were never made the instruments in the hands of God in carrying forward this work, but of Ephraim, it is affirmed:

Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye.—Hosea 4: 17, 18, A. V.

God would not "choose" them to do prophetic work outlined by Moses, and other inspired writers, while in a condition of idolatry, and their attitude while on the Eastern Continent is further set out as follows:

When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.—Hosea 13: 1-3, A. V.

Ephraim sinned "more and more" while in Palestine. They manufactured idols. As a *nation*, a *people*, they were broken up. This occurred long before the birth of Christ. Elder Traum says, page 77, "How effectually either Ephraim or Manasseh

ever wrought out the program of the patriarch we do not know; but we do know this, that whatever was the glory that accrued to either was later changed to Judah."

In this, the gentlemen betrays his ignorance of the Bible, or else he just carelessly writes, presuming upon the ignorance of the reader. There is no proposition more firmly established by the Bible than that Ephraim was "broken" as a nation, rejected and "cast off," to wander among the nations; and that they never "became a multitude of nations," nor carried out the program of the patriarch in any sense in past history in Palestine.

From Isaiah, chapter 7, we present the following additional proof:

Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken, that it be not a people.—Isaiah 7: 5-8, A. V.

Ephraim had so ingrown with sin, and at this time confederated with Syria and the son of Remaliah, to go against Judah, to destroy the kingdom by setting a king of their own in their midst, to take Judah's "glory" away from her, that God threatened to break Ephraim up as a people, within sixty five years. God "carried out" his program here mentioned, and tells Jeremiah that if the house of Judah repented not, he would visit it with a *similar* judgment. He then refers to Ephraim as having suffered the penalty in the following language:

And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.—Jeremiah 7: 13-15, A. V.

The "glory" Judah possessed was placed upon him at the same time Joseph received his, both prophetically, and by the same servants of God. Moses pronounced the following on Judah:

And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help to him from his enemies.—Deuteronomy 33: 7, A. V.

And Jacob administered thus:

° Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.—Genesis 49: 8-10, A. V.

Elder Traum is doubtless aware that the "scepter" remained in the hands of Judah, until the "lawgiver" or custodian of the law of Moses, and its enactments, developed the "Shiloh," or Christ, and then because of their "blindness" and rejection of the "Shiloh," Judah's scepter fell to the ground, and as a nation they are led away in Gentile bondage among all nations; their "house left desolate" and the city trodden under foot until the times of the Gentiles are fulfilled. There is no such thing taught in the Bible as Ephraim's glory being transferred to Judah. Because God "refused the tabernacle of Joseph" in ancient days, Mr. Traum will conclude that the prophecies of Jacob, Moses, Jeremiah, Hosea, and others will never be fulfilled. Although the Prophet Hosea says in the 9th chapter, verses 11 to 17, that Ephraim's "glory shall fly away," like a bird, that Ephraim is smitten, their root is dried up," i. e., *their lineage* is lost,—and God "casts them away," and "they shall be wanderers among the nations," having "mixed himself among the people," yet in the great restoration of the latter days, when he gathers the house of Israel there shall be among them "governors," "rulers," and "teachers" "of themselves," and the Lord says:

For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.—Isaiah 61: 8, 9, A. V.

God will minister to them by divine revelation, for "I will direct their work in truth." Here is where the "horns" of Joseph figure in the fulfillment of Moses' prophecy. Their seed *shall be known among the Gentiles* "and their offspring among the people." Joseph's "glory is like the firstlings of his flock"—can not be transferred. He has the "birthright" promised to him, and in the realization of the same comes to him the patrimony of the priesthood to "push the people together"; hence Isaiah's prophecy with Jeremiah:

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.—Jeremiah 31: 8, 9, A. V.

When the Lord "prepares the way, wherein they shall not stumble," "a straight"—gospel "way," then, after their "broken" and "scattered" condition, Ephraim is the Lord's "firstborn," "of water and the Spirit." We read:

Now the sons of Reuben, the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed,

his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:—1 Corinthians 5: 1, 2, A. V.

Joseph has the birthright, and his sons,—“branches” that “run over the wall”—the sea, or ocean, which was the supposed limit,—are to do their part as “pioneers,”—as the horns, in pushing the people together. In this work, “Ephraim is the Lord's firstborn.” Hosea, chapter 11, speaks of Ephraim thus:

They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.—Hosea 11: 10, 11, A. V.

Joel 3: 15, 16, informs us that *when the Lord shall “roar,”* “the sun, and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake.” Then in the “end of the world”—the period of “restitution,” “the children (of Ephraim) shall tremble from the west.”

If Elder Traum will travel west from Jerusalem, he will pass through Tunis, Algiers, Barbary States, Morocco, etc.; but here we reach the “wall”—the ocean. We must, in this connection, adduce one more evidence from the prophecy of Zephaniah and one from Jeremiah. Zephaniah, chapter 3, verses 9, 10, A. V., says:

For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

The daughters, “branches” of Israel, are “west” from Jerusalem, beyond the rivers of Ethiopia. The rivers of Ethiopia are four in number, the Senegal, Grande, Niger, and Mesurado. They all flow in a southwesterly direction into the Atlantic Ocean and Gulf of Guinea. If God's “suppliants,” the daughters,—“branches” of his dispersed,—scattered, were “beyond the rivers of Ethiopia,” there is no other land for them, but North and South America. So we see no other conclusion, unless Elder Traum *crowds* those “suppliants” that are “west” from Jerusalem, “beyond the Ethiopian rivers,” *between* the two continents, and in that case, “ichthyology” would undergo a revolution, and the Lord's “suppliants” would be “mermaids,” sharks, sturgeons, and whales.

But we hold up to his gaze the statement of Jeremiah in this connection and ask him to consider the deduction therefrom:

Flee, get you far off, dwell deep, O ye inhabitants of Hazer, saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose

against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars; which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord.—Jeremiah 49: 30-32, A. V.

“Hazor” means “head,” and from Joshua 11: 10, we learn that it was one of the ancient capitals of ancient Canaan, the “chief city of the whole of northern Palestine, and in the general invasion was destroyed by Nebuchadrezzar,” 600 years B. C., as recorded in the Bible in 2 Kings 15: 29; Jeremiah 49: 30.

We also transcribe the text from the German, by Philip Schaff, D. D., assisted by various American authors:

Flee, run apace, stoop, ye inhabitants of Hazer saith Jehovah. For Nebuchadrezzar hath planned a plan against you. Up! move against a nation at ease, that dwelleth securely, saith Jehovah. They have neither doors, nor bolts. They dwell apart by themselves.—Homiletical Commentary.

The above is a hurried warning to these Israelitish inhabitants of Hazer, to get out of the reach of the king of Babylon. Where would that be? If the Bible, and ancient history represent the king of Babylon and his *dominion* properly, they would be compelled to “move off” of the Eastern Continent, in order to pass out of his reach and authority.

Of the extent of Nebuchadrezzar's dominion, Daniel informs us:

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.—Daniel 2: 37, 38, A. V.

And Jeremiah says of the extensiveness of Babylon, or Chaldean monarchy:

Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.—Jeremiah 51: 25, A. V.

Hence the monarchy was an universal one, and Nebuchadrezzar swayed a universal scepter over all the kingdoms of the then known world, for forty-three years, with undisputed right (except at brief intervals) in which he was conqueror. All the habitable eastern world of any national influence or power was embraced within dominions. No “nation” on the Eastern Continent “dwelt alone, without bars,” or without “gates”; no nation dwelt “securely.”

The facts that the king of Babylon had pushed his conquests to the remotest bounds of the Eastern World—the known “earth,”—had plundered the nations of their “wealth,” and stored it at Babylon, the capital of his realm; the further fact that all cities of any importance were strongly barricaded with “double,” and sometimes “triple” “walls,”

"bars," and "gates"; and the additional fact that no nation on the Eastern Continent dwelt "safely," and without "care," and "alone," is evidence that Jeremiah's warning, to "get you FAR OFF," and "go *secretly*," — "dwell deep," — go unobserved, — was more comprehensive in its import than the interpretation placed upon it by the opposition will admit.

THE JAREDITE NATION.

We are not driven to the position that *Ephraim* must come to the American continent 600 years B. C. The "descendants of Joseph," who did come at that date, kept a *record*, and the scriptural view of it is that prophets of God saw it [the record] come forth to the world, and when it did come forth, it was the "stick of Joseph" in "*Ephraim's hand*." But the record called the Book of Mormon affirms that when Lehi and family came to America, they soon found evidence of "the wealthy nation" to which Jeremiah directed their attention, and which had been powerful in civilization and its concomitants, since being led here by the hand of God, from the time of the destruction of the Tower of Babel and the confusion of tongues. This wealthy "Jaredite" nation dwelt "alone." Dwelt without "bars or gates," and having been destroyed, their wealth, "the multitude of cattle," fell a "booty" to the Nephites, just as Jeremiah had, by the Spirit of God, informed them would occur. (See Book of Mormon, page 158. Also page 43, Lamoni edition.)

Elder Traum's suspected "problem" in regard to Hosea's prophecy, page 78, is very poorly presented. No one has ever taken the position that the *prophecy* or *book* of Hosea is the "stick of Ephraim." We have seen in Hosea's prophecy: "I have written to him [Ephraim] the great things of my law, but they were counted as a strange thing" (Hosea 8: 12), a writing *separate* from the "stick of Judah," a *prophecy* of the "great things of my law," written to Ephraim. Elder Traum here bases his conclusion on an erroneous premise. It is that the language referring to the *writing* is used in the *past tense*, "I have written," etc. We will permit Paul to set him right, as to the *tense* in prophecy:

(As it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were.—Romans 4: 17, A. V.

God "calleth those things which *be not*, as though they were." In accord with Paul's interpretation, we understand Isaiah's prophecy of Christ, delivered 712 years before the birth of that illustrious character. Isaiah 53: 7-12 says:

He was oppressed, and he was afflicted, yet he opened not his mouth: he is [present tense, 712 years B. C.] brought as a lamb to the slaughter. . . . He was taken from prison . . . he was cut off out of the land of the living: for the transgression of my people was he stricken. . . . He made his

grave with the . . . rich. He was numbered with the transgressors. . . . And he made intercession for the transgressors.

These, and numerous other prophecies spoken in the past tense, would greatly perplex our critic, according to his interpretation. Again, referring to the future dispersion of Israel among the Gentiles, and his purpose respecting their salvation, the Lord says, Ezekiel 37: 21:

I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation.

Now taking Mr. Traum's *applied logic*, we can say of Isaiah's prophecies, If this was the Christ, it becomes exceedingly difficult for the "Campbellite" to find any part of God's word applying to the Christ of Nazareth, for these words expressing past tense were uttered, according to Usher's chronology, seven hundred and twelve years before the Christ of Nazareth was born.

(To be continued.)

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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What Does it Mean?

It does not matter what it means, poor heart;
The dear Lord knows; to bear it is your part,
Nor think some strange thing happens unto you
Which he would not allow so if he knew.
He does know; in his all-wise love, he knows it;
And allows it for your good.
He is not hard; you do not think he is,
When in the dark you find your hand in his;
When it was lighter, you tried to walk alone;
And thought the strength he gave you, all your own.
You did not ask what that last blessing meant
Just smiled and took it, satisfied, content.
You did not think it strange, you thought he knew,
And planned the sweet surprise that came to you,
Tried one, do you, then, take the sweet and good
Yet can not trust the tender Fatherhood?
But think he makes mistakes, when he sends
Some hindrance which your eager haste offends,
Or when he lets the wicked plot you harm,
And stirs a whirlwind, when you seek a calm.
You think it strange, this trial, swift and keen,
And in your weakness ask what does it mean?

I think the language of God's heart would read,
 I love my child, I note his slightest need.
 I long to prosper him in all his ways,
 To give him quiet nights and peaceful days;
 But if I do, he'll lose himself from me.
 My outstretched hand he will not wait to see.
 I'll place a hindering wall before his feet.
 There he will wait, and there we two shall meet.
 I do it not in wrath, for broken laws,
 As willful disobedience, but because
 I want him nearer, and can not wait
 For him to come, he might wander late.
 My child will wonder, will not understand.
 Still, half in doubt, he'll clasp my outstretched hand.
 But when at last, upon my breast he leans,
 He will have ceased to wonder what it means.

—Selected.

Responsibility of Mothers.

Not so much upon teachers, ministers, humanitarians, and others closely connected with the world's progress does the humane sentiment of coming years depend. Not so much upon these, though mighty and measureless is their power, but upon you, oh mothers, queens of the home—upon you rests the greatest weight of this mighty responsibility.

And as accountability is measured by opportunity, of you therefore will be required the strictest account! There is nothing in all the world more wonderful than the receptive soul of a little child!

Take heed, therefore, lest you be not fully awake to the realization of your powerful influence over your children; and lest in your eagerness that they prepare to shine in mental attainments you neglect the education of the heart.

Much is said about Esperanto—the language that is expected to become a race tie. But a day is coming when another language—the language of kindness, the need of which is incomparably greater—shall have spread over every land. By it shall man and beast and bird and all living things be blessed!

What part, oh mother, will you take for the hastening of this glad day, "when cruelty shall be an unknown word?"

POWER OF A MOTHER'S INFLUENCE.

I asked of a writer whose wonderful words in behalf of animals have stirred the heart of the world, "What influence led you to become a friend and champion of the dumb?"

"More than all else was the influence of my mother," was the reply. "She laid more stress upon educating the morals of her children than upon the cultivation of the intellect. Her name stood for kindness to all who knew her!"

A successful primary teacher said to me recently: "There is no question as to the great need of humane education in the schools; and the need has been created largely by the lack of such education in the home."

I heard a little girl reproving a boy playmate for having wounded a robin and then beating it to death against a tree.

"What would your mother say?" she cried, seeming to think this the most crushing reproof imaginable.

"My mother!" laughed the boy—a laugh not pleasant to hear from a boy's lips—"What does she care? She wears dead birds in her Sunday-go-to-meeting hats and dead animal furs around her neck!"

LOVE OF BEAUTY DISPELS CRUELTY.

A love of the beautiful, which is natural in every child, should be cultivated. Teach them to observe the bright ribbons of the rainbow, the glory of the sunset's open gates, and "the frail wonder of the flower."

"To see beauty and to love it is to possess one of the chief

requisites of a happy and contented mind." Cruelty can have no place in mind and heart that have learned to take note of Beauty, which is the twin sister of Joy!

Mothers, you who are the central figure in the home, you, toward whom the trusting eyes of little children are turned, a matchless opportunity is yours to be a force in shaping the humane sentiment of coming years! Esteem not this opportunity lightly. If your children grow up with eyes to see, ears to hear, and hearts to feel for fellow-men and all living things, waves of humane influence will reach far out from their lives. You will have helped to bring the day of mercy and peace of which wrote the great prophet of old: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together, and a little child shall lead them."—Alice Jean Cleator, in *Our Dumb Animals*.

Request for Prayer.

Sr. Zina Loveridge, Lehi, Utah: "I have been and am very sick. Please pray for me that if it be God's will I may be speedily healed."

Letter Department

CALUMET, OKLAHOMA, August 23, 1911.

Editors Herald: I wish to say to the readers of the HERALD, that we are very busy in Oklahoma; I have an excellent interest here, baptized six last Sunday, and have three more names for next Sunday, all of them so far are grown people, except one; that was my baby girl, Ardis. I have put in four weeks here with telling effect, as the whole country around is aroused over this meeting. I expect to have several more names by Sunday, as many are talking of coming into the church. I wish to visit the Indian camp Saturday, as there are seven hundred of them in a big meeting near here. I regret having to call the Seiling reunion off. We need more men in the field so badly, but the financial question is a serious one in this mission this year. May the Lord's work prosper everywhere.

HUBERT CASE.

CLEVELAND, OHIO, May 29, 1911.

Editor Herald: It is now a long time since I wrote a letter for the HERALD, and having an experience of late in attending some of the Oliver Tabernacle services, I had occasion to write with reference to a man well known here in the Y. M. C. A. work whom I find to be quite an able student and teacher among them. This communication relates to an experience which I had among them, and also to a testimony of what I have found among Latter Day Saints. If you deem it worthy of publication, please find a place for it when you can. I believe this experience has strengthened me in our work, as you will notice in expression at what I here found.

In gospel bonds,

F. T. HAYNES.

The letter referred to is as follows:

CLEVELAND, OHIO, May 23, 1911.

MR. AUGUSTUS NASH, Y. M. C. A., City.

Dear Mr. Nash: I received your kind invitation to attend the special meeting on Monday evening, but owing to my time being taken up on that evening, I could not be with you. It is now some time since I saw you last, and not seeing you at the tabernacle services towards the close, I made inquiry if you had dropped out of them, or was it that you were out of the city?

Well, Mr. Nash, I want to tell you that I met with another experience while attending the tabernacle services, such as

I have met with before in other cities, when attending similar meetings; that is, when it became known in these meetings, what church I was connected with, I could notice a change on the part of some I had met and conversed with; they manifested a different disposition towards me, and did not want to recognize me, but simply avoided me. I began to sit up and take notice, and think their action is too small to be called Christian, for if these same people belonging to the several denominations have light and knowledge greater than that which the Latter Day Saints have, they should be all the more interested in them, and be willing to impart unto them and share with them their superior light. This disposition would more nearly manifest the Christ or Christian spirit, if I know anything about either. But I can readily understand how persons can become prejudiced by hearing or reading but one side of the story which is usually told with reference to the Latter Day Saints. It is not Christian to draw conclusions and judge from that standpoint, and I find many bearing the name Christian doing this very thing. And this reminds me of how the Pilgrim Fathers desired and secured religious liberty by coming to America to free themselves from conditions of persecution, but soon after gaining this liberty and freedom for themselves they persecuted those that differed from them. History so often repeats itself. In the beginning of the mission of our Savior the religious world was against John the Baptist, who was a man sent from God to prepare the way for a greater light, which Jesus Christ came to bring. And no sooner had he started his work than it was quite in evidence that the leading religious leaders were against him and this greater light. This work of the opposition was carried on by those that read the Scriptures, and expected a Messiah, but when he came unto his own people they received him not, and Jesus reminded them that the Scriptures they were searching testified of him; but how few did he find that understood the Scriptures! Just a few could say, We have found him of whom Moses and the prophets did write, and these few are the ones that Jesus used with which to carry on his work. Of the other class, Jesus said, Ye will not come unto me that ye might have life, and before Jesus ended his work among them he had occasion to say a great many things against them, because they would not enter in themselves, and those disposed to enter were hindered, and we find that many were out of harmony in a great degree with the Spirit and work of God. Jesus began to build his church as he said he would, and it was quite well along when Paul wrote as he did in 1 Corinthians, twelfth and fourteenth chapters, referring to God placing in the church such officers, and bestowing such gifts as it pleased him (1 Corinthians 12: 18-28; Ephesians 4: 3-16; 11: 13; 1 Corinthians 12: 7-13; 2 Peter 3: 5). The Apostle Paul met with conditions so early in the history of the church that he pointed out to those within the fold that there were men among them that would teach perverse things to draw away disciples after them (Acts 20: 28), and the time would come when God would be left out of the calling and choosing the ministry, so soon, and they heap to themselves teachers (2 Timothy 3: 4). This condition had the effect of driving the church into the wilderness for over one thousand years (Revelation 12: 6). The Dark Ages furnish the history of that period. The Romanish apostate church is the only church that can be traced during this time in the history of the past. She was forced to improve somewhat by the work of the reformers and their light, but the reformers did not restore the pure gospel, and bring the church out of the wilderness. Each in his turn, not being able to agree among themselves, formulated a creed, and established the several churches which we have around us at the present. A man could no more bring back or rebuild the church of Jesus Christ without a commission and authority from headquarters, with instructions as how to go about it, than Moses

could build a tabernacle, or a Solomon a temple. A man could not act in the past in the Aaronic priesthood without being called to do so, as was Aaron (Hebrews 5: 4). And even Christ did not call himself to the Melchisedec priesthood. We find a new Testament account of how they called and ordained men in the early church; anything short of this will not fill the requirements to-day, unless God and Christ have changed (Malachi 3: 6; Hebrews 13: 6). And I can see no more in restoring primitive Christianity to its proper place through the reformation than to cut a few slices off the old, apostate church, which the Protestant world says is corrupt; so I reason that if it took divine revelation and commission in the ages of the past in order to do the work of God aright, how can we expect that such could be the exception in the present age?

Jesus said the kingdom of heaven is like a householder who went out at different dispensations to hire laborers in his vineyard (Matthey 20: 6, 7). Mark 12: 1-6 locates the ninth hour dispensation. Matthew 20: 6, 7 locates our present age. Daniel 11: 44 also adds light. I have been comparing notes and investigating, looking for the pure gospel and the true church of Jesus Christ; and up to the present time I have not found a gospel or a church so in harmony with the record of the New Testament Scriptures as I have found with the Latter Day Saints. So, until such time as I shall find that I have made a mistake in casting in my lot with this people, to be consistent with myself and faithful to God, I must remain with those who have the greater light, though it bring upon me the persecution that our Savior said it brought upon others (Matthew 5: 10-12).

I should like very much to have a little talk with you some time on this subject, but owing to your being so very busy, most always, I do not know if I shall have this desire gratified. However, I shall at this time close, with kind regards to you, and trust I shall always desire and be found seeking and living in harmony with the truth brought to this world in the life and teachings of Jesus Christ.

Yours very truly,

F. T. HAYNES.

CLEVELAND, OHIO, 1427 East Ninety-fourth.

LANGLEY, WISCONSIN, August 15, 1911.

Editors Herald: I wish to thank you very much for your kindness in printing that request for prayers in behalf of my baby sister. Bro. William Johnson, of Seattle, called a special prayer meeting for her one Wednesday evening in July, I believe. Now she has been sick for ten weeks yesterday, and she is very weak and low, but God is keeping her from suffering pain and that is a great blessing, I think.

I still ask you to pray for little Sister Bertha that she may get well if it be God's will. But let his will, not ours, be done. May God bless all his Saints.

Your sister in Christ,

BLANCH A. CRANDALL.

SMEED TERRACE, BAYSWATER, WESTERN AUSTRALIA.

Editors Herald: I thought perhaps some would like to hear how the work has been maintained here. We organized about four and a half years ago with Brother Butterworth, our Australian missionary, in charge, and have ever since been left in an isolated condition as far as receiving any outside help from any missionary is concerned, for which the work here has suffered untold loss. We have sailed through stormy seas with none but a priest to preside over us during almost the whole of the time, but we are thankful that the tide has begun to turn, and things look like taking on better shape. At this writing we have Brother and Sister Pitt, whom the Lord hath chosen. May they long be spared to minister

among God's people, as they with their wise counsel, kind and loving dispositions, and their deep interest in all the Saints of God (without respect of persons), inspire us to put forth greater efforts to do the Master's will and rise to a higher plane of life.

May God bless them in their mission of love and good will, and finally receive them unto himself, is the prayer of

Your brother in Christ,

A. B. ROBINSON.

CASTLEBERRY, NEW MEXICO, August 15, 1911.

Editors' Herald: Notwithstanding the dry weather, we are meeting with encouragement in gospel work in this field. Brother Vanderwood and I held a ten-day meeting at Polar the last of July and first of August and a splendid hearing was given us, with good treatment. I left Brother Vanderwood at Tolar on the 7th and came on to Jordan, Brother Vanderwood expecting to soon make his way on south to Tularosa. I held forth at Jordan from Tuesday till Monday. I had the pleasure of baptizing four of our best friends, Mr. and Mrs. Jordan and their son James and wife. These four are the first fruits of our labor at Jordan, with a number of others to follow soon.

Yours for truth,

T. J. SHEPPARD.

ELKHART, INDIANA, August 8, 1911.

Editors Herald: For just one week now, beginning Sunday, July 13, we have been having tent meetings with increased interest, Elder S. W. L. Scott doing the preaching, and he has caused no little stir in reference to this great latter day work. Some say one thing, some another, and to use the expression of the rest, they are "on the fence." For, behold he bringeth forth certain strange things to our ears. Well, I would say that right in the midst of this that old red dragon called the Devil got in his lick. Brother Scott's mother took a severe cold and is confined to her bed. Being eighty years old, Brother Scott felt it his duty to be at her side. Hence he had to bring those meetings to a close Sunday, July 20, and left for home Monday, not knowing just when he will return. But we hope soon.

Yours for the accomplishment of the truth,

ASA A. WARD.

'Neath the Southern Cross.

At last writing I was at Colton, California. After ten days spent in that vicinity, visiting the Saints, and attending the meetings of the San Bernardino Branch, preaching for them and in Sister Burton's home, etc., I left with Brother Crumley for Santa Ana and Garden Grove, where a few days were pleasantly spent. From there, we went to Los Angeles, where I was cared for by Bro. and Sr. William Schade, our worthy brother showing me many of the sights of the city and its surrounding points of interest.

I was favorably impressed with southern California. It is a miracle of ingenious irrigation. The desert has been made to blossom as the rose. We in Australia have had it dinned into our ears that the pioneers of Utah worked a mighty miracle in the transformation of the salt land into a smiling garden, but the Utah miracle is a pigmy when compared with that wrought in southern California. It is far from the beautiful, naturally fertile spot selected by the Lord for the center of Zion, but it is a part of Joseph's land, the land blessed above all other lands. I found some people who seem to think that this sunny southern piece of the inheritance of Joseph is blessed with greater beauty and fertility than the center place. I did not argue with them. Both places seem beautiful to me, but I bow to the wisdom of the Lord in

selecting Jackson County as the center place. The reason for his selection may not be superior fertility or beauty, nor nicer climatic conditions, but whatever they are, I am content.

From Los Angeles I went to San Francisco, where another week was spent. Here, besides attending several of the branch meetings and preaching on both sides of the bay, I was privileged to attend several sessions of the International Sunday School Convention, where much useful information was obtained. I was well cared for at the home of Bro. and Sr. J. A. Anthony, and among those who kept my wandering feet from straying in wrong directions in the big city were Brethren Anthony, Sheehy, Terry, and Crumley. San Francisco is making a wonderful recovery from the quake of 1906.

June 28 I sailed for Tahiti on the ship *Aorangi*, quite a little party of the San Francisco Saints, with the addition of Brother Crumley, assembling on the wharf to bid me *bon voyage*. It was thoughtful of them, and helped to make me feel that it was worth while waving farewell to the crowd on the wharf after the steamer was out in the stream. After twelve days of pleasant traveling we arrived here, where I was heartily welcomed by Brother and Sister May, and Brother and Sister Savage, and the native Saints.

It has been a pleasure to participate with the brethren here in the good work they are doing. I have not been able to do much, it is true, on account of my ignorance of the language, but such as I have had to give has been freely given, and I trust that some good has been done. Besides visiting and preaching in both branches on this island, I have accompanied Brother Savage to the island of Makatea, some one hundred and twenty miles northeast of this point. There ten days were profitably spent, building up the native Saints by preaching every night, laboring with erring ones, administering to sick, and performing other duties.

I pray that God's blessing may rest upon our island missionaries and the Saints among whom they labor. Many difficulties, altogether peculiar to this mission, present themselves for solution; much patience, devotion, and prayerful solicitude is required, and consequently a plentiful supply of the directing energy of the Holy Spirit is essential. That it may be forthcoming is my earnest wish for God's servants here.

I leave here August 8, and expect to arrive in Dunedin, New Zealand, on the nineteenth. For the following three months I shall, with the blessing of God, labor in that city. Then it is my intention to return to my home in Australia. My address while in Dunedin will be: Care A. Leberz, 13 Maitland street, Dunedin, New Zealand.

With best wishes, I remain,

WALTER J. HAWORTH.

PAPETE, TAHITI, August 3.

News From Missions

Pottawattamie District.

It may be that a word from one of the oldest districts of the Reorganized Church of Jesus Christ of Latter Day Saints, — the Pottawattamie, would not be devoid of interest. I reached this mission May 25, attended the conference held at the Hazel Dell church, some twelve miles northeast of the city of Council Bluffs, May 27 and 28, which was quite well attended considering the time of the year, and the fact that a splendid rain came to cheer all, May 28. Saints attending seemed alive to the cause. Quite a number of the young Saints were present to look after the interests of the auxiliaries. Dinner on Sunday was served at the church, reminding one of good old times gone by.

Bro. J. R. Lentell, our boy missionary from Independence,

Missouri, to this district, was present and preached to the satisfaction of all; he is doing a good work. He is a rustler. Bro. John A. Hansen, our young district president, is energetic and always ready to look after and move in the interests of the work. The Brethren Carlile, J. P. and Joshua, and the Petersons, H. and N. P., L. Anderson and others maintaining the work live at Hazel Dell and vicinity, also Bro. C. Larson, and they always make the missionaries "feel at home," and this is no small item, the missionaries can assure you. But all Saints try to do this, and ye laborers should appreciate it. But why be personal on this point? we have the good Saints all along the line who do so. The indifference of the people here over our message, the gospel, strikes us pretty hard, but perseverance removes mountains.

We miss Brn. C. A. Beebe, Andrew Hall, James Caffall, Brother and Sister Harding, of Crescent village, and others who stood by the cause formerly, but who have gone up along the shining way.

Bro. J. Charles Jensen still sustains the relation of "scribe" to the district, and who, by the way, is a cyclopædia, historical, of western Iowa events related to the work. Brn. Robert McKenzie and James P. Christensen, with helpers, are holding the fort at Council Bluffs, while the Brethren Harding and others help to supply the signs of our war of "Peace on earth, good will to men." Sunday school and Religio work are alive there, and the workers therein manifest energy in their labors.

A Sunday school and Religio institute was held at Council Bluffs June 23 and 24 by an aggregation of workers from Pottawattamie, Northern Nebraska and Fremont districts, with a cooperatively arranged program, Sr. Estella Harding taking the initiative in its arrangement. A goodly gathering assembled, and although the weather was excessively warm, all hung on to the work well for young people, being generated in their labors by T. A. Hougas and wife, and Sister Deam, of Independence, Missouri, who had special charge of Zion's Religio-Literary Society's work. Brother Campbell and others, and Bro. J. M. Baker of Omaha, who preached on Sunday, the 25th, Sisters Harding, M. Pace, and L. Leeka, all taking part, did their duty and a good institute was the result.

The few Saints left at Carson are doing nobly. Great peace and unity are noted among the Saints there. Bro. M. F. Elswick presides, being assisted by Priest Whitehead. They have a neat little church building, well taken care of. Some Saints there are indifferent, but the branch, Sunday school, and Religio are alive. Bro. Theodore Schenk, who was baptized just last year, 1910, is doing well, having charge of the Sunday school, all growing in the knowledge of the truth. Sr. Vena Graybill superintends the Religio there. She is in her sixteenth year, but the work of the society moves right along. They are working, and if my readers could see the children sing in the church services and the societies, they could appreciate better how.

We shall leave Brother Lentell to tell of his experiences in the district so far, or farther, as he chooses. We do not think he has reason to be discouraged. We hope him every success he may desire of the Lord in his work.

Have just returned from the Southeastern Iowa Reunion, held at Thurman, August 4 to 13. It was a pleasant time to us. True, the temperature was high sometimes, but the reunion was good, as we see it. Nothing that we could learn of happened to mar the spirit and good feeling of any. During some of the sessions, Apostle J. W. Wight, Bishop E. L. Kelley, and Church Historian Herman C. Smith were present and did faithful labor. Bro. Charles E. Butterworth, evangelist, of Dow City, was present at about all the sessions, as also were Brn. W. E. Haden, Alvin Knisley, and your correspondent of the Seventies. Bro. John A. Hansen, president of

the Pottawattamie District, and High Priest T. A. Hougas, president of the Fremont District, were in attendance most of the time, and assisted in the order of the work. Those appointed to serve in any capacity were faithful to duty. Every provision of a temporal nature necessary was supplied. The auxiliary organizations were ably represented and gave the younger membership of the church and some friends opportunity to participate and aid in the gospel work. Bro. A. Knisley was our merchant and sold books, and we believe did well. Elder N. L. Mortimore was a faithful deacon and chief of police, but the attendants at the reunion were so kind to him that if he thought to arrest anybody, his heart failed him, and so everybody went "Scot free." So no one was arrested but the preachers and their assistants and the choir, and they all went right on to the gospel "Rock" pile and worked, whether the weather was hot or comfortable, and not an objection or an apology did we note. Many of the visiting Saints, from distances, were conveyed to and from the reunion grounds from the depot in automobiles, as arranged by the committee, Brn. Leeka, C. W. Forney, and Charles Green handling those vehicles. Conveniences were attended to, to our full wishes. While there, meeting with the descendants of Bishop Leeka, Father Green, and other old time Latter Day Saints of Fremont County (yes, and the Becksteads and Wilcoxes, and Gaylords), we went about cogitating things and events we read about in good old days before my hair was gray, when "Pleasant Chat," written by Elder David H. Smith was published in THE TRUE LATTER DAY SAINTS' HERALD. It was away back in the "sixties," and it did one good to meet and converse with some remaining from those days and their descendants, who are contending and laboring for the faith once delivered to the Saints.

Attendance was good throughout the reunion. I would judge there were altogether twelve to fourteen hundred at the services of the closing day, and the previous evening at the rendering of the literary program. Two persons were baptized by Elder W. E. Haden, on Saturday, August 12. Saints generally seem to be watchful, and we trust moving upward in the Lord's great work.

Hopefully,
C. SCOTT.

Northeastern Kansas.

The Sunday school and Religio conventions convened at Scranton, Kansas, June 9, followed by the district conference. There was not a large representation of the district, but those present entered into the work with a zeal that was commendable. The auxiliary work was ably supervised by Srs. Flo McNichols and Lillian Curtis. Bro. S. Twombly, our congenial and very worthy coworker, who had been district president for a number of years, resigned his position, as he had been appointed to labor as a missionary in Colorado. Bro. Frank G. Hedrick was chosen to occupy in his place and we recognize in him a coming man. Our young Brother Coal, of Atchison, was chosen assistant president. Brother Coal is also president of the Atchison Branch and is doing a splendid work, ably assisted by his worthy companion.

From there, I went to Topeka and remained till July 3. While there I held some good meetings and enjoyed the association of the Saints, as many of them were old acquaintances. I have traveled so much that the greater part of my life has been spent with strangers. While I have enjoyed my associations with the Saints everywhere I have been, there is a special pleasure in meeting old friends. While there we had some of the hottest weather that has been experienced in Kansas for years, and it made me think of McKenzie, Alabama. I do not want the Saints in the South to think that I only remember the hot weather, for I found many splendid people there, and I shall remember them for the Christ-like character that they manifested.

There were several street preachers in Topeka, and after listening to them I was forced to conclude that they were preaching simply for the money they could collect from the people. It seems a shame to see men so degrade the teachings of Christ, and as I looked at them I thought it was useless for me to try to preach the gospel under such conditions. But the next night we were on the streets; I forced myself against my better judgment to make an effort, but it may have been because I had no faith, yet the results were just as I expected. I tried it twice, but each time it was a complete failure.

From there I went to Independence, Missouri, and stayed till July 12. While there I preached three times in the tent and twice in Kansas City. Sister Peak joined me here and we went to Leavenworth, Kansas, July 12, and stopped with Bro. James Buckley. We held five meetings in Richardson, a new place. The audiences were small, yet very attentive, and we felt unusually well in explaining the fundamental principles of the gospel to them. We visited the Soldiers' Home and had a very pleasant visit with Bro. Carter Smith, of Oklahoma, who has been in the home for some two years. He lives his religion and is letting his light shine.

We went to Atchison July 22 and held a week's meetings. Found many old acquaintances and were glad to see them still holding the banner of King Immanuel aloft. Atchison is on the improve. They have a fine Sunday school and Religio under the supervision of Sr. Flo McNichols. We reached Fanning July 31, and held forth each evening till August 6. The Saints at Fanning are doing nicely. Bro. F. G. Hedrick is the president of the branch and is doing his work well and is greatly helped by his wife. Sister Peak says, "You could not expect her to do otherwise, for she is Welsh." We made such arrangements for the success of the conference and reunion, which will convene there September 9 to 20, as we were able and hope to see as many of the Saints present as possible. We expect a splendid time.

From there we went to Netawaka, where we lived from 1892 till 1900. We lived longer in Netawaka than any one place since we have been married. Here is where Sister Peak's father and mother, Elder John T. Davis and wife are buried. We visited their graves and thought of the years of faithful labor they spent in the service of Christ. They rejoiced in their work while on earth and have now gone to their reward. There are but few of the Saints' left here. The church is locked up and conditions are about as the Lord showed to me that they would be while I lived here. When will Saints learn wisdom? Bro. and Sr. William Hopkins are spending their last days quietly and in peace. They have made a good record in life and both have passed the fourscore mark. Sr. Henry Green also lives here. We met many old friends who are out of the church, and they earnestly requested us to return and hold meetings.

We reached Centralia August 10, were taken out to Bro. John McDougall's home, six miles, and preached in their schoolhouse twice. Here we had the largest congregations of nonmembers of our trip. Some interest was manifested. The few Saints here have made a good record.

We came on to Blue Rapids August 12 and began meetings here and have continued to date. The Saints here are doing real well under the watchcare of Elder Mahlon Smith and his assistant officers. We baptized five here. Bro. and Sr. J. D. Shower, our young missionary and wife, joined us here last week. Brother Shower is doing a good work and we expect to see him become a successful and useful man in the church.

We expect to leave August 24 for Osborne, to attend the Northwestern Kansas reunion which will convene August 26. Our daughter, Maude will join us at Linn and go on to

Osborne with us to take charge of the music, Sunday school, and Religio work of the reunion.

We have had a very pleasant summer's work and find the district improving.

AUGUST 22, 1911.

Yours in gospel work,

W. E. PEAK.

News From Branches.

Saint Louis, Missouri.

Our pastor, Bro. T. J. Elliot, presided over the last two sacrament services, which were spiritual and active. Brn. Elliot, Masten, S. A. Burgess, George Reeves, J. A. Tanner, of Chicago, R. V. Hopkins, of Graceland College, and Jennings and Dowker of the missionary force were the speakers during the past two months, and from the subjects, humility, faith, only a little while, abide with me, future conditions, the hereafter, and the second coming of Christ, we received strength and edification.

We regret to report the death of one of our sweet Sunday school flowers, Bessie Lillian Fath, the little daughter of Sr. Edna (Peat) Fath and husband. Brother Archibald conducted the funeral services. The bereaved ones have our sincere sympathy.

Brethren Paxton and Jenkins have been having good interest and attendance in the district with tent services this summer, and Brother Dowker is reported as also having good attendance with nightly services in the district, and the last five weeks he has been holding tent services in Belleville, with the result of seven baptisms and others near the door. This tent belongs to the Belleville Saints we understand, and the coming week it will be removed to Signal Hill, near Belleville. We trust these brethren will be blessed in their efforts.

The Religio and Sabbath school, under charge of their newly elected officers, are doing nicely. Several outings have been very much enjoyed during the summer and, considering the extreme heat, we have had good interest and attendance.

Your sister in Christ,

ELIZABETH PATTERSON.

2739 DE JONG STREET, August 23, 1911.

Central Chicago, Illinois.

Sunday, August 13. Such a rainstorm just before noon, and the smallest attendance at services for many months. Elder James Keir preached an excellent sermon in the morning, commenting on the theme that we should worship God intelligently, as the "glory of God is intelligence." When we consider those who apparently worship so blindly, do we appreciate the glories of this wonderful gospel as we should?

Bro. Arthur Sherman occupied in the evening, also giving good instruction regarding the reasonableness of the God we worship. When we hear so many light and flippant remarks in reference to prayer and our Creator, we can only feel sorry that people are so ignorant in regard to the gospel, as if they only understood to a very slight degree the magnificence of the plan God has designed his people to follow, how different would be their comments. May we each endeavor day by day to so let our "light shine before the world, that others seeing our good works may glorify our Father in heaven."

Prayer meeting Wednesday evening in charge of Bro. J. J. Oliver. Some of our little people are suffering with the whooping cough and scarlet fever, and trust the "prayers of the righteous will avail much" in their behalf.

"Workmen of God, oh, lose not heart,
But learn what God is like!
And in the darkest battle field,
Thou shalt know where to strike.

Oh, blest is he to whom is given,
The instinct that can tell,
That God is on the field, when he
Is most invisible."

ALICE CARY SCHWARTZ.

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Miscellaneous Department

Conference Minutes.

WESTERN MAINE.—Conference of the Western Maine District convened with the Little Deer Isle Branch, August 5 and 6, 1911. Business session opened at 2 p. m. with district counselor, H. R. Eaton, in the chair. Chose Elder J. C. Farnfield president of the conference. Minutes of last conference were read and approved. Ministerial reports were read from Elders G. H. Knowlton, J. J. Billings, Moody P. Eaton, J. H. Robbins, H. R. Eaton. Verbal report by J. C. Farnfield for J. N. Ames, who was not present. Statistical reports were read from Mountainville, Little Deer Isle, and Stonington branches. Voted that the Stonington report be returned for corrections. Bishop's agent reported as follows: Amount on hand last report, \$66.75; receipts, \$140; expended, \$70; balance due church, \$136.75. Report of investigation committee read and accepted and committee discharged. Voted that the district clerk be authorized to purchase a loose-leaf system record for the district. Voted to hold next conference at Mountainville, in November, exact date left in hands of the district president. Voted that time and nature of meetings be left in hands of the presidency of conference. Preaching was by Elders S. O. Foss, H. R. Eaton, and J. C. Farnfield. Sermons were well delivered and enjoyed by all. Adjourned to meet as provided for. W. A. Small, clerk.

Reunion Minutes.

TORONTO.—Toronto, Ontario, district reunion, time, June 24 to July 4, 1911; place, Lowbanks, in a beautiful grove on the shore of Lake Erie, noted through the poet as "Erie's waters blue"; reunion committee, Bishop R. C. Evans and his two counselors, Elders Fligg and Thompson. Bishop Evans was the only member of the committee who could attend the reunion. Before the arrival of the Saints on Saturday, the bishop and able assistants got the tents and everything in readiness. The grove looked like a little village of white canvas under the beautiful evergreen trees; some were in the valleys, and others were "set upon a hill"; all were numbered. The big meeting tent was erected in a natural amphitheater and the dining tent caught the lake breezes. There was also a well equipped kitchen and nicely stocked store. Bishop Evans was chosen to preside over the reunion and chose as his assistants Elders Gregory, Shields, and Pycock. Sr. Lizzie Evans was in charge of the store, Sr. Ada Hamilton in charge of the kitchen and Sister Faulds in charge of the dining tent, and all three won the praise of Saints and outsiders for their excellent management and attention to all. They were assisted by willing helpers. A first-class cook, Mrs. Hughes, of Lowbanks, was employed and first-class meals were nicely served for 15 cents each. The reunion had been well advertised by large posters all over the country and by complimentary notices and write ups for weeks previously in the *Dunnville Chronicle*, which has large circulation. One issue had Bishop Evans' picture and account of the Toronto campaign; so the services were well attended by outsiders from the first; a great crowd gathered on Sunday. About one hundred Saints were in camp, some had rooms at farm houses near by, but very few from other districts attended. Through the week the services were: Prayer meeting at 9 a. m.; preaching or auxiliary work at 10.45 a. m.; and preaching at 3 p. m. The afternoons were left free for recreation, rest, visiting, etc. The bathing, launch trips, hay rack rides and swinging were fully enjoyed. On Sundays there were three preaching services, and the prayer meetings one hour earlier than on week days. The speakers were Bishop Evans, Apostle F. A. Smith, Elders F. Gregory, J. Shields, J. Pycock, H. Dickhout, J. A. Wilson, and E. K. Evans. Other elders assisting at the services were F. Mesle, J. McKenzie, and L. Pew. One popular and busy man on the grounds was the postmaster, J. Shields. Another man's most important duty began when all the others went "off duty"—none other than Policeman Caskie, who saw that "all was well" while the camp went to rest. Bro. Tommy Dodds' duties began before

the rest of the camp went "on duty"—that was to ring the old, old bell (R. C. said its material was thousands of years old) at 6 a. m. Deacon George Dodds was chief usher; Sister Faulds, chorister; and Elsie Hill, organist. Everyone was good, everyone kept well and out of danger, even the weather behaved beautifully, giving a little variety, and all helped to make the first Toronto district reunion a great big success, and succeeded in their efforts. The press reporting and secretary work were done by Floralice Miller and Samuel Clark.

ALABAMA.—The Alabama district reunion was held at the Pleasant Hill church, near McKenzie, Alabama, August 4 to 13, 1911. Elders F. M. Slover and S. S. Smith, of the missionary force, were chosen to preside, and empowered to arrange time and character of meetings, which were as follows: Prayer meeting at 9 a. m., preaching at 10.45 a. m. and 7.45 p. m. each day. Extra sessions were held on Sundays. The reunion proved a grand success, both in a temporal and a spiritual way. The attendance was larger than ever before, many visitors being present from the Mobile and Florida districts, which tended to increase the spirituality of the occasion, while the local Saints were not slow to provide all temporal necessities. The meetings were spiritual from the beginning, the good Spirit prevailing on every occasion, and especially in the prayer services we were made to rejoice by the "blessed assurance" of the presence of the Holy Spirit. All were encouraged and built up in the faith, and gave vent to their feelings in many fervent prayers and earnest testimonies, expressing themselves as having a great desire to press onward in the work, feeling sure of its final triumph. The speakers of the reunion were F. M. Slover, S. S. Smith, A. E. Vanleave, W. J. Booker, F. P. Scarcliff, W. A. West, A. G. Miller, and A. E. Warr. They were blessed in presenting the word and much advice and encouragement was given to the Saints and points of doctrine made clear to outsiders. As a result seven gave their names for baptism and many others no doubt have arrived at a better understanding of our position. We are indebted to the able chorister and organist and their assistants who were selected, for the excellent music which contributed so much to the success of the meetings. All visitors were well entertained by the McKenzie Saints, and upon our hearts and minds is left an indelible impression of their goodness, and we feel to say again, "The Saints are the best people on earth." Oh, that all were "Saints" indeed. The weather was perfect, for the most part, and even the rain of the two days did not prevent the Saints from assembling to hear the "word," and our meetings continued uninterrupted. It made us rejoice to see those faithful Saints attending services while the rain was so disagreeable. May we always be willing to make a sacrifice for the Lord's work, and surely we shall be rewarded for all our sacrifices. Now that the reunion is over, let us profit by it, and follow closely the instruction and admonition that was given, thereby preparing ourselves for that grand and glorious reunion, of which this one is a foretaste, and while a few days ago we looked forward to reunion time with joyous expectation, now we look back to it as a fond and lasting memory of the past, and a bright spot in our spiritual career, which shall continue to inspire us onward in our efforts to do good in the future. Thus the grand reunion of 1911 has passed into history. Now for 1912! Albert E. Warr, secretary of reunion.

CENTRAL NEBRASKA.—The reunion of the Central Nebraska District met at 10 a. m., Monday, August 7, 1911, in the Saints' new church at Comstock, Nebraska. Organized as follows: Presidents, Elders W. E. Kester, James C. Crabb, and C. W. Prettyman; secretary, Elder James E. Kelley; chorister, Elder Levi Gamet, who selected Sr. Erma Naab as organist; ushers, Brn. J. R. Bills and E. S. Pretz. Twenty-nine meetings were held. Nineteen sermons were preached. Two adult persons were baptized, one driving thirty, the other sixty-five miles to attend. The preachers were Elders Joshua Carlile, C. W. Prettyman, James C. Crabb, W. E. Kester, Levi Gamet, R. O. Self, and James E. Kelley. A number received their patriarchal blessing through Brother Carlile. The visiting members were few, but the attendance of local Saints and the public was excellent. The matter of another reunion was left to the district authorities and the missionary in charge of Nebraska. James Edmund Kelley, secretary.

EASTERN OKLAHOMA.—The second reunion of the Eastern Oklahoma District convened at Degnan Park, Wilburton, Oklahoma, August 4 to 13, 1911. Elder H. R. Harder, president of the district and chairman of the reunion committee, Apostle J. F. Curtis, minister in charge, and Lee Quick, assistant, were

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by vote made the presidency of the reunion. A. Z. Rudd was chosen secretary; L. S. Moore in charge of the deacon's work; J. F. Curtis, chorister; Sr. Effie Wallace, organist; Lee Quick and A. Z. Rudd, press committee. A. L. Wooten was recommended and received a commission from the sheriff as special deputy to keep order around the camp. The time and nature of the meetings were left with the presidency. Of the ministry present were J. F. Curtis, Lee Quick, W. A. Bailey, J. M. Smith, J. T. Riley, and Jesse M. Simmons. Bro. Hale W. Smith was present representing the publishing department, and also assisted in the preaching, as did Bro. R. V. Hopkins, who was here in the interest of Graceland College, and Earl D. Bailey, who taught the temporal law. Each day at 6 p. m. there was preaching on the street; at 11 a. m., 2.30 and 8 p. m., preaching at the park. One priesthood meeting was held. Prayer and testimony meetings were held each day at 9.30 a. m. except Sunday, when it was held at 2.30, and Sunday

school was held at 9.30 a. m. Four were baptized during the reunion. Quite a number of Saints were present from different parts of Oklahoma, Arkansas, and Texas. The pavilion where the services were held was well lighted with electricity. A very spiritual time was had and we look forward to another reunion next year. A. Z. Rudd, secretary, Wilburton, Oklahoma.

No human being ever "found" happiness. Happiness just "happens," of course. It is a gift from nature. You can not make it, dig it up, pump it up, buy it, or cause it to appear by sleight of hand. The harder you run after it the faster it flees before you—like the end of the rainbow. Happiness always comes to you over your shoulder. And it comes most permanently and regularly to those who are trying to make others happy.—Frank Crane.

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Conference Notices.

The annual conference of the London District is appointed to be held in the city of Saint Thomas on the 7th and 8th of October next; or ten days earlier than that of last year. Will the presidents and the secretaries of branches please take particular notice, and get after those statistical reports in order that I may have them by the last of September, and be able to present a complete report of the present status of the district at the conference and also at headquarters? Please take notice: the district secretary can not do his part of this work until you have done yours. The responsibility then rests upon us who neglect to do our part. The delegates to the conference at Stratford last year so thoroughly enjoyed the event that we hope the coming conference at Saint Thomas October 7 and 8 will be remembered by everybody who can possibly see his way clear to get there, and that they will get there in anticipation of a good spiritual uplifting, encouraging, enjoyable conference! Some of us are so hungry for another taste of that "great feast" which is the peculiar inheritance of the Saints of God during earth life that we are looking forward to the coming conference as to the set time for a banquet; and we suggest that special prayers be offered up to God throughout the district that the Saint Thomas conference will be the best conference known to the church up-to-date. P. H. Philippin, secretary.

Florida district conference will convene at Santa Rosa church, near Berrydale, Florida, Saturday and Sunday, September 2 and 3. The officers of the several branches will please see that their branches have reports at the conference. This is important. We can not keep records correctly without the reports, so please don't neglect. Let us all make the necessary effort to attend this conference. E. N. McCall, secretary, Dixonville, Alabama.

The Toronto, Ontario, district conference will be held at Garafraxa, September 30 and October 1, 1911. Arrangements have been made with the railways for convention rates. Buy single tickets to Grand Valley, the nearest station, on the C. P. R. and get a delegate's certificate. If fifty certificates are handed in at the conference, delegates will get return tickets for one third of single fare. If there are not fifty

certificates, return fare for those holding certificates will be two thirds of single fare. Send credentials to Mrs. Floralice Miller, Dunnville, Ontario, Box 340, before September 25. Floralice Miller, secretary.

Notice is hereby given that the next conference of the Southern Missouri District will convene with the Thayer Branch, in the Cane Hill Schoolhouse, four miles east of Thayer, Oregon County, Missouri, on November 4 and 5. J. C. Chrestensen, district president, 2225 Empire street, Joplin, Missouri.

Convention Notices.

The nineteenth semiannual convention of the Independence Stake Sunday school association will convene Friday morning, September 8, at the South Side Church, Independence, Missouri. An interesting and pleasant convention is anticipated. Flo Sterrett, stake secretary.

Saint Louis District---Attention.

Are you interested in self-improvement? Are you prevented from attending the Religio meetings? Would you like to become better posted on the gospel and church teachings? If so, you should write the undersigned with regard to the home department work of the Religio. If you are a member of a Religio local yourself, but have friends who are not able to attend and get the benefits, send me their names and addresses and we will try and interest them. *Pass the word along.*

G. S. TROWBRIDGE,
Superintendent Home Department.

SAINT LOUIS, MISSOURI, 5032 Devonshire Avenue.

The man who frets at worldly strife
Grows sallow, sour and thin;
Give us the lad whose happy life
Is one perpetual grin.

—Joseph Rodman Drake.

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FOR PARTICULARS WRITE

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Died.

POTTER.—At Omaha, Nebraska, July 13, 1911, Otis Raymond Potter. He was born February 25, 1867, at Vineland, Cumberland County, New Jersey; baptized June 3, 1883, at Saint Joseph, Missouri, by M. H. Forscutt; confirmed by S. Butler. He is survived by his mother, the widow of S. Butler, his wife, five children, one grandchild and one brother. His remains were laid to rest in Prospect Hill Cemetery, Sunday, July 16, Elder J. M. Baker, officiating.

COOPER.—Sr. Catherine Cooper was called home from the afflictions and perplexities of this life in Gulph Hospital on August 7, 1911. Deceased was in her 54th year, and a member of Port Elgin, Ontario, Branch. There are left to mourn their loss a husband, an adopted son, father and mother, five sisters, and two brothers. Service in Saints' church, in charge of Elders N. E. Leeder and G. C. Tomlinson.

LAMPMAN.—Floy May Lampman, daughter of Bro. and Sr. Ed. Lampman, was born April 23, 1899; died at her home in Porcupine, Wisconsin, August 13, 1911. She was taken sick last March and everything was done that loving hands could do to bring about a recovery. She was baptized by Elder W. P. Robinson; was a bright and lovely child, a faithful Sunday school and Religio scholar, always ready with her lessons. Surely she will be missed. Funeral services held at Saints' chapel at Porcupine. A large funeral, many beautiful flowers by the classmates and friends. Sermon by Elder S. E. Livingston.

LEATON.—At Kansas City, Missouri, August 15, 1911, of sunstroke, Bro. Milton M. Leaton, aged 58 years, 10 months, 10 days. He was born at Cincinnati, Ohio; baptized July 1, 1894, by F. C. Keck. He was a priest in the church and faithfully performed his work till the end came. He leaves a dear wife, one son, and two daughters. He was laid to rest in Mound Grove Cemetery. Funeral sermon at the Stone Church at Independence, Missouri, by Elder J. C. Foss, assisted by Elder Christy.

What Thirty-five Years Have Done in Japan.

Thirty-five years ago there were eleven baptized Protestant Christians. To-day there are 70,000 of them in Japan; they own 600 churches; in their Sunday schools they teach 100,000 children. Is this the fruit of the Christian missions in Japan? Certainly. But not the only result, and not the most important.—From Adachi Kinnosuke's "Christian Missions in Japan" in the September *Century*.

"Dry" Victories in Utah.

Local option elections were held in 110 cities and towns in Utah on June 27. As was expected, Salt Lake City and Ogden voted "wet," but of the 110 cities and towns of the State to vote, 87 voted "dry" and only 23 voted "wet." In Salt Lake City the vote stood "wet" 14,008, "dry" 9,328. Ogden, the second city in the State, gave the "wets" a majority of 1,652. Many of the cities and towns throughout Utah which have been "wet" for years voted "dry."—*American Issue*.

Help a Foreign Mission

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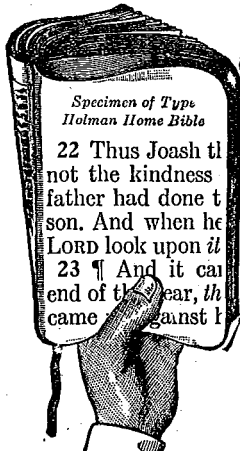
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Entered as second-class matter at Lamoni post-office.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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NUMBER 36

Editorial

DESPERATION OF THE "DESERET NEWS."

The leaders of the Reorganized Church are to be congratulated because they are not called upon continually to take part in such a disheartening fight as are the leading men in Utah. Of course it is true that we as a church are the victims of much prejudice, and it is also true that almost all of it has been caused by the Utah apostasy; but we are not called upon as a people to be for ever trying to explain things that can not be explained. It really excites one's sympathy to witness the constant worry of the Utah leaders. One can easily fight off a few naughty hornets flying about one's pathway, but it surely is annoying suddenly to find a busy yellow jacket up under one's waistcoat. That is about the situation of the Utah Church since Senator Frank Cannon has taken to the lecture platform.

They first sat up and took notice when it was announced that the senator had been secured by the International Council of Women for Christian and Patriotic Service to make addresses for them. The leading editorial in the *Deseret News* on August 9 was entitled, "A very foolish move." From this we quote:

The members of the church can afford to look with perfect equanimity, and we may say indifference, upon anything that Mr. Cannon and his associates, male and female, may plan against their religious organization. . . .

It is strange that the reform women of this country who seem to divide their antipathy between polygamy and woman suffrage should take so kindly to ex-senator Frank J. Cannon, as to make him their champion and spokesman. To one who knows the gentleman the fact is so strange as to suggest the query whether they are sincere in their denunciation of plural marriage. Here it has been rumored for years that Mr. Cannon, after the Manifesto, implored the church authorities in vain for permission to marry a wife, plurally, urging that that would be his salvation, or words to that effect.

Quite obviously from this, Cannon could not harm them, but further along they attack Cannon as follows:

Frank Cannon is not sincere, and the women who employ him are simply being fooled. He is not truthful, and those who pay for his lectures get base metal instead of gold. When the present head of the church entered upon his office Cannon, in a letter to the *Millennial Star*, eulogized him. Nothing has happened since then to justify the present

attitude of the ex-senator. We have reason to believe that if Mr. Cannon felt sure that he could obtain church funds, for personal financial speculation, or church support for his political ambition, he would ask for reinstatement in the church and express deep regret at his present wayward course. But nobody in Utah takes Mr. Cannon seriously. Here he is known. Even the *Tribune* would not keep him on the editorial staff. Nothing more need be said.

But two days later the *News* evidently had discovered a warm place under their vest, for they then got real busy and paid their respects to Cannon. This time they painted the senator in a gory red suit of shameful living, a Benedict Arnold who is trying to discredit the State of Utah and her people, and they close the effort by warning the Council of Women that Cannon will finally deceive them as he has others.

A week later the *News* takes notice of Cannon again under the caption, "Sin and apostasy." Evidently the yellow jacket is still there. This time they open up all the vials of wrath. He is an apostate, ungrateful, dishonest, immoral, having caused the death of his wife and the ruin of a young girl, etc.

Now, we would like to ask why, instead of a personal attack, they do not attempt to answer Cannon's lectures? They are trying to pollute the source in such a way that none will believe what comes from it.

The *Tribune* seems to enjoy the spectacle, for under the heading, "In terror of Cannon," they flay the *News* and the church with Cannon, and keep it up day after day. With the *Tribune* always knocking at their crumbling walls, and Cannon thundering away backed by a nation wide league of women, treason and rottenness within and a righteous nation without, we can see no cessation of the fight on polygamous Utah until it is leveled and its hierarchical power reduced below the danger point.

SOUND HEAVED BY CAPTAIN COOK FOUND.

The deep sea sound used by Captain Cook, the explorer of more than a century ago, is the prized possession to-day of Mrs. Joseph Burton, of Colton, California, who is now visiting her daughter, Mrs. J. G. Howland, at Ninety-sixth and Hoover streets. It is only a small stone weighing eleven pounds, but it has a remarkable history, for it was used by this

earliest of South Sea navigators to take soundings in the unknown waters he sailed.

Mrs. Burton, and her husband who died last October at the age of 71, were missionaries in the South Sea Islands for nine years, and upon their departure four years ago this valuable and historic relic was presented by the natives of Tahiti, who held them in high regard.

The sound was lost by Captain Cook in a coral reef at the entrance of Papeete harbor during one of his visits, and afterward brought up by native divers. For more than a hundred years it was treasured by the natives, because of its association with the explorer for whom they had the greatest respect and affection.

In her home at Colton, Mrs. Burton has many beautiful relics of her twenty years' sojourn in foreign lands, but she prizes none more highly than the deep sea sound once used by Captain Cook. Its value as a relic has been estimated at one thousand dollars.—*The Tribune*, Los Angeles, California, August 21, 1911.

OLDEST NAUVOO WOMAN DIES.

Mrs. Elizabeth Howard, the oldest woman in Nauvoo, and perhaps the oldest woman in Hancock County, died last Sunday night at 10 o'clock at the home of her daughter, Mrs. Jane Marshall of this city, aged 99 years, 1 week, and 1 day. Mrs. Howard was ill only one week, taking sick the day after her birthday, which was on the 19th inst.

Mrs. Howard had enjoyed good health up to her last illness. Up to a year ago she could read and sew without glasses, and her memory was fairly good to the end. She was a remarkable woman in many respects. She was a Latter Day Saint, very pious, and an omniverous reader of the Bible. She delighted in relating reminiscences of the days so far back that few have the privilege to remember, and she was interesting to say the least. She was a good woman. She leaves over one hundred descendants.

"Her journey, though long, is now o'er,
Her bountiful harvests are now gathered
On Eternity's mystical shore."

Mrs. Howard has been a resident of Nauvoo for about eighteen years, coming here from Farmington, Iowa.

The funeral took place yesterday afternoon at 2 o'clock from the home of Mrs. Marshall. Elder George P. Lambert of Adrian officiated.—*Nauvoo Independent*.

NOTES AND COMMENTS.

WORLD'S PEACE.—In another column will be found a reprint from the *Christian Herald* concerning the recent pact between the United States, England, and France. It is a resume of the history of the treaty and a digest of its terms.

DEATH OF BRADFORD CORLESS.—In the regular department of our paper will be found the obituary of Bro. Bradford Corless, at Coldwater, Michigan. He had been a resident of that vicinity for seventy-five years, and is the father of a large family of children, grandchildren, and had one great-grandchild. He had been a member of the ministry for forty-one years. "Blessed are the dead who die in the Lord. . . . Their works shall follow them."

CHRIST IN PARIS.—A Frenchman has written a sacrilegious book or story of the Redeemer's reception upon his return to earth. The *New York Times* has this to say of the book:

"Charles Morice's new book, *The Reappearing*, is justly deserving of condemnation. Disregarding its monumental sacrilege, one can not but feel, be he Christian or non-Christian, believer or infidel, that its presentation of subject matter is unfair, that many of the incidents it recites are absurdly untrue to human nature, and that its conclusion is unjustifiably false. . . .

"Christ has returned to earth. He has chosen Paris, for that is the center of modern civilization. The result of his advent is a corrosive morality, business comes to a standstill, anarchy threatens, misery is widespread. . . . Jesus leads the people to Montmartre, where he delivers what the author intends to be a scathing denunciation of modernity. . . .

"The president of France and the prefect of police confer, and on Christmas Day Jesus is requested to leave the country. To his answer the prefect rejoins, 'May I feel assured of your respect for our laws?'

"So ends the book, and we are left to believe that Jesus departed from Paris. . . .

"The result of the advent of the Savior is morality, but the result of morality is poverty. The law courts and the stock exchange go out of business, firms fail because they can not collect their debts. . . .

"Morice does not fight fairly. His Savior is but the creation of a deranged malignance. Nor are the incidents of which we have cited only a few, one whit more reasonable. Mr. Dawson, who writes the introduction, says: 'We are compelled, perhaps against our wills, to recognize that did Christ appear in Paris to-day, the attitudes of commerce and culture toward him would be very much as Monsieur Morice states.' It is to be hoped that few will agree with him. One last word. Who is Charles Morice? He is no stranger to us. The writer of *La Littérature de tout-à-l'heure* has already been catalogued by Doctor Nordau, the brilliant author of *Degeneration*. He speaks of 'the graphomaniac Morice,' and in discussing his earlier book, calls attention to 'the utter senselessness of its concatenations of words. It is a monument of pure literary insanity. . . . Never

have ideas danced a crazier fool's quadrille in a disordered brain."

UNIFORM DIVORCE LAWS.—This subject seems to be demanding considerable attention at the present. There is a movement on foot to secure uniform laws throughout the States, and Congressman Norris, of Nebraska, has introduced into Congress a bill to authorize the governors of all States to appoint two representatives from their respective States to a national convention for the above purpose, all expenses to be paid by the national Government. Judge Norris should be supported in this movement.

AT CALDWELL, IDAHO.—Bro. S. D. Condit has brought the work before the public there by getting statements published in the *Caldwell Tribune* and the *Caldwell Blab*. Tent meetings were being conducted by Brother Condit and Brother Madden and wife. A letter from Brother Condit appears elsewhere, somewhat delayed, but still timely.

EVERYBODY'S.—*Everybody's Magazine* for September has a page and a half letter from Pres. Joseph Smith, in which he calls attention to the claims of the Reorganized Church as being the legal successor to the original church, and to the apostasy of Brigham Young and associates. We will reproduce the letter in an early issue.

HEAD-AYLOR DEBATE.—The Head-Aylor debate receives attention in the *Christian Standard* for August 19, in a communication from one James Cage, Davenport, Oklahoma, who was moderator for Mr. Head. A "hands down" victory for Mr. Head is all that Mr. Cage could see in the debate, and while giving Brother Aylor credit for being cool and calm, he said the brother's only "strong point" was misrepresentations and "twisting" the word of God; and he accuses him of getting ideas from Russell in regard to endless torment.

WAIL FROM V. S. PEET.—That champion of Utah Mormonism, V. S. Peet, publisher of the *Utah Independent*, it seems has been sent on a mission to England. *The Independent* for August 17 has a front page letter from the gentleman in which he takes the Commercial Club of Salt Lake City to task for their support of the *Salt Lake Tribune*, attributing to the latter all the misfortunes and troubles in which the Utah Mormons find themselves in England to-day. He calls on them to officially deny the *Tribune* tracts which are being distributed in England, and continues as follows:

"Gentlemen, do not make yourselves the laughing stock of all God's creation by pretending to boost Utah while at the same time you are, by your patronage, supporting the *Tribune* in its defamation

and slander. . . . I will write to you again next week. I will tell of the apparent agreement between Thomas Kearns and Cardinal Gibbons to injure Utah, and the 'trick' they turned in getting you in a surreptitious way to boost the Catholics by making you believe you were fighting the Mormons."

Mr. Peet seems to be somewhat of a fighter. We suggest that the Utah Church make a high priest or an apostle of him and put him in charge of their foreign missions.

DISSATISFIED INDIANS.—Eighty-five Nez Perce Indians have recently withdrawn from the Presbyterian Church and affiliated with the Methodists. Stephen Reuben, one of the dissenters, has made the following statement:

"We protested to the presbytery a number of times concerning our pastor. We were not satisfied with him and wanted another, but they would not do as we wished, so we all left the church and joined the Methodists.

"On the reservation there are six Presbyterian churches, with a membership of more than five hundred. Of the one thousand four hundred Nez Perce Indians, only a few are Catholics. The Indians were converted to the Presbyterian Church by the Rev. Mr. Spaulding in 1836, and since that time that church has always been the strongest with the tribe.

"When we withdrew we took our pastor and two of the elders into the Methodist Church with us."

FROM NEW MEXICO.—*The Tularosa Valley Tribune* (New Mexico), reaches us with a three-column communication therein from Bro. J. E. Vanderwood, setting forth the belief of the Reorganized Church and calling attention to the differences between us and the Utah Church. The brother is to be commended for his enterprise and the paper for its fairness in publishing the statement.

ANTI-JEWISH RIOTS.—There has been a riot among workmen at Monmouthshire, England, during which several attacks have been made upon Jewish dealers at Ebbw Vale, Tredegar, Rhymney, and Brynmawr. The Jewish inhabitants have called on the Government for protection and have fled the country in large numbers. A dispatch to the *New York World* says:

"Jews are leaving Tredegar and Ebbw Vale in hundreds. Threats have been heard for a long time against the Jews in Northumberland, the complaint being that they have a monopoly in certain businesses, such as house furnishings, clothing and jewelry, and charge exorbitant prices. It is alleged that they possess a large amount of inferior house property and compel their tenants to purchase furniture from them on the installment system. They also are accused of harshly evicting tenants who are unable to pay rents."

Original Articles

THE KINGDOM OF GOD.

At this juncture of the world there are many "lo here's" and "lo there's," and Jesus advised us to "dig deep" as for a "hidden treasure." God and Christ are the authors of a perfect law (Psalm 19: 7; James 1: 25; Acts 4: 12; Romans 1: 16; 8: 1, 2, 3; Galatians 1: 8; 5: 1, 3), hence there can be but one way to be saved, for, sayeth the Master, he that "climbeth up some other way, the same is a thief and a robber." (John 10: 1-4.) "There is a way which seemeth right unto man; but the end thereof are the ways of death" (Proverbs 14: 12).

As a starting point, we quote the language of the Savior: "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." As to the nature of this kingdom, we are not left to the formulated opinions of men, for the Master in unmistakable language portrays the kingdom of God in Matthew 16 where he says, "upon this rock I will build my church; and the gates of hell shall not prevail against it." It is a fact, well known to Bible readers, that the words *church* and *kingdom* are used interchangeably, hence mean the same thing. The commandment, "Seek first the kingdom of God," shows beyond a doubt that the kingdom of God was in existence. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man who seeketh truth presseth into it." (Luke 16: 16, Inspired Translation.)

Again we are told that we can not understand the kingdom of God because of its spiritual signification (the kingdom of God is both literal and spiritual). Those who make this claim usually quote this scripture, "The kingdom of God is within you." Now we wish to ask, Is the kingdom of God in the heart of one person or a plurality of persons? If in the former, where are you going to be? Jesus said, "seek first the kingdom of God," "press into the kingdom," "wherefore we receiving a kingdom which can not be moved" (Hebrews 12: 28), "who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son" (Colossians 1: 13). To me at least, it is a mystery how we can "press into" or be "translated" into the kingdom of God and the kingdom in us. This erroneous and unwarranted conclusion is drawn by those who have not "rightly divided the word of truth," (2 Timothy 2: 15). Let us consider, then, who Jesus was talking to: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in . . . for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall

receive the greater damnation." (Matthew 23: 13, 14). Do you tell me the kingdom of God is in the heart of such a class of people? Listen, "And when he was demanded of the Pharisees (note, this is the same class of people to whom he has been talking in Matthew 23: 13, 14) when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation (or with outward show), neither shall they say, Lo here, or Lo there; for the kingdom of God is within you," (or, among you, see margin,—Luke 17: 20, 21.)

Dear reader, can't you see how plain this is? Jesus came to establish the kingdom of God for the salvation of lost humanity. But did he establish the kingdom in the heart of any individual or individuals who were denounced as "hypocrites, who for a pretense make long prayers," "devour widows' houses," etc? That would make Christ a party to that which is wrong, and contradict his teaching throughout the entirety of the New Testament; he has warned us to "beware of the leaven of the Pharisees."

The kingdom of God was established in the days of Christ (see Luke 11: 20; Matthew 6: 23; 16: 18, 19) and by the same divine authority in which the laws of that kingdom were executed in the days of Christ will be in operation when the Son of God returns from heaven. To for ever settle the question that the kingdom of God was established in the days of the Messiah, and is not an event to take place at the second coming of the Lord, as an organization, we have only to quote the language of Christ, "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." (Matthew 12: 28). We are told by some that there is no kingdom till the Lord descends from heaven and then the kingdom is "set up." Oh, charge not the Son of God in "casting out devils" by the power of Beelzebub. Is it a fact that he raised the dead, healed the blind, cleansed the lepers, turned the water into wine, stilled the turbulent waters of old Galilee, made his triumphal entry into Jerusalem, restored the eyesight of blind Bartimæus? Oh, yes; we all answer in the affirmative. Then it is an undeniable fact that he established the kingdom of God. There is nothing said from Genesis to Revelation that it is a "kingdom of grace," but it is the "kingdom of God" (Matthew 12: 28). The kingdom of God mentioned by Daniel the prophet (see Daniel 2: 44): "In the days of these kings shall the God of heaven set up a kingdom." Was to be "set up," "never to be destroyed" nor "thrown down" in the last days, as symbolized by "the little stone" "cut out of the mountain without hands." But the kingdom of God portrayed in Matthew 12: 28, by our Lord (see Luke 11: 20, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you,") was "taken by violence" and thrown down. Matthew 11: 12.

WHAT IS THE KINGDOM OF GOD?

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17), a condition that actually exists among the Saints of God. Modern theologians have tried to spiritualize the kingdom of God as a "sky kingdom," placing it "beyond the bounds of time and space." True, the Master says, "Thy kingdom come, thy will be done on earth as it is done in heaven" (Matthew 6); but we must remember also that we become citizens of the kingdom of God in its finite state, (not in the kingdom of God in its infinite state) for the will of God is not done on earth now as it is done in heaven; and as already noted, the apostles "received a kingdom which can not be moved." (Hebrews 12:28.) If God has no kingdom, church, or ecclesiastical form of government on the earth, then we have a system of confusion, dissolution, and anarchy. "Seek first the kingdom of God." We must know what to seek for. What is the kingdom of God? how can I find it? are questions of more than momentary consideration. We find the description of that kingdom portrayed in the sacred writings of the holy apostles who received the gospel by plenary revelation. How infinitely important to start right! Ah, dear reader, when you find this kingdom, will you "knock" that you may "receive," or will you stay out on account of prejudice? Daniel says that this kingdom shall be given to the saints, (not Christians nor Adventists, but to the saints, "for God is not the author of confusion, but of peace, as in all churches of the saints") of the Most High, whose kingdom is an everlasting kingdom. In the first part of the verse (Daniel 7:27) we learn that this kingdom is "under the whole heaven." Having found its location, we want to find it as an organization. Daniel says, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," (Daniel 2:44), symbolized by the little stone that was cut out of the mountain without hands that was to break in pieces the iron, brass, clay, silver and gold, which evidently symbolized other kingdoms, as shown to the Prophet Daniel in vision. But "the little stone cut out of the mountain without hands," which smote "the image upon his feet" was to grow until it "fills the whole earth." This we understand to be the kingdom of God set up in the last days as it was to stand "for ever" and never be "destroyed."

In lesson 12 of the senior grade of the *Gospel Quarterly* for the first quarter, 1910, the editor, in a well written lesson on the kingdom of God, writes as follows:

Nebuchadnezzar saw in a dream a great image representing the various kingdoms of the world that should successively rise and rule, and he saw a stone cut out of the moun-

tain without hands which smote the image and destroyed it. And the stone grew and became a great mountain and filled the whole earth.

In interpreting the dream, Daniel said the stone represented a kingdom which God would set up in the last days that would consume all other kingdoms and stand for ever. Referring to this, Doctrine and Covenants 65 says, "The keys of the kingdom of God are committed unto man on earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth."

The same truth was made known to John the Revelator in the wonderful revelation received by him on the Isle of Patmos. He tells us in Revelation 11:15 that he heard a great voice out of heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

In the parable of the mustard seed, it is stated that the fowls of the air might lodge in the branches of the tree. This was a familiar Old Testament figure of a mighty kingdom that gave shelter to the nations. (Daniel 4:20-22.)

In Daniel 7:13, 14, we read of an everlasting kingdom which is to be set up, that is to be composed of all people, nations, and languages. From passages we have considered, we may expect the kingdom of God to be set up in a simple and unostentatious manner; and we may expect it to grow until "the Lord shall be king over the earth" (Zechariah 14:9), until the righteous men of every nation find peace and protection under the just reign of Christ.

The kingdom of God in its formative period had its commencement with John the Baptist. But in Matthew 11:12 we read: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:43.) And Paul says, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29, 30.) We all know that this "drawing away" finally resulted in the development of the Roman Catholic Church, who replenished her treasuries from the sale of indulgences, that were peddled out like government bonds by Tetzel, Samson, *et al* the most notorious indulgence sellers in the history of the Roman Catholic Church. Our Baptist friends try to prove succession from John the Baptist. John organized no church, and we can trace the Baptist Church no farther back than the year 1521 in Germany, with Nicholas Stork as its founder. (See Vincent L. Miller in "Religious Denominations.") Our Campbellite friends tell us the church was built on the day of Pentecost, and ignore Alexander Campbell as the founder of their sect that never saw daylight until about the year 1832, when it started out on the doubtful foundation, "if we have authority to preach, we have authority to baptize." So it is hard to prove succession, or get back to Pentecost without going through that dark cave (Catholicism).

Luther revolted against Catholicism and later founded the Lutheran Church. Because the pope would not grant a divorce to King Henry VIII, so that he could put away his wife (Catherine) and marry Anne Boleyn, he (Henry VIII) became highly incensed and finally put away his wife and actually married Anne, and declared himself the supreme head of the church on earth; and then followed the Church of England, known in this country as the Episcopalian Church, and so on. We can name the founder of every church which became dissatisfied with the Roman Church and commenced to "reform" the Catholic Church without authority from God. These men received no divine call to commence the reformation. You can not reform the work of God; men can reform and change, but the work of God,—never. We give the reformers credit for the good they did, believing they paved the way for the latter day work to be brought forth, but so far as restoring primitive Christianity, their efforts were futile. The Catholic Church teaches the real body of Christ in the Holy Eucharist; that is, the bread becomes the real body of Christ after the priest consecrates it,—transubstantiation. The following is the Catholic doctrine: Paul said, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (1 Corinthians 11:26.) The Catholic laity do not drink the wine; the priests drink it. "Is the cup given in the church of Rome? No; the church of Rome conceded it, for eleven centuries, to the people, but it became expedient to withdraw it, because, according to Delahogue, some communicants 'spilled the wine' which is believed to be the blood of Christ, and because it became expedient also to exalt the priesthood in the eyes of the laity, by peculiar distinctions." (See Hamersmith Discussion, p. 122.) The eating of bread can not include both the eating of the bread and drinking of the wine on the part of the laity, if the priests drink the wine. Paul speaks to the church and says, "as often as ye," which signifies the entire church. See the point? But how much better is the Lutheran doctrine of consubstantiation, and their doctrine of sprinkling for baptism? The Catholics used to baptize by immersion, but now they baptize by infusion or sprinkling; Methodists, Congregationalists, Presbyterians, and all do the same who came out of the Catholic Church.

Now we shall take a look for the kingdom of God; we contend for restoration by angelic ministration (not a reformation) in the latter days. It took men called by revelation in the days of Christ to administer the laws of the kingdom of God. It takes the same now, for God is unchangeable. (Malachi 3:6.) We turn to Ephesians, the fourth chapter, and we read, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors

and teachers; for the perfecting of the saints; for the work of the ministry (is there any need for the work of the ministry now?); for the edifying of the body (church) of Christ." How long, Paul, was this to continue? "Till *we all* come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." What for, Paul? "That we henceforth (from this time onward) be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Ephesians 4:11-15.) These officers were placed in the church by the Son of God. Why shouldn't they remain there? It is useless to say they were placed in the church for only a temporary purpose. God does not work by experimenting; apostles were not temporary scaffolding for the church. The Apostle James says of him: "In whom is no variableness, neither shadow of turning." In Ephesians 4:4, 5, Paul says, "There is one body (church), and one Spirit, one Lord, one faith, one baptism." Dear reader, the Lord established only one church, and denominated it as "my church."

Every church in Christendom claims to be the true church, and that it is right. But Jesus has only one church—all others are products of human leaders who revolted against Catholicism. Let us reason a little by analogy, though the illustration may seem crude: William and Mary are to be married, but it is necessary for him to go on a long journey before they are wedded. He writes to Mary when he is coming back to take her as his bride. She understands and knows that he is coming and makes the necessary preparation for their marriage. They understand each other because they have had communication. But when William returns, suppose a hundred or more young ladies present themselves for acceptance? Will any one do? or will he take all of them and be a polygamist? No; he would be true to his bride. He can not go back on the messages sent to her. So we read in Revelation: "And the bride (church) hath made herself ready." How does the bridegroom know when the bride "hath made herself ready"? By revelation, by revealing himself to the church.

Now, we turn to 1 Corinthians 12:13-15, and read: "For by one spirit are we all baptized into one body (church—see?), whether we be Jews or Gentiles, . . . for the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?" Read the whole chapter. Here the apostle compares the church to a man. This building (church) fitly framed together consisted of many members. When you remove apostles from the church it ceases to be the church organically, so

with bishops, elders, pastors, teachers, etc.. "Now ye are the body of Christ and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversity of tongues. Are all apostles, are all prophets; are all teachers, are all workers of miracles, have all the gifts of healing, do all speak with tongues, do all interpret? But covet earnestly the best gifts; and yet show I unto you a more excellent way." The more excellent way is just what he had been showing them, for it was God's way. "Yet is from the Greek word *eti*, which means *still, hitherto*, "I point out" to you a "more excellent way" (see Braden-Kelley Debate on 1 Corinthians 12: 12-31). The same God that "set" the sun in the heavens to give light by day (so full of comfort and benefit to man) also "set" apostles in the church. Weak, puny man can not change God's plans concerning his church.

Where do we find an organization of this kind, dear reader? It is the Latter Day Saints Church, with apostles and prophets, sevens, elders, bishops, high priests or pastors, teachers, and deacons, and all the attendant blessings of the gospel. Jesus says, "Seek first the kingdom of God." Will you do it? To-day is the day of salvation; to-morrow may be too late.

HOW CAN WE ENTER THE KINGDOM OF GOD?

Surely no one can find fault with the Bible way of entering the church. Jesus says, "I am the way, the truth, and the life." (John 14: 6). It's "the way" that is "cast up by the Lord" that we want to follow,—to "inquire for the old paths" (Jeremiah 6: 16) "and walk therein," for "there is a way that seemeth right unto a man, but the end thereof are the ways of death," (Proverbs 14: 12; 16: 25). "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . . I am the door of the sheep."—John 10: 1, 7. Here we learn that Jesus is the door into the sheepfold. How are we to get into the fold? How are we to get into Christ? How can I claim to be a child of God when I have never put him on? Listen to the words of inspiration, "For as many as have been baptized into Christ have put on Christ."—Galatians 3: 27. Again, we read in Peter's memorable sermon on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2: 38. Baptism is then for the "remission of sins." Why? Because the Bible says so. Baptism "washes away sins" (Acts 22: 16); for "remission of sins" (Mark 1: 4; Luke 1: 77; see also Luke 3: 3); "preaching the baptism of repentance for the remission of sins." We learn, then, that we put on Christ by being baptized; also that baptism is "for the remission of sins."

Now we come to the 6th chapter of Romans. Baptism is here called a burial—"buried with Christ in baptism." How anyone can be "buried with Christ in baptism" by having a little water poured on the head or sprinkled on the candidate as he may choose, I can not conceive. Dear reader, you never read of anyone believing into Christ, or repenting into Christ, but we do read, "As many as have been baptized into Christ have put on Christ." What presumptuous folly and temerity for man to teach that baptism is "an outward sign of an inward grace"! "Consider what I say and the Lord give thee understanding." Sprinkling is a method unknown to the inspired apostles, and was adopted by the Catholics because of its convenience. Hear what the eminent Cardinal Gibbons says. I quote from a Catholic work entitled, *The Faith of Our Fathers*, page 317: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptism by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

Here you have the authority for sprinkling, "attended with less inconvenience." This same writer places the pope above all human laws. As God's vicegerent, he has the right to say what sacred ordinances shall be changed. Sprinkling was practiced in the catacombs because of its convenience. Are you, my Presbyterian, Methodist, and Congregational brethren, going to follow in the footsteps of the Catholic Church? They regard you as heretics, and you regard the Catholics as apostates, so that you are about even. Now we give the history of the first case where sprinkling was adopted as a counterfeit of that sacred ordinance that God placed in the church, baptism by immersion.

"The first instance of pouring on record is that of Novatian, which took place about the year 251. I will read the account of Eusebius, the father of ecclesiastical historians, who says, with regard to this case, that 'Novatian fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being besprinkled with water on the bed whereon he lay, (if that can be termed baptism).' And here is a quotation from the Edinburgh Encyclopedia, which says, 'The first law for sprinkling' (mark it, the first law) was in the following manner: Pope Stephen II, being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. While he remained there, Monks of Cressy, in Brittany, consulted him whether, in cases of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would; but though the truth of this fact be allowed, which, however some Cath-

olics deny, yet pouring or sprinkling was admitted only in cases of necessity. It was not until the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the reformation (about the middle of the sixteenth century). From Scotland it made its way into England in the reign of Elizabeth, but was not authorized in the Established Church." (See Grace Truman, pages 296, 297).

And here is a short extract from the *Manuel ad Usum Savum*, printed in 1530, which orders that "the priest baptize him (the candidate) by dipping him in the water thrice." The Common Prayer Book of Edward VI, 1549, decrees that the priest shall "dip it in the water thrice." *Ibid.*, p. 297.

Here we have the history of sprinkling. Paul says that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (Romans 6: 16.) Will you obey God or the Catholic Church? But how much better is Presbyterianism and Methodism? I quote from the Probationer's Handbook, page 84, "Then shall the minister ask the name of each person to be baptized, and shall sprinkle or pour water upon them (or if he shall desire it), shall immerse him in water." Here is the doctrine of baptism set forth by one of the daughters of Babylon. The whim or caprice of the individual will be all right (?) with God, as the individual is to be baptized the way he "desires it." Presbyterianism: "Dipping of the person into water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person."—Confession of Faith, chapter 28. This is a kind of an on-the-fence statement or go-it-as-you-please. In Ephesians 4 we are told that there is "one faith, one Lord, one baptism." "One law shall be to him that is home-born and unto the stranger that sojourneth among you." (Exodus 12: 49.) "By their fruits ye shall know them." We judge the tottering system of Calvinism by their teaching.

Now, dear reader, let us be fair and compare the doctrine of the Latter Day Saints with the doctrine the apostles taught. (See Hebrews 6: 1-8; Romans 1: 16, 17; 8: 1-5; Galatians 1: 8; 5: 1, 2; Acts 4: 12; James 1: 25; Psalm 19: 17.) Read these texts and you will form an idea of what the despised Latter Day Saints are teaching. We deplore the doctrine of total depravity and deny baby damnation and baptism, over which Calvin smacked his lips. Here is what he says, "Reprobate infants are vipers of vengeance, which God holds over the flames of hell until they turn and spit venom in God's face."—Calvin's Institutes, volume 1. How unlike God this is, when we compare it with the Bible: "Suffer the little children to come unto me and forbid them not,

for of such is the kingdom of God."—Jesus. Which will you believe, reader, Calvin or Jesus?

They have dug up all the falsehoods possible against Joseph Smith, the Martyr, to prove that he was a bad man, from such secondhanded stuff as Beadle, Crow, Bays, *et al*, that would be ruled out of any court because of their unreliability, for they contradict history, court decisions, and themselves as well. But tell me not that such men as Calvin and King Henry VIII were men sent of God. Calvin had Bolsac, the physician; Amurer, the senator, and several others thrown into prison or exiled. James Gruett was several times put to the torture and finally beheaded, and Doctor Servetus burned at the stake. What for? For differing with him in his religious views. And King Henry VIII had Doctor Barnes, John Lambert, and a number of others, burned publicly at Smithfield for heresy, because they disagreed with him on the Eucharist. Oh, tell me not that such men were sent of God, not because of their wicked doings only, but because of the doctrine they teach, so with the Catholics and others. "If they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20. "Though we or an angel from heaven preach any other gospel unto you than that we have preached, let him be accursed."—Galatians 1: 8. The gospel is older than the decrees of the pope, and such blasphemous titles, Holy Father, Christ's Vicar, God's Vicegerent, have no weight with us, therefore are received with derision.

Dear reader, are you going to follow in the footsteps of the church that has made all nations drunk on the wine of her fornication, or be numbered with those who have washed their robes and made them white in the blood of the Lamb, who have united with the church restored to the earth by angelic ministrations through God's humble servant, Joseph Smith, the Martyr? "Ask and ye shall receive, knock and it shall be opened unto you."

Yours in one blessed gospel,
JAMES D. SCHOFIELD.

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SAINTS' HERALD DOCTRINAL SERIES.

XIV.—THE ETERNAL JUDGMENT.

BY ELDER A. B. PHILLIPS.

There is probably no principle of scriptural teaching that has been more woefully misrepresented than that relating to this subject. Volumes have been compiled in unauthorized attempts to distort the teachings of scripture out of all semblance to their natural equity; and the Deity has been represented as possessing qualities of judgment that do violence to every principle of justice, and shock the sensibilities of every right thinking person. These horrible paragraphs are scattered profusely in the religious effusions of many writers, from previous

centuries down to the present day. Many have blindly followed their lead, while others have been driven to infidelity or skepticism, supposing that such teaching represents scriptural justice. Many are yet familiar with Watts' notorious hymn:

"There is a never ending hell, and never dying pains,
Where sinners must with demons dwell, in darkness, fire
and chains.

Have faith the same, with endless shame for all the human
race;

For hell is crammed with infants damned without a day
of grace."

Other later attempts to depict the torments of the damned in the all-but-universal doom, have so far eclipsed the famous Dante that the latter is worthy of mention only because his portrayals were far too sane to successfully compete with them. Such writers have made the awful mistake of describing the Devil's character,—ascribing it to God.

The Scriptures do not represent the Creator as a monster of cruelty who delights in the torment of little infants and children, who have done no wrong; on the contrary, Jesus said, "Of such is the kingdom of heaven." The great Judge is essentially a being of justice. He always does that which is fair and impartial because he is perfect in principle, in attributes, and in knowledge; therefore he always does that which is good and commendable.

Paul tells us that eternal judgment is a principle of the doctrine (teaching) of Christ. (Hebrews 6: 2.) It provides that all accountable beings shall answer to God for their acts in life, and shall receive reward or punishment in the future life, according to the degree of good or evil they have done here.

ARE WE JUDGED NOW?

It is claimed by many that there is no judgment except what is meted out to us in this life. This "is both unscriptural and unreasonable in the extreme, as will be shown. Everyone faces the fact that in this life the wicked often prosper, and revel in all manner of luxury, while the righteous are starving for bare necessities. Examples of injustice that are never righted in this life, may be seen on every hand. But the ultimate of God's purposes is not reached in this life, for they relate to eternal conditions.

This temporary life is connected with the life beyond; hence, while justice demands an adjustment of life for all, that adjustment must be dependent upon the life of the individual here in order to be just.

The Bible is explicit on this point: "It is appointed unto men once to die, but *after this* the judgment."—Hebrews 9: 27. Jesus taught that the judgment is not now: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world."—John 12: 47. The reason Jesus

did not judge at that time was that the day ordained for the judgment had not yet come: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."—Acts 17: 31. Of that judgment, the Lord has said, "The word that I have spoken, the same shall judge him in *the last day*."

WHO ARE TO BE JUDGED?

It is claimed by some that those who accept Christ will not be judged; that through the merits of Christ they shall escape the judgment; that although he will judge the world, that judgment does not refer to them, because they are not of the world. In reply to this we present the statement of Paul: "But why dost thou judge thy brother? . . . for we shall all stand before the judgment seat of Christ." The apostle includes himself as among those who shall be thus judged, as well as the saints, the followers of Christ. That they are not to be there simply as witnesses against the world is proven by his further statement in 2 Corinthians 5: 10: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done; whether it be good or bad."

Not only will this judgment be passed upon those who have heard the gospel in this life, but in order that all might be judged equally, the Savior, after his crucifixion, carried the gospel to the dead, the spirits in prison. Peter says of this, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit, by which he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing."

Peter then proceeds to tell us why the gospel was thus preached to them: "For, for this cause, was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but *live* according to God in the spirit."—4: 6. Thus, in that marvelous vision of John, the Christ informed him that he has the "keys of hell and of death"; and Peter says, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts 10: 42.

This judgment not only extends to the living and the dead of this world, but even angels which "kept not their first estate" are reserved "unto the judgment of the great day."—Jude 6.

THE NATURE OF THE JUDGMENT.

And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to

their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—Revelation 20: 2, 13.

The judgment is based upon the divine principle of eternal justice. That justice is executed by means of rewards to the obedient, and punishments to the disobedient. Many religious teachers have claimed that each particular act will not be considered, in the judgment, but that all who shall be saved, will be assigned indiscriminately to the same place or condition; while those who are not saved, will, in like manner, be consigned to a perdition, where the blackest hearted and most villainous murderer receives no severer punishment than is inflicted on the one who has lived a life of good morals, and has been true and kind to his fellow-man; but has failed to become interested in religion. This idea is disproved by both the Old and New Testaments. We read in the former that, "God shall bring *every work* into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecclesiastes 12: 14. In the latter we read: "Whatsoever a man soweth, that shall he also reap."—Galatians 6: 7. In harmony with these, Jesus says, "Every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matthew 12: 36. This proves that each act of every person will be considered, or, as stated in Hebrews 2: 2: "Every transgression and disobedience received a just recompense of reward." This perfectly accords with Paul's declaration that everyone shall receive "the things done in his body, *according to that he hath done*, whether it be good or bad." This is so plain that it seems unnecessary to quote other scripture on this point. They clearly teach, in no ambiguous terms, that both the good and bad deeds of everyone will be judged, and recompensed to him as his portion in the next life.

OBJECT OF THE JUDGMENT.

The finite mind may not fully comprehend the purposes of the Creator, but we know that they are always wise, just, beneficent, and good. We are told that he sees the end from the beginning, and although our knowledge is limited, even in the affairs of this life, he knows the final effect that every experience we have in this life will have upon our future state; hence, his purposes must ever be for the good of those whom he has created. We therefore shall find that the judgment is as much for the good of man as is every other act of the all wise Being, when rightly understood; for he always acts for the best, under the circumstances that exist.

THE JUDGMENT OF THE UNCONVERTED.

We have seen that the scripture teaches that there is a graded system of rewards and punishments. If all were equally intelligent, and their opportuni-

ties exactly the same, then all would be equally punished for disobedience; but as this is not the case, *opportunity* and *desire* for the right, as far as it is comprehended, form a consideration in the judgment of the individual. The proper use of each opportunity is commendable; it follows, therefore, that a failure to use one's opportunities will bring condemnation in proportion to the enormity of the offense; but Jesus says, "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."—Luke 12: 47, 48.

The question has been asked, "Why should one be beaten with even a few stripes, who does not know his Master's will?" The reason for this is, probably, that many are slothful, and indifferent of the Master's will. For this they will be held accountable, for all are commanded to learn his will. But those things we desire most are the things we bend our energies to obtain; therefore, if our greatest efforts are not for heavenly things, it is because our greatest desires are elsewhere. We can not reap where we have not sowed.

The argument is often made, that many millions of people have died who never heard the gospel in this life; that God would not condemn them for something they did not know; and that if the heathen can be saved without obeying the gospel, so can they be saved without obeying it, if God is impartial. This reasoning is faulty in two weighty particulars: First; because one who had never heard the gospel, should be accepted of God, would be no reason for accepting one who had heard it and not obeyed it. Second; the scripture previously quoted shows that the spirits of those who were disobedient went to the prison, and that the gospel was preached to the dead in order that they might be judged according to men in the flesh. In other words, the Bible teaches us that all who do not hear the gospel in this life, must hear it in the next one, and either accept it or reject it; for Jesus is the only one by whom salvation comes to man. To reject it in this life is, as stated by Paul, to "judge yourselves unworthy of everlasting life"; and bring that penalty which disobedience to God merits. He has revealed to us the better way, and promised eternal joys to those who choose it; but warns us that the darksome path leads to the misery of hell, the prison of which he says, "Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Those who reject the gospel by which their past sins may be forgiven, must pay the price of their own choice. Those to whom the greater light has come, must pay a greater penalty for rejecting it.

The following words of Jesus illustrate this: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be *more tolerable* for the land of Sodom in the day of judgment, than for thee."—Matthew 11: 23, 24. It could not possibly be "more tolerable" for Sodom, in the day of judgment, if there were no different degrees of punishment to be inflicted.

But whatever the punishment be, it is, says Paul, "a fearful thing to fall into the hands of the living God," and receive condemnation. Of all the portentous events of earth, none can compare with the awful solemnity of that day when its billions of inhabitants, past and present, shall stand in suspense before the great white throne, where sits the omnific Ruler; before whose presence the very heavens are dissolved. Who, in his consciousness of guilt, shall be able to endure that all searching presence? Regret, with its flood of memories, may overwhelm the soul; when, with inexpressible vividness, is exposed to view the naked past; but that regret which is actuated by fear of punishment, disappears when the fear is removed. All must learn that permanent happiness comes only to those who love the right. That is life's lesson to all. Soon or late, every soul must learn it. If learned in this life, it will fit us for the transcendent glory of the celestial place; otherwise we must pay the penalty of our failure, folly, willfulness, or disobedience. The thing of tremendous import is, that our harvest will be the *results* of what we are *now doing*. The judgment day will be our time of reaping. We can not sow then; it will be too late. We are sowing *now*.

WILL DEEDS BE JUDGED, IF ATONED FOR?

A portion of the religious world profess to believe that their wickedness in the past will not lessen their reward in heaven, in the least degree, if they only accept Christ before death for ever closes their earthly career. Some who believe this, have concluded to wait until old age draws their bowed frames and wasted powers to the very edge of eternity,—in order that all their sins may be atoned for after they have reveled in its seductive ways until their shriveled brains refuse to respond to its allurements. Others and even religious enthusiasts of "the cloth," have claimed that God will love them more for the wrong they do, because he will view them in the person of Christ. These opinions, human or devilish, are often received by those who are ignorant of Bible teaching; and many are the sins that may be traced to such sources. Others turn away in disgust from that which shocks the moral sense, and deranges the throne of reason and justice in man.

The gospel promises remission of sins to the re-

pentant sinner who obeys it, but it does not promise that the wicked past shall be accounted as righteousness. God loves the sinner, not because he is a sinner, but because he sees the good qualities that may be developed in him. God has said that he hates sin, but loves righteousness. The fact that sins are forgiven, does not entitle anyone to a reward for righteousness who has never done any righteousness. Paul says, "Some men's sins are open beforehand, going before to judgment; and some men they follow after."—1 Timothy 5: 24. Through the atonement of Christ, the sins of those who obey the gospel are forgiven. This means that the penalty or punishment will not be inflicted; through their remission they go before to judgment. But it does not mean that all record of the past is to be obliterated so that it will not appear at the judgment day. The deeds performed, before one obeys the gospel, form a part of his life's record, as well as those performed afterward. They indicate, not what the degree of his punishment shall be, if the punishment has been remitted; but the value to be placed upon his character, which determines his future estate and sphere of action. Concerning this principle, Paul says, "The fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."—1 Corinthians 3: 13-15. Jesus says, "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light."—Luke 12: 2, 3.

That forgiveness of sins does not efface the record of our deeds, is further shown from the fact that forgiveness is not confined to pre-Christian experience. Jesus promised it to his disciples, upon condition that they forgive others. John shows that Jesus is the advocate for the Christian who sins and repents, and that he is faithful to forgive all such; but, as we have already shown from scripture, every man's work must "be tried by fire," and every idle word and deed recorded for the judgment. This could not be true of either saint or sinner, if forgiveness of a wrong deed blots out the record of that deed.

There may be things in an individual's life that will lessen his reward in the next life, but will not consign him to perdition. Jesus says, "Whosoever is angry with his brother without a cause shall be in danger of *the judgment*: . . . but whosoever shall say, Thou fool, shall be in danger of *hell fire*."—Matthew 5: 22. Thus we learn that even the things many suppose to be of trifling importance will meet them in the judgment and be weighed in the balance; while the other offenses of more serious character

will condemn them to punishment in the great prison until the penalty is paid.

NO PARTIALITY IN THE JUDGMENT.

Many have taught that in the judgment good deeds will not be considered; that nothing will be of the slightest consequence to the great Judge, except the fact that they are believers in Christ. How strangely this contrasts with the good book, is easily seen; the following scripture being very definite and plain. Paul writes of it as follows: "Every man shall receive his own reward *according to his own labor*; for we are laborers together with God."—1 Corinthians 3: 8, 9. Again he says to the Ephesian saints: "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."—Ephesians 6: 8. Peter tells us that this judgment shall be "without respect of persons"; and Jesus himself says of that day, "Then he shall reward every man according to his works."—Matthew 16: 27. Peter had found it difficult to believe that God is no respecter of persons, until it was proven to him so unmistakably that he could not doubt. Many Christians to-day also doubt it, but in a different manner. May the truth dawn upon such as clearly as it did upon Peter of old, that God is impartial to all his creatures.

The above serves to show that the judgment will determine *how much* reward each person shall receive, as well as show whether or not he shall receive *any* reward. This is clearly taught in the following parable of the Savior: "Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities."—Luke 19: 16-19. This proves that each one's reward will be in accordance with the degree of his faithfulness. So perfect shall be this judgment, that Jesus says the giving of a cup of cold water in the name of a disciple, shall be rewarded. While those who are persecuted and slandered are told to rejoice, "for great is your reward in heaven."

THE GLORIES OF THE JUDGMENT REWARDS.

A few moments' reflection will suggest to us that there will be a vast difference between one who has endured the persecutions and trials of life, and remained faithful in the highest degree; and the one who has done nothing more important than to give a cup of cold water. One would be fitted for a far more glorious realm than would the other. Their activities would be different; their desires would be on a different plane, demanding a different environment. The omniscient Father has wonderfully pro-

vided for these differences by preparing different heavenly glories, suitable to the needs of the various classes and conditions of persons who shall occupy them. Paul referred to these when writing for the instruction of the ancient saints, as recorded in 1 Corinthians 15: 41, 42: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. *So also* is the resurrection of the dead." It seems to have been understood in the apostle's day, that there are different heavens, that correspond with these three glories above referred to. Of this he says, "I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth;) such an one caught up to the *third heaven*."—2 Corinthians 12: 2.

All of the marvelous purposes of God, we are told, "have not entered into the heart of man"; but if you would in a small degree realize the difference between the least and the greatest glory that may be awarded to man, go forth and, standing beneath the azure vast, try to gaze upon the sun at the zenith of his glory; blinded by the dazzling splendor, turn your bewildered eyes toward the horizon and behold themoon so faint as to be almost indiscernible: then remember that even this humble outline is but the reflection of yonder majestic luminary, at a distance of nearly a hundred million of miles; while the moon is almost four hundred times nearer you. What a vast difference between these two glories! Scarcely can it be estimated. Yet they faintly represent different glories of the life beyond. Gaze again into the blue vault above: not a star is to be seen; for they have hidden their faces in abasement, before the wonderful radiance of the king of day. Yet those stars represent the lesser glory that many shall receive in the life to come. With the shroud of night around you, go forth again and behold how the bright evening star shines forth in contrast with those around it; then gaze steadily into the starry expanse until a star, that at first had been invisible, appears with a faint twinkle and then is gone. Perhaps you will see it no more, it is so distant and faint.

As the fading twinkle of that star differs from the grandeur of the sun, so shall differ the glories of those who pass beyond the portals of this life and are found worthy of reward at the eternal judgment bar the Most High.

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Every one of us can do something for humanity—rich, poor, young, old. When God made this world; he did it without any of us. You did not dig a trench in the Atlantic or put any stones into the Alps. The rainbow owes nothing to your paint pot. God did it all. By this time he is building a new humanity, grander than any sun or star, and he permits you to be coworkers with himself. "And thou mayest add thereto." Put in your contribution, put it in.—W. K. Watkinson.

A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 7.

BY S. W. L. SCOTT.

THE STICK OF JUDAH.

But he supposes that because the book is termed "stick of Ephraim" by the prophets, we should *prove* that Ephraim came over with the colony composing the personnel of the "stick," or at least, the original colony from Jerusalem, B. C. 600. Now this is a begging of the entire question. It virtually concedes our claims. It admits that Joseph's "branches"—Ephraim and Manasseh—outstripped the parent stem and ran "over the wall," to "the midst of the earth,"—to the "most distant bounds of the everlasting hills," to a landed estate, "*greater*" than Canaan, out of the jurisdiction of the "king of Babylon," "*afar off*," but failing to establish the *date* of this change of locality, "the Book of Mormon is a fraud," the prophecies fall to the ground.

If it is conceded that our claims in the application of these inspired Bible statements are correct, then God *addressed* a letter to Ephraim—"I have *written to Ephraim* the great things of my law," and when this *letter*,—"writing," should come forth, it would be *in the hand of Ephraim*. Hence Ezekiel says:

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.—Ezekiel 37: 16; 17, A. V.

And when the children of the people of Israel shall ask what the sticks of Joseph and Judah may mean the answer shall be:

Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.—Ezekiel 37: 19, A. V.

As we have demonstrated, Ephraim, for reasons best known to their God, became scattered among the nations, and so far as direct descendants are concerned, and their identity as a nation in lineal descent and succession, became mingled with the Gentiles; but their seed shall be known *among* the Gentiles, and their offspring *among* the people, and in the "setting of the *Lord's hand*" in the latter days, when Joseph's record should be revealed, *one* of the evidences by which they were *to be known*, is that "the stick of Joseph" shall be "*in their hand*," for "Ephraim is *my firstborn*" (Jeremiah 31: 9).

David, the tuneful bard of Israel, recognized that the work of salvation that was to be done in its time was to come to Israel in the latter days through the channels chosen of God, and foretold by prophets:

Give ear, O Shepherd of Israel, thou that ledest Joseph

like a flock; thou that dwellest between the cherubims, shine forth.

Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.—Psalm 80: 1, 2, A. V.

Ephraim also is the strength of mine head.—Psalm 108: 8, A. V.

The Lord, remembering the covenant made unto Israel, moves upon the "weeping prophet" to remember the Lord's former care and promise, and he exclaims: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love."—Jeremiah 31: 3.

An "everlasting love" would require an everlasting covenant, an everlasting gospel that would bring about an everlasting salvation, reaching to the "utmost bound of the everlasting hills," where God, as David affirms, "led Joseph, as a flock."

In further elucidation of these "writings" to Ephraim, we appeal to Isaiah, the 28th chapter. In speaking of the sad fortune of Ephraim, in being "broken" up as a nation, their mixture among the Gentiles, and then the final work with and by them, Isaiah queries, and answers:

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.—Isaiah 28: 9, A. V.

He then affirms of the revelations to be given them:

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.—Isaiah 28: 10, A. V.

The "precept upon precept" and "line upon line," were to be given not only "here a little," in Palestine, but "*there* a little," in America, "the utmost bound of the everlasting hills," as well. And remember these writings,—"*words of the Lord*," to them, were to be "*preserved*," for David says:

The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Thou shalt *keep them*, O Lord, thou shalt *preserve them . . . for ever*.—Psalm 12: 6, 7.

In harmony with this work of Ephraim in the latter days, after his "chastisement," Hosea exclaims:

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.—Hosea 14: 4-9, A. V.

In the "beauty of an olive tree" and growth of a lily, Ephraim "casts forth his roots"—extends, and executes the *original* prophetic program formulated

for him by the inspiration of God,—“spreads his branches,”—they are *ten to one* of Manasseh, and becomes the towering and overshadowing vine in the vineyard of the earth. Ephraim takes *precedence* in the gathering of the people into the fold of Christ, in the latter days, not Judah. Ephraim is the vine *above* Judah in this work, and “they that dwell under his (Ephraim’s) shade, shall return and revive as the corn.” He *leads, he pioneers*, as the “horns” of Joseph, hence the Prophet Hosea affirms:

I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.—Hosea 10: 11.

This work relates to gospel “sowing,” and gospel “plowing.” He continues:

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.—Hosea 10: 12, A. V.

The Book of Mormon, then, is the “stick of Joseph,” found in Joseph’s land, and is in the “hand of Ephraim,”—the Lord’s “firstborn,” to accomplish the work compassed by the design of God. And this is the purpose as stated: “To the convincing of Jew and Gentile, that Jesus is the Christ.”

The posterity of Joseph was in the colony which came out of Jerusalem, B. C., 600, and we read, Book of Mormon, page 11, paragraph 47:

And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his father; wherefore he knew that he was a descendant of Joseph who was the son of Jacob, who was sold into Egypt.

See also page 116, paragraph 6; page 451, paragraph 2.

As for Ephraim, who was “mingled among the people”—scattered, broken,—he has plenty of time since the opening of the Columbian epoch, to emigrate to Joseph’s land, and fulfill the prophecy.

Talk about connecting the Ephraimites with this Western Continent in the face of the Bible prophecy which has been marshaled, as if it were a proposition that could not be proved, is like the boy “whistling in the cemetery to keep up his courage.”

ISAIAH 29.

The next prophecy taken up by Mr. Traum is Isaiah 29. He says, “It is not incumbent on us to give an exegesis of these scriptures, nor to have a war of words with the Mormons that what they claim is what God intended should be; we are concerned in showing that if these were God’s plans, they have miscarried; he took hold of the wrong ‘stick’!”

Indeed? The meaning of the word *exegesis* is given by lexicographers as “exposition, explanation, interpretation of the Holy Scriptures,” and how can he show that our claims of God’s plans have “miscarried,” *without* an “explanation” or “interpreta-

tion” of *those texts* of Holy Scripture on which our claim is based? Why does he not confess *without ambiguity*, that his method of showing these claims to be wrong is not legitimate? It is too solemnly true, that these texts of the Bible lie entombed, as far as the interpretation and use of them concern our critic and his fellows.

We can “knock” at the portals of their “reformation,” only to be turned away with a stone, with the promise of “bread.” The greater portion of the mass of promise and fulfillment receive the *usual* Campbellite opiate, and remain unresurrected in the dark chamber of their apostasy; and while they boast of the golden stream of spiritual wealth, they seek to turn its currents out of the reach of the people.

We will resolve the 29th chapter of Isaiah’s prophecy into simple propositions, and thus obviate an extended “exegesis.” The chapter reads:

Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a

very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that have erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

—A. V.

A PROPHECY, NOT A RHAPSODY.

According to the Chronology of Usher, supported by Hengstenberg, the foregoing prophecy was delivered 712 years B. C. This is a prophecy, not a rhapsody, not conjecture. It is a statement full of minute, clear, unequivocal points, relating to the purposes of God in the *establishment of his plans* on the earth, to bring about the end to be achieved, in the eternal age, when those designs through Jesus Christ shall have attained their *finality*.

We shall endeavor to so state the terms of this prophecy, that it shall measure the claim within it, and answer Mr. Traum's criticism. That *the time of verifying* some of these *terms* is *fixed*, and the circumstances thrown around, and prevalent, will be seen as we proceed.

Proposition 1; verses 1-4.

The *people* of Ariel (Lion of God) shall speak out of the ground. Their voice shall whisper out of the dust. The second verse, closing sentence, is rendered in the Revised Version thus: "And *she* shall be unto me *as* Ariel." The "SHE," was to be brought down, and "*speak* out of the ground"—"whisper out of the dust." "Ariel" is Jerusalem where "David dwelt," or its people. "SHE shall be unto me *as* Ariel."

Proposition 2; verses 4-7.

The multitude of her (thy) strangers,—people who are of the nation,—should be like small dust. The multitude of her (thy) "terrible ones,"—warriors,—should pass away suddenly—at an instant.

Proposition 3; verse 6.

They were to be visited with, "thunder, earthquake, and a great noise; with storm, tempest, and flame."

Proposition 4; verse 7.

And as Sodom, Gomorrah, and the antediluvians are held forth as "examples" of the temporal doom of wicked people, so should these,—the people re-

lated to those who dwell at "Ariel," the "She," of the Revised Version, be held forth with them as examples to "all nations who fight against his work, performed *through Israel*."

Proposition 5; verses 8, 9, 10.

Religious error, and spiritual darkness were to be prevalent, nations reeling and staggering in doubt and uncertainty; drunken, not with wine; staggering, but not with strong drink.

Proposition 6; verses 11-13.

That a "sealed book" was to make its appearance;—"sealed," its *language* lost from a knowledge of the nations, and per consequence its meaning not revealed by human learning—"wisdom."

Proposition 7; verses 13, 14.

God was to perform a work—"a marvelous work and a wonder" among the people, and his "procedure" would be to inspire an *unlearned* man to translate the sealed book, thereby nullifying the wisdom of the would be wise.

Proposition 8; verses 15, 16.

The doctrine, or theory of evolution would be extensively taught, in connection with the "higher criticism," and should produce spiritual darkness and unbelief, to the extent that men would deny the Bible account, of Genesis, chapters one and two, and affirm that God did not "frame the earth" as there declared, and that he did not "make the things that are made," thereby overthrowing the divinity, and authority of the Bible.

Proposition 9; verse 14.

The work is to progress by inspiration through an *unlettered* ministry, that "the understanding of the prudent should be hid." The work would therefore register itself above the commandments of men.

Proposition 10; verse 17.

The gathering to *Palestine* of its *exiled children*, and the clouds distilling their genial showers, would "turn" it into a "fruitful field," and thus answer all objections, in Hebrew.

Proposition 11; verses 18, 19.

There shall be great miraculous power displayed on earth, and spiritual gifts given unto men, inasmuch that the "deaf will hear the words of the book," and "the eyes of the blind will see out of obscurity and out of darkness," while the meek will increase their joy in the Lord, and the "*poor* rejoice in the Holy One of Israel."

Proposition 12.

There are those who "oppress the poor" and persecute the meek, despise, "scoff," and watch for

iniquity, and make a man an offender for a word,—lay snares for the Lord's ministry, "turn aside the just, the right thing for that which is nothing," and they are to be "consumed."

Proposition 13; verses 22, 23.

The family of Israel,—Jacob's children,—are to be gathered, and the old patriarch himself in their midst shall see his children, and know that the "shame"—sin, transgression,—of his posterity has been canceled by the "covenant" going out of Zion to turn away their ungodliness, and shall sanctify;—set apart,—and fear,—reverence, the God of his fathers.

Proposition 14.

At this time, those who erred in spirit should understand God's work and throw aside the "creeds," and those who murmur shall learn the doctrine of Christ.

"LOW OUT OF THE DUST."

We will not offer the evidence supportive of these fourteen propositions in this review, but will connect the leading idea circulating the objection of our opponent, and thus pass to definite conclusions. During the year 65 to 70 A. D., the conquering Roman army desolated Palestine, besieging the city of Jerusalem,—"Ariel"—"where David dwelt," and brought upon its inhabitants great "distress," and sorrow, with death, and leveled the glory and power of Judah to the ground; and the first proposition, based on the 29th chapter of Isaiah, brings out the fact that a people related to Judah, "of Ariel,"—should "be unto God, as Ariel." Their destruction should come "suddenly," with "distress," "sorrow," and "heaviness."

It is almost certain that this latter people, of Israel, would meet this "sudden" fall to the ground just where their "speech" was to "whisper out of the dust"; in the locality where they were made "low." They could not be "brought down to the ground" where they were not. And where they fell, speech was to be made manifest, in some sense, "from the ground."

The only nation that we have any knowledge of, related to Judah, the people of "Ariel," their "brethren," whose "speech,"—record,—has ever been taken "from the ground," is the Nephite nation, the descendants of Joseph on the Western Continent. The Jaredites, a "wealthy" nation, preceded them, and their records conjointly came from the ground, but the Jaredite nation was not composed of "Israel."

The Nephite record informs us that the contending nations of ancient America brought upon each other the most direful scenes of blood and carnage, passing away "suddenly." "She shall be unto me as Ariel," says the Revised Version. They fell into great wickedness, in the third and fourth centuries

of the Christian era, after they had great blessings and privileges conferred upon them, and this great destruction occurred about 420 A. D.

Here then, on this land, they were swept away, and on this land they buried their records, and in this western domain their record has been found.

A "sealed book" was to come forth, and as it stands directly related, in Isaiah's prophecy, to the nation speaking from the ground, we conclude that such a book would contain the record of the nation whose voice should be "low out of the dust." And inasmuch as their record states: "And now behold, we have written this record according to our knowledge in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech," (Book of Mormon, page 500,) truly it would be a "sealed" book, challenging the erudite of the scholastic age in which it makes its appearance. As the "learned" could not bring it to the knowledge of the people, and God was to do it in a "marvelous" manner, we conclude it was not to be done in the ordinary way of man's wisdom. And inasmuch as the "marvelous work and a wonder" was to be inaugurated just a "little while" before Lebanon became "a fruitful field," and this transformation began by the restoration of the "showers" so long withheld from its thirsty soil, in 1853, we conclude this "sealed book" made its appearance, as per the claims, in 1827, or something like twenty-six years before the censer of rehabilitation began swinging in the land of Judah, from the hand of God.

David prophesied in tuneful harmony with Isaiah's hallowed vision, both as to event, and following circumstances:

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.—Psalm 85: 8-13, A. V.

"Truth shall spring out of the earth" at the time "righteousness looks down from heaven." We will permit the Psalmist to define what he means by the term truth:

Thy righteousness is an everlasting righteousness, and thy law is the truth.—Psalm 119: 142, A. V.

Here the law of God is truth, and verse 151 affirms:

Thou art near, O Lord; and all thy commandments are truth.—A. V.

Jesus the Christ uses the word expressive of both "law" and "commandments," when in prayer to his Father, thus:

Sanctify them through thy truth: thy word is truth.—John 17: 17, A. V.

The evident interpretation of David's prophecy is that at some future time indicated the "word of God" containing "law" and "commands," would be taken "from the earth," (the "ground,") and at that time heaven would be opened and the "householder go out of his house." Just at the time heaven opens and "righteousness looks down," "truth comes from the earth." We will permit that great apostle and Christian philosopher to inform us as to the *channel* through which righteousness can look down or come down from heaven:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith.—Romans 1: 16: 17, A. V.

"The *righteousness of God revealed in the gospel.*" "And I saw another angel fly in the midst of *heaven*, having the everlasting *gospel* to preach . . . to every nation, kindred, tongue, and people." The two events stand connected, the revelation of the truth from the earth—the truth as God gave it, to Joseph's posterity on the Western Continent,—and the revelation of the administrative authority,—restoration of the gospel—from heaven.

The same *physical witness* follows both Isaiah's and David's prophecies, and informs us *when* the events will take place. Oh, no, Elder Traum, these prophetic statements are not fulfilled *at the* resurrection of Christ, as you and the Anti's interpret. In so doing, you yield the divine authority of the sacred Scriptures into the hands of infidelity. The modifying and explanatory *facts* are against you. The attendant conditions have no place in the chronological date. Jesus Christ arose from the dead, and he is the embodiment of "truth," "the way" and the life, but both David and Isaiah affirm physical and forceful conditions, as attaching to both *Israel* and the land of Palestine, which the facts of the Bible and history will not warrant as *following* the event of Christ's resurrection. Isaiah prophesies that "*Lebanon* shall be turned into a fruitful field," and the sons of Israel begin to assemble to the fatherland just "a little while" after the "sealed book" and the marvelous work are ushered in. The direct *opposite* of these events occurred after Jesus triumphed over death. Their scattering and *bondage* followed, the dissolution of their commonwealth was completed, and their slavery to Gentile powers assured.

David exclaims, "the Lord shall give that which is good, and our land shall yield their increase," "the Lord shall set us (Israel) in the way of his steps," and by prophetic foresight assigns these wondrous events as *following* in succession the revelation of "truth from the earth." David was pointing the index finger to the period when "glory" would "*dwell*

in *our* (David's) land," and "salvation" would be "set for" walls, and "bulwarks,"—(see the 9th verse.)

Was all this work accomplished after Jesus came back from the dead, nineteen hundred years ago? Did the Lord give "that which is good" to Judah at that time? Was the "curse" removed from the land? Verily, I say unto thee, Nay. Let us note: Woe unto scribes, Pharisees, and hypocrites, ye shut up the kingdom of heaven against men. Ye will not enter yourselves, and those would ye hinder. Was that "good"?

Again, Woe unto you scribes, Pharisees, and hypocrites, for ye devour widows' houses and for a pretence make long prayer; ye shall receive the greater damnation. Was that "good"?

"O Jerusalem, . . . how often would I have gathered thy children together . . . and ye would not." "Your house is left unto you *desolate.*" "There shall be great distress in the land, and wrath upon *this people,*"—the Jews,—and they,"—the Jews,—shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Was that "good"? See Matthew 23 and Luke 21.

If Mr. Traum can see comfort and "good," in these sweeping denunciations against the covenant people, fulfilled, carried out, immediately following the resurrection of Christ, his idea of comfort and good would not be realized unless, in the company of Pharaoh, he might greet the multitude of the wicked, in "the nether parts of the earth."

(To be continued.)

Of General Interest

A Great Day for World Peace!

Among the famous days in our nation's history, Thursday, August 3, 1911, must hereafter be ranked as one of the greatest of them all. On that day, we took as a nation the most important step that has ever been taken in the direction of world peace since time began.

On that day, a trinity of great nations—France, Great Britain, and the United States—signed through their representatives in the President's study in the White House, Washington, arbitration treaties providing for the peaceful settlement of all disputes that may hereafter arise among the three signatory powers. Our Secretary of State, Hon. Philander C. Knox, signed the treaty with Great Britain in the afternoon and the Hon. James Bryce, the British Ambassador, signed in behalf of his government. As the two signers rose and before even laying down their pens, each grasped the other's right hand and exchanged congratulations. President Taft shared in the felicitations of the moment. Back of the President, on the study wall, hung a painting of the signing of the protocol of peace between Spain and the United States.

Secretary Knox next signed the arbitration treaty with France and Viscount Saint Phalle, of the French embassy, witnessed the signature for his government. President Taft and several members of his cabinet witnessed these ceremonies,

which were marked by a dignified simplicity. Everyone present realized the tremendous import of the act that was taking place, which marked the first great forward step looking toward universal peace. At two o'clock in Paris on the afternoon of the same historic day, M. Jean Jules Jusserand, ambassador of France to this country, signed the convention between France and ourselves. Allowing for the difference in time, M. Jusserand's signature was affixed at 9 a. m., Washington time.

It is only a little over two months since negotiations were opened by our State Department looking to these arbitration treaties. President Taft first put forth the suggestions in his public speeches, and, England and France being both favorably disposed, the seed sown quickly bore fruit. Three other nations (Germany, Italy, and Holland) are now considering similar treaties with the United States. Should they come into the Arbitration Circle, Russia, Austria, and the Scandinavian countries may reasonably be expected to follow soon.

All Europe is a-thrill with the news of the completion of this great arbitration compact by the three powers who have taken the lead in the epochal movement for world peace—a movement which in a single day has advanced the human race more than a full century nearer to universal peace. The arbitration treaties just completed do not abolish war, nor do they create any "entangling alliances." They do, however, make war an improbability by opening the way for its avoidance through the submission of all questions to a judicial tribunal or to arbitration. All disputes, even though they concern the most vital interests of the signatory powers—not excepting "national honor"—may be peacefully adjusted under the provisions of the treaties. Their general features may be thus summarized:

All differences internationally justiciable shall be submitted to The Hague, unless by special agreement some other tribunal is created or selected.

Differences that either country thinks are not justiciable shall be referred to a Commission of Inquiry, composed of nationals of the two governments, empowered to make recommendations for their settlement. Should the commission decide that the dispute should be arbitrated, such decision will be binding.

Before arbitration is resorted to, even in cases where both countries agree that the difference is susceptible of arbitration, the Commission of Inquiry shall investigate the dispute with a view of recommending a settlement without arbitration.

The commission, at the request of either government, will delay the findings one year to give an opportunity for diplomatic settlement.

The Senate will ratify the terms of submission of each dispute to arbitration.

No great reform is ever realized except through long, arduous struggle. Moving at first slowly, at the last it progresses by leaps and bounds. It has always been so. Looking backward over the progress of the peace movement, we can now clearly see the divine guiding Hand in the long work of preparation which the last few years have brought to such marvelous development. It is beyond all doubt that the nations are moving toward world peace. To-day it is the overshadowing theme among statesmen and thinkers. The conviction has taken deep root that war is an evil in any form and that to provoke war is a crime; that to resort to physical violence settles no principle but leaves untouched the great questions at stake; that religion, civilization, and common sense demand the adjustment of international quarrels by the same judicial methods that apply to States and communities.

No achievement of American statesmanship has reached higher than this which, through our Government's wise and

courageous initiative, has given to the peace movement a vitality and substance it never yet possessed. It is no longer a dream; the "desire of the nations" is transformed into reality. By these new treaties of Washington, the whole movement is taken out of the realm of distant and intangible things. It is stepping across the border line that divides the methods of barbarism from those of calm, judicial reason. We have established a precedent for the whole civilized world to follow, and under divine guidance, we believe it will be followed.

God's people everywhere will rejoice in this great triumph of arbitration. *The Christian Herald* and its readers—peace-lovers, all of them—have especial cause for gratitude. Let us lift up our hearts and voices in praise and "thank God and take courage," looking forward confidently to that day when all nations will be as brothers and when war shall be for ever a thing of the past.—*Christian Herald, August 16, 1911.*

Mothers' Home Column

EDITED BY FRANCES.

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Let Your Light Shine.

Dear Sisters: I have thought of Sister Hawley's letter about "white slavery" a good deal, and in viewing the subject from the point she sees it, I wonder why all Saints can not see how they can help girls from giving away to the temptations of a life of sin and shame. Let your light shine, that others may see your good works and be strengthened thereby. "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

Let me tell you a dream I had when I had only been in the church a short time. I had been sick a long time and was away from the church, could not go to meeting, so I got discouraged. I had not learned then that adversity strengthened character; so I felt sad to think that I was denied so many things I wanted. One thing I longed for was to study art, and there I lay, day after day, sick, till I began to doubt, and I wondered if after all I had been led into the wrong church. Such feelings made me very miserable, then I fell asleep and dreamed.

I saw a high mountain. On top of it was an old building, so old that the roof was nearly all gone. The windows were all gone and it was filled with people of the different sectarian churches all dressed in style. They were shouting very loudly and waving their handkerchiefs to attract attention and saying, "We are the people of the Lord." Then down below in the green valley were a small company of Saints, kneeling on the grass with their faces toward the east, but heads bowed. They wore plain calico dresses and sunbonnets. Then I looked at the sky; it was very dark, but in the east

there was a light spot in the cloud which began to grow brighter and brighter till an angel came out, and as he floated past the people in the building, he turned his face from them and floated on till he came to the little company of Saints. Then he stretched his hands out over them and said, "This is my people in whom I am well pleased."

I awoke and had no more reason to doubt, as to who were the Lord's people, and also that his people must be very humble and plain. Obey the command: "Let all your garments be plain." Our dear Lord knew what was to come when he gave such instructions. Does not Sister Hawley's testimony bear witness of the terrible consequence of the commands being broken? "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross."—Hebrews 12: 1, 2.

If it is a cross to lay aside these unnecessary garments, can we not endure as he did? for joy is promised us also, if we endure even to help poor, weak girls from losing their precious souls by becoming "slaves to keep in the race for costly apparel." In the race for costly apparel! Has it come to that? Yes, according to Sister Hawley's testimony, and we all know it is only too true. But does the scripture say the race shall be for such unworthy things? No, but for a prize that fades not. "So great a cloud of witnesses," must we stand before the judgment bar with all these to witness against us in place of for us? And this just because we laid not aside "every weight, and the sin which doth so easily beset us." Where is there a sin that doth more easily beset us than this following after the world's fashions? If we realized the terrible weight that they become the minute we allowed the desire to have them overcome us, we would be slow to become entangled. Could not these weak girls be strengthened to stem the powerful tide, if they had some one beside them who stood on solid ground and held out a helping hand?

Do not put all the blame on the grasping, cruel employer. While they are guilty and their doom sure, there are other guilty ones. "An ounce of prevention is worth a pound of cure," is an old and true saying. If these girls did not desire these foolish garments, they would not fall to get them. There is many a girl looking for a way of escape; not many give up willingly to such a life. If only they saw the plainly dressed sister standing beside them who held out a loving hand and said, "Come this way and walk in plain, simple clothes and be happy," some of them would take courage and come. Remember they have been in a world of folly and sin, and they have not had the strength of the Holy Spirit to hold them. They know nothing of the blessed commands given in these last trying days. Oh, dear sister, don't let the dear Savior who died that all might be saved, plead in vain. Arise and "lay aside every weight, and the sin which doth so easily beset us." Just to the degree that we partake of the sins of the world, to that degree we must suffer with the world, and the more we sacrifice here, the more beautiful will be our garments there. Not only there, but here will the blessings be given. God is waiting for his people to come to his standard, so he can bless them, heal their sick, make the lame walk, the blind see, and the deaf to hear, but they are so slow to obey, yet ask for blessings every day.

Once when the angels were showing me grandeurs in heaven for the faithful, I asked them to come down to earth, though they were already near it, and tell my folks and other Saints of these beauties; but they said, no, they could not; but that the Saints must come up to them to be told. So we must arise above earthly desires to greater degree, to receive many of the blessings we ask for. Angels inhabit holy places,

and they are the messengers that bring the blessings, so why not make our homes fit habitations for them. Keep our hearts pure from unlawful desires, so we will be strong to help the weak so they will not sell their bodies to slavery. Poor girls, some mother's darlings and precious in God's sight! Forget not "ye are the salt of the earth." No wonder God has said, "Zion might already have been redeemed" only for the slowness of his people to hear and obey.

Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble.

SISTER ADDIE DAVID,

THREE OAKS, MICHIGAN.

In the above letter the careful reader can not help finding much food for thought, much which must appeal to the inward consciousness of every individual who is honestly and sincerely striving to make the race for eternal life.

In conversation not long since with a very earnest, conscientious sister, she was relating some of her own experiences, and among others, spoke of a certain occasion when in a testimony meeting she had felt constrained by the Spirit to arise and bear hers, and the burden of her testimony was: God can use us only as we fit ourselves for his service. Do you believe this? The writer believes it most firmly, and if any doubt it, we feel sure that a close examination of his or her own personal experience will convince them of its truth. Truth is eternal and God is just. How then could he render to one of his children a service which he could not render to all? He has said to his people, "Come up higher." The blessings God intends to bestow upon his Saints are upon a plane much higher than the one upon which many of us are living. And think of it as we will, it is our *daily life*, the manner in which it is ordered before our heavenly Father and in the sight of all men, which the Master has intended should be a testimony outweighing all others which we may bear. Indeed so true is this that all of us ought to realize how completely this testimony can and will destroy every testimony our lips may utter.

Notice that the angel said to Sister David when she wanted them to *come down* to the earth to impart knowledge to her own people and to others of the Saints, though they were even then very near to the earth they answered, no, they could not; but the Saints must come up to them to be told.

We not only believe this, we know it is true. Faith, repentance, baptism, laying on of hands, etc., are but the first steps upon the *straight and narrow* way leading to life everlasting. Paul had long since obeyed all these requirements of the gospel law, and had also added to his obedience works innumerable tended to establish the kingdom of God, not to mention the sufferings and persecutions through which he had passed when he wrote to the Saints at Corinth:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Corinthians 13: 1-3.

Dear Saints, we pray you let us not pass these declarations of this apostle lightly by. We have heard them quoted often, have read them many times, but for this very reason we are in the more danger of passing them by without giving to them such serious consideration as will bring the solemn truth home to each heart, namely, that they are among the eternal verities and more, if that were possible, a part of the gospel law—the law of everlasting life, than are faith, repentance, and baptism themselves.

And now the question, What will this charity, this love of

God shed abroad in the heart, constrain that one, in whose heart it dwells, to do? Will it not teach us to do those things which are pleasing in the sight of the Lord, and to honor by obeying them, the commands he has given us? Will not this apply with equal if not special force to those which have been given us in this last dispensation because of evils which are peculiar to it, and which these commands, if obeyed, would strengthen us to avoid?

Request for Prayer.

Bro. A. C. Stone, Cameron, Missouri: "My daughter, Sr. Vera Stone, at Sanitarium, Independence, is suffering in body and mind. I ask the prayers of all the Saints in her behalf."

Letter Department

LANGLEY, WISCONSIN, August 15, 1911.

Dear Herald: God has been good to me and mine. I often sit and wonder how great God's love is to his children, and how little we do for him. I am sorry, but I do try in my weak way to do something for him every day, and I need his loving guidance all the time. He never leaves me nor forsakes me in all of my trials. He is ever by my side, guiding me in all I do. I have five children and they all have obeyed the gospel and are trying to please God in all things. My youngest girl has been very sick for ten weeks, but God in his goodness does not let her suffer pain. She is very weak and low, but she often says, Trust God and I will get well. I ask an interest in your prayers, that if it be God's will she may get well, and that I may ever prove faithful.

Your sister in gospel bonds,

ANNIS I. CRANDALL.

IRONTON, MISSOURI, August 13, 1911.

Editors Herald: I thought I would write a few words in regard to the meetings held by the Methodists and Baptists in this place. The Methodists purchased a tract of land near Arcadia and erected a nice tabernacle for the purpose of holding an annual encampment there, this being their second year. There was a large crowd in attendance. It is a beautiful location and they came from far and near, but their preaching is as thin as ever. On Sunday, July 30, the bishop dedicated the tabernacle. In his sermon he said he believed in a God who could talk and speak to him, which does not agree with their general belief. They sang, "Tis the old-time religion, and it's good enough for me," but their reformer, John Wesley, did not say it was, through history. Doctor Wainright said in a sermon that he had seen Jesus Christ since coming there, but when explained, it was his works in creating the hills, woods, and rocks. There is a difference, in seeing Jesus and seeing his works. Their encampment lasted from July 23 to August 2.

The Baptists hold their annual encampment from August 2 to 13, upon a mountain called Arcadia Heights, about two miles from Ironton. This is their third year and there were over one hundred tents on the grounds and over three hundred campers, besides visitors coming and going. Their improvements amounted to something like two thousand dollars. They have a swimming pool costing \$1,150, and they also have a large tabernacle. The preaching seemed to be more in harmony with the gospel, but when we consider that neither is the church of Christ, one seems to be as far away as the other. If one did not know of the angel's message, he would, no doubt, be in the same condition as Joseph Smith was,—not knowing which to join.

Oh, how thankful I am to the Lord that I know his will in the matter, that I know his message. I hope the time will soon come when the gospel can be preached here; and

gather out the honest souls that may be longing for truth.

Ironton is in the eastern part of the Ozark country, and is picturesque for outings, vacations, etc., many coming from the cities every summer to spend their vacation. A large lake, about two and one half miles in length, ranging from one to forty-eight feet deep, is being built by a big club organization, also a club-house and park for wild game to be built and established.

May the truth roll forth until it reaches every part of the globe.

A. C. RICHARDSON.

DOLLARVILLE, MICHIGAN, AUGUST 15, 1911.

Dear Herald: We are among the isolated ones, with very few church privileges, yet we always feel it our duty to hold up the gospel banner at all times. Our worthy brother, B. S. Lambkin, did some preaching out in the country here some three years ago and baptized four, and this summer Brn. J. C. Goodman and J. J. Cornish came along and did some preaching, baptized three more and left a good interest. Brother Cornish did some preaching here in Dollarville, but there is not much interest manifested, although those who came out gave good attention. What the harvest will be remains unseen, and any elders coming this way will find a welcome hand at our house at any time. Well, I will close for this time by bidding you godspeed.

D. W. NELSON.

COLO, IOWA, August 28, 1911.

Editors Herald: Please state through the columns of the HERALD that I have just received the blessings given at the Moline, Illinois, reunion during August, 1910, and as soon as I can get time to look them over I will forward the papers to the proper persons. If any of the Saints have changed their place of residence since that time and they will send to me at Dow City, Iowa, their present address, they will confer a favor on the writer in so doing, and they may hasten the time of receiving their papers.

CHARLES E. BUTTERWORTH.

News From Missions

England.

On July 12, Brn. R. Baldwin, T. U. Thomas, Bishop May and wife, and H. N. Hansen and the writer sailed on the magnificent steamer *Carmania* from New York City at 5 p. m. The voyage was a pleasant one, for the sea was calm and peaceful all the way; but few of the passengers experienced the dreaded affliction, seasickness, and we were surprised that anyone succumbed, in view of the fair weather and smooth sea. There was one death of a lady who was buried at sea, and two or three births among the steerage passengers. It is a sad trial for the relatives of those who die away from home on the mighty deep, especially when the body has to be buried in the sea. The officials of the ship buried the lady whilst the majority of the passengers were asleep, to avoid excitement.

Our little band of Saints arrived at our destination well and hearty, landing at Fishguard, South Wales, with the exception of Brother Hansen and wife, who proceeded to Denmark via Liverpool. Brethren Baldwin and Thomas remained in Wales for a short time. Brother May, his wife and I, wended our way to the great metropolis, London, where we spent two weeks. London is truly a great city, with its population of seven millions, among which may be found representatives of almost every nation in the world. Americans are in evidence upon the principal streets at this time of the year, spending their money lavishly and taking in the wonderful sights which are found upon every hand. Judging from their appearance, one would think they owned the earth. It is a sickening sight to see some of our wealthy countrymen hobnobbing with

the nobility in this place and our ladies trying to outdo their aristocratic sisters in dress. This class of people is a disgrace to our country and brings ridicule upon themselves and their fellow-citizens.

Brother May and I have been very fortunate in procuring a suitable missionary house, which is to serve as headquarters for the president of the mission, bishop, and missionaries who are assigned to London. We have a nice, convenient hall on the ground floor, in which to hold our meetings and services. We also have space in it where we can establish a book depot provided the HERALD and *Ensign* publishing houses furnish us with the necessary stock. This would be a great convenience to the Saints of this land, and a great saving to the church financially. It could be placed in the hands of Bishop May, who would have care of it. There is a demand from many parts of the kingdom for literature from outsiders, especially since the Mormon agitation has arisen. Had we the necessary literature on hand we could supply the orders within the course of a few hours. Under the present regime it is sometimes weeks before we can fill our orders; sometimes indeed, they are lost altogether, for the people have become impatient, in some cases even canceling their orders. The Utah people have had their headquarters and book depot in this country for over a half century, hence it is that inquirers into the faith can get books and other literature at a very short notice. Query: Why should the Reorganized Church, the Lord's own body, be behind other churches in this respect? It isn't because we haven't got the ability to cope with these people. The agitation and hue and cry that was started against the Mormons here by the bishop of Liverpool and the clergy of the Established Church, together with the Roman Catholics, whose mouthpiece was the Jesuit priest, Fr. Bernard Vaughan, who said they ought to be taken by the scruff of the neck, run across the island and cast into the sea, is over. It has all proved to be a storm in a teapot. These people learned to their sad disappointment that the British Government would not stoop to such low down methods of treatment. When the Home Secretary, Hon. Winston Churchill, was applied to by these people with a view to oust the Mormons from the British Isles, he absolutely refused to interfere with them, inasmuch as they had not infringed any law of the country. His firm attitude to act justly to these Mormons silenced their enemies. Now all is quiet.

At our conference from 350 to 400 persons were present. Bro. John Foden, the chorister, with his choir furnished the music which was grand and inspiring. His choir was composed of all ages and sizes, which was as it ought to be everywhere, and thereby avoiding jealousy and strife over the singing. Brother John is an expert leader; he had the confidence of all his choir. Brother Mather officiated at the organ.

Our worthy patriarch, James Baty, delivered a prophecy to the Saints which was very edifying and comforting to those who heard it. Brother Leggett also spoke in prophecy and related a vision he had had during the service. Elder John Jenkins and Alfred Jones spoke in tongues and the latter brother gave the interpretation. It was an experience that we will not soon forget. The people both old and young were visibly affected, tears of joy streaming down their faces, whilst these gifts were being manifested, God himself testifying to their divinity by the rich outpouring of his Spirit. In the midst of this outburst, the people were constrained to sing, "Praise God from whom all blessings flow." What a joyful experience!

The following ministry were in attendance during conference which shows that we have a goodly number of officers and local missionaries under the president of the mission's appointment: W. R. Armstrong, J. W. Taylor, S. F. Mather, Thomas Brien, N. J. Weate, John Schofield, Henry Greenwood,

William Eccleston, E. I. Trapp, Charles Cousins, J. A. Judd, I. G. Jenkins, J. E. Meredith, A. Hall, and many other elders and priests too numerous to mention in this connection.

We were greatly encouraged as to the future work in these Isles and sincerely believe that in due time there will be a marked change in the condition of things spiritually. Bishop May will be a force for good here, Brethren Baldwin and Thomas have made a good impression on the people already. However, there is much to be done in the near future.

My permanent mission address, after October 1, will be No. 2, Coborn Road, Bôw, London, England.

With best wishes for all of the Lord's people, I am

Your brother in gospel bonds,

GOMER T. GRIFFITHS.

Kentucky.

The present year finds the undersigned still in the missionary work. This is our twenty-first year under General Conference appointment. We did not report for appointment for this conference year, and hoped that we might be left off the list this time, as it seemed that there was a duty to the family, and our children especially, that would justify staying at home. However, when the appointments were read our name appeared, and not having the heart to say no, we obediently took our departure for the field assigned, leaving home May 18 and land at Wirt, Indiana, where we attended a district conference.

After the close of the conference we went to Louisville and New Albany, where we sojourned for over one week. Here we met some of our former acquaintances of six years ago, when we labored in northern Kentucky. Others had passed away, some by death, some have moved to other parts, and others were cold and in different to the work. Bro. J. W. Metcalf and family were much missed. Bro. John Zahnd presides over both the New Albany and Louisville branches. He was ordained an elder by the direction of the district conference, which will be a help and blessing to the Saints in those cities. This brother is busy, and always finds plenty to do in the interest of the gospel. If all our local ministry had the zeal and activity of Brother Zahnd, the work would be built up much more rapidly than it is.

Taking our leave from Louisville, we came to Mayfield, Kentucky, where we were met by Bro. Albert Snow, and conveyed to the Oakland Branch, where the conference of the Kentucky and Tennessee District was held. Here we met many acquaintances formed seven years ago, and made many new acquaintances. Here also, faces were missing—those who administered to our comforts years ago—reminding us again of the change awaiting us all.

After this conference, we labored at High Hill, Kentucky, and Crossland, Foundry Hill, and Paris and vicinity, in Tennessee. I was associated at different times with Bro. J. R. McClain, J. W. Dubose, and Fred Moser. July 1 found us at Derby, Indiana, where we assisted in holding the first annual reunion of the Southern Indiana District. It was pronounced a success. Those who did not attend were losers.

Our two missionaries to that district were present, and did their part of the work. These were Elders Jacob Halb and E. O. Byrn. We are proud of these young men and glad to see them so earnestly engaged in the work. Wish we had many more like them in the field.

Here we were surprised by Prof. R. V. Hopkins' "dropping" in on us near the close of the reunion. We were glad to see him and get better acquainted with him. He was a help to the reunion. Of course he was there in the interest of the college, but did not hesitate to help by preaching the word in any way called upon. This brother, by his humility and kindly, upright, earnest demeanor, will not only make friends for the college, but for the gospel wherever he goes.

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After the close of the Derby reunion, Brother Hopkins and I met again at Millstone, where Brother Byrn and the writer were conducting a few meetings, and then traveled together to High Hill, Kentucky, where we entered into the work of the Kentucky and Tennessee District. These reunions have both been reported, so we will not burden the HERALD with much in addition. Suffice it to say this last one was well attended, and a good feeling prevailed nearly all the way through.

Next we assisted in tent meetings at Lynnville, for about one week. Then leaving Brn. J. R. McClain and J. W. Dubose with the tent, Bro. Fred Moser and the writer took our journey eastward, stopping with the Oakland Saints about one week and having good interest in the meetings. Brother Shupe's folks, who are going with the tent, came up with their instruments and helped us out at two of our meetings.

From Oakland, Bro. A. B. Williams conveyed us to Bro. Henry Andrews', near Brandon, with whom we stopped for five days and held meetings. From thence we were brought to the Tennessee River by Brother Andrews; crossing over, we walked ten miles to the Cumberland River, and crossing over to Linton, we were met with conveyance and taken to the home of Bro. J. M. Skaggs, M. D. We are now holding meeting in his front yard and on his veranda and having some interest. This is unorganized territory. We have a debate pending at Indianapolis, but have not been able to set the time as yet.

H. E. MOLER.

AUGUST 21, 1911.

News From Branches.

Independence Branch News.

There has been much activity in church circles during the past two or three weeks. The business meetings have been quite lively, the auxiliaries have kept busy, and the social events have been delightful, consisting of an old ladies' afternoon entertainment on the 8th with Sr. R. J. Parker as hostess; and Mrs. Doctor Mather the hostess of a very pleasant gathering at her home-sanitarium the other day in honor of our genial sister and her daughter, Mrs. Garner and Miss Callie, of Lamoni. The old ladies' ages numbered 842 years, being an average of 70. The Laural Club's lawn socials are always pleasant occasions.

The weather during the latter part of the month has been

delightful. The 8 o'clock meetings, the Sunday school sessions and preaching meetings, have all kept a good record as to attendance and interest, and the Saints have been instructed from the pulpit by Elders H. H. Robinson, W. H. Garrett, and John Kaler.

On last Sunday morning Brother Kaler was in charge of the services, and read as a lesson, Acts 2, and proved from many scriptural quotations that among the Saints of olden times there were many imperfections, even as there are at the present time. His subject was, "Why do we call ourselves Latter Day Saints?" and our brother spoke of the establishment of the church, the apostasy and the restoration. The "signs of the times" also occupied the speaker's thought, and after telling about the cyclones, earthquakes, and destruction of cities in our own land, as well as in distant countries in fulfillment of prophecy, he exhorted his hearers with earnestness to heed well the lessons given in these momentous times, and to be faithful in the keeping of the commandments of God.

Brother Garrett is giving a series of meetings on Sunday evenings, consisting of sermons (on the gospel principles) which so far are highly appreciated.

Brother Robinson, after a long absence from home, lately returned invigorated and apparently well fortified and strengthened spiritually for renewed labors here. His sermon on the morning of the 13th was excellent; it was a profitable and forceful lesson to the Saints on the gospel work.

We regret to record the passing away of a few from our midst recently. Our beloved Sister Bird, who died on the 15th, also Bro. Milton Leaton on the day following, and a few days ago little Dora Griffin,—funeral occurred at the home of Bro. J. G. Murdock.

But the Saints were glad on last Sunday to hear of the happy event of Sister Halstead's baptism, and also another occasion of great joy to two mothers were the baptisms, last Sunday, of the young girls named Iona and Charlotte. Bro. Patterson was quite lately led into the font by Elder L. E. Hills, which we trust has proved a happy step forward for him also.

We may mention among the other kinds of joyful occasions generally, the public reception given by the post-office officials at the opening of the new government building here, on the 15th, and the ninetieth anniversary of the State of Missouri. On August 10, 1821, this State was admitted to the Union by President Monroe. It was the twenty-fourth State under Old Glory.

ABBIE A. HORTON.

Miscellaneous Department

Reunion Minutes.

SEATTLE AND BRITISH COLUMBIA.—Held at Centralia, Washington, August 5 to 13, 1911. Sessions of the semiannual conference were held on the opening day, convening at 10 a. m., with district president William Johnson in the chair. Missionary in charge, Bro. F. M. Sheehy, being present, was chosen with district president to preside jointly over conference and reunion. Bro. F. W. Holman was elected secretary; Sr. Hattie Ward, chorister; and Sr. Lula Fisher, organist. Ministers reporting: Elders William Johnson, P. W. Premo, P. T. Plumb, and S. P. Cox. Also Priests Leonard S. Rhodes and Josiah E. Rhoades. Branch statistical report as follows: Seattle with a present membership of 213, a net loss of 19, New Westminster 26, loss 2; Chilliwack 36, loss 3; Centralia, organized February 5, 1911, with 42 members, showing a present number of 53, gained 11, making a total of 328 as reported. This total, added to the enrollment of Castle Rock, Tacoma, and Nanaimo branches, disorganized, having a membership of 31, 25, and 7 respectively, makes a grand total of 391 members in the district, and a net gain of 24 during the past six months. Bishop's agent reported for six months: On hand February 9, 1911, \$259.89; subsequent receipts, \$343.72. After deducting an expenditure of \$406.40, left a balance on hand August 1, 1911, \$197.21. Under new business the appointment of a bishop's agent residing within the district was discussed somewhat at length, same being highly favored by the missionary in charge, resulted in conferring authority upon the district president to select two associates, and they together to decide upon, and present a name to the presiding bishop, with recommendations for said incumbency. In compliance with a request from the Seattle Branch, Seattle was decided upon as the place for holding next conference, time for convening left in the hands of the district president. A large proportion of the afternoon session was devoted to the advocacy of Graceland College by Brother Sheehy, highly recommending financial support from the church membership in general, and defining the necessity of such an institution as an auxiliary to the church, continuing with instruction and information pertaining to recognition gained by the church, especially throughout the United States and Canada. Sunday's exercises placed the reunion under full headway. Prayer meetings were held at 9.30 each morning in charge separately of Brethren Premo, Holman, Johnson, Cox and F. T. Coats; and preaching services were conducted at 11 a. m. and 8 p. m. alternately, by Brn. Sheehy, Keeler, Thorburn, Johnson, and Plumb. Fourteen patriarchal blessings were given by Brother Keeler and four persons were baptized by Bro. George Thorburn. Basket dinners and lunches were indulged in by most all under cover of the large district tent, set up for the purpose; and upon the whole, and throughout, all enjoyed a sumptuous feast, especially that of a spiritual nature. Many, not of the fold, were in attendance at the preaching services, and listened attentively, much good seed being sown, which ultimately, we feel, will bring forth good fruit. Frederick W. Holman, secretary, 4233 Bagley Avenue, Seattle, Washington.

Convention Notices.

The Toronto district Sunday school convention will convene at Grand Valley, Garafraxa Branch, on September 29, 1911, at 10 a. m. Schools, appoint your delegates and come prepared to do business of the district. Trust all may take a fine interest in the auxiliary work. J. T. Thompson, superintendent; Ada Hamilton, secretary.

The Toronto district Religio-Literary association will meet in convention at Garafraxa, September 29, 1911, at 10 a. m. The Sunday school and Religio associations will join in presenting an interesting program at night. Every Religio worker is requested to put forth every effort to be present. Send all credentials to Miss Victoria Snell, Port Elgin, Ontario, before September 25. Floralice Miller, district president, Victoria Snell, district secretary.

Correction.

In the Des Moines items that appear in issue of August 16, this correction should be made: Bro. E. A. Davis was called home on account of the death of his *wife's* mother, not his *wife*, as it appears. J. F. MINTUN.

Two-Day Meeting.

A two-day meeting will be held at Grant, Michigan, September 16 and 17, 1911. G. S. Smith, district president.

Southern Indiana District Special Notice.

At our last branch business meeting a committee was chosen to arrange free entertainment for all who attend the October district conference, October 21 and 22, 1117 Vincennes street, New Albany, Indiana. All who expect free entertainment must write the undersigned in good time, otherwise no arrangement will be made. This includes elders also. A postal card making your request will be sufficient. It certainly is worth writing in advance if you wish free entertainment. John Zahnd, chairman committee; lock box 493, New Albany, Indiana.

Married.

RILEY-HAYNES.—At the residence of Mr. Thomas Riley, 615 Seventh avenue, Council Bluffs, Iowa, August 7, 1911, Mr. Charles Irwin Riley, second son of Clarence and Amanda Riley, late of Council Bluffs, Iowa, now of Edgemont, South Dakota, and Miss Ethel Maude Haynes, daughter of Mr. and Mrs. Haynes, of Boston, Massachusetts. Wedding was solemnized at high noon by Elder Columbus Scott, of Lamoni, Iowa, in the presence of a few of the immediate relatives of the groom, Mr. Thomas H. Riley's family.

Died.

MILES.—Martha J. Miles, wife of Bro. B. F. Miles, near Pittsburg, Kansas. Sister Miles was born October 12, 1840, at Waynesburg, Pennsylvania, baptized into the Reorganized Church, June 20, 1869, at Croton, Iowa, died July 30, 1911. She leaves husband, one son and two daughters to mourn her departure. Funeral at the home, sermon by T. W. Chaburn to a very large concourse of people. Of her it may be said, she was a true wife, an affectionate mother, and a Saint of God. Her faithfulness, patience, and humility are worthy of imitation by the hundreds that loved her.

CORLESS.—After a residence in the county of nearly 75 years, Bradford Corless died of jaundice, August 6, 1911. He was confined to his home only one week. Mr. Corless was born August 13, 1831, at Malahide, Canada. He came to Michigan with his parents when five years of age, settling in Quincy Township. He moved to Coldwater twenty-four years ago. He was married to Miss Ann Williams December 22, 1852, who survives him. Five children were born to them, three of whom are living—Starr and Dean Corless and Mrs. Samuel Stroh, all of Coldwater. Mr. Corless was one of ten children, only one, a sister, Mrs. Sarah J. Bailey, of Lamoni, Iowa, is left. Mr. Corless had many friends and was well and favorably known. For forty-seven years he has been an ardent member of the Latter Day Saints' Church. The funeral was held at the Saints' chapel August 8, at 2 p. m. conducted by Elder S. W. L. Scott. Burial at Oak Grove.—*The Coldwater Courier*.

WANTED.—*Good Housekeeping Magazine* requires the services of a representative in Southern Iowa to look after subscription renewals and to extend circulation by special methods which have proved unusually successful. Salary and commission. Previous experience desirable, but not essential. Whole time or spare time. Address, with references, J. F. Fairbanks; *Good Housekeeping Magazine*, 381 Fourth Avenue, New York City.—36-2t.

The grandest way of praising God is not by singing psalms and hymns; that is a very sweet way of praising him, but a grander way is by being quite calm in time of trouble, quite happy in the hour of distress, just dwelling with God, and finding all your grief assuaged in his blessed presence. How really and truly a child praises his father when he just bears anything from him: "It must be right for my father does it." And I believe that when a child of God says, "It is the Lord; let him do what seemeth him good"; he is praising God more than he could with the cornet or high sounding cymbal.—*Newness of Life*.

Nothing happens to anybody which he is not fitted by nature to bear.—Marcus Aurelius.

Mr. Farmer:

Did the recent long, dry spell hit you pretty hard—cut down the yield of your crops and consequently your income for the year?

Will you be satisfied to continue taking chances on a good rain happening along just about the time it is badly needed?

Out in the Big Horn Basin of Wyoming, the farmer of irrigated lands raised the usual "bumper" crop. His income was not reduced, and he knew no worries, because "he controlled the rain" and applied water to his crops as needed.

Don't you see the advantage he had over you? Wouldn't it pay you to go out there with me on one of those Homeseekers' Excursions, see the country; talk to some of the farmers and find out what they think about it?

This country is filling up rapidly and it will soon be too late to get-in-on-the-ground-floor.

Why not make an appointment to go out with me real soon? When writing, remind me to send you a copy of our new folder containing full particulars.

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Why the Public is in Darkness About Diet Matters.

It is said that "The Masses are Asses." I do not think so. Let anyone visit races or sports, and he will soon see that the public follows intelligently the proceedings of the races or game. If on any subject the masses appear stupid, it is only through the lack of education. How can we expect knowledge on a subject on which absolute ignorance exists amongst the majority of the educated and wealthy classes, and even amongst many medical men? The doctor knows that he will not be wanted as soon as people learn which foods will keep them in health. Most of the osteopaths, chiropractors, naturopaths, hydropaths, etc., all keep up the fatal doctrine that any wholesome food may be eaten, providing moderation is practiced. Such advice covers their own ignorance, and is at the same time popular, because the majority of the people dislike restrictions in diet matter. At this very writing we have a subject that is restricted with his food and is improving wonderfully under the doctor's care. It is positively sunlight, air, water and proper food that increases life, and they are the basic laws of life.

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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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LAMONI, IOWA, SEPTEMBER 13, 1911

NUMBER 37

Editorial

A VISIT TO KIRTLAND AND CLEVELAND, OHIO, AND LONDON, CANADA.

The associate editor was privileged to attend the reunion in the old historic town of Kirtland, August 17-27. This reunion represents four districts: Kirtland, Pittsburg, West Virginia, and Ohio. Two members from each district form a reunion committee to manage affairs, select time and place of meeting, etc.

A very excellent spirit prevailed during the entire reunion. The solemn and sacred atmosphere of the temple in which the meetings were held was felt by those in attendance, and a good spiritual time was enjoyed. The prayer service of the last Sunday was quite remarkable. It lasted for very nearly three hours, and the time was almost entirely taken up by short and fervent testimonies, the longest not to exceed five minutes, the average being about two minutes. The young people held a separate prayer service each morning during the week, uniting with the older people on Sunday. In these meetings they took a deep and active interest and were much benefited.

There were ten baptisms during the reunion, all being performed in the Chagrin River, in which the Saints used to baptize so many years ago. It was indeed a delightful experience to meet in the old historic temple, in which such wonderful events have transpired in days gone by, and in which Jesus himself appeared to his faithful followers.

The writer was associated with Elders R. C. Russell and F. J. Ebeling in the presidency of the reunion,—two congenial brethren—with whom we worked without a trace of friction. These brethren, together with Elders C. Ed. Miller, A. J. Becker, Charles Fry, R. Etzenhouser, N. L. Booker, J. W. Metcalf, O. R. Miller, D. E. Tucker, A. E. Stone, A. B. Kirkendall, John H. Lake, and others whose names do not at once come to mind, worked, each in his place and way, for the success of the reunion, and some of those named deserve especial credit for long hours and days of service at various tasks, some of which might be deemed irksome and thankless, but which are really true Christian services when performed in the right spirit.

Representatives to the extent of about forty loyal

soldiers of the cross from London and other points in Canada were present, under the leadership of Elders William Fligg and Frank Gray, and helped to make the meetings a success. They were heartily welcomed, and the hope was expressed that many more of the Canadian Saints might attend next year.

No doubt the services will be fully reported by the clerk. Bro. John Curry was chosen "poet laureate" of the reunion, and the following verses of his composition, entitled, Kirtland Temple, were read at the closing service:

Oh sacred edifice! built by the Lord's command!
Witness the House of God, a crown upon this land;
Throughout the entire earth this temple stands alone
As one required of God, an edifice his own.

By sacrifice 'twas reared, its walls oft felt the tears
Of noble hearted men, pilots in early years;
When darkness thick o'erlaid this village like a pall,
Their prayers here arose to him who pilots all.

With kindred love to-day, a reunited band,
As Saints of Jesus Christ, inside these walls we stand;
Our purpose, God to serve, his glory our delight,
We'll now enlist anew to battle for the right.

With charity for all, our brethren we'll forgive,
That God may own us, both we'll look on him and live.
Inside these walls or out, we'll serve the Lord with zeal,
We pray for light and strength; may we his presence feel.

After the close of the Kirtland reunion we spent several pleasant days in Cleveland at the hospitable home of Elder Eben Miller. Among other points of interest visited during our stay in Cleveland we mention the library and museum of the Western Reserve Historical Society, which we visited on the invitation of Mr. Cathcart, who is president of the society. Here we saw the old iron safe used in the Kirtland Bank, a series of the bank notes, and numerous old periodicals published in Kirtland in the early days.

We occupied in the church Wednesday evening, August 30. The Saints of Cleveland have a very neat and pleasant chapel, and are still more fortunate in having an undivided branch, in which harmony and good will prevail. Brethren Topping, Keck, Miller, Webbe, and others of the local ministry are hard workers, and keep things moving. They hold services regularly in Wade Park during the summer months.

From Cleveland, on invitation of the London Branch, we crossed Lake Erie, to London, Canada, reaching there Friday, September 1. We were domiciled at the home of Mr. Thomas Maker and his good wife, Sister Maker. Mr. Maker, as will be seen, is a "brother-in-law" in the church. He unsuccessfully attempts to hide a very hospitable and kind heart under a lot of banter and jocularity. The elders have long been given a Latter Day Saint welcome at his home.

Under the guidance of Brethren Fligg and Gray we spent Friday and Saturday sight-seeing in the beautiful and homelike city of London. Friday evening we addressed the Religio Society, Sunday afternoon we spoke briefly to the Sunday school, and preached at eleven o'clock in the forenoon and again at seven in the evening. While here, besides the local ministry, Brethren Fligg, Gray, Henley, Hardey, Winegarden, Richardson, Martin, and others, we were privileged to meet Elders John Shields and Frederick Gregory of the missionary force.

Both the morning and evening services were well attended. As the evening service convened at seven o'clock and our train was due to leave at twenty minutes past eight, the brethren thoughtfully arranged to have an automobile at the church door to whisk us away to the train. But it was learned that the train was an hour late, so ample time was given to shake hands and say good-bye all around. Never shall we forget the sincere welcome accorded us by the Canadian Saints, and the warm handclaps and hearty good wishes extended at parting. Our only regret in visiting London was that time did not permit a visit to other points in Canada, and we were obliged to decline invitations from Chatham and other points because of work awaiting us, and other engagements. However, we promised ourselves that we would return at some future time, when a more extended visit could be made.

ELBERT A. SMITH.

THE NEW "CANADIAN MIRROR" DEPARTMENT.

Next week the SAINTS' HERALD will begin the publication of a new department, to be known as the Canadian Mirror Department. It is in fact a transfer of the *Canadian Mirror* to the columns of the HERALD.

Some two years ago Brn. Frank Gray, Robert J. Farthing, and John Judkins, all of London, Canada, began the publication of the *Canadian Mirror*, an eight page paper published monthly. Brn. Gray and Judkins continued to edit this paper after the departure of Brother Farthing to attend Graceland College. It grew into a bright and newsy sheet, and

we trust will not deteriorate when transferred to the HERALD.

The new department will appear semimonthly. The Canadian Saints are invited to cooperate with us in making it successful. In the past the Saints of Canada have felt that they were not properly represented in the church paper; while the HERALD editors have been willing and anxious to publish news from Canada, but could not get it to publish. Items of interest should be reported at once, either to the HERALD Editors, or to Bro. Robert J. Farthing, Lamoni, Iowa.

In the closing number of the *Canadian Mirror*, Bro. Frank Gray thus explains the object of the change:

This will no doubt be a great surprise to our many readers who have so loyally supported our popular mission paper, and have shown both by subscription and the newsy articles for publication that they have indorsed it, and we trust that the change which is taking place will in no wise dampen their zeal and interest in the effort to place before the eyes of the Canadian Saints news from far and near; especially of the progress of the work made throughout the entire Dominion.

While we are discontinuing the *Canadian Mirror* as a mission paper, we will continue to publish semimonthly, from two to two and one half pages of Canadian news in the SAINTS' HERALD, which will be the equivalent to the present monthly edition of *Canadian Mirror*, and thus fulfilling our contract with the subscribers, as per first issue.

The object of the transfer of the *Canadian Mirror* to the HERALD columns is to bring our official organ more prominently in the homes of the Canadian Saints. With the addition of the *Canadian Mirror* list, a great number of Canadian Saints will have a chance to see the value of our SAINTS' HERALD, which contains such inspiring sermons and articles from the prominent ministry of the church. The main object of the change is to boost the HERALD in Canada.

Our subscribers will receive the SAINTS' HERALD twice a month until their subscription expires. Those subscribers who already take the HERALD, the money due them will be allowed on their HERALD subscription. We think that is satisfactory, and will be equal to our agreement, as this is a transfer and not a failure of our paper.

The reasons we are transferring our paper to the HERALD's columns are as follows: We were approached by the management of the HERALD Office to make the transfer, and after careful consideration, we felt that perhaps under the present conditions of our late Canada Mission, that it would be in the best interest of the work. For we are all workers together, no matter what part of the world we live in. We should always consider the circumstances of the case, and then work to do the most good to the greatest number.

Canada no longer exists as a separate mission, and we can not tell what the change will bring or how difficult it will be to run a mission paper under the present conditions.

I have personally conducted the *Canadian Mirror* for the last twelve months, and during that time I have been called to the eldership, and at the present time am priest of the London Branch, as well as holding office in the London District Sunday School Association as district superintendent. With all the burden of this work resting upon me, I feel that the time has come when it would be wise to relieve myself of the great task of running our mission paper, as

it takes a great deal of time and work to secure the necessary material to make it anyway interesting.

The church has a large and growing membership in Canada, including many active and faithful workers. The field is one of great importance, and should be properly represented in the official organ of the church. To the end that it may be so represented, and a closer unity be established throughout the entire church, we solicit the help and support of all Canadian Saints.

MORMONS WHO ARE NOT POLYGAMISTS.

I have no intention of antagonizing Ex-Senator Cannon, or attempting any sort of answer or review of his article. I know him and think I understand him. But the present agitation against Utah Mormonism has no just reason for reflex action against us who have not been polygamists nor recreant citizens of the state. Hence my anxiety for a right to describe our organization—The Reorganized Church of Jesus Christ of Latter Day Saints—and to make certain in the minds of your readers its differentiation from the Utah body.

The common idea is that "Mormonism" is polygamy. Polygamists may be Mormons, but all believers in "Mormonism" are not polygamists. The term "Mormonism" had no such meaning during the lifetime of the Prophet Joseph Smith. At his death, in 1844, which caused serious division and scattering of the believers, the church organized by him in 1830 had increased in membership to over one hundred thousand.

Upon the accession of Brigham Young, a large number of the scattered members throughout the world refused to accept the leadership of President Young, and awaited the developments of time. Nearly all the congregational branches became broken in their organization upon the exodus of President Young and his followers to the mountains. There remained intact, as they were left at the death of the Prophet Joseph Smith, only three: two of these were in northern Illinois and southern Wisconsin, and one in central Illinois. By ecclesiastical law, as old as the Mosaic code, these had the right of church extension. Exercising this right, the members of the first two branches, in 1851, instituted a movement to gather together the scattered believers. This movement was successful, and on June 12, 1852, a conference was held at Zarahemla, Wisconsin, at which resolutions renouncing allegiance to various claimants to leadership who had risen subsequent to the death of the prophet were passed, as well as others reaffirming faith and adherence to the principles taught by the original church as left upon record at the prophet's death.

These men were zealous and began an earnest propaganda throughout the United States, rousing the latent faith of the scattered believers, until, at a conference held at Amboy, Illinois, April 6, 1860, a band of some three hundred delegates met with the wife and eldest son of the prophet, who united with the movement upon their original baptisms. This band of believers cleaved to the administration of the church as it had existed from 1830 to 1844, under the leadership of Joseph and Hyrum Smith. Joseph Smith the son of the prophet, who had been baptized by his father, was chosen presiding officer of the movement which became known as the Reorganized Church of Jesus Christ of Latter Day Saints—in contradistinction to the body in Utah under President Young.

Not one of the immediate family of the Prophet Joseph

Smith accepted the administration of Brigham Young or the dogma of plural marriage. The members of his family, including his mother, his brother, William B., and his sisters, Sophronia McClary, Catherine Salisbury, and Lucy Millikin, refused to migrate to Utah.

THE FIGHT AGAINST POLYGAMY.

The activity of the propaganda immediately increased, and a more perfect church organization was effected. Since then, ever-wider throughout the United States, England, Wales, Scotland, Australia, and the South Sea Islands, wherever the eldership of the original church had gone, these believers in the primitive faith have gone, spreading the news of the Reorganization, and opposing the dogma and practice of polygamy everywhere. The declaration of this body of believers in primitive "Mormonism" against polygamy was made June 12, 1852, two and one half months before the promulgation of the dogma in Salt Lake City, Utah, August 29 of the same year. It had become known to them that polygamy was practiced in secret among those who went west under Brigham Young. At the same conference they reaffirmed their belief in the Bible, the Book of Mormon, and in the revelations given to the church, as the same were left on record by the prophet at his death. This was the faith into which they had been baptized, and this was the faith unto which they would adhere.

Among the provisions of the law to govern the church contained in the Book of Doctrine and Covenants, acknowledged by the church as revelations given of God, occur the following commandments, establishing monogamy as the rule of domestic relation: "*Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.*" "*Whosoever forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh.*" "*Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures, for my law, to be my law, to govern my church.*" This permitted the introduction from the Bible and the Book of Mormon of the following commandment, in substance: "*For this cause shall a man leave his father and mother and cleave unto his wife, and they twain shall be one flesh.*" (Matthew 19: 5; Mark 10: 5-9; Genesis 2: 24.)

WHEN POLYGAMY STARTED.

Not until August 29, 1852, over eight years after the death of Joseph Smith, under the régime of Brigham Young, the first president of a polygamist church, was the doctrine of plural marriage introduced into the Utah Church. The force of this statement is seen when it is known that, upon the arrival of a pioneer company under Brigham Young, in Salt Lake Valley, in 1847, he baptized the members of the Twelve who were with him, and was himself baptized by Heber C. Kimball, after which all who entered the valley were required to be rebaptized, thus baptizing them into the polygamic faith.

Twice in the United States district courts has the Reorganized Church been declared the legal successor of the church organized by Joseph Smith, April 6, 1830; once in Ohio, under Judge Burrows, and once in Missouri, under Judge John F. Philips.

It is because of these things that the Reorganized Church, over which Joseph Smith the son of the prophet, has presided for fifty one years,—that this body, now some sixty-five thousand, strong, protests against being classified as "Mormons," or being confounded in any way with the supporters of polygamy. The Reorganized Church is monogamous in its

belief and practice, under the laws and institutions of the United States of America, and its members, as citizens, ask proper recognition at the hand of their fellow-men.

JOSEPH SMITH,

President of Reorganized Church of Jesus Christ of Latter Day Saints.

INDEPENDENCE, MISSOURI.

—*Everybody's Magazine, September, 1911.*

NOTES AND COMMENTS.

INDIAN TRIBES INCREASING.—From the *New York American* we cull the following answer to an inquiry concerning the number of Indians:

"There are at present in the United States somewhere about three hundred and fifty thousand Indians. It is possible that there are many more, say three hundred and seventy thousand. Most of these Indians are maintained by the Government on reservations. The generally accepted theory of the "disappearance of the Red Men" is losing ground, as it is being shown that civilization is not necessarily fatal to the Indian. The Red Man seems to thrive very well under civilization, and there is no good reason why he should not continue among us for a very long period of time. There are some very respectable authorities who go so far as to tell us that the Indians are as numerous to-day as they were when Columbus discovered the country.

THE DANGER OF COMPLACENCY.—We felicitate ourselves on the fact that we have a perfect church organization, patterned after the primitive church, a scriptural system of doctrine, and believe in the ancient gifts and blessings. On these points we are invulnerable in argument. Does this blind us to the fact that the church may be all right but that we may be all wrong? What about our own personal character and religious experiences? Has our religion laid hold upon our most profound emotions? It is of little value to be theologically correct if the streams of righteousness within us are dried up.

CHRISTIANITY BETWEEN EMPLOYEE AND EMPLOYER.—More and more are thoughtful people beginning to see that the industrial world can not be properly readjusted with Christ left out. The closing words of Frank Hatch Straightoff, in his book, *The Standard of Living among the People of America*, are very striking: "Without Christianity, greater physical comfort may be attained by the laboring man, [greater than at present] but there will be between employer and employee an ever keener struggle for supremacy, fiercer for each advance that is achieved by the laborer, unless both parties recognize the divine authority of the man who said 'Love one another as I have loved you.'"

MIRACLES NOT IN VIOLATION OF THE NATURAL LAW.—Miracles do not come in defiance of natural laws. They come in accordance with natural laws that we do not understand. God understands. When he shall choose to explain, they will no longer seem miraculous. They are as simple and natural as the falling of the dew. On this point, theologians are becoming more rational. William Jewett Tucker, formerly professor in Andover Theological Seminary, says: "Who can measure the elasticity of nature? Who will deny room for the natural operation of forces which elude the ordinary watch of the senses? Who will dare deny the natural operation of hidden forces which may at any time come out into the open and declare themselves to the senses?" (See *The Function of the Church in Modern Society*, p. 46.)

THE INDIVIDUAL APPEAL.—This is an age of organization, of mass work. Yet, after all, nothing can take the place of the appeal of the church to the individual. Individual repentance is needed. The doctrine still needs to be forced home to individuals, "You must be born again." This should be at the base of organized effort. Mass work is only effective when the mass is composed of regenerated individuals. The world ignores that fact. Consequently social reforms are not successful, corruption suppressed in one quarter appears in another. We have gone about as far as we can go on a purely ethical basis. Until the gospel has its effect on individuals society can not be regenerated.

The church is in the community, not to make money, or to attract people, or provide amusements or entertainments for people, but it is in the world to bear witness to the divine among men. A church has no right to exist, unless it stands as an inspirational force in the community. It may have a splendid ritual; it may have the finest music; it may contain men and women of brains and culture; it may boast of its architecture; it may be proud of its kitchen; but if it does not have at the real heart of it a deep spiritual life, which comes from communion with God, it has no right to call itself a church.—Sheldon.

To rise in the morning with a rested soul; to burn the day's first incense at the altar of one's highest ideals; to begin each day's work with a song whose courage sets other hearts singing; to dignify the prosiest toil by an honest investment of self; to be spendthrift of kindness, frugal of the minutes, and niggardly of criticism; to come down to the evening hour with the peace of having blessed the world in spite of failure—this is to be a "workman that needeth not to be ashamed."—George C. Peck.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 8.

BY S. W. L. SCOTT.

MARTIN HARRIS VISITS PROFESSOR ANTHON.

On pages 81, 82, of *Mormonism Against itself*, the visit of Martin Harris to Professor Anthon is described. In Isaiah 29: 11, 12, it is indicated that the "words" of a sealed book should be delivered by men "to one that is learned," saying, "read this I pray thee; and he saith, I can not; for it is sealed."

Soon after Mr. Smith commenced translating the record through the instrumentality of the Urim and Thummim, "a considerable number" of the original characters were transcribed and translated by Mr. Smith, and both the specimen characters and their translation were taken by Martin Harris to the City of New York, where they were presented to a "learned" gentleman who professed to be extensively

that an angel of God had revealed it unto him. He then said to me, Let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied, 'I can not read a sealed book.' I left him and went to Doctor Mitchil, who sanctioned what Professor Anthon had said respecting both the characters and the translation.

Note in the above that Martin Harris took with him some of the translated characters and presented them first to the professor, who declared them to be Egyptian, and the translation more correct than any he had seen, and on presenting those not translated, the professor pronounced them to be Egyptian, Chaldaic, Assyriac, and Arabic, and said they "were true characters." Mr. Traum believes, per force of evidence, that such a visit was made, "as shown by the claims of the Mormons, and the letter which Professor Anthon wrote to E. D. Howe in 1834." But Mr. Traum sees a *difference* in the account, in the letter written by Anthon, from the claim put forth by the Saints. That there is a difference in the accounts of the incident, none will deny; but we present an extract of Anthon's letter to Howe, and also the photographic cut of the original paper which Mr. Harris presented to the professor.

Mr. Anthon writes as follows February 17, 1834, to E. D. Howe:

This paper was in fact a singular scrawl. It consisted of all kinds of crooked characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments, decked with various strange marks, and evidently copied after the Mexican Calendar given by Humboldt.—*History of Mormonism*, E. D. Howe, pp. 171, 272.

We happen to see two purposes in placing these cuts before our readers: First, that we may ask Mr. Traum to show the "perpendicular columns," and at the end, "a rude delineation of a circle divided into various compartments, decked with various strange marks," and "copied after the Mexican Calendar given by Humboldt." If he can not do it, he must confess that Professor Anthon is wrong.

Second, that the photographic cut of the original paper containing the "Caractors" may be compared with the one in Elder Traum's book. The one he presents is a three-line cut, while the original is a seven-line cut. The one he presents is as bungling a transcription as a careless transcriber could make and palm it off as a genuine copy. We would invite a careful comparison. No matter where Elder Traum secured it, the marks of carelessness and the counterfeiter are upon it. Ostensibly it is taken



MEXICAN CALENDAR STONE.

acquainted with many languages, both ancient and modern. But as Elder Traum has attempted to quote Mr. Pratt on this point, I will allow Mr. Pratt to quote the words, as reported from *Times and Seasons*, volume 3, page 773. Mr. Pratt quoting Martin Harris, says:

Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house when Mr. Anthon called me back and asked me how the young man found out that there were gold plates in the place where he found them. I answered

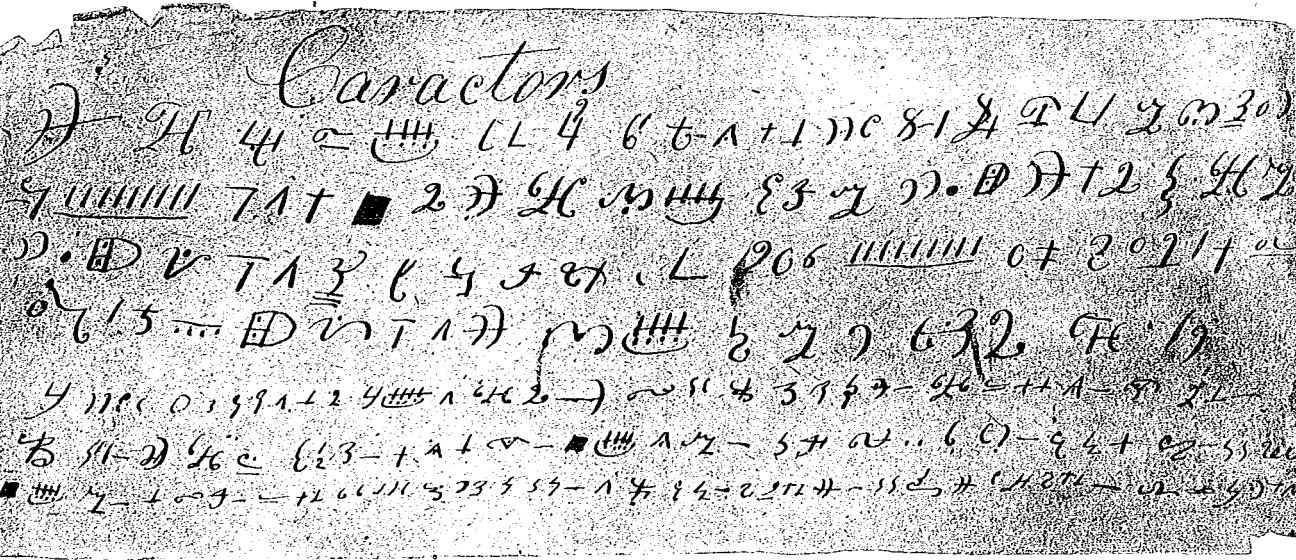
from The Prophet. The blunder occurring above the characters, in explanation, shows a reckless attempt. It states that they are the same that were taken to Professor Mitchil, and *afterward* to Professor Anthon, when the history of the incident states they were presented to Anthon first, and then taken to Doctor Mitchil, who sanctioned what Professor Anthon had said. At the left of the cut, is the line, "Characters from the Book of Mormon," and at the right, "Smith's Characters from the 'Reform Egyptian' Verbatim."

Now taking the testimony of our opponents, and Elder Traum is one of them, and he accepts the statements of his witnesses, then we have a clear and unequivocal admission of the fact in chief, namely, that the words of the book were delivered to the learned. Professor Anthon confesses that

direct testimony which the world has of the event," it is earlier than 1842. Mr. Howe, himself, publishes the professor's letter in 1834. We will show Elder Traum's thorough investigation to be very partial. He is wrong in this statement that "the only direct testimony the world has" is that given by Anthon, as the following will show:

When the plates were said to have been found, a copy of one or two lines of the characters, were taken by Mr. Harris to Utica, Albany, and New York; at New York they were shown to Doctor Mitchil, and he referred to Professor Anthon who translated and declared them to be the ancient shorthand Egyptian. So much is true. The family of Smith is poor, and generally ignorant in common learning.

The above is copied from a letter written by W. W. Phelps, (before he was a member of the church) to E. D. Howe, of Painesville, Ohio, from



BOOK OF MORMON CHARACTERS SUBMITTED TO PROFESSOR ANTHON

This cut is from a photograph taken directly from the original paper prepared by Joseph Smith and conveyed by the hand of Martin Harris to Anthon. The paper was preserved by David Whitmer, and is now in the possession of the Reorganized Church of Jesus Christ of Latter Day Saints.

the characters, "the words," were presented to him, that he could not and did not read them.

OTHER WITNESSES.

On page 83, Elder Traum gets off the following:

Further, the only direct testimony which the world has of the event is that which was given by Professor Anthon. The Saints' version of the affair did not appear until May 2, 1842, and was made then, not by Martin Harris, but by Joseph Smith. The motive for giving it currency at even that late date was to give credence to the claim that was being made that the Book of Mormon was a child of Hebrew prophecy, but Harris remained as silent as the grave, not alone on this question, but on the "reaffirmation" as well.—Mormonism Against Itself, page 83.

If Professor Anthon's statement were "the only

Canandaigua, New York, January 15, 1831. It was published in 1840, in History of Mormonism, by E. D. Howe, page 273. Also see The Truth Defended, page 120. Professor Anthon's letter as published by Howe, is dated February 17, 1834, and W. W. Phelps' letter, published 1840, is dated January 15, 1831. These statements show that the incident of Martin Harris taking "the words of the book" to the "learned" was common talk, publicly discussed as a matter of popular import, as early as the occurrence, and on up to 1840. And the fact that E. D. Howe had in his possession W. W. Phelps' statement, as early as January 15, 1831, shows that Elder Traum's prejudice blinds him to

the facts, and actuates him to pen and *italicize* falsehood.

Neither is it true that Martin Harris remained silent as the grave on the reaffirmation of the question: This is another italicized falsehood. Martin Harris, in reply to a letter written to H. B. Emerson, bearing the date of November 23, 1870, written from Smithfield, Utah, says:

In reply, I will say concerning the plates: I do say that the angel did show to me the plates containing the Book of Mormon. Further, the translation that I carried to Professor Anthon was copied from these same plates; also, that the professor did testify to it being a correct translation.—Church History, vol. 1, pp. 50, 51.

Also, the following, copied from the *Millennial Star*, September 15, 1853:

Be it known to all whom this may concern that I, David B. Dille, of Ogden City, Weber County, Utah, en route to Great Britain, having business with one Martin Harris, formerly of the Church of Latter Day Saints, and residing at Kirtland, Lake County, Ohio, did personally wait upon him at his residence, and found him sick in bed; and was informed by the said Martin Harris that he had not been able to take any nourishment for the space of three days. This together with his advanced age, had completely prostrated him. After making my business known to Mr. Harris, and some little conversation with him, the said Martin Harris started up in bed, and after particularly inquiring concerning the prosperity of the church, made the following declaration: [Omitted for want of space.—Scott.] I afterwards put the following questions to Mr. Harris, to which he severally replied with the greatest cheerfulness: "What do you think of the Book of Mormon? Is it a divine record?" Mr. Harris replied: . . . "I know the Book of Mormon is true, and *you know that I know that it is true*. I know that the plates have been translated by the gift, and power of God, for his voice declared it unto us; therefore, I know of a surety that the work is true: . . . *And as many of the plates as Joseph Smith translated, I handled with my hands, plate after plate.*" . . . Mr. Harris further said: "I took a transcript of the characters of the plates to Doctor Anthon of New York. When I arrived at the house of Professor Anthon I found him in his office, and alone, and presented the transcript to him and asked him to read it. He said if I would bring the plates, he would assist in the translation. I told him I could not for they were sealed. Professor Anthon gave me a certificate certifying that the characters were Arabic, Chaldaic, and Egyptian. I then left Doctor Anthon, and was near the door when he said, 'How did the young man know the plates were there?' I said an angel had shown them to him. Professor Anthon then said: 'Let me see the certificate.' Upon which I took it from my waistcoat pocket, and unsuspectingly gave it to him. He then tore it up in anger, saying, there was no such things as angels now. It was all a hoax. I then went to Doctor Mitchil with the transcript, and he confirmed what Professor Anthon had said." Mr. Harris is about fifty-eight years old, and is on a valuable farm of ninety acres, beautifully situated at Kirtland, Lake County, Ohio.

The foregoing, with other evidence we could adduce, is conclusive that Elder Traum is pulling these misrepresentations out of cold storage, in order to entertain consolation parties, whistling all kinds of tunes to keep up the courage of the Anti-Mormon League as it goes marching through exaggerations,

innuendo, and falsehood to an open defeat.

THE WORK BY E. D. HOWE.

Oh, no; the "Mormons" do not seek to discredit the testimony of Anthon *because* it comes by the way of E. D. Howe, as Traum charges, although we grant the idea, that anything coming by way of questionable hands, should be submitted to close examination. We can discredit a part of the said testimony "on the ground" *that it is faulty*.

If Mr. E. D. Howe had been eager to give the *proper* information to the world, he would not have withheld W. W. Phelps' letter nine years in "pigeon hole." That letter is dated January 15, 1831, and Howe does not "give the information" until 1840.

No necessity existed for the Saints to interview Professor Anthon, when he was occasionally answering inquiries as to "the words of a book" being presented to him by "a plain-looking countryman." He kept admitting the fact, as per Howe, 1834; and as late as November 22, 1841, he reaffirmed the truth of the "incident" in the *Episcopal Church Record*, New York, volume 1, in answer to Rev. T. W. Coit, who addressed a note of inquiry to him; and men who are interested in that phase of the question assert that "inquiries" were many and urgent.

As to Howe's History of Mormonism, the compilation was the work of D. P. Hurlbut, a man of no principles, who was the tool of an Anti-Mormon combination composed of Campbellite preachers and deacons, who were engaged in the laudable work of hunting up "lies," and Hurlbut "catered" them for the company.

Elder Sidney Rigdon wrote a letter to Gentlemen Bartlett and Sullivan, editors, under date of May 27, 1839, from Commerce, answering some of the lies peddled by the within mentioned parties, and gives the following history of Dr. (?) P. Hurlbut:

Let me here, gentlemen, give a history of this Dr. P. Hulbert and his associates who aided him in getting up and propagating this batch of lies.

I have seen and heard, at one time and another, by the persecutors and haters of the truth, a great deal about the eminent physician, Doctor Hulbert. I never thought the matter worthy of notice, nor probably ever should, had it not made its appearance in your paper, or some one of equal respectability. And I believe, gentlemen, had you have known the whole history of this budget of lies, it would never have found a place in your paper. But to my history.

This said doctor was never a physician at any time, nor anything else, but a base ruffian. He was the seventh son, and his parents called him Doctor; it was his name, and not the title of his profession.

He once belonged to the Methodist Church, and was excluded for immoralities. He afterwards imposed himself on the Church of Latter Day Saints, and was excluded for using obscene language to a young lady, a member of the said church, who resented his insult with indignation, which became both her character and profession.

After his exclusion he swore—for he was vilely profane—that he would have revenge, and commenced his work. He soon found assistance; a pious old deacon of the Campbellite

Church, by the name of Onis Clapp, and his two sons, Thomas J. Clapp and Matthew S. Clapp, both Campbellite preachers, abetted and assisted by another Campbellite preacher, by the name of Adamson Bently. Hulbert went to work catering lies for the company. *Before Hulbert got through, his conduct became so scandalous that the company utterly refused to let his name go out with the lies he had collected, and he and his associates had made, and they substituted the name of E. D. Howe.* The change, however, was not much better. There were scandalous immoralities about the Howe family of so black a character that they had nothing to lose, and became good tools for this holy company to work with. A man of character would never have put his name to a work which Hulbert was concerned in. . . . The tale in your paper is one hatched up by this gang before the time of their explosion.—From *The Spalding Story Refuted*, John E. Page.

The above history of Hurlbut is confirmed by church and civil court records, and we now present them for two purposes: first, to show Elder Traum the character of those whom he embraces as witnesses, in the work of *staining* the fair name of the church and its early ministers; and second, to forever nail the falsehood uttered and aggravated wherein Traum charges the church with sending out as missionaries those guilty of crimes, and says their conference minutes show it. The church record shows the following:

A conference of high priests convened in the translating room in Kirtland on the third of June, and the first case presented was that of Dr. P. Hurlbut, who was accused of unchristian conduct with the women, while on a mission to the East. On investigation it was decided that his commission be taken from him, and that he be no longer a member of the Church of Christ.

This was done June 3, 1833. Later he appealed from this decision, and eighteen days after, the following document was presented to the Presidency and High Council:

I, Dr. P. Hurlbut, having been tried before the bishop's council of high priests on a charge of unchristianlike conduct with the female sex, and myself being absent at the time, and considering that strict justice was not done me, I do, by these presents, most solemnly enter my appeal unto the President's council of high priests, for a rehearing, according to the privilege guaranteed to me in the laws of the church, which council is now assembled in the schoolroom, in Kirtland, this twenty-first day of June, 1833. . . .

Brother Hurlbut's case was then laid before the court, and, the testimony against him given in by Orson Hyde and Hyrum Smith, and duly investigated. The decision of the court was that Brother Hurlbut should be forgiven because of the liberal confession which he made. The court also decided that the bishop's council decided correctly on the case, and that Brother Hurlbut's crime was sufficient to cut him off from the church; but on his confession he was restored. . . .

Mark you, he was restored because of his *confession*. But the appellate court indorsed the findings that he was guilty of some kind of unchristian conduct, while he was an elder of the church. But he was arraigned again June 23, 1833, and the fol-

lowing minute disposes of him so far as the church is concerned:

Brother Doctor P. Hurlbut was called in question, by a general council; and Brother Gee, of Thompson, testified that Brother Hurlbut said that he had deceived Joseph Smith's God, or the spirit by which he was actuated, etc. There was also corroborating testimony brought against him, by Brother Hodges, and the council cut him off from the church.

After his expulsion he threatened the peace of the community and the life of Joseph Smith, and was arraigned before the civil law. Joseph Smith gives an account of the trial of Doctor Hurlbut as follows:

Monday, March 31, 1834, I went to Chardon to attend the court, in the case of Doctor P. Hurlbut. . . . Wednesday the 2d, and Thursday the 3d, attended the court. Hurlbut was on trial for threatening my life.

Again on the 7th:

Bishop Whitney, Elders Frederick G. Williams, Oliver Cowdery, Heber C. Kimball, and myself met in the council room, and bowed down before the Lord, and prayed that he would furnish the means to deliver the firm from debt, that they might be set at liberty; also that I might prevail against the wicked man, Hurlbut, and that he might be put to shame.

April 9. After an impartial trial the court decided that Doctor P. Hurlbut be bound over under two hundred dollar bonds, to keep the peace for six months, and pay the cost, which amounted to near three hundred dollars, all of which was in answer to our prayers, for which I thank my heavenly Father.

In 1896, the foregoing statement was verified by certified copies of court records as follows:

William Holbrook, Justice of the Peace.

And thereupon came the prosecuting attorney for the county and also the said defendant, and the Court having heard the said complaint and also the testimony adduced by the said complainant, and also by the said defendant and having duly considered the same are of opinion that the said complainant had ground to fear that the said Doctor P. Hurlbut would wound, beat or kill him or destroy his property as set forth in said complaint. Wherefore it is ordered and adjudged by the Court that the said Doctor P. Hurlbut enter into a new recognizance with good and sufficient security in the sum of two hundred dollars hereafter to keep the peace and be of good behavior to the citizens of the State of Ohio generally and to the said Joseph Smith, junior, in particular for the period of six months, and it is further ordered that the said Doctor P. Hurlbut pay the costs of this prosecution taxed at the sum of one hundred and twelve dollars and fifty-nine cents. And thereupon came the said Doctor P. Hurlbut with Charles A. Holmes and Elijah Smith as his sureties in open court, entered into a recognizance in the penal sum of two hundred dollars each, conditioned that the said Doctor P. Hurlbut shall for the period of six months from and after this day keep the peace and be of good behavior to all the citizens of the State of Ohio generally and to the said Joseph Smith, junior, in particular.

M. BRICHARD, p. j.

Certificate to Common Pleas Record.

The State of Ohio, }
Geauga County, } ss.

I, B. D. Ames, Clerk of the Court of Common Pleas, within and for said county,

And in whose custody the files, pleadings, journals, records, execution dockets, and seal of said court, are required by the

laws of the State of Ohio to be kept, hereby certify that the foregoing copy of record is taken and copied from the records of the proceedings of the Court of Common Pleas within and for said Geauga County, and that said foregoing copy has been compared by me with the original record and that the same is a correct transcript therefrom.

In testimony whereof, I do hereunto subscribe my name officially, and affix the seal of said court, at the courthouse in Chardon, in said county, this 16th day of July, A. D. 1896. (Seal)

B. D. AMES, Clerk.

This is the man who assisted E. D. Howe in the work of slandering the Saints, this "dangerous" character, who after being expelled from the church swore that he "would have revenge" and commenced his work by permitting himself to be captured by a few "Campbellite" preachers, and taking off both his hat and head, he bows the submission due them, and treks off to manufacture affidavits against the Saints for Howe to publish. How do you like your stock in trade, Elder Traum?

Just how dead your principal weapon has killed the Book of Mormon we will permit its success since the weapon was first forged to answer. That you may get the answer in a summary way, and in compact form, we will append the words of Elder Heman C. Smith, church historian, expressed in a lecture in 1901:

It was thought that when this book that Doctor Hurlbut and E. D. Howe were instruments in getting up was published, that it was a deathblow to Mormonism and the Book of Mormon; and to show you just which one died I want to relate a little experience I had personally. I was in a second-hand book store down here in Kansas City, and looking over the books I saw one entitled, History of Mormonism, by E. D. Howe. I asked the proprietor, "How much for this book?" and he said one dollar and twenty-five cents. I then found an original copy of the Book of Mormon. I asked, "How much is this book worth?" and he said, one hundred and twenty-five dollars. That is the way it killed it. The original copy of the Book of Mormon, one hundred and twenty-five dollars; the other one hundred and twenty-five cents. I asked him why he asked so much, and he answered, that it is one of the original ones,—one that does not teach polygamy.

I trust Mr. Traum will find in the foregoing sufficient grounds upon which to base "repentance from dead works," though he may, with tears, seek long and earnestly. If he can not see that in carrying out the policy of his illustrious predecessors, it were vain to attempt battling them down the decrees of God with puff balls, and that the intelligent among men will raise the standard of revolt against such weapons as Howe, Hurlbut, and others of like caliber, forged in the workshop of Crime, tempered with the venom of Hate, and edged by the splenetic demon of Lies, we say if Elder Traum can not see that a warfare is vain when waged by such tactics, and with the use of such missiles, his picture, in future time, will be turned to the wall, and his deranged vision is only equaled by the blindness of the silly Thracian who hurls his lance at the *echo* of a thunderbolt.

(To be continued.)

THE MAN OF SIN.

BY DANIEL MACGREGOR.

IS IT, OR IS IT NOT THE PAPACY?

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him; that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letters as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.—2 Thessalonians 2: 1-12.

It is generally conceded and urged by the elder-ship of the church, that the prophecy before us pertains to the primitive apostasy, that great "falling away" that resulted in the complete overthrow of the church. It is indeed one of their favorite texts, and we have never heard it questioned, in so far as it is applied to the apostasy.

Indeed, this view of the text is not new; it generally obtains among Protestant commentators.

That day shall not come, unless a falling away, the apostasy, come first. The article here is emphatical, denoting both that this was to be a great apostasy, the apostasy, by way of eminence, the general, grand departure of the whole visible church into idolatrous worship.—Rev. Joseph Benson's Commentary, vol. 2, p. 409, published for the Methodist Episcopal Church, 1839.

It is said first there shall come a falling away, or an apostasy, i. e., a total, universal, horrid defection of the visible church; which can not be meant of any particular heretics or heresy in those times; because he speaks of it prophetically as a thing to come, not then existent. He here speaks of an universal and total apostasy of the visible church.—Theophilus Gale, in Court of the Gentiles, vol. 2, part 3, p. 226, A. D. 1677.

In the Weeks', Noyes', and Alexander Campbell translations of the New Testament, "a falling away" is rendered "the apostasy."

As to whom, or what it is that constitutes the "man of sin," we are not advised by Paul, at least not to the extent of giving us his particular name. That could hardly be expected, any more than we may look for a mention of the name of Judas in the prophecies announcing his coming. It is thus with the man of sin, we can only hope to note the earmarks that were to attend his ministration and with these clues shall hope to be successful in locat-

ing him who was to figure so conspicuously in the great "falling away."

We believe that we shall be successful, for it is unreasonable to think that the apostle would give so much space to forewarning the approach of such an individual, if, when he came, it would be impossible to identify him. If not, then to what purpose was the word given? Why did Paul spend so much time and attention delineating and detailing this important character, if, after all he could say, it was, and is, impossible to place the application? Why perplex the human mind and burden the word of God with something that would never occur, or could never be identified?

But we believe better things of Paul. He uttered no idle word. He gave no uncertain sound, and, as the ablest apostle of them all, we believe that he sufficiently advised the church whereby they might, if they would, take intelligent warning, and so save themselves from the approaching disaster, when the seas of apostasy would roll in upon them.

It is apparent that whoever the man of sin may signify, it must be some monstrous person or persons, one who in all probability represented an organization of some character, for we are told that upon beginning his operations with the "falling away," when he was to be "revealed," he would continue until the coming of Christ,—“whom the Lord shall consume with the Spirit of his mouth and shall destroy with the brightness of his coming.” (Verse 8.) Therefore, whatever ideas may have been held that he represented but a single individual, will have to be relinquished, for no one man has as yet ever existed the length of time allotted for the man of sin. Undoubtedly, then, the man of sin must represent a succession of individuals occupying the same position and carrying on the same work. This succession of individuals implies the existence of a supporting, organized establishment whereby the office is perpetuated and the officers are supplied. It would be a thing absurd to think that a work of such an age could be carried on single-handed and alone, outside the pale of some organized institution. The fact that he will be tolerated in the temple of God to the extent of "showing himself that he is God," and the further fact that such extraordinary assumptions will prove "a strong delusion that they should believe a lie that they all might be damned" clearly indicates his commanding prestige, and wielded, too, right among the people of God. Undoubtedly it is they of the "falling away" that yield to his assumed godship.

In our efforts, therefore, to locate the man of sin, we are obliged at the very outset to locate an institution, which, beginning its existence away back in the times of the "falling away," the apostasy has continued to exist triumphantly until the present

day, and which bids fair to continue that existence until the coming of Christ.

Just what institution has thus existed, filling the bill of this prophetic demand, it may be premature to here state. We shall note first, certain other features of the man of sin.

He will be a personage, a representative one, of course, one who formerly had connection with the true church. Note that he is called a "son of perdition," which can only apply to an apostate; as witness the only other instance in which this term is used, our Lord applying it to Judas, the betrayer, as recorded in John 17: 12.

The man of sin represents a religious imposition, one that assumes the place of the truth,—“a lie.”

Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth.

The "truth" here spoken of is the saving truth of the gospel by which we are redeemed, and of which Jesus spoke; "Sanctify them by thy truth, thy word is truth." And since the "lie" is to take its place in the hearts and adoration of the people, producing for them awful and eternal results "that they all might be damned," it is only reasonable for us to infer that this "lie" is some religious imposture setting aside the gospel truth and palming off upon the people "with all deceivableness" that which captivates their worship and enslaves their service to a system other than the church of Christ, the truth of God.

It is discoverable then, that whoever the man of sin may signify he is:

1. One who commenced his existence away back in the times of the apostasy.
2. One that would continue his existence until the coming of Christ.
3. He is a representative personage, representing a succession of individuals occupying the same office and carrying on the same work.
4. That he represents an organization by whom he is sustained and the office perpetuated.
5. That it is an apostate organization, one that originally held fellowship in the faith, but which begun by a "falling away."
6. That it is an organization of extensive influence, "a strong delusion."
7. That it is a religious imposture, one that assumes the place of "the truth," the gospel of salvation. It is "a lie."

Who or what is it, then, that stands thus identified as the man of sin? Reader, it is Rome! That imperial papal power, which, beginning its existence back at the times of the apostasy, has continued to the present day in uninterrupted triumph, and bids fair to thrive until the advent of our Lord.

The earlier bishops of Rome, as the man of sin, have been ably succeeded by willing successors, carrying on the same work with increased zeal and persistency.

The bishops of Rome have ever been representative individuals, standing for and backed up by an organization of prodigious strength, the Roman Catholic Church.

That this organization is an apostate one scarcely needs argument to prove. They have scarcely a teaching but what has been woefully corrupted, and as for their church government, there is not a single feature of it meeting the approval of the word of God. "They have transgressed the laws and changed the ordinance" whenever and wherever it suited their pernicious purposes. Originally, in the days preceding the sixth century, they, by their fathers, were in the faith, but forsaking the simplicity of the old paths, and corrupting the church by every evil imaginable, gathered from heathenish rites and customs, they soon forfeited every right to be called the church of Christ, and so, becoming apostates, they became the Church of Rome.

We grant that these are plain statements, but they are statements of facts, and facts never unnecessarily hurt, at least those who are looking for facts. As for the others—well, we sympathize with them, and extend them all the legitimate consolation possible, obtainable from an explanation of the word of God. If there is none, then the word, and none else is to blame.

As an influential organization who can doubt it? For long centuries it held the civilized world in its grasp, compelling kings to bow at its beck, and although perceptibly weakened by the innovations of the Reformation, yet it still holds commanding control in many of the nations, and immeasurable influence in others, our own nation not escaping. Verily it is "a strong delusion."

One remaining feature needs to be noted—the man of sin represents a religious institution. The papacy was ever thus. None has excelled him in religious sacrifice and service. It assumes to be the one and only accepted church, yet never was there a greater imposture foisted upon humanity.

The rule of the man of sin is to be associated with "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness, etc. The history of the papacy bears out this resemblance to a detail. Its power is most extensive, commanding the services and implicit obedience of the nations and their kings, even inciting them to destructive wars when it suited their pleasure. The historians will recollect the wars of the Crusades, in which millions perished, and all was incited by the popes, wherein, in a small

sense, he displayed some of his "all power." In matters of "signs and lying wonders" the papacy has ever been proficient, working upon the credulous of her congregations. For centuries it has claimed to work signs and wonders. Romanism affirms that they possess pieces of the actual cross of Christ, and of the nails that pierced his hands and feet, and also a kerchief upon which he wiped his brow, all of which work wonders to the paying suppliant. They claim undisputed title in fee simple to a finger of the Holy Ghost, and as for the miracle working bones of antiquated saints they have enough to start a fertilizer factory. No marvel, then, that it is called "Mystery of Iniquity," and Romanism is a system of senseless mystery from beginning to end. It is a combination of gowned attendants, mitred priests, crosiered bishops, unedifying ceremonies, and uninterpreted Latin service.

Thus in every well-defined prophetic feature, the papacy is identified with the man of sin. It is without a rival. We know of no other personage or organization that even approaches an identification. Surely then, in the light of unerring and fulfilled prophecy, we do not over-homage the Roman papacy when we lay at his feet the diadem of the man of sin.

But another, and as yet unconsidered characteristic attending the imposition of the man of sin, is his proud and presumptuous spirit: "Who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God showing himself that he is God." (Verse 4.)

The following laudatory titles and exalted functions expressed to, and accepted by, the papacy, will perhaps aid the reader in determining whether said papacy has fulfilled the foregoing prophecy or not.

Our Lord God the Pope. . . . Another God upon earth. . . . King of kings and Lord of lords. . . . The victorious God and Man in his See of Rome. . . . The Lamb of God that taketh away the sin of the world. . . . The Holy and good God of the Christians. . . . The power of the Pope is greater than all created power extending itself to things celestial, terrestrial, and infernal, and that the Pope doeth whatsoever he listeth, even things unlawful, and is more than God. . . . All the kings of the earth shall worship him (the Pope) and all nations shall serve him.—G. S. Faber, B. D., *Dissertation on the Prophecies*, vol. 1, pp. 203, 204; A. D. 1811.

If the pope should send many thousands of men into hell no man can say unto him, what doest thou? . . . He imposeth laws on the consciences, makes new articles of faith, canonizeth books, saints and images . . . sends forth innumerable indulgences or pardons for sin, emptieth purgatory. . . . Thou (pope) art all things and above all things. To thee is given all power in heaven and in earth. . . . By thy unerring word thou rulest over all. And fit it is, a God on earth, men should thee call.—Paræus' *Commentary on Revelation*, pp. 171-174, A. D. 1644.

Our Most Holy Lord, the victorious God and man in his See of Rome. . . . God, the best and greatest. . . . In one of the papal decrees we read, I do make holy and unholy: I do

justify the wicked; I do forgive sins; I open and no man shutteth. I am in all and above all; I being above all prelates, seem by this reason to be above all Gods, whereupon no marvel if it be in my power to change times and abrogate laws, to dispense with all things, yea the precepts of Christ. . . . The Pope is above God.—The Great Anti-Christ, pp. 47, 48. Rev. W. J. Bolton, M. A.

Infallible Teacher of faith and morals.—Guinness, End of the Age, p. 338.

In these presumptuous titles the papacy has surely gone "above all that is called God or that is worshiped." No heathen idolater ever lavished such extravagant blasphemy on the idol of his making. Indeed, in certain of these bloodcurdling claims, the papacy has exceeded the prerogatives of the Almighty himself, and thus in a second sense it is "above all that is called God."

(To be continued.)

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TRANSLATION FUND.

By the action of the last General Convention of the Zion's Religio-Literary Society, the general society pledged the sum of five hundred dollars to assist in the work of translating the Book of Mormon into one foreign language other than German.

It has been two years since the translation fund movement has been agitated, but upon the completion of the German edition, and we may here state that the German translation is now in circulation, the General Convention expressed itself in favor of continuing along this line of work, and, as before stated, pledged its support financially to the extent of five hundred dollars.

This gives the Religians one more opportunity in a line of work in which we have been interested in the past.

Since the church was first organized there has been no such systematic study of this one book as there has been in the last ten years under the direction of the Religio. The society has done much in the past, and using the success of the past as a basis to work upon, we predict a sure success. The Religio has always made good heretofore in what they have undertaken, and this is another chance they have now given them, and we fully expect Religians the world over to make good the pledge of the General Convention.

It is the idea of the executive committee to use the Arena department in the *Autumn Leaves* as the medium through which this appeal shall be made to all Religians, as this is their official organ of publication.

At the close of the year's work in raising this amount of money, the names of those that have contributed either individually or as local organizations, will be published in the *Autumn Leaves*.

We expect to enlist the aid of presidents and secretaries of districts and stake organizations, field

workers and ministers in general charge in accomplishing our work, and anyone who asks them as to the action of the General Convention in this matter, will be furnished with the details of the matters transacted there.

The special date set for the raising of this pledge is November 25, 1911, and we earnestly hope that on or before this time we shall hear from you favorably as to the progress you are making in raising money toward this fund.

Faithfully yours,
J. A. GUNSOLLEY, *President*.
J. A. GARDNER, *Treasurer*.

Of General Interest

Isn't it True?

A man's life is full of crosses and temptations.

He comes into the world without his consent and goes out of it against his will, and the road between is exceedingly rocky. The rules of contraries is one of the features of the trip.

When he is little the big girls kiss him.

When he is big the little girls kiss him.

If he is poor he is a bad manager.

If he is rich he is dishonest.

If he needs credit he can't get it.

If he is prosperous everyone wants to do him a favor.

If he is in politics it is for graft, if he is out of politics he is no good to his country.

If he doesn't give to charity he is a stingy cuss.

If he does give, it is for show.

If he is actively religious, he is a hypocrite.

If he takes no interest in church work, he is a hardened sinner.

If he shows affection, he is a soft specimen.

If he cares for no one he is cold-blooded.

If he dies young, there was a great future for him.

If he lives to be old, he missed his calling.

If you save your money you are a grouch, and a tight wad.

If you spend it, you are a loafer and improvident.

If you get money you are a grafter.

If you don't you are a bum.

So, what's the use?

—Contributed by Bro. John Grainger.

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Nathan Straus, Philanthropist.

Nathan Straus, to whose singlehanded philanthropy is directly due the saving of the lives of thousands of New York's babies every summer, sailed to-day with Mrs. Straus on the North German Lloyd liner *George Washington* as the representative of the United States Government to the International Congress for the Protection of Infants, to be held shortly in Berlin.

Mr. Straus was selected for this signal honor of being the sole delegate from this Government by President Taft. The appointment of the philanthropist was suggested by his prominence in the work of saving the lives of children through his establishment of laboratories for the perfect preparation of pasteurized milk, the milk depots for its distribution and for the instruction of the mothers among the poorer quarters in the care of their babies.

FIVE THOUSAND LIVES SAVED IN YEAR.

The vital statistics of the Board of Health in New York will show at the end of the current summer that something in the neighborhood of 7,000 babies under five years of age will have had their lives saved as a direct result of the Straus philanthropy. The number of lives saved has increased from year to year since the organization by Mr. Straus of his pasteurized milk system. Before the beginning of the Straus philanthropy, the records show that the deaths of babies under five years of age was more than twice what it is now.

But Mr. Straus's efforts have not been restricted to New York. He has instituted his system of providing pasteurized milk for the babies in Philadelphia, Chicago, Saint Louis, and a score of smaller cities throughout the country, and in a number of cities in Europe as well. His efforts have been unceasing in converting the authorities of cities all over the United States and throughout Europe to the efficacy of his method of saving the lives of the babies.

Mr. Straus has been preparing, and expects to have ready in a few weeks, a complete milk pasteurizing plant, which he has presented to the Health Department of the Philippine Islands. It has been accepted by the United States Government Health Service and will be shipped to Manila under the auspices of the Bureau of Insular Affairs, Washington. The details have been arranged by Dr. Victor G. Heiser, of the United States Public Health and Marine Hospital Service, who is at present in this country.

MOTHERS TAUGHT.

The most careful comparison of the figures of the Bureau of Vital Statistics of the Board of Health in New York for the year 1891, with the completed figures for 1909, or the not fully tabulated figures of last summer, make it plain in a moment what really stupendous results have been achieved.

Besides supplying absolutely pure milk, modified to suit the needs of babies of different ages, and robbed of all possible infective power by pasteurization—chiefly the infective power of tubercular germs, originating in diseased cows—Mr. Straus has had the mothers systematically taught and provided with free medical treatment for sick babies by a corps of expert physicians. Moreover, all the work of the summer conference for the care of babies, instituted in New York in 1907, has been the outcome of his example and his success in reducing the infantile death rate in the city.

Thus, in twenty years, more than 50,000 babies have come under the care of the Nathan Straus staff of trained workers and two thirds of these have had the benefit of the advice of Dr. Arthur Randolph Green, the medical director of the Straus work.

It has been this vast work, together with the distribution of nearly 27,000,000 bottles and 14,000,000 glasses of pasteurized milk supplemented by the fifty other smaller agencies that have cooperated in baby saving that has given the city the record of the great reduction in the deaths of babies that it has now achieved.

What has been accomplished in the boroughs of Manhattan and the Bronx has been duplicated in Brooklyn, where the Children's Aid Society carries on similar work instituted by Mr. Straus. The operation of the Straus philanthropy in Brooklyn has cut the death rate among infants under five years of age by one half, and this same result has occurred in Philadelphia, Saint Louis, Chicago, and the other smaller American cities where the Straus system has been put into effect.—Selected.

If I take care of my character, my reputation will take care of itself.—D. L. Long.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Crysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple avenue, Independence, Missouri.

Chairman of Finance Committee: Mrs. L. R. Wells, 700 South Crysler street, Independence, Missouri.

Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Suggestions Concerning the "Children's Home."

The Executive Committee for the Children's Home desires to call attention to some matters connected with the home.

In some instances children have been sent to the home without a proper understanding in regard to their admission. When a child is entitled to enter the home a certificate of admission will be sent to parent or guardian to be presented upon arrival at the home. Do not send your child until complete arrangements have been made.

You have probably read in the report of the opening of the home, the suggestion that it might be better for those who desired to help the home, to send money. This is not intended to prohibit those who have already prepared articles, from sending them; but rather to urge sending direct the money which otherwise might be expended for materials.

Outgrown clothing can be made use of for the children, and also any good material that can be made over. Could not several in one neighborhood make up a box or barrel of such articles as they can spare and divide between them the expense of sending *by freight*. Do not send by express. Please see that clothing to be sent is clean, and that it has not been exposed to disease.

Personal letters of thanks have hitherto been sent to all who have made donations to the home. Hereafter acknowledgment will be made through the Mother's Home Column.

Address all communications to Mrs. Lucy L. Resseguie, secretary of Executive Committee for the Children's Home.

October Readings.

NOTES THAT WERE NEVER WRITTEN.

There has been so many of them during my ten years' experience in teaching! Notes to mothers containing a suggestion or two which if acted upon would have made the child's school work so much more profitable or would have added so materially to his development. Why were they not written? Because the true mothers—those who were conscientiously and joyously giving their best effort to the wise training of their children so seldom needed any word that I could say: many times, instead, they gave me inspiration and a saner viewpoint. Whenever any question arose wherein my professional training had given me knowledge which they lacked, I always found them eager for advice. Invariably they were willing and anxious to cooperate with the school in every possible way.

There were others—the conceited, the ignorant, the indifferent, the careless. Early in my career I learned the futility of offering suggestions to these. Each one of them down to the youngest butterfly of all to whom motherhood had come as a regrettable accident, and who was shirking responsibility wherever possible, would have stared at the note with wide, open eyes, and said:

"Now what does she know about children? She has none of her own. To be sure they say she gets along all right at school, but if she had them at home she would find it a very different matter."

I have taught, trained, understood five hundred children. I gave years to the study of the accumulated wisdom of the master psychologists and educators. I have known what it is to lie awake for hours planning, not only how to make my bad boy behave—anyone with brute strength can do that—but how to make him want to be good so that he would continue to do right after he had gone beyond the reach of my personal magnetism and authority. I have taken wayward children whom mothers frankly admitted they could not manage and trained them into law-abiding little citizens. I have discovered physical defects and sent the child to the physician who transformed him from the dullard into a happy, normal child. I have bound cut fingers, soothed pain, and kissed away the tears. I have been a member of homes where there were many children; I have fed them, cared for them all day and many days. But of the physical pain of bearing a child; of the joy of sitting before the firelight and crooning lullabies to my own babe, of the fierce maternal instinct to protect her young which the human mother shares in common with the lion in the jungle, the eagle in the blue, and the clucking hen, I know nothing. So I could not send those notes to those mothers. Had I written them I should have brought to the task all of my knowledge of human nature and my best tact. The bare, ugly facts should have been clothed in the softest robes of words that I could have woven. But now, since I am sure that any mother sufficiently interested in her child's welfare to read this at all is broadminded enough to appreciate truth, I shall indite merely the unadorned statements.

Here are some of the notes that were written:

"I called at your home last night, Mrs. B. Your little daughter was in the limelight every minute. She played the piano and you remarked that it was wonderful that so young a child could memorize so difficult a selection. You asked me if I had noted her rose-leaf complexion, the thickness of her hair and her sylph-like figure. You showed me her new wardrobe and remarked at length upon the way in which each article became her. You had her read and recite for my edification. You exhibited her fancy work. You recited all of the compliments that had ever been paid her. You discussed her points of superiority over all of her playmates. All this with Alice listening, you understand. Naturally she would be a sweet, winsome child, but now she is vain and conceited. The other children dislike her. Mothers do not care to have her in their homes. At the school exercises the other children sang with the sweet unconsciousness of birds. Alice blushed, smirked, fussed with her gown and was painfully self-conscious. Please, if you care for the child's future refrain from discussing her personalities in her presence."

"This, Mrs. C., is the third excuse I have had for Harold's absence during the last month. Each says: 'Ill with a cold.' He reappears with thin stockings covered with snow. He can not make his grade with irregular attendance. Won't you get him some heavy leggings? His clothes are so costly that I know it is not a question of expense. It is one of thoughtlessness—or of vanity."

"Mrs. M., Kenneth is as winsome a little chap as I have had in my grade in many moons. But there were some pain-

ful scenes during the first week until he had learned obedience. Yesterday he came to my desk with this gleeful statement. 'I runned away last night and it took mamma an hour to find me. It's fun. I'm doin' again.'

"But what did mamma do?"

"'Nuffin. She said she'd whip me next time but she won't, 'cause she never means it. Next time I fink I'll go down by the mill. She said I might get drowned there but 'course she didn't mean that either.'

"The neighbors say you can't manage Kenneth and that he is a perfect little imp. I saw you both at the parade. You told him to stand in a certain corner but he didn't. He left and came nearly being crushed under the horses' hoofs. You looked so thin and pale and worried that I wanted to take both your hands and say: 'Never make Kenneth a promise nor place a restriction until you have fully considered the wisdom of your words. Then—stick to it at any cost. He is not bad. All that he needs is firmness.'"

"When you visited my school, Mrs. W., you said that you could not understand why Helen did not have as good marks as the Thompson twins. You were sure she was quite as bright. She is. Possibly her intellectual endowments are even higher. But the Thompson twins are in bed at half past seven. Helen's bedtime is fixed by the dictates of her own whims and is anywhere from seven until eleven. She comes to school tired, sleepy, and listless, while they are bright and alert."

"Mary came to see me with tears in her eyes, Mrs. N. You were so busy embroidering that you had no time to look at the booklet which she had prepared with such loving care. Now she takes no interest in her work. Was that centerpiece of more consequence than your child's confidence?"

"You told me that Jean inherits a weak constitution, Mrs. S. You regretted that she was subject to headache and stomach trouble. Then you sighed and said that the ways of Providence were inscrutable and that her little sister was afflicted in the same way. You permit her to eat rich foods, meats, heavy pastries, and to drink strong tea and coffee. Get a reliable diet list and follow it and don't blame Providence."

"I never have had the pleasure of meeting you, Mrs. X. You never come to school or go out of an evening. I have heard that you keep your house in immaculate order. Once when I passed your place, I heard your shrill voice giving irritable commands. Little Grace reflects your mannerisms. She is nervous, high-strung, and disagreeable to the other children. She told me this morning that the baby kept you awake all night. Also that there were two little graves out in God's acre. Won't you take a nap each day and spend some time in the open air even if the sheets do go unironed?"

"You are trying to help Albert at home, Mrs. F., and you worry and blame me because your teaching does not fit in with our system. Would you make up a new gown after the pattern of your mother's wedding dress? Come to me for an hour and let me show you wherein times have changed—educationally. Then your assistance will be of real value."

"You thought I was unjust to May to-day, Mrs. G.; perhaps I was. Teachers are human and liable to err. Some unknown factor may have entered into the case. Instead of criticising the act before the child, won't you come to me frankly and in private and state your case? Would you care to have May's father criticise you in her presence?"

There are many, many such "unwritten notes" in every teacher's mental desk. Often she dare not put them in cold black and white for fear of alienating the already apathetic parent. But, oh, if parents would only realize the need the teacher has of their help and cooperation and friendly sympathy!—Mitta Elliot, in *American Motherhood*.

Questions for October Reading.

How may an interchange of information aid both mother and teacher? Do you want to be the unwise mother who can not be helped? Does the fact that a woman has never borne children necessarily deter her from understanding them? What is to be desired for the bad boy in addition to making him behave? When a parent admits that he can not manage his own child, what is the effect upon the child? What may be said of the weakness of the parent? With the broadminded, what would experience such as this teacher's count for in solving the problems of child training? What is the effect of adulation of the child in his presence? Is the note on this topic plain enough to help us to recognize any of our own shortcomings? Should either the good points or the defects of the child be discussed in his presence? How should the child's health be protected in dressing him for school? What is the cost to the child when he concludes that his mother does not mean what she says? What is to be said about early bedtime for children? Have you ever seen fancywork take first place and children second? What control should be exercised concerning the diet of a child? What self-control should he be taught concerning it? Is the use of tea and coffee ever permissible in childhood? What should be the mother's ideal? to be a housekeeper or a home-keeper? How can you make your assistance to both child and teacher of most value? What is the effect of criticising a teacher in the presence of the child? What is a better way? Do you appreciate the friendly sympathy that might exist between parents and teachers?

Program.

Hymn No. 371, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "The difference between helpful praise and unwise comments upon the ability or appearance of a child;" paper, "Self-consciousness to be avoided;" roll call; business; closing hymn and prayer.

Letter Department

WAYNE, NEBRASKA, August 27, 1911.

Dear Herald: May I confess through your paper a grievous wrong for which I ask forgiveness? I have received much help in the church in making my health better, but I still need help in mind and body, though I am gaining slowly. I am anxious to recover, especially from the injuries which affect the mind.

Your brother,
GEORGE ELSON.

CHETEK, WISCONSIN, August 23, 1911.

Dear Herald: We are not all dead, if we have been asleep. We had a fine time at the Chetek reunion. Since that time Bro. R. D. Davis and I have been preaching in the surrounding county, with good effect. He left me about a week ago, to attend the Madison reunion. He baptized two precious souls into the kingdom before he left, and the writer baptized two more, and again to-day Brother Richardson baptized three. Others are near the kingdom. We are now at Twin Lakes. I am well and happy.

May the Lord bless the efforts made everywhere.

In bonds,
A. L. WHITEAKER.

ELSIE, NEBRASKA, August 22, 1911.

Dear Herald: We have taken the HERALD for several years and could not get along without it. I was baptized March 7,

1909, by Bro. C. W. Prettyman, and have never regretted the step.

This part of the State is not visited very often by missionaries. Bro. C. W. Prettyman and Brother Grimes are the only elders who have been here during two years, Brother Grimes being here only once. Bro. J. E. Kelley was here two years ago. He preached one of the grandest sermons I ever heard. How I would like to hear him preach again.

There seems to be a religious wave passing over the country, and two churches have taken in several members, the Church of Christ (so-called) and the Methodist. I would like to see a debate between one of our elders and the minister of the Church of Christ. Mr. Terry has greatly misrepresented our church, and has stirred up a great deal of prejudice, so I fear our elders will not get a very good hearing. One girl, a member of the Church of Christ, who owns a Book of Mormon, said she had started to read it, but did not finish it for fear she would get to believing it. I told her that was the way with a great many people.

I am expecting to go to Kearney in a week, and to any of the Saints there, if there are any, will say I would be glad to have them call on me. I would like to hear from any of the girls near my own age, which is eighteen.

In gospel bonds,
VADA KENNICUTT.

211 EAST TWENTY-FIFTH STREET.

VANCOUVER, B. C., August 21, 1911.

Dear Herald: I must say we were very lonely at leaving our many friends in that place. It was there my wife and I were baptized years ago, and it has been the best step of my life. I am trying to be a Saint, with all that it means, and it means quite a lot to me. I did think how nice it would be to tell all my friends and relatives, but to my greatest surprise my thoughts were soon put to the winds and they are still where they were.

Well, we left many warm friends in Owen Sound, but we found some of the same kind of friends here and I will never forget the first night we went to meeting. The Saints here had been looking for us for two months, which seemed like two years to us, so when we walked in Brother and Sister McMullen said to us, "And are you Brother and Sister Reed?" We said we were, we had our children of six and seven with us, and we four were made so welcome that there seemed to be as much rejoicing over us as the angels make over one sinner who repents. Let me say right here that that love and same spirit that met us is still with us. There are also Bro. and Sr. George McMullen there, and I can say the same about them, but the rest of the Saints I can't remember, but we did have a good time. We can all get into a small room and have comfort and spiritual blessings also. Don't think because our number is small that the officers and branch are dead to the work. On the contrary, Brother Insley, from London, Ontario, was with us for a while and he with the rest tried to spread the work. We thought it would be well if we had a large hall right in the city; so he said if we got the hall and furnished the speakers, he would pay the rent. God bless him for his help. We got the hall, put out posters, told our neighbors, and sent to Seattle for Brother Johnson, who rendered us a grand sermon on the gospel of Jesus Christ and its principles. We had New Westminster Saints over and had selected many nice pieces of music, and altogether we seemed to do our part. I was usher and tried hard to get people in. Went outside many times, and once got four outsiders to come in, but three of them went away after ten minutes. We enjoyed it very much, but we were a little disappointed. Now

we have rented a large hall on the corner of Eighth avenue west and Main.

We have with us Brother White, from Independence. He is a patriarch and he is a brother indeed. He is loved by all, and well he may be, for he is a powerful speaker and a good counselor. He expects to be with us two months yet, and how we will all miss him. God bless him.

We have good times among ourselves. We go over to Westminster and help them and try to make a happy Sunday and they in return come over to Vancouver. Sr. Lillian Pope comes over every Sunday from Westminster and plays for Sunday school and meetings, as we have no one who plays. Our Sunday school pays her fare, and it is well worth it, for it is a big help to us. Brother White goes over with Brother McMullen nearly every Sunday evening, and anyone else who can go from here. Bro. Isaac McMullen is our elder here, and tries hard to keep us together. I hope we will be able to keep on trying and the time come when our number will increase.

I have been trying to get white people to come to hear the story, but no, they don't want it. Now I am trying Hindoos and two fine, noble looking men with fine black whiskers who work with me came and asked me if I was a church man and said to me, "You no tell lie, you no swear, you no get mad, and you no boss us," and they told me this morning when I was leaving the shop, "Billy, we come to-morrow and see you at 3 o'clock sure." My, I hope they get what they come for. May God bless their noble efforts, for I am beginning to think a lot of them, as they are so kind and good-hearted. They carry my boy around and have big times with him.

Your brother in gospel bonds,
W. REED.

SANTA ANA, CALIFORNIA, August 29, 1911.

Dear Brethren: I am here assisting Bro. P. M. Hanson in a debate with a man by the name of Earnest C. Love, a representative of the non-progressive Church of Christ. Brother Hanson affirms for our church and the man Love affirms for his church. Six nights on each proposition. Brother Hanson opened the discussion last night, affirming our claims, and did real well. I feel that good will be accomplished. The truth always shines out. My prayer is that God will bless us in our efforts to defend his truth.

Your brother in Christ,
N. V. SHELDON.

CALDWELL, IDAHO, AUGUST 19, 1911.

Editor Herald: We inclose clippings from *Caldwell Tribune*, and *Blab* of August 13 and 14, the former correcting the heading of an article in last week's issue which was forwarded to you. You will notice that we are occupying on the fated (?) Three Banks Corner as well, and with varying interest. A Free Methodist camp meeting on one side and big Methodist Episcopal conference on the other, with the influence of their sixty or more additional preachers, does not increase our hearing in the tent.

I think it should be noted that our seventeen nights debate at Weiser was not as disastrous to our work as the Rev. Dix, our opponent, tried to persuade us his debate at Hood River some years ago had been to our work there. At least it did not result in annihilation in this case, but organization followed. Three were baptized during the debate. A Religio organized July 2 and a branch July 11, Brother Rushton officiating in organizing the latter. Bro. Charles Gentry was

called to preside as a priest, and Brn. John Ross and Corliss McConnell ordained to act as teacher and deacon.

Brother Rushton also made friends for our work in two nights' effort on the streets of Weiser, as he did on the streets of Boise during the reunion there. Bro. John Davis had charge of the street work in the latter place and clearly set forth the differences between Josephites and Brighamites.

Idaho's first reunion was not a failure, nor a great success as to attendance, although six missionaries were in attendance, Elder T. C. Kelley among the number. Brother Madden and Brother Layland continued in tent and street work after the reunion, removing from there to Meridian, where the writer succeeded Brother Layland July 28.

August 4 found us at this point, but sickness and other hindrances have prevented the few Saints from attendance, hence our success has been small, though encouraging. We will likely go to Vale soon. And the Weiser Saints are desirous of another effort there before the tent is folded. Other points we desire to reach may have to be left out again as the season is drawing to a close.

Still in the conflict,

S. D. CONDIT.

CANTON, CARDIFF, WALES, August 16, 1911

Editors Herald: The British Isles conference of the 5th, 6th, and 7th instant, has become a matter of history. The attendance was fairly good. Our staff of American missionaries added much to the strength of the conference. Brother Griffiths was faithful to his post as president, and amid the enthusiasm and little excitement that naturally prevailed from time to time in our business sessions, Brother Gomer kept cool. Bishop R. May and wife, of Independence, Missouri, helped to give a familiar appearance to the assembly. Brother May preached Sunday at 11 o'clock a. m., and Brother R. Baldwin, our American missionary, at 6.30 p. m.

Both sermons were well received. The attendance was good. That was once that the bishop didn't talk money, yet he couldn't let the conference pass without telling us his mission to this country; and in good shape, too. Brother Foden trained the Saints' choir and furnished good singing, which helped to give effect to our preaching services. The patriarch, Beatty, was seemingly as lively as ever, and quite hopeful of the ultimate triumph of the work in these islands. Bro. H. Greenwood still lives, as another of the old stock of faithful men who endured the heat and burden of the day. The ranks are thin. Bishop Thomas Taylor, Brethren Caton and Dewsnup, and other noble men have gone to their reward. And the work is committed to the young and middle-aged.

We have quite a number of fine young men and young women of promise. They are welcomed and appreciated. Brethren Leggott and Taylor were ordained high priests, as ordered by our last General Conference in America. Brother Weate and other volunteer helpers showed beyond question that they are scientific caterers. The faithfulness of Brn. Joseph Dewsnup and E. Melony should not pass unnoticed.

There seemed to be hope of greater progress to the work in this country in the near future than has been manifest for years. The spiritual gifts were enjoyed in tongues and interpretation, and the voice of the Spirit was to the effect that if the ministry would work unitedly; or, I should say, it indicated local as well as traveling, for it was to all, that the Lord would bless his people and crown their labors with success in bringing many into the church.

Brother Armstrong, the ever faithful secretary of the mission, was alert to duty, ably assisted by Bro. J. W. Taylor. I think it safe to say that many of those who attended the conference were blessed and went forth with renewed strength for the work.

The financial question is a serious one to some of the missionary force, on account of being months back on family allowance. There need be no exposure or itemizing of conditions, but I will say this, that I think those on foreign missions should stand first in being supplied with their allowances and expenses, and not subjected to the severe hardships that some of our missionaries have been. I mean this more especially to missionaries sent from home to strange countries.

There is great excitement in the industrial and political eras of this country. Strikes are numerous. When the sailors inaugurated their strike the newspapers and companies almost universally spoke of it as a tame affair, and that it would be only a matter of a few days until it would all be over. But about the time that the sailors seemed to be getting weak, a sympathetic strike was declared by the dockers, trimmers, timber carriers, and others, and the ship owners were glad to do what they had persistently refused to do for twenty years; that is, acknowledge the union and be willing to have a board of arbitration. At this writing a national strike of railroad men seems imminent, because the railroad companies have broken their promise that they would negotiate and arbitrate their troubles with the men, made in 1907, when there was going to be a national strike before. So say the men, the great Cambrian strike of 12,000 coal miners for nearly twelve months past, is about to be settled. The coal miners' union contributed \$15,000 a week toward their support. The coal operators, on the other hand, contributed \$810,000 a month to the coal company to bear their loss. So contention and strife continues, and the end is not yet. I have repeatedly thought of the statement made in the revelation by the latter day prophet, that the time will come when he that would not raise his sword against his neighbor would need to flee to Zion, for in Zion and Jerusalem will be the only places of peace, etc., etc.

The Parliament bill, curtailing the power of the House of Lords to veto the financial bills passed by the lower house, or House of Commons, is the source of much contention and feeling in political circles. Then, too, the home rule for Ireland's people is a living issue, and home rule seems to be almost in sight.

I must close this letter ere it reaches the wastebasket. In conclusion, I would say that prominent Americans are being very courteously treated by the government and civic authorities, and all societies for social and moral improvement in this country. Last year in Scotland, William Jennings Bryan spoke at the great gathering for religious union. He said that when he was a young man he was inclined to infidelity, but he read that in the beginning God created the heavens and the earth, and that he believed it, and continues to do so. Booker T. Washington came over here to investigate conditions among the poor of London and other great cities, and how they were fed. He was treated with a great amount of consideration. Among other things he said the bath and toothbrush were adjuncts of civilization.

More anon,
E. B. MORGAN.

ODELL, TEXAS, August 22, 1911.

The Simmons-Benson debate closed on the night of the 15th instant, after twelve sessions. The writer came to this place from Rock Creek Branch, near Tulsa, Oklahoma, three years ago, and has preached once a month most of the time. I have tried to live my religion both by precept and example; have won the respect of my neighbors and friends.

Bro. B. F. Renfroe came in March, 1909, and preached to an attentive few and created more interest. Bro. W. M. Aylor came the first days of this year and delivered some fine sermons, but the weather was so bad that only a few

attended, yet it served to create a larger interest. Brother Renfroe came back and Bro. S. W. Simmons with him. They preached at the Plain View Schoolhouse a week, when Brother Renfroe had to return home, owing to the illness of his wife.

We went to Odell, asked for the Baptist church to preach in, but were refused. Our interest was becoming so great that they became alarmed and began an effort to check it by refusing us the building. We just stepped over into the schoolhouse, which was just as good, only it did not have any organ. We removed the top of ours and took it, and we had singing and preached eight nights, with Brother Simmons as the speaker.

The Baptists, not satisfied, had one W. C. Benson to challenge us for a debate. We declined, saying we could not see the need of one. Brother Simmons went home, and in about a week Benson had dozens of dodgers printed and circulated that he would begin an exposure of the Latter Day Saint doctrine August 5. There was no time to lose. I boarded the train and went for Brother Simmons.

He landed in Odell on the 4.30 train, Brother Renfroe accompanying him. We went out to hear his lectures, reaching the place first. Brother Simmons was seated on the rostrum and by and by came the lecturer. I introduced him to Brother Simmons. He exclaimed, "I am very glad to see you, Brother Simmons; I am not glad to see you." (Laughter.)

"Are you ready to sign up propositions?"

"What propositions," questioned Simmons.

"For the debate," explained Benson.

"I did not come to debate, but to hear your exposure."

"You are a coward; I dare you to debate."

"I have seen Baptist preachers before; go on with your lectures."

"All right, all right, sir; I will fix you."

"And I will be at the fixing," replied Simmons.

Benson began. He talked about thirty minutes, occasionally pointing down towards Brother Simmons, saying "He is a coward"; "You are afraid to meet the issue," etc.

Brother Simmons could not sit still longer. He jumped up and exclaimed, "Where are those propositions? We will have a debate if bacon and beans hold out." (Applause.)

Benson claimed a continuation from John the Baptist. Brother Simmons read from Doctor Benedict that its origin began in March, 1639, and from Hayens, that Roger Williams was honored as the Baptist apostle in America. Thus his church began by one Roger Williams, over in Providence, Rhode Island, instead of in Palestine by John the Baptist. Benson claimed that Baptists were better than angels; Brother Simmons read from the Bible that man was created a little lower than angels. Benson also claimed that he was sure for heaven; Brother Simmons showed from the Bible that he that thinks he stand should take heed lest he fall; and that Solomon fell, for his wives turned his heart from the Lord.

Benson ran over to Brother Simmons and, shaking his fist at him said, "I defy you to show from the Bible that Solomon went to hell. Give us the chapter and verse." Brother Simmons showed that, according to Benson, if Solomon did not stand condemned for his polygamous life, then he went to heaven, and polygamy was sanctioned by the Lord, and Brigham Young and his harem is justifiable.

Brother Simmons sure rubbed him hard, and the people could see he made his point. Brother Simmons claimed the gospel and all its gifts and blessings are for us now, on conditions of obedience. Benson said that gifts did not exist this side of the apostolic order, and read Isaiah 8:16 which reads, "Bind up the testimony, seal the law among my disciples." Brother Simmons asked him if the law and testimony were to stop with the apostles. Why were the Baptists preaching

repentance and faith down here in the nineteenth century? So his text proved too much for him, hence not anything.

Brother Simmons, in making an illustration, said Benson reminded him of the old coon dogs in Arkansas; after they had run the track until they became tired, then they would take back track. (Applause.)

Benson said, "Yes, I am the long-eared hound, and I have treed the coon up a persimmon tree." (Applause.)

To this Brother Simmons answered, "Yes, for argument's sake, the coon is in safety in the tree. The ordinary dog runs around the tree barking and wagging his tail, but" [pointing to Benson] "this dog has no tail to wag." (Applause.)

We began the debate with friends and closed with many more. As result of the debate, Brother Simmons baptized nine the next day, and confirmed them at 8.30 p. m., and the writer preached. After service, two more asked for baptism. Brother Simmons baptized them next day, and left at 4.30 p. m. for home, rejoicing.

I announced that I would preach in Odell every fourth Sunday. This will make two Sundays for me now in each month. Pray for me that I may fill them in honor to our country and the God we love and serve.

In bonds,
M. CROWNOVER.

SEATTLE, WASHINGTON.

Dear Herald Readers: The reunion of the Seattle and British Columbia District was small in point of numbers, but not in point of interest. There were only three tents occupied on the grounds, but a number of the Saints found lodging with parties living adjacent to the grounds. This is not commendable in every instance where the Saints meet for social and spiritual results.

The writer perhaps was in a measure to blame for this. It was necessary to economize in the expenditures, and in making arrangements for the tents we ordered them too small, 8 by 10. But when we stop to think that there was only thirty-five cents in the treasury a short time before the meetings started, you see we had to go slow, but we must say that the Saints responded well to the call for help.

Four baptisms were witnessed; while not altogether the fruit of the meetings, the Spirit in the various meetings, preaching and prayer, augmented the desire to live in harmony with God. Sr. Bogue, of Little Falls, Washington, Sr. Agnes Fisher, Myra Kerstetter, and Bro. James Howard, of Centralia, Washington, were the ones baptized.

There was present of the ministry, Brethren Sheehy, Thorburn, Keeler, Plum, Chapman, Cox, Premo, and the writer.

I want to say to those that were not there, make arrangements to be at the reunion next year. Oh, if you could sit in that tent and listen to some of those soul-stirring testimonies, and praise to God that they were able to say that they knew that this was the work of God! The great feature of this work is that it brings out the personality of a person as nothing else can.

The preaching was done principally by Brethren Sheehy, Thorburn, Keeler, and Plum. And to say the least, there was food for thought, and this was especially true of the veterans. Brother Sheehy's efforts were replete with comprehension of God, speaking from a finite point of view. At the parting hour came the expression, I am sorry it is over; would to God that we could always feel that bond of kindred ties.

We want to say in behalf of the Centralia Saints, and the Chehalis Saints, that they demonstrated that they were of the brethren; that spirit of hospitality and kindness has to be partaken of to be appreciated. We can not single out any;

they were of that oneness that is characteristic of the people of God. The reunion did not end the social feature.

We were permitted to visit with the Saints in their homes, and chaperoned by Brother Cox, a party went on a day's pleasure and business combined. Following this, Ringling Brother's show came to Centralia, and the young people of the church made ready a lunch and invited the Brethren Turnour and Clark, who are touring with the show. They surely enjoyed the break in their monotonous life, and we will say here that the expression from the Saints was, they are Saints. Again let me urge the getting ready for 1912.

WM. JOHNSON.

DES MOINES, IOWA.

Editors Herald: Brother Johnson, whose obituary I sent to you, was in the employ of a dairy during vacation, distributing milk, and an electric wire had broken and was hanging down so that, coming from a house where he had delivered some milk, he came in contact with this wire; he pushed it with his foot, and for some reason took hold of it with his left hand. It appeared that he was instantly killed. It was a very sad experience to us all, but more especially to the family and relatives.

The reunion at Colo is in progress. While there is not a large attendance, yet excellent meetings are being enjoyed. The ministry present have all been greatly blessed in presenting the word. The weather has been ideal, and the conveniences of the camp are excellent.

Your brother,
J. F. MINTUN.

News From Branches.

Independence Branch News.

At the August meeting of the Womans' Auxiliary, over one hundred were present. The leaflet, "The schoolboy and the cigarette," was read. Bro. W. O. Hands gave a talk on the effects of cigarette smoking on the boy, stating that it seriously affects the heart and lungs, and also creates nervousness, by which many a boy loses his position in a business capacity. Bro. James L. Gray discussed the subject from the viewpoint of the baneful effects of the habit spoken of, in the loss of respect and confidence of employers of those addicted to it. The last of the speakers, kindly responding to the call of the auxiliary, was Bro. J. A. Gardner, who, besides speaking of its evil effects on the mentality, also gave a clear idea of the strictness of discipline in regard to the use of narcotics in the military academies, West Point, Annapolis, and others. He cited many instances of the small percentage of these users who graduate at the head of their classes, being unfitted for study because their mental and moral perceptions were dulled and frequently obliterated. These efforts of the brethren were much appreciated and were followed by other interesting numbers of the program, among them a fine vocal solo by Sr. Corinna Haines. The sisters at our meeting, on September 17 will be glad to hear about the Children's Home, which was opened at Lamoni, Iowa, August 15.

The Sunday school, Religio, and the departments connected with each, also the Ladies' Aid, Laurel Club, and minor auxiliaries have all been constant and faithful in their several functions during the late heated term, and their standard of attendance and interest has been fairly well kept up. Efforts for a more perfect attendance are being put forth on every hand.

The Sunday school orchestral music is being made particularly interesting. The Religians are forging ahead, in securing for their weekly programs excellent papers by workers,

on subjects timely and practical, and the home departments and the little "bands" have spared no pains in keeping up an excellent interest in their particular kinds of service for the Master, by meeting together oft in their pleasant social functions and hours of study.

The comers and goers, too, are an interesting class among us here, and we note among the former, the welcome home folks, Brn. G. H. Hilliard, T. W. Chatburn, William Aylor, J. Page, J. W. Dubois, Pres. F. M. Smith, and Sisters J. A. Robinson, Belle James, F. Hilliard, J. Luff, M. Harrington, et al. Among the visitors, Bro. J. J. Davidson, nephew of Bro. George Horton, came here the 25th from Long Pine, Nebraska, where a home is always open to the elders who may pass that way. Bro. Levi Gamet held forth in his house last May, and there are several Saints in and near that locality.

The preaching, prayer, and business meetings of late have been well attended, there being apparent an increased spiritual interest, especially at the mid-week services. Bro. R. Bullard has given the Saints two excellent discourses, also Bro. W. H. Garrett has occupied every Sunday evening recently. And on the morning of the 27th, Bro. John Kaler, taking for the basis of his remarks, "Why do we call ourselves Latter Day Saints?" and reading from Acts 2, preached an earnest, forceful sermon. He exhorted his hearers to heed well the lessons presented in these momentous times, when desolation and destruction are rife, and while the prophecies of all times past, both ancient and modern, are being fulfilled, and to listen to and keep faithfully the commandments of God.

ABBIE A. HORTON.

News From Missions

Alabama.

Had an excellent reunion at McKenzie, Alabama, from August 4 to 13. Saints were blessed, strengthened, and encouraged to press on in the good work, and make an effort to win the prize at the end of the race. Thirteen were baptized at the close. McKenzie has been a battleground where we have held four debates with the Baptists and nonprogressive Campbellites,—two with the latter and two with the former. While far from home and loved ones, with late news that a dear sister in the flesh has just passed over the river of death, I do not slacken in diligence or courage, but as loved ones who we feel are prepared here to enter into the place of rest pass over to the other side, it only makes us more anxious to do our full duty in all things. We care less to remain here, while our desire to depart and be with Christ and the angels grows stronger. But, to abide here in the flesh and labor with the many kind friends in the interest of this glorious work is a grand and happy privilege indeed, and it fills the heart with a genuine joy and pleasure.

Dear Saints, in this mission, with such a bright and abiding assurance that we can prepare ourselves to enter into the home of the Saints, I do not see how any can sit down with folded hands and do nothing in this great work, for it is the grandest work that ever reached the heart of man. Do not let anything separate you from the love of God, but seek with all your heart, and with all your soul and with all your mind to be perfectly pure and holy, honest, truthful, clean, virtuous, industrious, and upright in all things, and seek the Lord continually in humble prayer, that you may have his Spirit to give you power to overcome the flesh and the Devil, with all their wicked and seductive allurements.

All pay your tithing just as soon as you can, whether

you be rich or poor in the things of this world. Be not harsh or severe in criticism, and do all in your power to encourage the local ministry, as well as the traveling ministry and each other, and always remember that a kind and encouraging word spoken to a weak brother or sister will be appreciated, and will be a great help in giving strength to pass through the trials of life.

Remember the oft repeated injunction that, "All are called according to the gifts of God unto them," and all are to assist or labor together for the accomplishment of the work intrusted to all. This work is entrusted to the lay member as well as to the ministry and we should further remember to let the following instruction always be our motto, "And no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care" (Doctrine and Covenants 11:4). As long as the above graces are shining out in our lives, we can not fail, because God will not let his humble, faithful children go down in defeat.

Let us, then, as Saints of God, arise in the strength of the Lord, and be faithful and diligent in every good word and work, that we may prepare ourselves by pure and holy living, to enjoy greater blessings than we have ever received before.

I pray God to bless his Saints and to continue to inspire, bless and encourage the ministry everywhere.

Mission address, McKenzie, Alabama.

In gospel bonds,

F. M. SLOVER.

Miscellaneous Department

Conference Minutes.

SOUTHWESTERN TEXAS.—The conference and reunion of the Southwestern Texas District, held at the Jett Crossing on the Medina from the 4th to the 14th of this month, has been added to that aggregate which constitutes our history. The only business other than routine work was the ordination of Bro. G. R. Kuykendall to the office of elder. The reports read before the conference consisted of reports from two branches, viz, the First and Second San Antonio branches; five elders, viz, W. C. Carl, district president; D. S. Palmer, district vice-president; J. Harp, T. J. Jett, and J. W. Morgan; five priests, viz, Walter Buck, J. R. Wheeler, A. R. Wheeler, Glauk Kuykendall and C. F. Wheeler. The First San Antonio Branch was chosen as the place for holding the next conference, the time being left to the choice of those in authority. The conference cast a unanimous vote in favor of holding another reunion next summer, and chose a committee to recommend suitable places to the next district conference. The reunion was blessed by many bright testimonies and soul inspiring sermons which can but result in a great spiritual uplift. Among the many valuable contributions to the success of the reunion was a sermon by Bro. R. M. Maloney on the great world parable of Matthew 20; a sermon by Bro. W. C. Carl on the church of Christ; a sermon by Bro. D. S. Palmer on the final destiny of man; a sermon by Bro. T. J. Jett on the unchangeability of the gospel; a sermon by Brother Morgan on the "way that seemeth right unto a man"; a sermon by Brother Addison, culminating in Christ the Schoolmaster; a short talk by A. R. Wheeler on why I became a Latter Day Saint, and a sermon by Bro. Glauk Kuykendall on baptism essential to salvation. At the close of the reunion the following resolution was adopted without a dissenting vote: Resolved, that the weather having been beautiful during the conference and reunion, the community having given us a reasonably good hearing and perfect respect and attention, and the Lord having recognized our efforts by an outpouring of his Spirit—and even the spirit of prophecy; therefore we, the members of the Southwestern Texas District of the Reorganized Church of Jesus Christ of Latter Day Saints, with hearts full of thankfulness to him who doeth all things well, do hereby declare this conference and reunion a glorious success. Carl Wheeler, district secretary.

SHEFFIELD.—The nineteenth semiannual conference of the Sheffield District was held at Clay Cross, July 8 and 9, 1911. Business meeting commenced on the 8th at 8 p. m., Elder C. Cousins in the chair. Bro. W. S. Holmes was appointed deacon and Bro. S. Holmes chorister. Reports of the district officers were read and it was moved and seconded to defer the report of the president of the district until he was present; all the other reports were approved. Those reporting were: Elders J. Naylor, C. Cousins, J. Austin, E. Wragg, R. Railings, J. Holmes, S. Holmes, and T. Taylor; missionary priests reporting were G. H. Holmes and S. Holmes, jr. Secretary's report was read and approved. Notice of a rule which had been given at the previous conference was then taken up; but as it affected rule 4, and as rule 4 was not referred to in the notice, it was deferred till January conference, 1912. Notice of motion to add rule 12 was given. It is as follows: That rule 12 be amended to read, "That no brother addicted to the use of strong drink or tobacco be ordained or sustained in any office of the priesthood in the district." It was moved and seconded that the action regarding the Rev. Harold Gibson, by the district president, be approved. It was also moved and seconded that the campaign against Harold Gibson be continued. Moved and seconded that the holding of next conference be left in the hands of the presidency. Moved and seconded that all the general and local authorities of the church be sustained. Moved and seconded that when this conference adjourn, it do so to meet January, 1912. Closed with prayer by Elder Thomas Taylor. Five minute speeches were then in order, and all the ministry present took part, making thirteen preachers for the morning session. Fellowship meeting at 3 p. m. was in charge of S. Holmes, sr., and J. Naylor. At 6 p. m. preaching service in charge of Elder John Holmes. Elder Thomas Taylor was the speaker. J. Holmes, secretary, Slater street, Clay Cross, Derbyshire.

Convention Minutes.

SOUTHERN NEBRASKA.—District Sunday school convention was convened at Fairfield, Nebraska, July 21, 1911, at 8 p. m. Margaret Orr and Jessie Wyckoff were chosen to preside over the convention, and Margaret White was selected to act as secretary pro tem. Routine business and discussion of the subject, "Organized Sunday school," occupied the evening. Saturday morning the subject, "The ideal Sunday school," was discussed, and a model session held, being conducted by Sr. Jessie Wyckoff. Saturday evening reports from officers and schools. Schools reporting were Union Band, Riverview, Lincoln, Zion's Hope, Avoca, Prairie Star, and Lone Tree. To fill vacancies, Sr. Cora Nichols was elected district librarian, and Sr. Henrietta Keller, home department superintendent. The normal training work was discussed by Sr. Edith Trask, illustrated by blackboard work. Other work was ably handled by Srs. Orr, Della Spears, Jessie Wyckoff, and Edward Rannie. Adjourned Saturday evening to meet one day prior to district conference at 9 a. m. Conference will meet in January (date not yet known), at Lincoln, Nebraska. Blanche I. Andrews, secretary.

Reunion Minutes.

The Spring River district reunion met at the beautiful Lincoln Park, at Pittsburg, Kansas, August 11, 1911, with Charles Kyser, president of Pittsburg Branch, in the chair. A motion prevailed that J. F. Curtis, J. Arthur Davis, and T. W. Chatburn be the presidency of the reunion, with George Edwards secretary, M. F. Coopman chief usher and deacon, J. A. Gunsolley chorister, Sr. Ray Goff organist, and Brethren Hemplec, T. W. Chatburn, George Edwards, and J. Arthur Davis as press committee. Motion prevailed that Bro. James Cochran act as police, with permission to choose his assistant. Finance committee was chosen as follows: M. F. Coopman, T. W. Chatburn, George Edwards, and Ellis Short. Moved that all speakers, time and place, be arranged by the presidency of the reunion. The order of meetings for each day was as follows: prayer service, 9 a. m.; preaching, 11 a. m.; auxiliary work, 2.30 p. m.; preaching at 7.30 p. m. on the street, at Fourth and Broadway; and at 8 p. m. in the electric lighted auditorium in Lincoln Park, all decorated with flag banners, the American eagle in bronze, and Old Glory in all her splendor. Our meetings were of the very best. The Spirit of God was present in the preaching of the word, in songs, prayers, and testimonies. Prayers 124, testimonies 188, songs 135, were the sum total of our deliberations on the camp grounds. The Spirit of our heavenly Father was

present in the following gifts: tongues, interpretation of tongues, prophecies, the singing in English by the Spirit. There was not a dry eye to be found, both in members and nonmembers. The following members were mouthpieces for the Spirit of God: T. W. Chatburn, George Edwards, Sister Depue, Hazel Sheets, J. M. Robinson. On Friday and Saturday, at 2.30 p. m., a debate was held between Reverend Tredway, of Alabama, and J. F. Curtis, on the subject, "Resolved, That water baptism is not essential to salvation." Tredway affirmed and Curtis denied. Also they debated, "Resolved, That by grace are you saved through faith." The debates resulted in a sweeping victory for the Stone Kingdom, which is to roll until it fills all the earth. Nine precious souls were added to the church. The Spirit of God was present at these services. Seven children were blessed, and our colored brother, John R. Carson, was ordained to the office of priest by J. F. Curtis and T. W. Chatburn. The following brethren were the speakers in the large auditorium and on the street: J. F. Curtis, J. Arthur Davis, T. W. Chatburn, Evan Davis, Henry Sparling, George Edwards, J. M. Robinson, J. A. Gunsolley, Hale W. Smith, Ellis Short, J. T. Riley, James M. Smith, Sidney Gray, F. M. Conner. The grounds, buildings for preaching and other services, electric lights, city water, and the pool of the Y. M. C. A. building, were all donated for our use. Automobiles were also furnished to take the speakers and singers to Fourth and Broadway, and back to the grounds. We want to say a word or two about the food kitchen and dining room, where excellent service was rendered by the good sisters of the Pittsburg Branch. Others assisted when called upon. We adjourned to meet again subject to the district conference to be held at Joplin some time in October, 1911. The gospel tent was shipped to Albia, Missouri, in charge of Henry Sparling and George Edwards. All of the Saints left the reunion grounds with the grand thought in view of coming up higher, where they could call down the blessings of our heavenly Father. George Edwards, secretary.

NORTHEASTERN ILLINOIS.—The reunion was organized at the camp ground east of the historic town of Plano, August 19, 1911, at 10 a. m. Brn. Charles Burr and L. O. Wildermuth, presidency of the district, were selected to preside over the reunion, and Bro. J. A. Tanner was associated with them, having full power to select speakers and arrange the time for and character of services. Bro. Marion Wright was selected organist, and Br. J. A. Tanner chorister, with Brn. J. A. Dare and Fred Bone policemen. The best of order prevailed. The preaching was done by Elders J. A. Tanner, Charles Burr, W. A. McDowell, Chris Hartshorn, James Keir, J. J. Bailey, Jott Bronson, J. B. Wildermuth, and A. H. Parsons, assisted by Brn. E. M. Wildermuth, L. O. Wildermuth, Joseph Blakeslee, and W. H. Pomeroy. Thirteen sermons and seven prayer services obtained. The good Spirit prevailed from start to concluding of these services. Eight institutes were held with increasing interest. Thirteen were baptized and confirmed during the series. The finance committee made an excellent report, and good meals were served at the dining tent on the ground, for the small consideration of fifteen cents a meal. Brn. E. M. Wildermuth and A. H. Parsons were press committee, and the Plano newspaper gave the reunion quite a nice write up. The same committee was selected for next year, with power to select time and place, with the consideration that if agreeable to Southeastern Michigan District, the reunion should be a joint one for 1912. Bro. J. J. Bailey gave some fifty blessings, which kept himself and Sister Green busy. A. H. Parsons was in charge of the institute work, assisted by J. A. Tanner. This was said to be the best reunion ever held in the district; it was excellent in every respect, we witness. A. H. Parsons, secretary.

Conference Notices.

The Montana district conference will meet at Deer Lodge, Saturday and Sunday, October 7 and 8, 1911. J. P. Wyckoff, district secretary.

The Central Michigan district conference will convene with the Beaverton Branch, Beaverton, Michigan, October 7, at 10 o'clock a. m. All are invited to attend. Those who can will bring bedding. Branch secretaries are requested to report to Sr. Elsie Janson, Rose City, not later than the first day of October, so that she can make her report to the conference. George Burt, district president.

The Saint Louis district conference will convene at Belleville, Illinois, Saturday and Sunday, September 16 and 17, 1911. Let all the branch secretaries report to the district

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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secretary prior to the conference. R. Archibald, district president.

Eastern Iowa district conference will convene October 14 and 15, 1911, at Davenport, Iowa. It is desired that all holding the priesthood send in a report of their labors. Please send all reports early to Elder J. B. Wildermuth, 2702 Davenport avenue, Davenport, Iowa. Robert Smith, secretary.

Conference of the Kentucky and Tennessee District will convene with Liberty Hill Branch, October 7 and 8, 1911, at 11.45 a. m. Let all reports be in hands of secretary, B. F. Webb, R. R. 1, Palmersville, Tennessee, not later than September 30. Our assistant minister in charge is expected to be with us. Let all come who can, and bring the good Spirit, and let us have a good time. Would like to have a full report this time from local officers as well as branches. J. R. McClain, president.

Quarterly conference of the Mobile District will convene at Bay Minette, Alabama, Saturday, September 30, 1911, at 10 o'clock a. m. We desire reports from as many of the priesthood and officers of the district as possible. The Sunday school and Religio convention meets in all-day session on Friday, preceding the conference, beginning with prayer meeting at 9 o'clock a. m. Sunday school and Religio officers please take notice and get your reports in promptly. Albert E. Warr, president.

Convention Notices.

Sunday school association of Central Michigan District will meet in convention at Beaverton, Friday, October 6, at 2 p. m. Cora Janson, secretary.

The Toronto, Ontario, district Religio-Literary association will convene September 29, 1911, 10 a. m., at Garafraxa. Send all credentials to Victoria Snell, Port Elgin, Ontario. Floralice Miller, president.

Two-Day Meetings.

There will be a two-day meeting held at Searles Prairie Branch, October 14 and 15. The church house at that place will be dedicated on Sunday, at 11 o'clock a. m. There will be teams to meet all at Necedah on Friday, the 13th.

There will be a two-day meeting held at the Frankfort Branch, October 21 and 22. You will be met at Durand on Friday.

Another two-day meeting will be held at Chetek, October 28 and 29. Speakers will be appointed to fill all dates mentioned. All go and take the Spirit with you.

A. L. WHITEAKER, President.

Alas! we think not that we daily see
About our hearts—angels that are to be,
Or may be if they will.

—Leigh Hunt.

Miscellaneous Notices.

Anyone knowing the address of B. L. McNamara will confer a great favor by sending the same to me by mail.

THOMAS MCNAMARA,
Cadillac, Michigan.

If this should fall under the eye of G. M. Shippy, he is requested to write to Isaiah Weaver, of Brown City, Michigan, at once. Or if anyone knows his address, please let us know.

The dedication of the Purcell church, five miles north of Webb City, Missouri, will occur on September 17, 1911. We are trying to make satisfactory arrangements for speakers adequate to the occasion.

T. W. CHATBURN.

Notice of Release.

To whom it may concern: This is to certify that Elder B. F. St. John has been released from missionary appointment.

FREDERICK A. SMITH, Minister in charge.
E. L. KELLEY, Presiding Bishop.

The First Presidency concurs in the above release.
FREDERICK M. SMITH, Secretary Presidency.
SEPTEMBER 6, 1911.

Address.

N. V. Sheldon, 1714 New England street, Los Angeles, California.

Died.

JOHNSON.—Ralph M. Johnson, oldest son of Charles R. and Emma Johnson, was accidentally killed in Des Moines, Iowa, August 22, 1911, at the age of 17 years, 7 months, and 16 days. Besides the father and mother, a brother and sister remain of the immediate family. He was baptized when a child and was faithful to his covenant with God. He was a devoted son, of genial disposition, and will be greatly missed in the home, in the neighborhood, and in the church. Funeral service at the home of his parents August 24, 1911, the sermon being listened to by a very large assembly, as delivered by his Sunday school teacher, J. F. Mintun. Remains laid to rest in Laurel Hill cemetery.

Those who are constantly lamenting their ill luck are often, in some way or other, reaping the consequences of their own neglect, mismanagement, improvidence, or want of application.—Marshall Field.

The full fledged "knocker" is not half so hated as the perpetual "grouch." The "knocker" is a misfortune. The "grouch" is a pest.

Man and woman, good and bad—such are the four prime elements of all tragedy, and they are capable of almost infinite adjustment. The good man under the influence of the bad woman—and there is the strife of the flesh and the soul. The bad man swayed by the bad woman—that's the depth of degradation. The good man attracted and subjected by the good woman—here is all chivalry and romance. But of all combinations, that of the bad man and good woman is the least capable of analysis with certainty. She appeals to both sides of his nature, the angelic and the diabolic; and the result in each case depends upon the proportions of these.—Anthony Tudor, in *The Case of Paul Breen*.

Everyone has a history, a past. He has a series of connected experiences, all belonging to, or making up, the self. It is from wisdom gained by remembering and interpreting the past that one guides his future. But directing the future by the past varies vastly among human beings, not only in the intelligence, but in regard to the sincerity with which the experiences are dealt with. So complex and full of possibilities is the study of one's past that it can safely be said that no one has ever succeeded in completely understanding his own experiences, or in profiting by them as he might.—G. E. Partridge, in *The Nervous Life*.

If it were—if it might be—if it had been. One portion of mankind goes through life always regretting, always whining, always imagining. As it is—this is the way in which the other class of people look at the conditions in which they find themselves. I venture to say that if one should count the *ifs* and the *ases* in the conversation of his acquaintances, he would find the more able and important persons among them—statesmen, generals, men of business—among the *ases*, and the majority of conspicuous failures among the *ifs*.—O. W. Holmes.

One is not missed in a big town. His going and his coming are not watched. There is no time to bother with another's affairs. Everyone has enough to do to look after his own. The curiosity about one's neighbors—what he wears, what he eats, what he does, every item in his daily life—that is developed by idleness, thrives in littleness, and grows to perfection in scandle and innuendo—belongs solely to the small town.—John Reed Scott, in *In His Own Right*.

"I know I'm wrong. That's why I need you. When we're right, we don't need to ask for friends. Friendship means to be loyal, right or wrong, but particularly when you're wrong."—Mrs. Freemont Older, in *Esther Damon*.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, SEPTEMBER 20, 1911

NUMBER 38

Editorial

PURPOSE AND PREPARATION.

(An address delivered by I. A. Smith at Graceland College, September 11, 1911, at the opening of the fall term.)

I have read of the courage of one man that has caused me to be envious. It was portrayed in the history in poem of a lawyer who on account of certain irregularities in his code of morals in his earth life found himself within the confines of that—

"place Eternal justice has prepared
for those rebellious,"—

and in trouble to his ears and in brimstone to his knees this poor pettifogger warmed to the task of showing cause why he should not be burned—and he did so. He actually talked the Devil out of burning him.

Of course the situation in which I find myself is not parallel. On the contrary it is a contrast pleasing to contemplate. But I have no doubt that such superb courage, though born of desperation in addressing "that infernal court," would steady one's knees and calm one's voice equally well when facing angelic college girls and gentle college boys in this familiar chapel.

I take my text this morning from Isaiah: "Set thine house in order"; and then I would add these two words: "*and work.*"

Just as a mechanic can not do good work with poor tools; so can a person not do good work if he is not a good machine or has a mind not tempered to the task before him. It has been said that "a spur in the head is worth two in the heel," and one never realizes this more than when he meets the many hard headed business men who are making their way in the world.

"Set thine house in order." I know of no better way to get one's house in order for the daytime and evening of life than to get the very best possible mental equipment, and it is in this sense that I use the text.

I would say that first and foremost it is essential that the boy or the girl reach some kind of a definite working basis; that is, that he have an ambition to do something, to reach a certain height, to follow a special profession or vocation. It seems to me

that boys of our towns and country do not fall into a burning desire to be a doctor or a lawyer or a preacher or machinist as early in life and with as little effort as do the boys in the city, and I have thought it was due to the fact that they do not have before them and do not come in contact with as many professional men and men of various occupations as the city boys do.

Judging from my observation the average boy is slow in developing a plan of action for himself, and it seems that the boyish boys are the slower. We graduate or have been graduating our boys from the high school at early ages. The tendency has been to turn them over to the college or the world at an almost tender age, and many used to finish their college work when hardly out of their teens, but the pendulum has been swinging back, our high school work has increased, and more students are taking general work before taking their professional courses; in my estimation a commendable movement.

Therefore I believe that one of the best things that can happen to any boy is to fall in love with a certain calling and be true to that love. Already in my short experience I have known of considerable vacillation among our boys. They do not know what to take in college—have no special leaning, and are "up in the air," so to speak, which may be profitable for birdmen but certainly not for students. And my advice to every boy is that if they have not a purpose, to get one. If they can not get one at first hand, get one at second hand. There are millions of them in the pawn shops of the world where they have been pawned for pleasure by the millions of failures.

One can not leave so important a matter as choosing his life work to the accident of chance. The flotsam of life reveal the awful fact that untold thousands of untrained men have tried that experiment. I do not believe that a man with a purpose goes astray. Of course if he loses direction his purpose is gone. He is a man without a purpose.

Students from Lamoni have changed their courses in college when half way through—all due to a lack of ambition definite and steady on the start. However, I was pleased to have one of our boys tell me he was going to change, though strongly urged other-

wise by others, for the reason, as he said, he knew he would not like the work he had in mind and he would just love the other. I thought he was right and I told him so, for it is fundamental that one should love his work, and it is likewise fundamental that one should always pursue happiness if the proposition is otherwise balanced.

But I discovered that it is difficult to advise in these matters. He is a rare friend indeed who knows how to direct one who is seeking a purpose.

There are, of course, those who seem to be born into a purpose; that is, who know just what they want to do in college; and it is easy to be seen that such a person will likely come nearer doing something because he is aiming at it.

It is possible also that one may fall—may fail in his purpose, and still find greater reward and success. I am reminded of one of Mark Twain's famous after dinner speeches in which he dealt with boyhood dreams, and he started with the proposition that the measure of the magnitude of a dream failure is the measure of the disappointment the failure cost the dreamer, or in other words, the thing lost has nothing to do with the matter. Working from this basis he recalled a meeting many, many years before when a number of the leading men of letters and affairs were together and they had told each other their early ambitions, their boyhood dreams. There were William Dean Howells, John Hay, Frank Stockton, and others. One after another Twain took them up and told of each one's early desire—one wanted to be a cowboy, another a horse doctor, etc.

Now, of course the humor lay in the treatment which these day dreams received. For instance Twain took up the boyhood idea of John Hay to be a steamboat mate. He said:

In the pride of his young ambition he had aspired to be a steamboat mate; and in fancy saw himself dominating a fore-castle some day on the Mississippi and dictating terms to roustabouts in high and wounding tones. I note with sorrow the stages of that dreamer's destruction. He climbed high toward his ideal; when success seemed almost sure, his foot upon the gangplank, his eye upon the captain, misfortune came and his fall began.

Down—down—and ever down: Private secretary to President Lincoln, colonel in the field, charge of affairs in Paris, charge of affairs in Vienna, poet, editor of the *New York Tribune*, biographer of Lincoln, ambassador to England, and now at last there he lies—nothing but the Secretary of State, head of foreign affairs. And he has fallen like Lucifer, never to rise again. And his dream—where now is his dream? Gone down in the blood and tears of the dreams of the others.

Now I trust this peculiar humorous concept of Mark Twain's has not been altogether lost upon us. It was produced of course to make a laugh, but there is a golden thread of truth in it after all, and that is that while we may not have in mind just the place where we will find ourselves finally, let us

make it something better than it seems likely to be. I have heard that some of our presidents started^d out with the intention of becoming chief magistrate, but I want to say that I believe the idea with them was a sort of afterthought, but at any rate they were prepared for the opportunity when it came to them and that brings us back to the subject of preparation.

Oh, I wish I were an exhorter—a regular, good, old camp meeting exhorter, and he locked in a room with every boy who is just crazy to get away from school and into the world. I would preach to him the gospel of mental and moral equipment. Now, I suppose it is but the outcropping of human nature—this burning desire of boys to get away—to get a start in life, as they view it. After generations of individualists and pioneers among their ancestors I can see where it is more natural for our boys here in America to be more restless than those in some of the older countries where boys are born in houses where their great-great-grandfathers died. I concede that it is difficult for some of them at a certain age to exhibit symptoms of good sense, because they have none, and I say this fearlessly, because as I think now, I was pretty much of a chump myself. That opinion perhaps has enjoyed continuous existence in the minds of my friends.

Yes, some years ago I was a student at Graceland. I am sorry to say I did not remain such long enough to complete my course. I wish I could impress it upon the minds of any who may be wavering that your golden opportunity for preparation is now, while you are young. You know the Bible saying that the "night cometh when no man can work," and there is likely to be a day coming when you will have to work for others. And what I or another may have acquired of value in the affairs of men is within easy reach of all, and will be more easily gotten when you have given yourself a more complete education—simply from the fact that your view will be broader.

Spencer begins his work on Education by devoting a chapter to the question, What is of most worth? And he answers this by saying:

How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. . . . To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging an educational course is, to judge in what degree it discharges such function.

I believe that you will agree with me that to seek after pure culture to the exclusion of the useful or vocational would make one what is commonly termed an educated fool, unable correctly to construe life or cope with the ordinary affairs of the world. We have seen such persons. And on the other hand, the life of one lacking culture is wanting in color. It is apt to be sordid. Too many bolt both

their pie and their poetry and appreciate neither.

And the best purpose, as I view it, of a college training is to get culture while fitting oneself for a vocation. Too many of our boys and girls seem to think it is to be a vacation.

It is easy for the practical person to persevere in any study which he can apply to the affairs of life, and because of this engineering students are said to be better scholars than students of literature. As an illustration of this, I recently talked with a university student about one of his courses in higher mathematics. I discovered that he had maintained a deep interest in that study, difficult as it was, because it had to do with things which will qualify him for a certain work at a good salary. One would hardly have equal inducement in translating Horace.

Thirty years ago Spencer deplored the fact that the ornamental was overriding the useful in our schools, but to-day David Starr Jordan deplores the present tendency of some universities away from vocational studies in the interest of pure culture. And in this connection I wish to quote a statement from Mr. Bryce, England's ambassador to the United States. He recently said:

Notwithstanding all that has been said against the American universities, there is to my mind, no institution in the world to-day which is so nearly fulfilling its full object as the university in America.

And while it has always been true that large numbers of American students have attended foreign universities, at present the number of foreign students in American institutions of learning is steadily increasing, because of the popular trend toward practical utility.

Our American colleges and universities are not so largely filled with those from the leisure classes as the European schools. Therefore the national tendency toward the vocational in this country is a natural one, and so we have such eminent authority (as I have quoted) for believing that American universities are fulfilling their mission.

Now, the sole aim toward culture on the one hand and the desire for the purely practical on the other are of course extremes. They are, perhaps, best represented by Amherst College, which just now is concentrating her attention on what they call "the Greek minded man," and Case School at Cleveland, where the work is confined to engineering, or the Boston School of Technology. The Amherst plan finds favor with some, and is roundly condemned by others. One Latin professor hails it with delight as a means of restoring, as he says, the "backbone and frame to the jelly of our collegiate education." But neither extreme is represented by the western college president who said all he wanted was fine buildings and a good football team.

It may be presumptuous on my part to attempt to

deal with a question which demands so much attention from college presidents, but this may be my only chance, for I do not expect to be president—that is, a college president. But the president of Stanford University says the mere choosing of one's work is in itself an education, and it takes years for some to do it. A boy told me the other day that he had spent one evening in picking out his work in college, and I think he did pretty well, to say the least. He evidently didn't stop to celebrate any birthdays.

But at least, as I view it, one may feel relieved when he has arrived at some conclusion as to his future work. He has reached a vantage ground. By going straight forward he can but reach the desired result. He has his plans and can work from them.

I recently saw a short poem about a father's advice to his son in regard to picking huckleberries. He said, Stick to your bush until it is finished, and Johnny followed that advice, and the poem ends this way:

And Johnny recollected this when he became a man,
And first of all he laid him out a well-directed plan;
So, while the brilliant triflers failed with all their brains and push,
Wise, steady-going Johnny won by sticking to his bush.

A "well-directed plan"—that is it. It is the best thing I know. It is half the battle.

This work of preparation in college only builds up when it is prompted by a purpose, but the purpose must come from the student himself. If one thought his work could not be turned to advantage he would likely lose interest in it. We Americans are materialists, and as already stated, we are always interested in a study when we can apply it to actual life. The study of law, for instance, is interesting for the reason that it deals with people of all kinds in all sorts of circumstances.

And it is evident also that the best students are those who work for the love of it. Likewise the best men are those who love their work.

However, I will not dwell longer on the subject of a curriculum, because a course of study does not furnish the purpose—it is a result of the purpose. The purpose must assist in determining the curriculum.

But now that we have the boy at the point where he knows what career he wants to follow, and consequently he knows just what he wants to take in his college work, after going thus far, we come to another problem, and that is the choice of schools. Here is a question of many sides. Too many think something like this: Now a B. A. from Iowa would look pretty good, but Iowa is not in the same class with Chicago or Michigan in athletics; or that Graceland is all right, but Lamoni is a dreadfully

small town. But of course a boy with a purpose will not let such ideas run away with him.

Naturally we Americans are partial to big things. We get used to thinking in large figures. We know our multiplication tables better than the others. And thus it is that we look longingly toward the universities, the larger institutions. And while we concede certain advantages in the larger schools the smaller college is not without its advantages. It seems to be a much discussed question as to what is the most serious drawback to our universities. And it is answered by the university men themselves that in their constant effort at extension and the crush of large numbers, they have lost hold of the individual student. The professors of a university are men who have made their own way. They have valuable experiences to draw upon in their work, but because of the number alone it is apparent that they can not give the individual student the personal oversight and advice he needs,—and is that not a serious drawback? And herein lies perhaps the principal advantage a smaller institution has over the university.

I am of the opinion that the great mass of students in the so-called higher schools of education are doing their best work in the small and medium sized colleges. At least I believe the great common people are getting their college training at these smaller schools, and I have found some of the most inspiring examples of enthusiasm and spirit for work for work's sake right here in Graceland College. Here the environment is good, there is a splendid feeling running through your work here, and I am satisfied, taking numbers into consideration, Graceland is turning out her quota of worthy men and women. You are specially privileged in being free from those brainless rah rah boys and idlers, and have no room here for the drunken collegian. I can not conceive of one being here for athletics only. Real work is not subordinated to athletics by any.

And it has been my observation also that when boys and girls have gone out from these walls they have shown greater determination, have been better students where they have gone than those who have gone directly from high school to larger institutions.

The idea of study and reflection to me does not include high buildings close to busy streets. On the contrary it takes me closer to nature, quiet fields, shady spots, where one can have the pure air and the sunshine. And in these who is more blessed than you? Who could be closer to nature when as I observe you are almost if not entirely surrounded by waving fields of royal, college bred corn—King of Iowa and America?

And now that I have the student grounded as

to purpose and consequently has found his work in school, and satisfied, in fact pleased to work in a small college such as Graceland, I say after all this, I have but to devote a minute to the latter part of my text which relates to work.

Now, work is a short word, but it is mighty, and your instructors here will doubtless make you acquainted with it—thoroughly acquainted with it before many days. There is one quotation from the Bible I wish to give you, and that is found in Paul's letter to the Philippians, where he said: "This one thing I do."

This above everything else preaches the doctrine of concentration. Make that doctrine a part of your creed.

I would hardly have you adopt the idea contained in the couplet from Shakespeare which says:

Why, then the world's mine oyster
Which I with my sword will open,—

unless you use the sword of truth and honest endeavor. Too many think the world is their oyster by birthright. It is needless to say, perhaps, that such persons, to use a common and somewhat undignified expression, in the end generally find themselves in the soup. I would not have you think of the world as some do who say, "The world owes me a living," and fail to make it for yourselves.

But I do like the optimism and self-confidence in another quotation from the same great writer, and I commend it to all: It is:

Methinks it were an easy leap
To pluck bright honor from the pale faced moon,
Or dive into the bottom of the deep
Where fathom line could never touch the ground
And pluck up drowned honor by the locks.

I thank you for your kind attention:

NOTES AND COMMENTS.

DEATH OF ELDER JOHN KALER.—With regret we learn of the death of Elder John Kaler, of Independence, Missouri, formerly of the Australian mission. He died at the Independence Sanitarium, September 12, 1911, as the result of overheating while at work, coupled with typhoid fever; funeral took place Thursday afternoon, September 14, sermon by Elder Joseph Luff.

Interesting experiments are being made at Washington with a view to securing practical use of the 5,000 volume Chinese encyclopedia presented to the United States by the Chinese government in December, 1908. The encyclopedia has been consulted by nearly a score of Chinese students, resident Chinese and American students of Oriental languages, but the 200-year-old characters in which it is written have made adequate translation impossible in this country.

(Editorial continued on page 897.)

Original Articles

THE MAN OF SIN.—PART II.

BY DANIEL MACGREGOR.

IS IT, OR IS IT NOT THE PAPACY?

Another matter pertaining to the unfettering of the man of sin when he was "revealed in his time" must not be overlooked. The apostle said, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way. And *then* shall that Wicked be revealed. . . ."—2 Thessalonians 2: 6-8.

In this we shall learn the time when the man of sin was to be revealed, and it will be later discovered that the revelation of the papacy occurred at the very same time. They were brought into independent prominence at one and the same time, an important clew enabling us to identify the man of sin. It seems that a withholding power existed in the apostle's day which prevented, (letteth) the open manifestation and rule of the man of sin. The foregoing use of the word *letteth* and *let* may to some be a little confusing. It means to hinder. This was its meaning at the time of the translation of the Scriptures. Webster says, it means "to retard, to hinder, to impede, to interpose obstructions, 2 Thessalonians 2; this sense is now obsolete or nearly so." A clearer reading is found in the Noyes'; Rotherham's; Weeks'; Campbell-McKnight-Doddridge versions of the Bible in that "letteth" is rendered "restraineth."

Now what this restraining or withholding power was, that hindered the exercise of authority on the part of the man of sin, we are not here informed. The Thessalonian saints, however, fully understood "what withholdeth." Indeed, they were so well acquainted with it, that the apostle does not deem it necessary to further explain. Information of this nature so thoroughly understood would not be confined to the church at Thessalonica, it would pass from one to another until the whole church would learn of it; and as the information would increase in importance as they approached the inevitable apostasy it would most naturally be preserved and handed down from generation to generation.

Yes; it was handed down, and the early fathers, writing in those times, freely mention it, indeed "we find an almost unanimous persuasion among the fathers that the impediment thus darkly alluded to in the written prophecy was the Roman empire: and the reason which they give why the apostle did not venture to commit to paper is, lest any such open declaration that the Eternal Empire was destined to fall and by its overthrow to make room for the man of sin, should by a jealous government

be construed into an act of treasonable disaffection."—G. S. Faber's Sacred Calendar of Prophecy, vol. 1, pp. 86, 87. Tertullian, Chrysostom, and Jerome particularly confirm the foregoing.

Rev. G. R. Hioan says, "The tradition that generally prevailed was, that which 'hindered' was the Roman Empire; and therefore the primitive Christians in the public offices of the church prayed for its peace and welfare, as knowing that when the Roman empire should be dissolved and broken into pieces the empire of the man of sin would be raised in its ruins."—Thoughts on Prophecy, p. 103. A. D. 1808.

The withholding power, therefore, was the Roman empire, and it was doomed to fall. It was to be "taken out of the way."—Verse 7.

The event immediately following this was the setting up or revelation of the man of sin, that wicked one. "And *then* shall that Wicked be revealed."—Verse 8.

Now if we can ascertain the time when the Roman empire was "taken out of the way," then may we learn the time of the commencement of the *unhindered* rule of the man of sin.

This removal of the Roman empire is predicted by Daniel. In the seventh chapter, portraying the history of the world-empires, commencing with his own times, he reveals to us in signs and symbols the successive rise and downfall of the four great monarchies, Babylon, Media Persia, Grecia, and Rome. The last is presented under the symbol of "a great beast and terrible" having "seven heads and ten horns." This was the Roman empire having in the days of its duration seven different forms of government, and the seventh passing away, the nation was divided into ten separate kingdoms. This interpretation is so generally received and so unquestionably supported by the historic facts that it will scarcely be necessary to present further proof, other than that which the chapter itself presents: "Thus he said the fourth beast shall be the fourth kingdom upon the earth . . . and the ten horns out of this kingdom are ten kings that shall arise."—Verses 23, 24.

Whenever, therefore, the fourth or Roman kingdom, or "he that letteth" was taken out of the way by being overthrown and divided up by the succeeding kingdoms which were just ten in number, "then shall that Wicked be revealed," the man of sin, in other words, the independent rule of the apostate power shall commence.

This is as the early fathers understood the matter.

Saint Cyril, of Jerusalem, who flourished in the fourth century, says that "this predicted anti-Christ will come when the times of the Roman empire shall be fulfilled, and the consummation of the world shall approach. Ten kings of the Romans shall

arise together, in different places indeed, but they shall reign at the same time. Among these, the eleventh is anti-Christ, who, by magical and wicked artifice, shall sieze the Roman power."—Hioan's Thoughts on Prophecy, pp. 61, 62.

"Thus Tertullian, asking this question, Who is it that 'letteth' answers, Who but the Roman state, the division of which, when it is scattered among ten kings shall bring in anti-Christ, and then shall that wicked one be revealed."—*Literalist*, vol. 2, p. 303.

"Next turn we to Tertullian. And the subject of anti-Christ, while agreeing with Irenæus in expecting his development chronologically after the breaking up the Roman state into ten kings or kingdoms, all in strict accordance with the Apocalypse."—Elliot's *Horæ Apocalypticæ*, vol. 4, p. 280.

The question now for us to decide, is, when was Rome thus overthrown by the conquering powers, ten in number? To abbreviate matters we may say that it will not be necessary to submit the data when each and every kingdom was established; we are interested rather in finding out just when the complete prophetic division was completed; in other words, when the tenth and last kingdom was set up.

The tenth and last kingdom was that of Lombardy. Historians are generally agreed on this matter. See Allwood's Key to the Revelation, volume 1, page 294; Jones' Lectures on the Apocalypse, page 396; Machiavelli's History of Florence as quoted and supported by Scott's Commentary, volume 2, page 817; Barnes' Notes on Daniel, page 322; Keith's Signs of the Times, volume 1, page 20; Campbell's Illustrations of Prophecy, page 57; Fenton and Hutchinson's Second Advent, page 292; Junkin's Lectures on the Prophecies, page 69; Blackburn's History of the Christian Church, page 151; Faber's Sacred Calendar of Prophecy, volume 2, page 71; and Rivington's Questions on the English Church History, page 10.

Thus it appears that the prophetic overthrow and division of him "that letteth" was accomplished at the setting up of the Lombardic kingdom and this kingdom was set up A. D. 570 according to Reverend Ashe's Book of Revelation, p. 131; Rev. E. B. Elliot's *Horæ Apocalypticæ*, vol. 1, p. 398, 5th edition; President Junkin's Lectures on the Prophecies, p. 87; Harcourt Bland's Apocalyptical History, pp. 310, 328; Bower's History of the Popes, vol. 2, p. 444; and Gibbon's Decline and Fall, etc., chapter 45.

Now for the setting up of papal independency. Did it commence with the establishment of the Lombardic kingdom? If so, its identity with the man of sin is complete. To this we shall let the Catholic historians themselves make answer.

In like manner the successive invasions of barbaric hordes, and above all the invasion of the Lombards, extinguished

utterly and destroyed the last vestige of the Roman empire in Italy: it was utterly swept away, it existed no longer. Where thenceforward was the subjection of the Roman pontiff to an emperor whose empire had ceased to be? . . . The Roman empire in Italy was extinguished by the judgment of God, and the throne of Rome was vacant by the visitation of God. And when the last vestige of civil authority has perished there remained in Rome one sole person who had been the Father, the Pastor, Lawgiver, Protector, the Head of the People, to whom they turned as their supreme spiritual authority, around whom they gathered in all their perils. The line of the Roman pontiffs alone was left. The providence of God thus liberated the head of the church completely and altogether from any civil authority whatsoever.—The Independence of the Holy See; Cardinal Manning, pp. 13, 14, London, 1877.

Nevertheless until the coming in of the Lombards all Italy being under the dominion, either of emperors or kings, the bishops assumed no more power than what was due to their doctrine and manners; in civil affairs they were subject to the civil power. But the Lombards having invaded and reduced Italy into several cantons, the pope took the opportunity and began to hold up his head. For being as it were governor and principal at Rome, the emperor of Constantinople and the Lombards bore him a respect, so that the Romans by mediation of their pope began to treat and confederate with Longinus, the emperor's lieutenant, and the Lombards, not as subjects, but as equals and companions.—History of Florence, book 1, p. 6. Machiavelli.

The following also on the same event from Reverend Ward, a Protestant minister, is quite confirmatory.

In 568 the Lombard invasion began and in three years intercepted all connection between Rome and the Exarchate by which the popes became sole masters of Rome and acquired all the civil and military power as well as spiritual authority in the city, A. D. 570. . . . Thus the invasion of the Lombards was a sea of troubles from the midst of which the government of the Exarchate was dissolved in Italy and the Italian republics of Venice, Genoa, and Rome had opportunity to arise. Rome, however, had only the shadow of a republic and displayed the absolute sovereignty of the pope. . . . Having traced the first exercise of independent temporal sovereignty by the pope from A. D. 570, I propose the following test of my opinion.—Prophetic History, vol. 5, pp. 31, 34, 68. A. D. 1818.

It is enough! What further evidence is required to show that the papacy is the man of sin? He attained his majority at the very time scheduled, and from the very cause specified, for the liberation of that apostate personage.

It had no opposition at the polls of prophetic election. It was the only nominee for such unholy honors. What other power received its legacy of unrestrained unrighteous rule at the decrease of the Roman empire? There was none. Without question therefore the Roman papacy is the man of sin. It was elected by acclamation. Even the most moderate of commentaries share this view.

In short the meaning of the verse (2 Thessalonians 2:3) is that the wicked teachers of whom the apostle speaks would first oppose Christ by corrupting the doctrine of the gospel concerning him, and after that they would make void the government of God and of Christ in the Christian church,

and the government of the civil magistrate in the state, by arrogating to themselves the sole spiritual authority which belongs to Christ and all the temporal authority belonging to princes and magistrates; showing himself that he is God—exercising all the prerogatives of God, accepting such titles, and doing such things, as, if they indeed belonged to him, would show him to be God: an exact description certainly of the papal power.—Benson's Commentary, vol. 2, p. 410, published for the Methodist Episcopal Church, 1839.

But, it may be asked, how could the papacy be understood as sitting in the temple of God, seeing that since it apostatized it was no longer a part of the church, consequently could not sit in it? To this we may reply, How could the man of sin, opposing and exalting himself above all that is called God, showing himself that he is God, an actual son of perdition, as stated in scripture, be understood as sitting in the temple of God, seeing that as a son of perdition he must be a castaway, an excommunicant? The only solution of the language is that it refers to his early connection with, and position in the church, where he began his presumptuous and self-exalting sins.

This is eminently true of the papacy. Long years before the fatal 570 when, as every Latter Day Saint must admit, the visible church entered an era of obscurity, the bishop of Rome had usurped undue authority, lording it over his confederate bishops in the church, particularly over the church in the West. At the Council of Chalcedon, A. D. 451, Paschasinus, legate of Leo I, presented himself, saying, "We have here an order from the most blessed and apostolic pope of the Church of Rome, which is the head of all churches, by which his Apostleship has thought fit to command that Dioscorus, bishop of Alexandria, shall not be allowed to sit in the council, etc."—Allwood's Key to the Revelation, vol. 1, p. 305, A. D. 1829.

In this the bishop of Rome presumed to decide as to who of his associate bishops should not sit in council. What is this but assuming the prerogatives of the Highest Power?—"showing himself that he is God."

The truth of the matter is that the mystery of iniquity, the apostasy, began its work in the apostles' day, and every year increased the enormity of its offenses. Every shade of false doctrine and unscriptural ceremony, gathered from paganish practices, was introduced into the Christian Church; the mystery of iniquity was set up in the temple of God. Church historians, chiefly Mosheim, mention the following as finding their origin in the early centuries of the church.

Century II.—God-fathers, monks, purgatory, robes for priests, penance, mysteries.

Century III.—Feast days, holy days, adoration of the cross, exorcism before baptism, incense, alibacy, liturgies, and sprinkling.

Century IV.—Image worship, Mary worshiped, masses for the dead, pilgrimages, relics venerated, mitres, tiaras, wax tapers, crociera, processions, lustrations, fast days enforced, nunneries.

Century V.—Confessions private, saints worshiped.

But chief amongst the evils introduced was that chain of usurped authority fast forging at Rome. It was a centralization of power, ever widening in the scope of its compelling influence. Gradually the ministry began to look to him who assumed to sit in "Peter's place" for favors and emolument. History is replete with incidents revealing the accelerating influences at work building up a colossal monument of universal rule at Rome.

There was one circumstance, however, that hampered the papacy, and that was his inability to enforce his decrees other than by what power he could exercise over the consciences of men. He needed the power of statecraft whereby he might force, at the peril of a penalty, his sacerdotal demands. This, however, was soon forthcoming. The Roman empire was waning, and with its overthrow the papacy, seeing its chance in the general melee that ensued, seized upon the sword of state. This latter event, as has been noted, commenced A. D. 570.

Thus did the man of sin, commencing his evil work within the church, as one that "sitteth in the temple of God," continue until the "falling away" had overrun the entire church, "and power was given unto him over all kindreds and tongues and nations."

True, the records of the church do not chronicle his excommunication. It could not. The dead never write their epitaphs. And so it was with the bishop of Rome; he was never conventionally cut off. But as one of the entire church, he lapsed unconsciously into that state of spiritual lethargy while "darkness covered the earth and gross darkness the people."

What other power, then, than that of the papacy constituted the man of sin? Who will undertake to point it out? Until a more consistent application is presented we shall feel constrained, in the preaching of "the word," as is our duty under the law, to preach it as we can only understand it.

In this we do not wish to be understood as forcing our own opinions, nor yet as compromising the church. Indeed, we are not aware that the church has ever taken a position on the man of sin contrary to the views herein expressed. But, it may be urged, that since the church has never taken any position, therefore the elders ought not to preach the man of sin as the papacy, till the church so pronounces. That being true, then I apprehend the elders ought not to preach upon any text until the church by quorum and council decrees the application thereof.

What an endless age of work and worry, then, presents itself in the preparation of a theological commentary, correct or otherwise.

"Oh, yes," says one, "preach it in your own name, but leave out the name of the church." Our reply is, that we know of no authority to exercise the sacred functions of preaching, only as we do so in "that name which is above every name." We can not conceive how any man, in going forth to preach the word of God, is commissioned to carry two theological packs, the one filled with the church's opinions, and the other his personal opinions. Personally we prefer to carry but one, and to the utmost of our ability, to fill it with the opinions of Christ. Whatsoever we preach, therefore, we should preach it in the name of the Lord. We know of no occasion permitting us to split up by saying, "I preach *this* as the opinion of our church, and *that* as the opinion of myself." To a minister for Christ it is legitimate only to say, "I preach the opinion of Christ."

True, as the servants of Christ, for his church, we ought not to preach contrary to the received doctrines of Christ as entertained by said church, but we know of no doctrine held by the church disapproving an explanation of the man of sin, nor of anything vetoing the application herein made.

If the church in sending forth her eldership had pledged herself to a fixed interpretation of the scripture under consideration, and had placed such pledge into the hands of said eldership, then we presume that the sacred honor of office would obligate the eldership to confine itself to that interpretation and no other.

But the church for obvious reasons, has not done this. Possibly because she saw that if obligated to decree an *ex cathedra* interpretation for this passage, she would commit herself to the interminable toil of fixing up an interpretation for every other text also.

The church has taken a larger view. Consenting to the call and ordination of a ministry whom Christ has called, she has placed in the hands of that ministry a copy of the Holy Scriptures, the word of the Lord, to which only she is pledged, and that word exacts of those ministers, "preach the word," or as elsewhere stated by this same Paul, "saying none other things than those which the prophets and Moses did say should come."

We open and read, therefore, and one of the most prominent scriptures that comes to light is this same apostle's instruction concerning a great and terrible apostasy as revealed in the present text. It was a thing to come.

What are we to do with it, then? Seal it up or "preach the word"? And if we preach it, shall we

be doing so under the anathema of preaching our own opinions?

As I understand the matter, the church, built upon the doctrine of a restoration, is pledged to the doctrine of the apostasy, "a falling away." That being true, the church is further pledged to those prophecies predicting that apostasy. Does, or does not, then, 2 Thessalonians bespeak an apostasy? and does, or does not, the man of sin, the power that grew out of that apostasy, refer to the papacy, which, as every unbiased student knows, grew out of the "falling away"?

Personally we believe it does, and until another and more appropriate application is presented, we shall feel obligated in the discharge of the sacred duties involving a preaching of the word, to present the papacy as the man of sin.

* * * * *

WHY JESUS WAS BAPTIZED.

In a SAINTS' HERALD of recent date the question is asked: "Since Jesus was sinless and baptism is for the remission of sins (Mark 1:3; Acts 2:38; Acts 22:16, why was Jesus baptized?"

The writer gave many scripture references, all bearing upon the subject, but to the writer's mind, he did not make the subject as clear as it might be stated.

Our Lord and Master himself gave the reason when he went to John to receive baptism. He said: "Suffer it to be so now: for thus is cometh us to fulfill all righteousness." This is the answer Jesus gave to John the Baptist when he applied for baptism, and John demurred, thinking himself unworthy, and saying that he had need to be baptized of Jesus. The answer was to the point, but to the inquiring mind this question arises for solution: Why was it necessary for Jesus to be baptized, being sinless, in order to fulfill all righteousness?

In order to answer this query, we must inquire into the relationship of the Christ to God, and also his relationship to man, and in doing this, we may understand how he took upon him the sins of the world, and as baptism is the door to the kingdom of heaven, perhaps we may find that Jesus in taking man's nature upon himself, was, because of that nature, himself outside the kingdom, and baptism was necessary in order that Jesus get into the kingdom of God.

Jesus the Christ, being the only begotten of the Father, became heir to his father's throne because of his birthright, and not having committed sin had a right to his father's presence, so that he was always in touch with God until he came to the Garden of Gethsemane. But, on the other hand, Jesus was also the Son of man, and in taking upon himself our flesh, he also inherited, according to the flesh, death,—and it was by taking our nature that he

took the sins of the world upon him, and bearing our nature, it being carnal and foreign to the kingdom of God, it was necessary that he be baptized in order that he might enter into the kingdom by the door. (John 10: 2.)

Christ, by taking the nature of man, took our sins upon him, and by living without sinning condemned sin in the flesh. He was baptized because of the sins of the world to which he fell heir, because of having taken man's nature upon himself.

This understanding of the subject has satisfied the writer as to the reason why Jesus was baptized.

D. E. STITT.

Canadian Mirror Department

WHERE PATRIOTISM LEADS.

What is there that thrills the heart of a loyal Canadian as that inspiring song,

The maple leaf, our emblem dear,
The maple leaf for ever:
God save our king and heaven bless
The maple leaf for ever.

It arouses the fervent patriotism of every inhabitant of the "land where the sugar maple grows." That patriotic pride dwells upon the widespread expanses and magnificent distances of the greatest land area upon the face of mother earth whose people enjoy a representative and free government subject to the will of a free people.

But God forbid that that patriotism should be in even the least degree antagonistic to that of other peoples and nations, whose hearts may glow with equal fervency at the mention of their home and country—the German loves "the Rhine, the Rhine, the German Rhine," and Canada's nearest neighbors with similar feelings sing:

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrims' pride;
Let every mountain side
With freedom ring

Will indeed "the sounding aisles of the dim woods ring with the anthem of the free."

Love of country springs from a fountain placed deep in men's souls by the great Creator, and is one phase of expression of the soul's life and activity; a principle recognized in the lines of a great English poet:

Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land.

As the love a true man bears his wife causes no bitterness in his heart against other men who love

their wives, and as a mother's pure love for her child makes her feel more tenderly for the children of others, so should great and free peoples cherish no antagonistic feelings towards other peoples, but let such rejoice that others reap the same blessings from similar rights and privileges—and all together see beauty in the thought that true love of country will make that country better and more capable of blessing its surrounding countries.

Is it a true philosophic principle that all things were made for all other things? If so, all nations are intended for the benefit of all other nations. And is it not true that there is no nation, kindred, tongue, people, or country that may not be a blessing and help to the world at large—in religion, in commerce, in literature, in invention, in everything? As examples of gifts that nations may confer upon the world, we have: in religion, the Scriptures and the religion therein taught, from the Hebrews; in commerce, British ships sailing upon every sea; in literature and science, the writings of Homer and Plutarch, Cicero and Pliny, from the Greeks and Romans; in invention, what nation has not benefited by the work of Thomas A. Edison and other American inventors?

But national achievements of this nature can not be accomplished while the country thus able in some way to contribute to the welfare of the world remains unknown, and the greater the publicity given to that country's conditions, events, and progress, the greater are its opportunities for fulfilling its mission as a nation among the nations of the world.

This is the reason for the appearance of this department in the HERALD—to further enable Canadian Saints to perform their duty as an important part of the membership of the church.

JANADA NOT FENCED OFF.

It is not the intention in conducting this Canadian Department to fence off Canada in a corner by itself—as either too good or too bad to associate with the multitude—but to pay special attention to a field that for various reasons has been neglected; and also to bring the church in Canada more conspicuously to the attention of all concerned, increasing the knowledge of Canadian conditions for the benefit of all. We do not believe that the old adage, "Familiarity breeds contempt," will apply here, but that familiarity will result in greater respect and consideration.

SCOPE OF THE DEPARTMENT'S WORK.

There are in Canada the nine provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, Manitoba, Saskatchewan, Alberta, and British Columbia, and a number of territories in

the more northerly parts. The church has effected organizations in six of these provinces: five districts, and a number of isolated branches; the districts are Chatham, London, and Toronto, in Ontario; and Winnipeg and Saskatchewan in the three western provinces of Manitoba, Saskatchewan, and Alberta. There are branches in British Columbia and Nova Scotia. The membership of the church in Canada at last report was placed at 5,134, being the greatest number in any country outside the United States.

With this comparatively short introduction we are ready to commence our work of building up this department.

CANADIAN STUDENTS AT GRACELAND.

At the opening exercises, September 11, there were present seven Canadian students, as follows: Misses Mary and Ella McDonald, of Kimball, Ontario; Miss May Campbell, of Chatham, Ontario; Mr. Hewitt, of Blenheim, Ontario; Ray Coats, of Millet, Alberta; G. Alma Jordan, of Sunnyvale, Saskatchewan. Others are expected.

ELBERT A. SMITH'S VISIT TO LONDON.

This visit was mentioned editorially last week; but from information received we believe that much good was accomplished by his visit. Many branches regret that he could not spend some time with them. Canadians have desired for a long time to get in closer touch with the leading men of the church; and we believe that if the higher officers of the church could devote a little more time to becoming acquainted with the church and its needs in Canada, it would not only be better for Canada, but also assist them in their work.

LATEST FROM LONDON, ONTARIO.

A big, healthy, eight and one half pound baby boy has arrived in the home of Bro. and Sr. Lorne Swain; and Brother Lorne is one of the happiest men out of London.

Bro. Charles Mottashed, of Kirtland, Ohio, a young elder, and grandson of Elder George Mottashed, formerly of the London Branch in now seeking to build up his fortune in this city. His intention is to move here with his family should he succeed in obtaining permanent, congenial employment.

Bro. John H. Lake, the aged patriarch of Kirtland, Ohio, sent a very kind and encouraging message by his brother to the Canadian Saints. Therein he testified his love for the Saints of Canada, and said nothing would please him better if he were once more a young man going into the missionary field, than to come over to labor in Canada.

Quite a large delegation of the London Saints attended the Kirtland reunion, and everyone on returning testified their sensible appreciation of the power of God attending the devotions of God's people throughout; and all received benefit and are imparting in their turn, goodly benefits upon those who were unable to participate in that happy event.

ANNOUNCEMENT LONDON DISTRICT CONFERENCE.

The annual conference of the London District will convene in the city of Saint Thomas, Ontario, at 10 a. m., Saturday, October 7. Arrangements have been made with the Eastern Canadian Passenger Association for reduced rates for all delegates to the conference, on the certificate plan; but the careful attention of the delegates is directed to the change from former years in the number of days tickets in connection with certificates may be sold on the going trip. The certificates will not be honored by the companies unless the tickets for the going trip are purchased within three days before the opening of the conference. The tickets for the return journey are also to be purchased within three days after the adjournment of the conference—Sunday not being counted as a day in either case.

A cordial invitation is hereby extended to all who can possibly come, to attend this session of the London district conference. It is rumored that Bishop E. L. Kelley will be in attendance. We are informed that this rumor is founded upon a statement made by the Bishop himself, that he would be present if possible. To hear Bishop Kelley's personal interpretation of his particular branch, or department, of this great latter day work, is a privilege that only a few of the Saints, comparatively speaking, can expect to enjoy. It is a rare opportunity, and we hope that there will be such a goodly representation of the London District Saints at Saint Thomas on October 7 and 8, that the city's largest hall will have to be rented in order that all may have the privilege of listening to the instructions he, and the other speakers may have to give.—P. H. Philippin, Secretary.

KILLED BY FAST TRAIN.

Another who has played an important part in the history of the church in Canada has been suddenly called away. Elder Nathan Overholt, formerly of Selkirk, later of Waterford, Ontario, in the days before the old London District was divided, served some time as vice-president of the district, also as district Sunday school superintendent, besides in various other positions. The funeral was held at his home on Sunday, August 27, at 2.30 p. m. Elder Alex. McMullen, of Hamilton, Ontario, preached the sermon. Brethren of the branch acted as pallbearers. The funeral was a very large one. The following clipping from the local paper gives an account of the accident:

"Mr. Nathan Overholt, a respected citizen of Waterford, lost his life by being struck by a westbound express at the G. T. R. crossing at Grimsby Beach at 10.45 Friday morning, August 25. As he reached the tracks a freight train going east on the right-hand track was passing and he stood on the westbound track watching it pass. Number 9, one of the Grand Trunk's fastest trains, was running twenty minutes late and reached the crossing as the freight train was going east. Before the engineer could stop it Mr. Overholt was struck and thrown about one hundred feet upon the station platform. His head and left side were crushed in; his left arm was broken and his leg broken in two places. Dr. Alexander, coroner, was called, and he ordered an inquest. Constable Powslaugh immediately impaneled a jury and they viewed the remains and the spot where the accident occurred. Mr. Overholt moved to Waterford from Selkirk four years ago and was a highly esteemed and respected resident. He

was a member of the Village council in 1909. Interment took place in Greenwood cemetery."

CANADIANS TO BLAME.

If news of the doings of the church in Canada to fill this department twice per month is not supplied, Canadians will be to blame, for the opportunity is now theirs to send in the news that they wish to see appear in the HERALD. The greater the amount of news supplied the better will the department be, for the editor will thus have the more material to select from to fill the two and a half pages that are to be devoted to Canada.

Trusting that the future shall justify divine acceptance of the work now entered upon, I subscribe myself,

R. J. FARTHING, *Corresponding Editor.*

Of General Interest

Jules Verne Revised and Modernized.

"Around the world in forty-two days (marked down from eighty)," is the unofficial title of a journey which will end in Paris four or five days hence. Andre Jagerschmidt, a French journalist (where did a Frenchman get that surname?), left Paris on July 17, traveling eastward. When he landed at Vancouver last week he was fifteen hours ahead of his schedule, and every indication points to the conclusion of the journey in forty-two days or less. That was once the regular time required for an ox team trip between Omaha and Denver, and for the journey by steamboat from New Orleans to Louisville. The first post rider between New York and Boston took half as much time for the distance as Mr. Jagerschmidt is taking to put a girdle around the earth. No wonder that one of the most conservative of the aviators at the Chicago meet can talk about regular aeroplane routes across the Atlantic, with a schedule of eighteen hours from land to land. That is not half as wonderful in the light of to-day's abilities as our commonplace eighteen hour schedule between New York and Chicago would have been to Benjamin Franklin.—Selected.

* * * *

Lynching.

A BLOT ON CIVILIZATION.

In a thriving industrial town not forty miles from Philadelphia a man was burned at the stake on Sunday of last week. The horror of this act was increased by the deliberateness of its execution. The victim lay in a hospital, wounded and strapped to a bed. He was dragged by masked men from the hospital on his cot, carried shrieking, half a mile, and placed on a fire of fence rails; thrice he was thrust back when he tried to escape. A crowd of perhaps two thousand people watched his death agonies. The police made no adequate attempt to rescue the victim. Indeed, it is charged that one policeman aided the mob of lynchers, although it is fair to add that the officer denies this, while admitting his presence at the scene. District attorney, sheriff, and governor have denounced the crime, arrests have been made, and it is promised that searching investigation and punishment will follow. Let us hope so; otherwise Coatesville and Pennsylvania will for ever stand disgraced before the world. A community guilty of such a sickening piece of barbarous cruelty is inferior in civilization to a tribe of cannibals.

But, it will be asked, what caused this unspeakable atrocity in a peaceful, supposedly law-abiding northern town? There is only one answer—the lust for blood that lies dormant behind race hatred. The man tortured and killed was a negro. He had not committed "the usual crime"—that euphemism for an outrage against a white woman by a colored man—and, as a matter of plain fact, not half the lynchings of negroes are for that offense. It is true that Walker was a criminal and deserved punishment; he had shot and killed a policeman who tried to arrest him when drunk. But, bad as was this offense, it neither excuses, nor even explains, the lynching. He was in custody; he would surely be tried; almost as surely he would be punished under the law. The fact may as well be faced that Walker would not have been lynched, much less tortured at the stake, if he had been white. Among the fiercest, subtlest, most untamable of human passions, race hatred stands out, frightful in its persistence, amazing in its relapse into brutish barbarity. No man can tell when or how it shall become a tradition of the past. If the lynching were a solitary instance, we might be merely shocked, not discouraged. Unhappily, it is not. A few weeks ago a southern correspondent of *The Outlook*, describing the lynching of six negroes (five probably innocent, and the charge, again, not "the usual crime"), declared, in effect, that the press associations nowadays did not often "carry" lynching reports because they were too common to have news value! The whole country must accept a share in the shame of such deeds as that at Coatesville. Universal denunciation, inexorable punishment, a resolve to uphold justice for black and white alike—these are the only remedies.—*Outlook, August 26.*

UNITED STATES VS. RUSSIA.

When a lynching occurs somewhere in the vast territory of the United States a few people rise up to ask what is the difference between this country and Russia. The differences are so great that there is not much resemblance. In Russia the great mass of the people, ninety per cent, live under constant injustice and oppression. In many provinces the governors and officials are continually encouraging outrages on Jews and others. Cossacks in the Government service drive the people with whips. Thousands of intelligent persons are sent to Siberia to live a life of torture. The prisons are filled with political prisoners. There is little real liberty. Men are imprisoned for preaching the gospel. The Czar himself is not only an incompetent ruler, but a man who violates the most solemn pledges, and is personally responsible for many of the outrages. Local government is denied. The old Russian tyranny has recently been extended over Finland. No person in Russia is safe. In the United States there is perhaps more crime committed by private persons than in Russia, because of our loose criminal laws, and because the methods of our courts favor criminals and encourage crime. But for one lynching in the United States there are a thousand greater outrages in Russia. There are, indeed, so many that the act of a mob which will fill the papers in the United States would scarcely be noted in Russia. In the United States the Government is on the side of justice. It does not oppress the people. The great noise is made by criminals themselves when prosecuted, and by syndicates, companies, and corporations which are violating laws for their financial profit. It is easier to find differences than resemblances between this country and Russia. They have very little in common. Russia needs most reform in the laws themselves, and in the character of the officials, from the Czar down. The United States needs better enforcement of the laws it has, and more swift and certain punishment of criminals. Its criminal law and court procedure need reform.

mation, not for the protection of honest people, as in Russia, but for the catching and punishment of the criminal and the stamping out of crime.—Selected.

* * * *

Finds New Race Like White Men in Arctic America.

That there is a race of men resembling Scandinavians living in Victoria Land, in Arctic America, who have never seen other white men, and took the white man who discovered them for an Eskimo, is the remarkable statement contained in a letter received in Brooklyn yesterday by Herbert L. Bridgman from the explorer and anthropologist Vilhjar Stefansson, who has been in the Arctic region for the last three years or more on an expedition sent out by the American Museum of Natural History. The explorer states that these far northern Americans have the speech and habits of Eskimos, but are European in features.

In the finding of the new community Mr. Stefansson believes he has introduced among ethnologists a new problem of great scientific interest. He suggests three possibilities. One is that he has found a new branch of the human family. Another is that these beings may be the descendants of the three thousand Scandinavians who suddenly and mysteriously disappeared from Greenland in the fifteenth century and of whom no trace has ever been found.

He also suggests that they may be descendants of a large party of Sir John Franklin's men who also mysteriously disappeared.

Mr. Stefansson left New York City in April, 1908. Until the receipt of his letters, yesterday he had not been heard of for the last year. With him when he left this city was Dr. R. M. Anderson, of Iowa, who was the naturalist of the expedition, which left here with the intention of learning something definite in relation to the ethnological puzzles of the land north of Hudson Bay.

The expedition has done what it set out to do, Mr. Stefansson writes, and has also found there is no large river in the region, although one is designated on maps as the River la Ronciere. He has learned that a certain cape is an island and that a certain island on the present map is a cape.

The explorer's letters—there are two of them—were written at the mouth of the Dease River, on the ground covered by Messrs. Richardson and Roe in the Franklin search expedition. The letters, dated October 12, 1910, and November 4, 1910, did not reach a post office, as shown by the cancellation marks on the envelope, until July 26, 1911.

In his first letter Mr. Stefansson says, in part: "We left Langton Bay; one sled, six dogs, three Eskimos and myself, on April 22, 1910, and headed east along the coast. The stretch to the east of Cape Lyon is a neutral area, which the western Eskimos have never crossed, nor any Eskimo so far as anyone living knows. It was believed to be a starvation country, and it was very difficult to get any Eskimo to go with me, but we found plenty of game; and, although we took along only two weeks' supplies, we never went a day without food till near the end of July—caribou, Barren Ground grizzlies, polar bears, and seals.

"Twenty days out, or May 31, we found people at Cape Bexley, and a few days later, on the south coast of Victoria Land, we visited the European-like people of whom we had heard at Cape Bexley. Two of the men there had beards much like mine, and mine might be impolitely referred to as red. My Eskimo companions said: 'These are not Eskimo; they are fo'cse men.' There are about forty individuals in the group, and there are said to be others like them further north. I wanted to go further north, but I had said I was going to the Coppermine, so I went on eastward up the Cop-

permine. There were people and traces of them here and there.

"The summer and fall we have spent near the northeast corner of Bear Lake with a large party of Eskimos. I was surprised to find they hunt so far inland, and I think geographers will be equally surprised to learn it. They say their ancestors always hunted down to the lake shore on the northeast corner of Bear Lake, but always ran away if they saw signs of people, a fact which explains their not having been discovered by any of the numerous parties that have been on the lake."

In his first letter the explorer states that Doctor Anderson became ill with pneumonia and after an illness of months went back to Herschel Land. In his second letter Mr. Stefansson states that he was about to start back for Doctor Anderson, and concludes with a statement that he expects to be back in this city in September, 1911.

Mr. Bridgman said yesterday that he would not be surprised to see the explorer walk in to see him any day now. When he arrives it is the opinion of Mr. Bridgman that Mr. Stefansson will have with him plenty of data and good photographs of the men, who may possibly be a new race. Such data and pictures as he may have, Mr. Bridgman says, Mr. Stefansson will turn over at once to the Museum of Natural History for further study by scientists.—*New York Herald*.

* * * *

Wages in the United States.

Some time ago, after thorough investigation, it was estimated that a New York family consisting of a man, wife, and three children under fourteen, could maintain "a normal standard of living" on an annual income of \$900. Speculation at once rose as to the number of families whose income equaled that sum. Scott Nearing, the economic writer of the University of Pennsylvania, determined to settle the question once for all, and after many months of labor he has incorporated the results of his studies in a book entitled *Wages in the United States* (Macmillan Company, New York, \$1.50 net), which was published this week. The evidence which he obtains warrants the conclusion that a large portion of American workmen are unable to maintain an efficiency standard of living. Three fourths of the adult males and nineteen twentieths of the adult females actually earn less than \$600 a year; or, more in detail, one half of the men are earning less than \$500 a year, three fourths less than \$600, nine tenths less than \$800, while less than ten per cent receive more than that figure. Of the women, one fifth earn less than \$200 annually, and three fifths less than \$325, while only one twentieth more than \$600.

To arrive at these figures Doctor Nearing takes up various state wage statistics. Massachusetts, New Jersey, Kansas, Michigan, New Hampshire, Rhode Island and Pennsylvania are considered, while special wage reports from Wisconsin and Illinois are included, as well as chapters on the wages of specific industries. Altogether it is a work which will do much to clear up the discussion as to what a living wage is, and what per cent of the men and women of this country are receiving it.

* * * *

A Supreme Court for Methodism.

This is by way of explanation rather than argument.

The question is being raised whether our church does not need some court of appeal to which may be referred acts of the General Conference which are of doubtful constitutionality. At present the General Conference exercises both legislative and judicial functions.

The kind of court needed is thus described by Dr. Richard

J. Cooke in a cogent presentation of the whole issue in the May-June issue of the *Methodist Reviews*: "Such a court should be constitutionally established, to give it that authority without which it would be shorn of its power and made practically useless. It should have definite duties assigned to it, and be governed by definite rules of procedure. Its members should be composed of bishops, ministers, and laymen. They should be elected by the General Conference, on nomination by a nominating committee, for a term of years. They should not be eligible to membership in the General Conference during their terms of office. The court should meet at same time and place as the General Conference and remain in session till the conference finally adjourns, and should thereafter meet as the court itself may determine for the transaction of business. It should report its decisions promptly to the General Conference. Its decisions should be final. Should the General Conference dissent from a decision on a constitutional question by a two thirds majority, the question in dispute would naturally be submitted to the annual and lay electoral conferences, and if they, by a two thirds majority of each order, should concur with the General Conference, that opinion should be the law of the church; otherwise the decision of the court should stand."

Doctor Cooke cites five instances where such a court might have saved the church from serious blundering and from even more serious injustice to individual members of its own household. Two instances will be readily recalled: (1) the legislation by which "if an inefficient minister refused to locate the annual conference might without formal trial locate him without his consent by a two thirds vote;" and (2) the enactments by which, not once or twice but again and again, "the General Conference has violated the sixth restrictive rule by appropriating the proceeds of the Book Concern under various happy phrasings to the payment of General Conference expenses."

On the face of it there is an incongruity in a body, working under a constitution, having the right to pass upon the constitutionality of its own proceedings. The Methodist Episcopal Church, South, finds relief in vesting the power of veto in the board of bishops, whose objection, if overruled by the General Conference, is then passed upon by the annual conferences for approval or disapproval. The method is a bit cumbersome and might lend itself to abuse on the part of a willful episcopal board. Another method suggested is that of having in the General Conference a double chamber as in Congress, but such an arrangement, favorable as it might be to debate, would scarcely be judicial enough to be satisfactory.

The subject is really one for experts to deal with. The *Northwestern* hesitates about multiplying machinery in the church; but in favor of a court of appeal may be quoted some of the wisest and most conservative leaders of the church.—*Northwestern Christian Advocate*.

Editorial

(Continued from page 888.)

ITEMS OF INTEREST.

CAN THE CHURCH MAKE GOOD?

The Rev. Charles Stelze in dealing with this question on the Chautauqua platform said among other things:

The church must be the living and concrete expositor of Christianity, and the doctrines of Christianity are the same as they ever were, though a difference has come in; for now Christianity has to do not with doctrines and theories alone, but with men. . . .

Men say that Christianity has lost its hold; it is rather the

church that has lost hold. Christianity is vastly different from religion, and the church to-day seems to have more religion than Christianity. Christianity is a character, it is life; not the church, not religion, but life. . . .

Man is always and undeniably religious. Even the savage in the darkest part of Africa is born with a religious instinct within him. . . . True religion is a social force. One man alone has a religious instinct, but to have an active religion it takes not only one man, but God and another man. The church is man's expression of the religious social instinct. Man's greatest need is the spiritual need, and the church is the organization that has been created to supply this want. . . . The chief function of the church is service, and it must make life of a social value. . . .

It is not the business of the church to advocate systems of reform, nor to take sides in discussions between various systems, but if any system, labor union, Socialism, or whatever it may be, is doing active work to better the conditions, it is the duty of the church to stand by and aid in every way possible.

There is certainly danger that the church to-day may not always be in touch with the conditions and with the great problems of the time. The church is not doing its best with these problems, for it is not putting the most possible power behind the movements that need it. The church is not working to the highest of its efficiency, for it is attempting to deal with symptoms without getting back to the real causes of the disease.

Yet with all its shortcomings, the church is doing more than any other society. It must be judged, not by its shortcomings, but by the best of its achievements.—*The Chautauquan*.

HYPERCRITICAL.

We commend the following to our readers to show the popular trend toward the artificial and immaterial with some of the leading churches:

At the State Convention of the Congregational Churches, New York, the subject of pastoral supply was discussed, and some of the reasons for rejecting or not receiving candidates were reported.

One candidate was objected to by a congregation because he "crossed his legs in the pulpit." This is not agreeable to refined persons, but if it be enough to turn the scale, we testify that at a certain funeral we saw five Methodist ministers sitting in the pulpit who would all come under this condemnation!

Another congregation objected "to the style in which a minister combed his hair." Hair can be combed so as to attract attention and cause levity, which the rest of the minister's personality can not counteract. Should his hair be not combed at all a similar result may follow.

Another was rejected as a candidate "because he walked up the center aisle as though he were self-satisfied."

We republish these objections to bring them to the attention of ministers.

The committee said that it is owing to the inadequacy of salaries that it has been impossible to provide pastors for more than one hundred churches in various parts of the State. The average salary in the vacant pastorates is five hundred dollars a year, and, according to the committee, "the high cost of living makes it impossible even for a bachelor preacher to live within that income."—*New York Christian Advocate*.

EVANGELISM PROFITABLE?

That evangelism is profitable to some preachers is well proven in the work of Rev. "Billy" Sunday

during his last season work of ten month's duration. Here are his "earnings":

Towns.	Converts.	Pay.
Newcastle	6,683	\$13,200.00
Waterloo, Iowa	4,000	8,000.00
Portsmouth, Ohio	5,100	10,100.00
Lima, Ohio	5,569	11,313.00
Toledo	7,685	15,539.10
Erie	5,312	11,555.67
Totals	34,439	\$70,507.77

ARCHBISHOP IRELAND.

That it is also profitable for some to be archbishops was shown recently when some two hundred and sixty Catholic priests presented Archbishop Ireland with \$100,000 as a token of their "esteem, love and reverence."

VESTED CHOIRS.

Many peculiar ideas are expressed in wills, and it is not always easy to guess the motive of the deceased. As an example we quote the following press item:

When the will of the late John D. Bryant, a Boston lawyer, was filed recently, a strange bequest was made public. This bequest was a trust fund of \$10,000 for the benefit of Christ Church, in that city, provided the church had no vested choir.

COINER OF TAINTED MONEY.

Dr. Washington Gladden has lately resigned the pastorate of the First Congregational Church at Columbus, Ohio, because members of the congregation will not attend his services. Doctor Gladden issues a statement in which he attacks modern Sunday recreation.

I do not attribute the absence of church members in many cases to disaffection; for some reason they have formed the habit of neglect, he says. All this means that the interests of recreation have taken precedence in the minds of many to the interests of the higher life. The fact that this is taking place everywhere alarms me.

Gladstone's rule, even in his older years, was that of a "twicer," as he termed it, at public worship. Church-going, he said, was not a matter of fancy for a Christian; it is his duty for the work's sake. No public-spirited disciple had a moral right to be absent except for a good cause, he often asserted, from public worship. I am a regular churchgoer. I should go for various reasons if I did not love it, but I am fortunate enough to find great pleasure in the midst of devout multitudes, whether I can accept all their creeds or not. For I find that there is in the corner of my heart a little plant called Reverence, which wants to be watered about once a week.—Oliver Wendell Holmes.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxilliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Crysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

The End of the Way.

The sands have washed o'er the footprints
Of the Stranger on Galilee's shore,
And the voice that subdued the rough billows
Is heard in Judea no more:
But the path of that lone Galilean
With joy I will follow to-day,
And the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward
I often am longing for rest,
But He who appoints me my pathway
Knows just what is needful and best.
I know in His Word He has promised
My strength it shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me
Or give me one trial too much;
All His people have been dearly purchased
And Satan can never claim such.
Bye-and-bye I shall see Him and know Him
In the city of unending day,
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken
And the gates of the city appear,
And the beautiful song of the ransomed
Floats out on my listening ear,
When all that now seems so mysterious
Will be bright and as clear as the day,
All the toils of the road will seem nothing
When I get to the end of the way.

Though often I'm footsore and weary,
I'll rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Savior Himself has said come,
So I'll sing when I'm weary in body,
And sinking in spirit will say,
"The toils of the road will seem nothing
When I get to the end of the way."

Cooling fountains are there for the thirsty,
 There are cordials for those who are faint;
 There are robes that are purer and whiter
 Than any that fancy could paint,
 So I'll try to pass hopefully onward,
 Thinking often through each weary day,
 All the toils of the road will seem nothing
 When I get to the end of the way.

—Selected.

The Power That Survives.

The series of world's fairs, which, since that at Philadelphia in 1876, has erected one "white city" after another, has not caused the middle-aged people of the middle West to forget the great exhibitions which annually for a series of years took place in Chicago, Cincinnati, and other cities.

From a near-by town came a village pastor to see the great annual exhibition in Chicago in its building, then new, on the lake front; and having a bent for mechanics, and some experience and skill, he soon sought the machinery; and wondering that machines so many and varied should be running with power from a single source, he found his way to the engine room.

There, to his amazement, he found the engine was one he had built himself.

He rubbed his eyes and looked again; he examined the giant from end to end; there was no doubt about it; it was his very own. He had crept through its great boilers before they had a single flue; he had crawled beneath them when they were first set up; he had witnessed and superintended the forging of every part; he had overseen the adjustment of every bolt and valve and rod; it was his own.

As a boy he had been bred a mechanic, and had become a skilled machinist in a Connecticut machine shop. His firm established a branch house at Buffalo, and put him in charge of it. The greatest single work of the branch under his administration was the building of a powerful engine for a mill in Chicago. Trusted with the responsibility for so great a work, he spared no effort to do it superbly well; and when the work was ready to be set up, he went to Chicago and built the engine into its place.

That first journey to the Middle West broadened his vision of life. He gave himself the more diligently to his work, and to reading, and in time took a course in theology, and entered the ministry. Returning, for his pastoral work, to the region which he had seen on the occasion of his one visit, he thought now and then of the errand which had brought him West before; but the Chicago fire had laid the city low, and the large mill was destroyed, and that chapter of his experience seemed to have left no memorial. It was, excepting to himself, as if it had not been. But when the debris of the fire was cleared away, the fine engine had been found but little injured; and in the great fair the builder, after he thought it to have perished, found it strong and steady, and doing work far beyond the dreams of the man who made it.

A few weeks ago this same minister, now and for many years a college professor and a writer of books, retired upon a Carnegie pension. In the quiet of a ripe and sweet old age, he waits for another transformation. And some of his friends have thought of his earlier experience as a parable.

When what we call life is ended, and the great change and seeming ruin of what we call death has come and gone, shall not he who is faithful stand at last beside every well-wrought piece of mechanism which he wrought in life, and find it not lost or hopelessly broken, but with marvelous and diversified uses for which it is adapted?

Our visions of the other life are dim. "Eye hath not seen nor ear heard, neither have entered into the heart of man" the reality of its glorious activities. But now and then this life affords some faint analogy which helps us to conjecture some of its blessed and beautiful occupations. And this we know: that every well-wrought purpose, every work of virtue and fidelity, every effort for the uplifting of the human race, every good deed done, even to one of the least of these, every life that builds faithfully and well has its imperishable heritage in the purpose of the Almighty. It is well for us to cherish all lessons that make real this truth, and assure us that our "labor is not in vain in the Lord."—Selected.

Request for Prayer.

Sr. Clara McNeil, Mount Ayr, Iowa: "I write again to ask the earnest prayers of the Saints in behalf of our family. We are greatly tried through sickness. I also need your prayers that I may be given greater wisdom in all things, especially along gospel lines."

Sr. Minnie Martin, Byrneville, Indiana: "As a humble sister, I ask the Saints everywhere to pray in behalf of my husband, Enoch Martin, that he no longer have a desire to practice the habits which are not pleasing to God. It seems when dark clouds surround him, as they do all of us, he has not power within himself to say, 'Get thee behind me Satan.' Pray that he will soon be found doing as God would have him."

Letter Department

The New Issue.

The time was when the Latter Day Saint ministry were facing the issue all the time and everywhere of proving the superiority of their doctrine and theological philosophy by the Scriptures. That time is passing. Those who because of their own diminutive theological stature fear us will practically abandon the clash.

Those having real confidence in their own lame philosophy meet us and soon retire to think it over, and either go with us or join the band of let alones who hold the Latter Day Saint marvel in respectful awe at arms' length, or at the point end of a popular pole.

But there is an issue upon which we will either make good shortly and at a more rapid pace than hitherto, or do a little retreating ourselves. That issue is couched in the brief statement quoted here from the lips of a resident schoolmaster of no mean ability. The occasion is this: The whole community at this place is aroused in the interest of the latter day message to such a point of thorough sifting and investigation of the work as is seldom seen. Bro. Hubert Case with yesterday's work has baptized eighteen souls here, nearly all of whom are socialists, which political philosophy, in this instance has proved a stepping-stone up to the entrance of the church.

There is also marked sign in confirmation of the work by open vision to the converts and such pronounced spiritual power that strong men break down and weep like children under the searching light.

The quotation which follows voices the sentiment which, because of its present hold upon the people, is to prove either a floodgate to progress or a dam of stagnation, the triumph of victory, or a dirge of Waterloo.

It is the one forelock handhold by which Mr. Opportunity may be grabbed, for the hurrying gentleman is bald behind.

"Any church, however perfect its precepts, which fails in this dire time to champion in a practical way the cause of the oppressed against the oppressor, is too short to be an attrac-

tion to the people." If we meet that issue successfully, it will be by *doing* great things as well as pronouncing grand and perfect philosophies.

If such sentiment as quoted above from the lips of a man who is earnestly seeking the light, were confined to some local corner, we might not be justified in naming it as a church issue, but the matter of correct adjustment of wealth, and of rightly championing the cause of the down-trodden and the oppressed is this very moment of such magnitude in the uppermost consideration of men everywhere that it constitutes an open door for such victories as this church has never yet seen, or a blockade for our undoing.

We must soon prove to be a city set on a hill that can not be hid, or a mere fuming wick, located in the dark only by a lightning-bug flicker, or by the stench of a pitiful curl of light colored smoke. Which shall it be?

With much faith for the former, and a fight for the latter,
CALUMET, OKLAHOMA. JAMES E. YATES.

News From Missions

Nova Scotia.

Well, here is Nova Scotia with a word to say about this great latter day work.

Brothers MacGregor and Sheehy have left us, but the little spark they were blowing while here has actually begun to burn, and is now quite a flame.

Just think, Nova Scotia has two Sunday schools, a home department with over twenty members, and to put a climax on the whole thing we have started a series of prayer meetings, under the supervision of our priest, Leander Johnson, the first one being on September 3, which proved a decided success and was enjoyed by all present.

Our Sunday school at Glenville is certainly one that is hard to beat. How could it be otherwise when we have such an energetic worker as Bro. Kenneth Hyatt as superintendent? who is pushing it with his whole might; Bro. George McDonald, our Bible teacher, although new in this work, is hard to beat in leading a class; and we are proud to mention our organist, Sr. Cala Fillmore, who came into this church this summer and is taking a keen interest in Sunday school work. Every student, in fact, is putting forth his best efforts to help it along by carefully preparing every lesson and always being punctual. There are only two Saints in Glenville who have not been attending our Sunday school regularly, and we presume they have good excuse for staying away.

South Rawdon Saints are certainly taking a keen interest in the Sunday school lessons through the home department, and we have no doubt but that a Sunday school will be organized in that community early next spring. Anyone who is not enrolled in the home department and has not the privilege of attending our Sunday school is meeting with a great loss spiritually, and should at once write to the home department, box 23, Amherst, Nova Scotia, from which they will receive ready response giving full particulars. It has been said that "Man can not live by bread alone," which is just as applicable in Nova Scotia as any place, and we believe every Latter Day Saint should endeavor to live on that bread "that proceedeth out of the mouth of God," which is being fed through the home department.

Now we would appeal to every Saint who may read this, that they remember us in their prayers, that we may grow and become a fruitful field unto the Lord. Our desire is to ever press onward, leaning on that everlasting arm.

Yours in gospel bonds,

RALPH W. JOHNSON.

AMHERST, NOVA SCOTIA, Box 23.

News From Branches

Independence Branch News.

It is near the middle of September, there is an abundance of verdure and even the fields and gardens yield a promise once more as in early spring, of a comparatively rich harvest.

The drought is over; but interspersed with copious showers are the burning sun rays. The days are sultry, and the heat oppressive. Taking a look backward for a short time we have witnessed many things to rejoice over and a few to regret.

Of the former is a midweek prayer meeting where nearly two hundred were present, and such a one as this was on Wednesday evening, August 30. Elders Lewis, Garrett, and Closson presided, and among those of the missionaries there, were Brn. William Aylor, Hale Smith, J. F. Curtis, and others, all of whom bore testimony to the manifestation of the power of God in vindication of the gospel work. Prejudices had been removed, the ingathering of the honest in heart was continuing, good liberty had been enjoyed, debates here and there had been conducted successfully, and a very commendable zeal, by the young, had been shown in many localities.

Speaking of the young we will make mention of the Religio meeting of September 1. The president, Bro. Mark H. Siegfried, opened the session with prayer, and after a song or two from Zion's Praises and the study hour was closed, a fine program was rendered, consisting of the reading of papers on social purity by Srs. J. A. Gardner and F. M. Smith; the former treating on the sin of ignorance, effect of the food we eat, the clothes we wear, and the pleasures we participate in. Sister Smith spoke particularly to the girls present, and remarked that much depends upon their ideals in life, and their duty is to shape their lives so as to reach their ideals. Home should be attractive and made beautiful by a really home atmosphere, made so by the efforts and lives of those who occupy them. Our sister had words of praise and encouragement for the girl who avoids bad habits, and is bright, intelligent, and optimistic.

The department was of course good, the president being a genial though strict disciplinarian. The attendance was not exactly what was desired by those interested, there having been only 215 present; the collection, \$3.10.

To further dilate upon the work of the young of the branch we wish to inform our readers that some of our young people, (some of whom were recently students at Graceland) being intent upon further broadening out in the line of a higher education, have departed, or are about to take leave of home and its pleasant associations for distant localities; and among them, we hear of Sr. Mabel Mills, who is going to the University at Columbia, Missouri; Sr. Ruby Short to the New York School of Art; Bro. Harry Smith to the Massachusetts Institute of Technology in Boston; Bro. Alfred Hulmes will attend the University of Colorado; and Sr. Bertha Anderson, grand-daughter of Pres. Joseph Smith, the Kansas University at Lawrence.

These are sons and daughters of brethren who have for many years been active as ministers, and whose parents are toiling pioneers of the latter day work here, though a few have peacefully gone to rest. And for these young workers there is a sure promise and many a kind admonition set forth, in the words of our beloved prophet, as found in his late address at a church opening last July, published in the *Ensign* of September 7. Then too, for all the young and worthy aspirants to a life of higher usefulness, in all the church abroad, is a glorious hope extended, as in the wonderful vision, presented to one of God's noble servants, of which we

read on page 13 of that precious little book, *Memoirs of W. W. Blair*.

Lack of space in these valuable columns will permit us to only mention the good instruction given the Saints from the pulpit lately while occupied by Brn. R. Bullard, B. J. Scott, and Edgar H. Smith.

We feel we have a sad duty to perform in noting the demise of our beloved brother, John Kaler, which occurred on Tuesday, the 12th inst.

"Let winds that blow from heaven
Refresh, dear Lord, the languid air;
And let the weakness of the flesh
Thy strength of Spirit share."

ABBIE A. HORTON.

Chicago.

Sunday, September 10. How pleasant to return, after an absence of three Sundays, to teach the little tots in the Sunday school, although some dear faces are missed on account of whooping cough and scarlet fever; we hope and pray to see them soon. No greater enjoyment in my Christian life than to mingle with the little folks in songs of praise and adoration of our blessed Redeemer.

Morning sermon by Elder James Keir, from the West Side, making some excellent remarks as to placing more confidence in the Great Physician when we are ill, instead of so much in the substitute, and allowing the doctor to call day after day, and after one or two administrations growing weak in the faith, but trusting the earthly aids indefinitely. Evening discourse by Bro. H. P. W. Keir, taking for his text, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." If only we would be willing and strong enough to follow the good instruction received Sunday after Sunday, what a different influence many of us might exert on those with whom we come in contact.

Bro. J. A. Jaques, of Pittsburg, Pennsylvania, worshiped with us Sunday morning; also Bro. Daniel Jones and daughters, who are now located at 6418 Drexel Boulevard.

Monday evening business meeting in charge of Pres. E. J. Lang, and Clerk H. P. W. Keir.

Wednesday evening prayer meeting conducted by Elder McGahan and Bro. C. E. Cotton. What a glorious thing is life, but do we appreciate the life immortal as much as we should? Is it not worth all the suffering and sacrificing that are required here below?

Life is real, life is earnest,
And the grave is not its goal,
Dust thou art, to dust returnest,
Was not spoken of the soul.

ALICE CARY SCHWARTZ.

Phone Normal number 8; residence 6536 Robey Street.

New Albany, Indiana, and Louisville, Kentucky, Branches.

The work here is still progressive; at the New Albany side the faithful ones are striving on, and while our members are increasing but slowly, yet the spiritual growth is advancing, which is worthy of note.

E. A. Jeagers occupied the morning last Sunday and G. B. Miller the evening. The writer occupied to-night, while we had our regular sacrament services this morning.

The Religio and Sunday school work is on the mend. Our prayer services Wednesdays are strengthening to all that attend. We started a social service lately, and meet each

Sunday just before preaching services, and any branch not having these meetings is missing a great opportunity.

At Louisville Branch, the writer and Bro. Henry Oliver presided at the monthly sacrament services last Sunday morning, the 3d. The influences of the Spirit were present in power, great consolation was given to four of the young men there, and the promise was that if faithful they would be a power for good in presenting the gospel story.

In the afternoon the writer led five precious Saints into the water, and confirmed them later in the evening, one young lady of about eighteen, one married lady, and three young men, aged from twenty to twenty-five years. It certainly is a noble experience for one to lead such young men and women into the Christ life. The promises were present to one young man in power at the confirmation. The writer occupied at night to a crowded house.

To-day, the 10th, Robert Willis occupied the morning hour, and E. A. Jeagers the evening hour. Brother Jeagers is taking advantage of telling the gospel story now, as he says he was for forty years in Catholicism and darkness and now wishes to pay for lost time.

JOHN ZAHND.

Miscellaneous Department

Conference Minutes.

NAUVOO.—The Nauvoo district conference convened at Ottumwa, June 3, 1911, with District President Charles Fry in charge. Bro. G. P. Lambert offered prayer. Bro. L. H. Haas was elected secretary pro tem, Bro. Siegfried being absent. Statistical reports from the following branches were read: Rock Creek, Ottumwa, Keokuk, Farmington, Montrose, Burlington. Reports from Pres. Charles Fry and Associate President and Secretary M. H. Siegfried, were read. Reports from Elders F. M. McDonald, W. T. Lambert, and Priest D. T. Williams, sr., were read. District Treasurer G. P. Lambert reported a balance of \$46.09 on hand. Report referred to auditing committee, who found it correct and same was approved. The Ottumwa Branch recommended that Bro. Lloyd Buchanan be ordained to the office of teacher. Motion to concur to the recommendation made and unanimously carried. By vote \$30 of the district treasurer's funds was appropriated to Bro. Charles Fry for the moving of his family to Pittsburg, Pennsylvania. By vote the visiting brethren were extended the right to vote. The following officers were elected: President, Charles Harpe; secretary, W. H. Thomas; treasurer, G. P. Lambert. By consent Bro. Charles Harpe was empowered to choose his associate. The report of the reunion committee was read and discussed. Rock Creek was nominated for the next district conference, and was unanimously chosen. Moved and seconded that the next district conference be held the first Saturday in October. Carried. Moved and seconded that a collection be taken up Sunday afternoon for the benefit of the district treasury, with a view to aiding tent work. Bro. George P. Lambert spoke on the finances. Bro. Charles Fry made some farewell remarks. Motion made and seconded that a vote of thanks be extended to Bro. Charles Fry for his past labors in the district, expressing regrets for his leaving and prayers for his success, and extending to him our good will and blessings. Bro. M. H. Siegfried was also extended a vote of thanks. W. H. Thomas, secretary.

EASTERN COLORADO.—The Saints of the Eastern Colorado District assembled in conference capacity at the Saints' chapel, corner of Logan avenue and Speer boulevard, Saturday, September 2, 1911. Prayer service at 9 a. m., in charge of L. G. Holloway and Bishop Hilliard. Business session at 10 a. m., District President J. D. Curtis presiding. Branch statistical reports were received from the following branches: Colorado Springs, Wray, Highlands, Alva, Wyoming, Rocky Mountain, and Denver. No reports from Trinidad and Durango. Baptisms reported, 17. Election of officers for ensuing year resulted in the selection of High Priest E. F. Shupe, district president; Samuel Twombly, vice-president; E. J. Williams, secretary. Conference adjourned to meet at Wray, Colorado, the first Saturday in March, 1912. E. J. Williams, 1210 South High street, Denver, Colorado, secretary.

Reunion Minutes.

DES MOINES.—Reunion of the Des Moines District met according to the decision of the previous reunion, Friday, August 25, 1911, at Colo, Iowa. At the business session, J. F. Mintun was chosen to preside, with Brn. O. Salisbury and J. W. Wight, associates; Ruth I. Mintun was chosen secretary, and W. Christy in charge of the music. Twelve tents besides the two large tents composed the camp. Brn. J. W. Wight, C. E. Butterworth, J. F. Mintun, E. A. Davis, S. M. Reiste, W. Christy, and O. Salisbury ministered the word. Twenty-nine sermons, two business sessions, ten prayer meetings, five institute sessions, and two regular Sunday school sessions were held. The gifts of the gospel were very markedly enjoyed. Six were baptized. The pleasure of the camp was increased by the healthy conditions that continued from first to last. It was decided to hold another reunion in 1912, at the same place, the time to be set by the committee; the same committee being continued. This was considered by all to be the best reunion in a spiritual way ever enjoyed in the district. Saints are already planning to attend the reunion of 1912. Ruth I. Mintun, secretary.

SOUTHERN CALIFORNIA.—The annual reunion of the Southern California District convened on August 4, on the new grounds in Hermosa Beach. Conference was held with four sessions on three different days, in which all the regular business was transacted, and, owing to the resignation of T. W. Williams, in order to go to Kansas City, Nathaniel Carmichael was elected district president to succeed him. Bro. A. E. Jones, of San Bernardino, was elected associate president. R. T. Cooper reelected secretary. Sr. Annie Reynolds was elected on the library commission. A general good time was had by all present, with good harmony and fellowship, and, altogether, a good spirit prevailed. Preaching was done by T. W. Williams, Albert Carmichael, N. V. Sheldon, Paul M. Hanson, Fred Adam, and George Wixom, and some very stirring and energetic discourses were delivered, urging the Saints to more fully appreciate their opportunities and live up to their privileges and duties. Bro. Albert Carmichael, on behalf of the college and the Herald Office, did valuable field work and secured some results. We hope he may come again next year. Our new brethren, Sheldon and Hansen, are acquitting themselves well, and are certainly a valuable addition to the district. A great deal of extraordinary work was necessary in getting the new grounds in shape for occupancy, but all difficulties were surmounted, reduced rates were obtained from the railroads, and arrangements made by which the passenger trains were stopped at our grounds for passengers and baggage. The new cafeteria was in full operation. The building is thirty by sixty feet, equipped with an up-to-date range, and all of the dishes and kitchen furniture which we have acquired in former years, with the addition of some new material furnished the building very well. An experienced set of professional cooks were employed, with excellent results. Meals ready on time, and our own people relieved of the arduous work, so that everybody could attend services and enjoy the vacation. The entire body took action on all the improvements on the tract, stating their approval of the trees, sidewalks, streets, etc., all of which has been accomplished during the past year. It is hoped during the coming twelve months to sell enough more lots to build the auditorium and bath house. The meetings were held in the mornings and evenings, leaving most of the afternoons open for social intercourse and recreation on the beach, with the result that practically everyone attended all of the services and were rested and gave good attention to all that transpired. The beach proved to be all that its fondest supporters had claimed for it. Smooth, clean and even bottom, with no undertow, and safe for all parties. It was decided for next year to hold reunion for fifteen days instead of ten days, letting it last over three Sundays, allowing two morning sessions and two evening sessions for the Sunday school and Religio. The Sunday school and Religio each held two sessions this summer, all of which were well attended and successfully carried out. By action of the conference, it was decided to offer a prize of the three standard books of the church, Bible, Book of Mormon, and Doctrine and Covenants, all in morocco binding, to the person who suggests the most suitable name for the new grounds, all names to be submitted to the secretary and passed upon by the reunion committee. This offer is to be held open until December 1, and in case the same name is submitted by two parties, the person from which the name is first received shall be awarded the prize. For the benefit of contestants, will say the grounds

are on the slope of a hill, overlooking the ocean and surrounding country. They are situated inside the city limits of Hermosa Beach City, adjoining Shakespeare Beach, and it is the intention to have the grounds when fully equipped, not only for our own use, but available to any denomination or organization that may wish to rent them for convention purposes, such as the G. A. R., N. E. A., Sunday school conventions, or like institutions. The grounds are only three blocks, about 1,800 feet, from the ocean, reached by the electric line at a distance of about 1,600 feet, and the Santa Fe railroad passes directly along one end of the property, where passengers can be discharged or taken on, and baggage handled without inconvenience. Brother Williams expects to start for Kansas City the first of next week. Bro. Paul M. Hanson is now holding a discussion in Santa Ana with the Christian minister. We regretted the absence of Brother Sheehy and hope to have him with us soon. R. T. Cooper, secretary, Los Angeles, California, September 2, 1911.

NEW YORK AND PHILADELPHIA.—Second annual reunion of the New York and Philadelphia District met at Osborn's Point, near Manasquan, New Jersey, August 26, to September 4, 1911. Apostle U. W. Greene, of Boston, was chosen to preside, assisted by High Priest W. W. Smith, of Philadelphia, and High Priest W. E. LaRue, of New York. Bro. B. R. McGuire, secretary; Bro. Ephraim Squire, postmaster; Bro. Henry Carr, policeman; Bro. A. C. Potts, census taker. Aside from those mentioned there were present of the general church officers, Presiding Bishop E. L. Kelley, of Independence, Missouri, and General Church Secretary, R. S. Salyards, of Lamon, Iowa. Brn. William Anderson and E. B. Hull, of the missionary force. The music was in charge of Bro. Albert Hoxie as chorister, and Sr. Ella Squire as organist, and it was well rendered. The preaching during the reunion was by Brn. R. S. Salyards, W. W. Smith, W. E. LaRue, U. W. Greene, George W. Robley, E. B. Hull, William Anderson, and Bishop E. L. Kelley. The daily program was as follows: 9:30 a. m., prayer meeting; 10:45, a lecture on some educational topic, followed by an open conference. The subjects used were, "The field of Sunday school work," "Daily vacation Bible school work," "The priesthood; deportment and conduct." These meetings proved to be very interesting. The reunion grounds are situated on the Manasquan River, an inlet that runs out to sea about four miles distant. The water is about half salt and half fresh, and shallow—very little affected by the tides. The grounds are covered with a beautiful grove of pine trees and far removed from the noise of the city, they afford a quiet, restful place. While in camp, it is said that the heaviest rain in fifty years fell; day after day it poured down, and it was wonderful how cheerfully everyone seemed to take to their undesirable surroundings. While in prayer meeting on the first Sunday morning the water was falling in torrents; water was running through under the tent, so that several ditches had to be made, but notwithstanding this the people were undisturbed in their devotions and the presence of the Holy Spirit was visibly manifest. Owing to the inclemency of the weather and the place being some distance from the thickly populated districts, very few of those outside the church were present at the preaching services. There is a disposition on the part of many to have the reunion at an earlier date during the season, and also to have it on the ocean front, where we may enjoy the delights of real sea bathing and where we may draw more to our meetings from the outside world. The matter of time and place of the reunion next year has been referred to a competent committee, who no doubt will do the best that can be done under the circumstances. After the strenuous work of the vacation school workers and the daily toilers along other lines, it has been most beneficial to have an outing, a season of rest, of social and spiritual enjoyment such as we had at this reunion. A motto graced the pulpit during the reunion: "We are here to work," and on the last day this was changed thus: "We go home to work." Press Committee, September 7, 1911.

NEW YORK AND PHILADELPHIA.—The reunion at Manasquan, New Jersey, is over, and no longer will the bell call us from slumber or tell us when to go to bed. The situation of the camp ground was excellent, and the committee deserve much credit for their commendable work. For several days we had rain, downpours, showers, and sheets of rain, but we were happy notwithstanding these discomforts. The services were well attended, and the war of the elements did not prevent the Holy Spirit from coming to us in sweet assurance of our acceptance with God. The last few days of the reunion were delightful, and in the joy of the sunshine we forgot the

chill of the storm. Apostle U. W. Greene and his associates made the preaching services of a high order, while the prayer services were spiritual and helpful. The young Saints of the district took an active part in the services and made them bright and cheerful. Bishop E. L. Kelley came to camp on Wednesday and the weather cleared up at once. Brother "Absolutely" (Richard) Salyards was a prominent figure of the reunion, and the longer he was with the people in this eastern country, the harder it was to part with him, for he endeared himself to us all. Bro. Albert Hoxie was with us, and as usual was the life of the camp. When you combine violinist, chorister, captain of a beautiful sailing craft (?) and last but not least, "Big Indian Chief" in one man, it is likely to keep one quite busy. Between services we had boat rides, bathing, etc. We seemed to be a little unfortunate in not being able to discover the "Jonah" of the camp, until five or six persons went out in the boat while it was raining for a sail; a good breeze was blowing; the sail filled; the boat moved majestically from the shore; "hard a lee" shouted Captain Hoxie; the good boat tried as best it could to obey the order, but fate was against it. As the crew sank suddenly from sight, one of them was heard to say, "Oh, for a prairie schooner." Needless to say, they were all "absolutely" wet; one among them was declared to be the "Jonah." Long live Manasquan. George W. Robley.

Conference Notices.

Pottawattamie district conference will meet at Crescent on Saturday, September 30, 1911. Please send all business papers to the undersigned one week before that date. J. Charles Jensen, secretary.

The Montana district conference will convene at Deer Lodge, Montana, October 14, Saturday, 10 a. m. A. J. Moore, president.

The Southern Michigan and Southern Indiana district conference will convene with the Clear Lake Branch, October 28 and 29, 1911, at 10 a. m. Apostle F. A. Smith will be with us. Visitors come to Ray, Indiana, on Lake Shore railroad, Fort Wayne Branch. Conveyance for trains will be there. Mrs. Bell Royce, secretary.

Spring River district conference will be held at Joplin, Missouri, October 6, 7, and 8. Mollie Davis, secretary, 115 West Jefferson avenue, Pittsburg, Kansas.

The conference of the Fremont, Iowa, District will convene with the Riverton Branch, Saturday, October 7, 1911, at 2 p. m. The Sunday school and Religio convention will assemble at 7.30 the previous evening, and will use the time up to noon Saturday.

The local brethren wish us to announce that they will meet all trains Friday evening, Saturday and Sunday. It would be well to drop them a card notifying them on what train you will arrive. Notify James M. Comstock, Riverton, Iowa. We hope to see a full attendance from over the district. And do not forget that if you want the next conference it is necessary to send a written petition to the conference. T. A. Hougas, president.

Kewanee district conference will convene with the Twin City Branch at Moline, Illinois, October 7 and 8. It is urgently requested that all reports reach the district secretary not later than October 4. Those desiring further information, write Alfred Needham, 2130 Fifth avenue, Moline, Illinois. Mary E. Gillin, secretary, 115 Clark avenue, Peoria, Illinois.

Chatham District will meet in conference capacity with Chatham Branch, Saturday and Sunday, October 14 and 15, 1911. If the clerks of branches would send the reports in to the district secretary two weeks before, it would save much time and trouble. I trust that each branch may be represented, and that the Lord will be with us in our meeting. Anthony R. Hewitt, secretary.

The Massachusetts district conference will convene with the Saints at Fall River, Massachusetts, October 7 and 8, 1911. At 3 p. m. Saturday, first business session. Statistical and ministerial reports should be in the hands of the clerk by September 23. Any matter of importance should be mailed to the district president or clerk on or before that date. Come prepared for a good time. W. A. Sinclair, M. D., 166 Pearl street, Winter Hill, Massachusetts.

Since sending notice of district conference of Eastern Iowa District I have received the following. Will you please add this to notice. The church is at corner of Grand avenue; and

Oxford avenue. Take Oakdale street car, get off on corner of Grand and Henry street, go north on Grand three blocks to church. Robert Smith, district secretary.

There will be a conference of the Lamoni Stake held at Hiteman, Iowa, Saturday and Sunday, November 4 and 5, 1911. Saturday, November 4, prayer service at 9 a. m. Business session 10 a. m. All persons going by rail will buy tickets to Albia, Iowa, and from Albia to Hiteman by trolley.

The Nauvoo District convenes with the Rock Creek Branch, October 7, 8, 1911. All coming from Ottumwa, New London, Burlington, Keokuk, and Madison, go to Adrian, Illinois. Farmington Saints will be met at Nauvoo, at the ferry landing. All coming please notify Bro. George P. Lambert at Ferris, Illinois, R. R. 1, in plenty of time, so a way of conveyance will be at the station. Let all come that can, and live with a prayerful heart that we may all be blessed. Charles E. Harpe, president.

Central Illinois district conference will convene at Pana, Illinois, on the 14th and 15th of October, 1911. The Sunday school and Religio convention will convene on Friday, the 13th of October, 1911. All are cordially invited to attend conference and convention and make it the largest in attendance and the best in spirituality. Charles C. Simpson, secretary.

The New York District will meet in conference with the Niagara Falls Branch, New York, October 7 and 8, 1911. All branches and district officers are requested to have their reports in the hands of the district secretary before October 5. It is desired that you have complete reports. A good attendance is also desired. Lila B. Schofield, secretary.

Conference of the Western Michigan District will be held in Cadillac on October 21 and 22. This date has been determined upon for the reason that we can have the minister in general charge, F. A. Smith, with us, and we believe all will appreciate the effort of Brother Smith to be present. One year ago a resolution prevailed, as follows: "Resolved, That hereafter the conference charge fifteen cents a meal, and if any come who are not able to pay, that they be entertained free." All who intend coming bear this fact in mind. The Cadillac Branch will give due notice as to manner and place of serving meals. No charge for sleeping accommodations. The matter of charging for meals at a western Michigan conference is a new thing, and we trust that everyone that possibly can will attend, as considerable business of importance is to come before the body. Our annual election also occurs at this conference. On Friday preceding the conference the conventions will be held, the Religio convention occupying the morning and the Sunday school the afternoon. Report blanks and credentials will soon be sent to all schools and we call attention to the fact that the last convention ordered the schools to get the credentials to the secretary at least two weeks before the convention, so that a committee may be appointed early and have the report prepared before the convention, and in this way save considerable time. Please act in harmony with the above. H. A. Doty, secretary.

Convention Notices.

The Kewanee district Sunday school convention will convene at Moline, Illinois, Branch, on October 6, 1911. Schools, appoint your delegates and come prepared for active work, which will consist mostly of institute work. Come tell us your needs, and we will try and help you. All Sunday school workers are earnestly requested to make an effort to be present. Send all credentials to Miss Mira Cady, Millersburg, Illinois. Joseph Arber, district superintendent.

Zion's Religio-Literary Society, of the Central Michigan District will meet in convention at Beaverton, Friday, October 6, at 9.30 a. m. E. D. Fultz, president.

The Sunday school and Religio association of the Clinton, Missouri, District will hold convention at Taberville, Missouri, October 6, 1911. Sunday school at 10 a. m. and Religio at 2.30 p. m. All credentials should be in the hands of the secretary. Zora Lowe, secretary, Eldorado Springs, Missouri.

Pottawattamie district Sunday school association will convene at Crescent, Iowa, Friday, September 29, at 10 a. m. All members should make a special effort to be present, that we may have a profitable meeting. Floy M. Wind, secretary, 738 Washington avenue.

Reunion Notice.

The Florida district reunion will be held in Santa Rosa Branch, beginning October 28, at 10 a. m., and continue till November 5. We respectfully invite Saints and friends to attend. Saints living in district are expected to come prepared to care for themselves and assist in caring for visitors. Brn. F. M. Slover, S. S. Smith, and Albert Vanclave, of the missionary force, are expected to be with us. Those wishing to correspond in regard to the reunion may write W. M. Hawkins or W. A. West, Berrydale, Florida. Reunion Committee: F. M. Slover, W. M. Hawkins, W. A. West.

Two-Day Meeting.

A two-day meeting will be held at Allenton, Michigan, September 30 and October 1. Those coming by way of Capac please notify Leslie Terry, Capac, Michigan, in time so that arrangements can be made to meet them. William Grice, president.

"Heralds" Wanted.

The office of the First Presidency, in preparing its file of THE SAINTS' HERALD for binding, finds the following numbers missing, which so far we have been unable to obtain: Volume 55, number 2, 1908; volume 57, number 16, 1910: Anyone supplying these missing numbers will confer a favor and very much oblige.

THE FIRST PRESIDENCY,

By Frederick M. Smith, Secretary.

Notice.

To the Saints of the Independence Stake: This is to notify you that at the stake conference held at the Second Independence Branch, September 9 and 10, Bishop Roderick May presented his resignation as bishop of the Independence Stake; it was accepted, and Bishop Richard Bullard was nominated by the First Presidency as his successor, and this nomination was confirmed by vote of said conference. Hence all mail designed for the bishopric should be directed to Bishop Richard Bullard, lock box 115, Independence, Missouri. Do not direct mail belonging to the office to B. J. Scott or A. H. Parsons, as this might cause delay.

A. H. PARSONS,

B. J. SCOTT,

RICHARD BULLARD,

Bishop of the Independence Stake.

INDEPENDENCE, MISSOURI, September 12, 1911.

Transfer and Release of Missionary.

Notice is hereby given that priest J. D. Price is released for the remainder of conference year on account of finances. Elder Edgar H. Smith is transferred from Central Illinois District to Western Oklahoma District, the First Presidency concurring.

I. N. WHITE.

J. F. CURTIS.

INDEPENDENCE, MISSOURI, September 11, 1911.

Died.

RICHARDSON.—George S. Richardson was born in 1841 at Joppa, Scotland; united in marriage to Fannie E. Fraser, at Sharon, Pennsylvania, October 21, 1869. Died March 13, 1911, leaving seven children and wife to mourn. Funeral held in Hubbard, Ohio, Elder Richard Baldwin delivering the sermon.

MCCAIG.—Mrs. Sarah F. McCaig died at her home in Omaha, Nebraska, July 27, 1911, after an illness of several years, but always cheerful and patient. Her faith in the angel's message was firm to the last. She was born at Frankfort, Clinton County, Indiana, July 31, 1851 was baptized at Stone Creek, Nebraska, July 14, 1885, by R. M. Elvin, confirmed by M. H. Forscutt and R. M. Elvin, received in the Omaha Branch December 26, 1901. She was the mother of five children, the oldest dying in infancy. Husband, four children, and other near relatives and a host of friends mourn their loss. Short funeral services at the home, July 29, by J. M. Baker, assisted by M. A. Peterson. Was laid to rest in the beautiful cemetery at Elmwood, Nebraska, near her former home.

THATCHER.—At Effingham, Kansas, March 18, 1910, Watson B. Thatcher, of cancer of the stomach, aged 76 years.

Brother Thatcher was born January 25, 1835, at Leroy, New York, was baptized November 16, 1872, by Bro. David Williams, and confirmed by George Thomas. He leaves a wife and seven children to mourn their loss. Was ordained to the office of priest, August 17, 1890, by E. C. Brand. Was firm in the faith and patient in his afflictions.

LARSON.—Sister Larson was born near Copenhagen, Denmark, on September 23, 1827, and died at the home of her son, Rasmus Martin, near Lamoni, Iowa, on August 28, 1911, at the age of 82 years and 11 months. She was married three times in Denmark, yet was left a widow. To these unions were born seven children, six of whom are living: Sophia Cristensen, of Joplin, Missouri; Peter Larson, of Chicago; Mrs. Mary Anderson, of Clay Center, Nebraska; Julius Larson, Chris Sorensen, and Rasmus Martin. Mrs. Anderson and Rasmus Martin were at the funeral, which was held at the residence on Tuesday afternoon, in charge of A. B. Young, D. D. Young preaching the sermon. Sister Larson was loved by all who knew her. Was baptized by Pres. Joseph Smith at Lamoni.

AMES.—Elder John N. Ames was born in Bucksport, Maine, August 6, 1833; died at his home at Mountville, Maine, August 27, 1911, aged 78 years and 21 days. He was baptized into the church June 17, 1853, by Elder Isaiah L. Chase. Was ordained a teacher July 9, 1850; a priest December 4, 1854, and to the office of elder, June 10, 1900, during which time he has earnestly and zealously worked for the upbuilding of the Master's kingdom. He was a veteran of the Rebellion, serving until its close. He leaves to mourn a wife, two brothers, and hosts of friends, wherever he was known. The funeral was conducted by Elder J. C. Farnfield, and was attended by a large concourse of sympathizing friends, while the floral offerings were beautiful. The interment was in Mount Adams Cemetery.

The General Reader's Ideal Scientific Book.

W. E. Castle, of Harvard University, in his three page review in *Science* of R. C. Punnett's *Mendelism* which was published a few weeks ago, states that Doctor Punnett has shown "that a scientific book need not be dull," adding that "*Mendelism* is as entertaining as a novel."

That the volume does not sacrifice scholarship to easy reading is in Professor Castle's opinion, a notable achievement. Of the accuracy of the work the reviewer says: "It contains the clearest and best account of the rise and present condition of the science of genetics that has yet been published in any language. . . . For the beginner or the general reader who wants within moderate compass a sane and well balanced account of what has been accomplished in this field the book is almost ideal."

"Des Moines Capital."

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Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and received it? Do we dream that the divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with to-day's burden, to-day's temptation. Thrust yourself further and deeper into the stream of God's power, and feel it again as you have felt it before, able to do exceedingly abundantly. Remember and trust.—Henry Van Dyke.

Not enough, either, is the sentiment in that touching word of Jean Paul Richter, "How much ought I not to forgive, for we shall remain so short a time together?" There is something so much better. It is to look deep enough into him, to the possibilities that lie there. It is that my brother, with his evil, is in the way to being good, and that my forgiveness and love will help him thitherward.—J. Brierly.

I should have no objection to a repetition of life from the beginning, only asking the advantages authors have in a revised edition to correct some faults in the first.—Franklin.

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THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

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

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The passport to your fellowship should be honesty of purpose and a devotion to the highest interest of your profession, and these you will find widely diffused, sometimes apparent only when you get beneath the crust of a rough exterior.—Dr. William Osler.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

—Joseph Addison (1672-1719).

Cheerfulness is like money well expended in charity; the more we dispense of it, the greater our possession.—Victor Hugo.

Let us continue, in spite of all, to act, to love, and to hope as though we had to do with an ideal of humanity. This ideal is only a vaster reality than that which we behold. The failings of individuals no more impair the general purity and innocence than the waves on the surface, according to the aeronauts, when seen from a certain height, trouble the profound limpidity of the sea.—Maeterlinck.

There is no communion possible among men who believe only in hearsay. Only in a world of sincere men is unity possible, and there, in the long run, it is as good as certain.—Carlyle.

God has made you after his own plan, and he places you just where he wishes you to work with him, to bring about the higher results for yourself. He has given you every opportunity. Make yourself what you will—remember, it lies with you. God can make no mistake.—A. F. Palmer.

To-night I look on life a finished thing,
Complete, made on a pattern of His own,
For every gift that He denied my prayers
A better thing was given. I should have known
He would not let me stray. Compelled by His
Stern chastisements, I sought the better part.
Because He had His way I have a richer
Grace, a stronger faith, a purer heart.
His love has fitted me to feel at home
With Him and His. I see, with clearing sight,
The infinite wisdom of His ways; for now
To me, at eventime, has come the light.

—Stella McNall.

I want a warm and faithful friend
To cheer the adverse hour;
Who ne'er to flatter will descend,
Nor bend the knee to power.
A friend to chide me when I'm wrong,
My inmost soul to see;
And that my friendship prove as strong
To him as his to me.

—John Quincy Adams.

It is aspiration that counts, not realization; pursuit not achievement; quest, not conquest.—Beatrice Harraden.

The lover never sees personal resemblances in his mistress to her kindred or to others. His friends find in her a likeness to her mother, or her sisters, or to persons not of her blood. The lover sees no resemblance except to summer evenings, and diamond mornings, to rainbows and the songs of birds.—Emerson.

Do you fear the force of the wind,
The slash of the rain?
Go face them and fight them,
Be savage again.

Go hungry and cold like the wolf,
Go wade like the crane:
The palms of your hands will thicken.

The skin of your cheek will tan,
You'll grow ragged and weary and swarthy,
But you'll walk like a man!
—Hamlin Garland.

These are thy glorious works, parent of good—
Almighty, thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sit'st above these heavens,
To us invisible or dimly seen.
In these thy lowest works; yet these declare
Thy goodness beyond thought and pow'r divine.
—Milton.

He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief.—Francis Bacon.

Is this, then, life? 'Tis glorious, so fair!
The sweet, soft breezes playing round our rest,
The summer fragrance growing everywhere,
The happy birds low cooing in the nest.
What meant the fear with which we put on life?
It is all good, and hope comes after joy
Come anything in this delightful strife,
Storms can not daunt us, sunshine can not cloy.
—Sarah Williams.

Time brings only one regret—that he had not more joy in the things that were, more belief, more patience, more love, more knowledge of the way things work out, more willingness to help toward the final result.—Jennie June.

There is no happiness in the world into which love does not enter; but love is the discovery of ourselves in others, and the delight in the recognition.—Alexander Smith.

Who keeps one end in view makes all things sure.—Brown- ing.

Purge from our hearts the stains so deep and foul.
Of wrath and pride and care;
Send Thine own holy calm upon the soul,
And bid it settle there!—Anon.

Many the joys I have welcomed, many the joys that have passed,
 But this is the good unfeeling, and this is the peace that shall last:
 From love that dies and love that lies and love that must cling and sting,
 Back to the arms of our sisters we turn for our comforting.
 —Theodosia Garrison.

You may do much harm by indiscreet praise and by indiscreet blame; but remember, the chief harm is always done by blame.—John Ruskin.

Manners are an art. Some are perfect, some commendable, some faulty; but there are none that are of no moment. How comes it that we have no precepts by which to teach them, or, at least, no rule whereby to judge them, as we judge sculpture and music?—Joubert.

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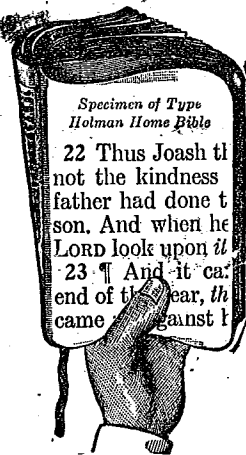
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, SEPTEMBER 27, 1911

NUMBER 39

Editorial

THE SIN OF JEALOUSY.

Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?—1 Corinthians 3: 3.

"The jealous man poisons his own banquet,—and then eats it."

Some men are so unfortunately constituted that every success of another seems to them to detract from their own success. They fear every man who shows some talent, lest he take their place. If in power, they are disposed to beat down every head that shows itself above the multitude, lest it be the head of a successor.

Such an attitude of mind is to be deplored. It works injury to the cause of God wherever it is manifested by one of his servants. It indicates that the gospel has not been permitted to do its full work with the individual. Away down in the human heart there burns a little mean fire of envy and hatred toward the successful brother. It is the work of the Devil to fan this fire; it is the work of the gospel to extinguish it. The gospel will do this work if we permit it to, but not if we guard and cherish the smoldering embers.

That branch, district, stake, Sunday school, or Religio is unfortunate that has in it a man or woman who is afraid to assist others, or to give them a chance to work and develop, lest they outstrip him or her. The true policy was expressed by the aged elder who during a certain district reunion some years ago was admonished thus: "You will have to look out or some of these young preachers will cast you older ones in the shade." He replied, "I do not care how many of them get ahead of me, so long as I am doing the best I can. I will get behind them and help push them along, and thank God that the church has such able men to defend her cause."

This aged man will live and die unvexed in spirit if he continues to maintain that attitude. But the man who is jealous of his brethren can never be happy. He can not enjoy his own blessings and opportunities and successes because he is bitterly watching another. He can not rejoice in the success of others because his soul has not yet climbed

to that pure height of unselfishness. As the proverb says: "He poisons his own banquet,—and then eats it."

To be able to rejoice fully and without reservation in the success of others is a happy achievement, within the reach of all. To envy the ability or success of another is a very stupid and serious blunder. Are we not all in this church work together? When one is honored all are honored. When one succeeds all succeed. Every strong and true man or woman that the church develops is so much gain to us all. Instead of envying such a man his prowess we should hail him as a fighting comrade. He will help us to solve the problems that confront us. He helps us to hold our own defense against a hostile world. By him we are all made secure. His strength adds so much to the sum total of the strength of the church. We all fight forward a little to the spot where he has planted the colors. We gain a little ground. Thank God. Send us more such men. Cursed be the hand that would pull the colors down because the color bearer is disliked.

In every branch, district, stake, Sunday school, Religio, or any department of church work whatsoever, the effort should be made unreservedly to help one another, to develop and foster talent, and to give to each the best possible opportunity to work. The field is broad and there is room for all.

E. A. S.

COLLEGE DAY.

Graceland College opens for the fall term under very favorable auspices. The enrollment is double that of last year.

During a recent visit to the college we were very favorably impressed with the general tone of the institution. It was after class hours, and the students who occupy the dormitories were all busy and apparently happy.

Those who fear that college life will make our boys idle or effeminate should have seen the college boys digging in the trench and performing other hard muscular labor in connection with erecting the new heating plant, a separate building put up entirely by student labor, and to be equipped to heat the college building and both dormitories.

The girls were busy in the kitchen, at quilt making, and other work, securing a practical course in domestic science and at the same time paying their way.

The whole animated scene was very pleasing, and the spiritual and moral tone of the place quite in contrast with that of some other similar institutions.

Under the supervision of Brother Berve many things have been done to make the students more comfortable. Both dormitories have been equipped with bath rooms, with hot and cold water, and complete system of sewerage. The dining room has been papered and decorated so that it presents an extremely neat and homelike appearance. These are a few of the many improvements that have been made, and others are under way.

In this connection we are pleased to publish the following letter from the trustees, calling your attention to "College Day":

LAMONI, IOWA, September 15, 1911.

To the Branch Presidents of the Reorganized Church of Latter Day Saints; Dear Brother: Sunday, October 1, is College Day—the one day in the year when all have the privilege to help in its work. (Conference Resolutions 563, 573.)

Graceland College starts the new year in better shape than ever before. The enrollment is the largest we have ever had; it is double that at the opening of any recent years. Financially also, it is in better condition, and a most earnest effort is being made for economy in every department, and to put as many departments as possible on a paying basis. Our plans for improvement this past summer have been not what would be helpful or beneficial alone, but what is necessary for preservation of the present buildings and efficient work. This work has been done almost wholly by students, and their wages apply on board and tuition this school year.

The church in 1830 to 1844 was a pioneer in education, both in Missouri and at Nauvoo. Many of the revelations favored education on the broadest possible plan. (See Doctrine and Covenants 43: 3; 55: 2; 57: 5; 85: 21, 36; 87: 5; 90: 4, 5, 12; 94: 2.) Not all of these refer to the education of young people. In fact, several refer to the School of the Prophets and other parts of the church work. But the principle of the broadest possible education and knowledge for the people and ministry of the church of God is repeatedly urged.

At the General Conference of 1869, the position of the church was so clearly elucidated, and the plan now in force at Graceland College so clearly set forth, that we would urge you to read it carefully. (See Church History, vol. 3, p. 520.)

It is unfortunate that colleges are not self-sustaining. All institutions of liberal education are largely endowed. The amount that Graceland requires is surprisingly small. But we need means, not only for the coming year, but also to reduce the debt handed down from previous years, and so we urge a liberal donation. The Temporary Endowments have been well subscribed, but for some reason the July, 1911, payments have not been good. The College Day collection offers an opportunity for all, whether subscribers to the endowment fund or not, to help according to their several abilities.

We would respectfully suggest and request, that instead of reading this letter to the branch, you present the matter to the Saints in person, in your own words at one of your

services. Then as soon as those who desire to contribute have done so, kindly forward the amount to J. A. Gunsolley, Treasurer of Graceland College, Lamoni, Decatur County, Iowa.

Thanking you for your kind assistance,

Your brethren in the gospel,

A. CARMICHAEL,
F. B. BLAIR,
C. F. SMITH,
S. A. BURGESS,

FRED M. SMITH,
DANIEL ANDERSON,
R. J. LAMBERT,

Board of Trustees, Graceland College.

Graceland College is doing a noble work for the young people of the church—those who are able to take advantage of her opportunities—and means should be placed at her disposal so that it could be put within the reach of many others to attend. Remember Graceland College on College Day.

E. A. S.

NOTES AND COMMENTS.

INTERIOR OF MORMON TEMPLE PHOTOGRAPHED.—It appears from reports published in the *Salt Lake Tribune* that a disaffected member of the Mormon Church has succeeded in surreptitiously taking a series of photographs of the interior of the Mormon Temple at Salt Lake City. These photographs, sixty-eight in number, show almost every nook and corner of the interior, and what is more interesting, are alleged to show entries in important temple records, including records of plural marriages. These negatives were sold to an eastern man, a motion picture man, who wrote to Joseph F. Smith offering the negatives for sale, and saying that if the church did not purchase them he would sell them to post card manufacturers, lecture bureaus, magazines, and others who would give them wide publicity. Joseph F. Smith very properly replied that he would not deal with receivers of stolen property. While not holding any very profound personal respect for the sanctity of the Salt Lake Temple, it is the property of the Utah Church and by them is regarded as sacred, and we can but deprecate the dishonest and underhanded methods of obtaining these views and the veiled threat used in an effort to extort money from the leaders of that denomination.

THE UPPER ONE HUNDRED AND FIFTY.—Press reports are to the effect that Mrs. Ogden Mills, of Newport, is endeavoring to draw social lines more closely and reduce the original upper four hundred of polite society to the more select sum of one hundred and fifty,—with herself as the first unit. She is opposed by Mrs. Drexel, who aspires to be the society leader, and a battle of rival receptions, balls, and foolish functions is in progress. It is said that Mr. Drexel has given his wife the sum of two hundred thousand dollars as an entertainment fund for the season,—and she is spending it. The busy world goes on, paying little attention to the antics of these

society leaders; but as a whole their influence is bad. Some day society as a whole will challenge the right of any woman to spend two hundred thousand dollars which she never earned, in riotous living, when there are so many legitimate demands for money to be used in improving the conditions of those who are really doing the world's work and creating the wealth of the world. The old excuse that such people make work for others while they are wasting their substance is no longer accepted. They only take men and women from legitimate employment and make of them footmen, lady's maids, and flunkies.

PHILOSOPHY OF THE "CLOSED SHOP."—We are most intolerant of the things which we least understand. Investigation sometimes softens our censure of others, because we discover that they are in the grip of circumstances, and choose one of two courses, neither of which they think perfect, but one of which promises more good and less evil than the other. In the *American Magazine* for September, Clarence Darrow, the noted attorney who defended Moyer and Haywood, gives labor's defense of the "closed shop." Briefly and inadequately to review: His justification of the trade union is that put forward by John Mitchell and his associates years ago; namely, that the individual laborer stands no show when bargaining with organized capital. If one man who works for a factory, mine, or railroad protests on the ground that his wage is inadequate, his hours too long, or his working quarters not sanitary, he is told that if he does not like the job he can quit, hundreds are waiting for it. But if several thousand laborers by concerted action present such a plea they command respect. By organized protest the unions have helped to emancipate women and children from unnatural toil and to reduce the hours of toil and raise the standard of living among laborers. So union men have come to regard the union as the salvation of the laboring man, and his only defense in the hard struggle for existence in modern industry. The nonunion man he regards as his greatest obstacle; opposing the union at every turn and helping to defeat it in times of stress, yet profiting by every gain in wages, shortening of hours, or bettering of conditions so hardly won by the union man. The open shop is supposed to put union and nonunion men on an equality, but is in fact a weapon to break the union, because the employer naturally favors the nonunion man because he is most yielding, and the open shop becomes "the open door through which the union man goes out and the nonunion man comes in to take his place." Thus it will be seen that the union man regards the union as the only hope of the laboring man, and believing that the open shop is fatal to unionism, he decides for the closed shop, conscious,

if he is intelligent, that his course seems unfair to nonunion men, and in fact does result in evil in some cases, but believing it to be the best course open to him under existing conditions and in a world that is largely ruled by selfishness. These are the main points in an article that may well be read by those who like to "hear the other side," even though they may not agree with it.

TO THE LAW AND TO THE TESTIMONY.—Religious teachers have drifted a long way from the old ideal which recognized the word of God as the final standard by which all doctrinal teaching must be tested. As an example of this we refer to a statement made before a great assembly of leading ministers, representing most of the leading denominations, held in New York City on the first day of last December, to consider the needs of the country church. The question of doctrinal teaching was up for consideration. Dr. Warren H. Wilson was the speaker. He referred to the "seed train" specials now being sent out to teach the farmers to test seed corn, and said that we need some such way of testing doctrine. He said: "We would have abroad our 'seed train,' which shall test the doctrine in the country churches, a professor of sociology and a professor of economics; a representative of scientific agriculture, a country doctor, and a well-to-do farmer." (Rural Church and Community Betterment, page 23.) According to this idea, doctrinal teaching to be sound must please the sociologist, the economist, the scientific agriculturist, the doctor, and the well-to-do farmer,—no one of whom may know or care anything about God's views in the matter. We need to get back to the old standard: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

INTEMPERANCE AMONG COLLEGE STUDENTS.—Emperor William, of Germany, has taken occasion several times during recent years to warn German students to moderate their drinking habits. Beer drinking bouts are and always have been features of German university life. But now the kaiser declares that times have changed and students must give more attention to athletics and less attention to the flowing bowl. He presents the American universities as models in this regard. But close on the heels of a speech of this kind, delivered at Cassel, where he himself was prepared for the university, comes a statement from R. T. Crane, of Chicago, a multi-millionaire who has investigated the larger American universities, and declares that they tolerate drunkenness, gambling, brawling, and other immoralities. Few American institutions of learning of the more prominent type are exempt

from this sweeping condemnation. Take Harvard, for example. According to Crane's statistics, 90 per cent of the students drink in their freshman year, 95 per cent in their senior year, and 15 per cent of them go irretrievably to the bad. But bad as Harvard is, Yale is worse, and Princeton and Cornell are nearly as culpable. If the above charges made by Mr. Crane are true, conditions in our larger universities and colleges are deplorable. No doubt the best moral tone is to be found in the smaller western colleges. Many of the students at Yale and Harvard are the sons of rich men, and their influence on the other young men of moderate means is entirely bad. The smaller colleges are filled with young men who have not the time, money, or inclination to dissipate. Preeminent among them all for moral standing we place Graceland College. There is a reason for Graceland, as those will discover who investigate modern college life.

Sister Herrick, Quincy, Illinois, desires some of the elders to come and labor there. She may be addressed in care of Miss Lizzie Morgan, 1023 Maine street, Quincy, Illinois.

HESPERIS.—The Herald Office is getting out an edition de luxe of Hesperis, or Poems by Father and Son, a selection of poems by Elder E. A. Smith from the poems of his father, and from his own productions. This edition will be illustrated, and there will be but two hundred printed. Plates have not been made, the linotype slugs have been destroyed, and hence those desiring copies must get their orders in early. A splendid Christmas present in binding de luxe at \$2.50 per copy. Address orders to Herald Publishing House, Lamon, Iowa.

BOOKS REVIEWED.

ABSOLUTE LIFE ON TRIAL.—Our readers will remember the recent sensational trial in Chicago of Evelyn Arthur See on the charge of maintaining improper relations with Mona Rees and Mildred Bridges. See was founder of the "Junior Commonwealth," "prophet of a new revelation," and founder of "Absolute Life," which was to lead to the propagation of a "new race." Evidently the trial did not kill the movement; in fact it seems to have received new impetus, and prominent in its propagation is Mona Rees, who figured in the trial. From her hand we have received a book of over three hundred pages, called Absolute Life on Trial, setting forth the nature of the recent trial at law and outlining the teachings of the Absolute Life movement. The new movement seems to have in it considerable of Hindoo mysticism, or perhaps the vagaries of a diseased mind; but this will not prevent its ready acceptance

by those who love the mysterious. The following is a sample paragraph: "The arrival of absolute life is the awakening of man to a new consciousness, is the ascension of the race to a higher order of humanity. Man passes out of his thought into the inner realities of life where instead of his thought being a speculation about his truth it becomes an interpretation of that truth. In absolute life man rises above his own will. He lives in that which is prior to the will, in that of which the will is organ. The power is not in the man to will to do anything different from what is in his spirit, from what is the true order of the new life to which he has come." (Absolute Life Press, 2608 Racine avenue, Chicago, Illinois. \$1.50.)

LETTERS TO A MINISTERIAL SON.—This book claims to consist of the letters of a hard-headed business man to his son who has entered the ministry. The title-page says, "By a man of the world." But the criticism has been made that the book has the appearance of having been written by a minister, so it may not be so disingenuous as we might suppose. (The Pilgrim Press, Boston, Massachusetts.)

JUNGLE TRAILS AND JUNGLE PEOPLE.—Caspar Whitney has written an interesting story of travel in the Far East—India, Sumatra, Malay, and Siam—under the title given above. It is a three hundred page book, illustrated, and will be interesting to those who delight to read of travels, and adventures in strange lands. (Harper Brothers, Franklin Square, Boston, Massachusetts. Cloth \$3.00.)

HALF A MAN.—Under the auspices of the Greenwich House Committee on Social Investigations, Miss Mary White Ovington has made a thorough study of the status and development of the negro, particularly in New York City, since the days of the pioneer colony of New Amsterdam. The results of her investigations are compiled in a volume under the striking title, Half a Man. As the title indicates, she holds that the negro in the North has reached a stage where he is granted half the privileges of a man. This, according to the preface, is not because the negro is inferior to other races, but because his race and color are a burden such as the white man does not have to bear. The sentiment is expressed: "The negro of our times carries even more heavily the burden of racial descent than did the Jew of an earlier period." (Longmans, Green, and Company, Fourth avenue and Thirtieth street, New York City.)

We may leave retribution for sin out of our scheme of things as they should be for others. Each sin takes care of itself, and burns and blisters as it strikes in. Men may suffer without giving outward sign. Justice is never cheated and we may trust her workings alone.—Harriett Comstock in Joyce of the North Woods.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 9.

BY S. W. L. SCOTT.
ANOTHER ERROR.

Chapter six of *Mormonism Against Itself* opens with the caption, "The Book of Mormon: A Modern Production."

Is it a fact that Elder Traum has "returned from an investigation," as he states in the first part of chapter 1, without discovering a reason for the migration of Joseph's descendants to America? Well, we must enlighten his mind along this line. Had he read without blinding prejudice, from the Book of Jacob, page 127, Palmyra edition, he would have been wary of the statement revealing the *partial* investigation he has made. The purpose of God therein expressed reads thus:

Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.

In a previous chapter we have stated the general idea in the purpose of God "determining the bounds of man's habitation," i. e., "that they might feel after him (God) and find him," Acts 17. We can well conclude the point with the language of Jesus: "That it might be fulfilled, which was spoken by the prophets," Joseph's descendants were led to the landed estate promised them.

ALEXANDER CAMPBELL'S MISTAKE.

On pages 88 and 89, Mr. Traum brings Alexander Campbell to his rescue. The statement of Mr. Campbell is here presented:

First, Smith, its real author, as ignorant and impudent a knave as ever wrote a book, betrays the cloven foot upon a false fact, or pretended fact, which makes God a liar. It is this: With the Jews, God made a covenant at Mount Sinai, and instituted a priesthood and an high priesthood. The priesthood he gave to the tribe of Levi, and the high priesthood to Aaron and his sons, for an everlasting priesthood. He separated Levi, and covenanted to give him this office irrevocably, while ever the temple stood, or till Messiah came. "Then," says God, "Moses shall appoint Aaron and his sons, and they shall wait on their priest's office, and the stranger [the person of another family] who cometh nigh shall be put to death" (Numbers 3: 10). "And the priests, and the sons of Levi, shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried" (Deuteronomy 21: 5). Korah, Dathan, and Abiram, with two hundred and fifty men of renown, rebelled against a part of the institution of the

priesthood, and the Lord destroyed them in the presence of the congregation. This was ever a memorial that no stranger invade any part of the office of the priesthood. Fourteen thousand and seven hundred people were destroyed for murmuring against this memorial.

In the eighteenth chapter of Numbers, the Levites are again given to Aaron, and the priesthood confirmed with this threat: "The stranger that cometh nigh shall be put to death," "Even Jesus," said Paul, "were he on earth, could not be a priest; for he was of a tribe concerning which Moses spake nothing concerning the priesthood" (Hebrews 7: 13). So irrevocable was the grant of the priesthood to Levi, and the high priesthood to Aaron, that no stranger dare approach the altar of God which Moses established. Hence, Jesus himself was excluded from officiating as a priest on earth according to law.

This Joseph Smith overlooked in his impious fraud, and makes his hero spring from Joseph. And just as soon as his sons return with the roll of his lineage ascertaining that he was of the tribe of Joseph, he and his sons acceptably "offer sacrifices and burnt offerings to the Lord." Nephi becomes chief artificer, shipbuilder and mariner; was scribe, prophet, priest and king to his own people, and consecrated Jacob and Joseph, the sons of his father, priests of God and teachers, almost six hundred years before the fullness of times of the Jewish economy was completed. Nephi represents himself withal as "under the law of Moses." They built a new temple in the New World, and in fifty-five years after they leave Jerusalem make a new priesthood which God approbates. A high priest is also consecrated, and yet they are all the while teaching the law of Moses, and exhorting the people to keep it.—*Mormonism Against Itself*, pp. 88, 89.

The opening words by Mr. Campbell are characteristic of a bigot, and stating the "false fact"—shades of murry!—or "pretended fact" in which he accuses Joseph Smith of betraying "the cloven foot," he immediately falsifies the Bible, and himself makes God a liar. He says that God made a covenant at Mount Sinai and *instituted a priesthood and an high priesthood*, whereas the Bible teaches that God instituted the priesthood and priests long before he made the covenant at Sinai. Priests were among the Israelites *before* the covenant was written or agreed upon by Israel; proof is found in Exodus 19: 20-24, A. V.:

And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the Lord, The people can not come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou and Aaron with thee: but let not the priests and the people break through, to come up unto the Lord, lest he break forth upon them.

These priests were officiating in office long before the tables of the law were given as is evidenced by the words, "And let the priests also *which come near the Lord*, sanctify themselves. Again:

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may

minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. And thou shalt speak unto all that are wisehearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.—Exodus 28: 1-3. A. V.

According to this text, Aaron and his sons were inducted into an office *previously* existing, and well understood in Israel. The priesthood was instituted before, or Moses was not a priest, whereas the Bible affirms:

Exalt ye the Lord our God, and worship at his footstool; for he is holy. Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.—Psalm 99: 5-7, A. V.

After the sons of Levi were set apart to administer, it was called Levitical priesthood. This was done when Israel had journeyed from "Gudgodah to Jotbath, a land of rivers of waters," as we learn in Deuteronomy 10: 8. Paul affirms that "*under the Levitical priesthood the people received the law,*" i. e., the ceremonial law of carnal commandments, as he calls it, given by Moses. If they received the law *under* that priesthood, the priesthood *existed before the law*, and was *not* instituted, as Campbell and Traum suppose, for the express purpose of executing those rights and ceremonies, nor at Sinai.

Melchisedec, King of Salem, was a priest, and occupying an office in the priesthood. He "blessed Abraham, and brought forth bread and wine, and he was the priest of the Most High God." (Genesis 14: 18, 19.) This was more than four hundred years before the covenant at Sinai.

PRIESTS, NOT OF LEVI.

Now, why didn't Mr. Campbell, theologian that he professed to be, or Mr. Traum, give us the proof that none outside of the tribe of Levi, under any circumstances whatever, can officiate in the priest's office. If they have assumed this position to be true, why do they not marshal the texts supportive of their contention, and submit them to examination? Are they fearful that the Bible is against them, and their baseless assumptions will stand exposed? That is just what will be shown, and the foundation of this narrow structure removed, the structure falls.

Samuel, *of the tribe of Ephraim*, offered a sucking lamb to the Lord as a "burnt offering":

And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard of him.—Samuel 7: 8, 9, A. V.

Also David, *of the tribe of Judah*, of which tribe Moses *spake nothing* concerning the priesthood

(Hebrews 7: 13,) offered "burnt offerings" and "peace offerings":

And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.—2 Samuel 6: 17, 18. A. V.

Manoah, *of the tribe of Dan*, officiated in this work before an angel of God:

So Manoah took a kid, with a meat offering, and offered it upon a rock unto the Lord; and the angel did wondrously, and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar, and Manoah and his wife looked on it, and fell on their faces to the ground.—Judges 13: 19, 20, A. V.

Notwithstanding the "rights" of the priesthood bestowed on the sons of Levi, men of other tribes could and *did* officiate in the priests' office, *when called of God to do that work*. I wonder if the "cloven foot" is exposed in the Bible! Will Campbell and Traum affirm that the author or writer of the books of Judges and Samuel, "make God a liar?"

TRAUM'S JUMBLE.

Pages 90 to 98 Traum devotes to the itinerary of the colony which came out of Jerusalem B. C. 600. And his detached, "staccato" style of lumping the account together reminds one of the "darkey's" text: "Dis ebening, breddern, if de Laud willin, I shell take my tex in dat portion of de scripiter, where de 'postle Paul prints his pissel to de Fenians. De tex reads: And Paul preached so hard and so long up in de double tenement of de builden, dat one of de good ole color'd sisters got asleep, and fell ober de ban-nisters down, onto de pavemant, and busted into a thousand pieces. And dey went down dere, and picked up twelve basketfuls of de fragments, and verily whose wife shall she be in de resurrection?"

BOOK OF MORMON AND GEOGRAPHY.

We will pause long enough to pulverize two principal objections,—the only two, he has introduced, to test the Book of Mormon on the ground of geography and topography. The journey and camping of the colony covered a period of *eight* years. The book says they remained close to the borders of the Red Sea, and were directed of God. "And they pitched their tent in a valley, beside a river of water." And it came to pass that he (Lehi) called the name of the river Laman, and it *emptied into the Red Sea.*"

Mr. Traum strains to prove that from the Arabian side there is *no river* flowing into the Red Sea. This is his first real objection.

Of course, Mr. Traum is using his tests upon the geography and topography of the Holy Land, and

its contiguous points, about 1,800 years subsequent to the "curse" which fell thereon, after the terrible judgment of God had evicted the Jews, and some 2,400 years after the itinerary of Lehi's family in the wilderness, while Arabia is largely a barren desert, and has a large number of dried up water courses. Instead of a *river system* there is a system of wadys—great receptacles for the water brought down from the mountains. But our critic is so dogmatic that he refuses to admit even the possibility of geologic change in *twenty four hundred years*,—the heavy march of ages which crumbles the monuments and produces mighty upheavals, by which *other* rivers have sunken and disappeared. The Red Sea has two large arms, which are indicated on the map as the Gulf of Suez, and the Gulf of Akabah. This latter gulf is about one hundred miles in length. It is not to exceed one hundred and sixty miles from Jerusalem to this gulf, and not much more to the Gulf of Suez. Mr. Traum seems to be ignorant of the fact that any large body of water was referred to as a sea, river, lake, or pool. But as to the geological change, Smith's Bible Dictionary says: "The *land* at the head of the gulf *has risen*. The sea has retired gradually since. The sea has receded many miles."

Yet for all this, there *is a river*, (or *rivers*), on the Arabian side, which *flows into the Red Sea*, as the following will show: "Of the rivers of Arabia none are navigable; few are perennial, or reach the sea. *Some such*, however, have been marked by the travelers, Wellsted and W. B. Harris, Glaser would identify the Wady Hund, first traced by Doughty, which traverses the Hijaz and *flows into the Red Sea*."—Dictionary of the Bible, vol. 1, p. 132.

Further, "The Wady Rumen is the longest river, traversing under different names, *the entire country from east to west*."—The New International Encyclopedia, vol. 1, p. 691.

Arabia consists of three main divisions, including the Sinaitic peninsula. The fertile belt is on the shore of the Red Sea, and the colony kept within this belt. The river alluded to is in the *northern* part of Arabia. While there may be "no considerable rivers or streams" finding their way "from the mountains to the Red Sea," as quoted by Traum, from his *not very recent* authority, yet there are "*some such rivers*," say the *recent "travelers"*, and *one in particular* flowing "*into the Red Sea*." Mr. Traum "returned from his investigations" too early.

We now come to the question of mountains along the journey of Lehi's family, the belt of country skirting the Red Sea on the Arabian side is divided under two names: Hejaz, the northern, and Yemen, or Tehama, the southern. Numerous mountains are *named* and represented on the map, in *both* these narrow divisions, but the southern portion is full

of mountains, extending in some instances, right to, and in one instance, furnishing *the bank* of the Red Sea; while the extreme southern part, skirting the Gulf of Aden, Indian Ocean, and Arabian Sea, is a continuous chain of mountains. See The Unrivalled Atlas of the World, p. 132, published 1904.

One point in the chain, Mount Dahura, is registered on the map before me, at 8,000 feet. Then there looms up Mount Shamah. This chain is along the inland shore of both Hejah and Yemen, also Hadramanta.

The Book of Mormon, page 36, paragraphs 17, 18, says the family "came to a place which we called Bountiful because of its much fruit." Now let us see if Traum does not fall down on his test here, and the Book of Mormon account stand. First we introduce Encyclopedia of Biblical Literature, vol. 1, p. 180. As follows: "Arabia Felix"—the southern coast, Hadramanta,—"*here are found all the fruits of temperate and warm climates, among which the date, the fruit of the palm tree, is the most common, and is along with species of grain called *dhourra*, the staple article of food.*"

Again, Imperial Bible Dictionary, vol. 1, p. 112, says: "Arabia Felix, the most southern district of Arabia,"—"was rich in gems, and gold" (1 Kings 10: 10; Ezekiel 27: 22), "*in spices and odoriferous shrubs, and fragrant gums. Among the vegetable products are the maña of commerce, nutmegs, dates, cocoa, bananas, sugar-cane, tamarind, coffee, melons, pumpkins, all of which are indigenous, or have grown in the valleys from the earliest ages. With these grow lavender, wormwood, jasmine, and other scented plants, likewise the fig, vine, pomegranate, orange, lemon, quince, plantain, almond, apricot, acacia, castor oil plant, senna, white lily, aloe, sessamum, all kinds of grain, tobacco, indigo, and different dye herbs, with numerous sorts of fruit and vegetables. To these may be added spicery, balm, myrrh, beside frankincense and many other aromatic gums.*"

Is it any wonder the little colony "called it bountiful"? How different is the description of the *interior*, as described by Traum, and the description of *the Red Sea belt*, along which, the book says, the colony journeyed! How did that "illiterate knave," Joseph Smith, get the statements of the Book of Mormon to agree so minutely with the geography and topography? Mr. Traum has not access to recent data, or if he has, he is fighting against that which he knows to be *fact*.

We will now go with Nephi up into the mountain, where "oft" he has gone before, and see if he exhausted the "ore" in making "the first vessel ever built in the yards." Mr. Traum says, "in mineral products of a valuable description, the Arabia of our day is singularly poor." "A little iron excepted,

not a vestige of metals appear." He makes this statement first of all Arabia, then the latter statement of the Sinaitic peninsula. The New International Encyclopedia, vol. 1, page 691, says: "The elevation of the mountains in the *extreme south* of the peninsula is estimated at *thirteen thousand feet*." Traum's authority says, "not exceeding three thousand feet." The "Britannica" says, page 237: "Some have been calculated to be *five thousand feet*," and as we previously stated, Mount Dahura, of the Shamah peaks, is registered at "8,000 feet" on Rand and McNalley's map.

Now for the "ore": New American Encyclopedia, volume 1, page 738, says: "The mountains consist of porphyry, jasper, quartz, sand-stone, alabaster, basalt, marble, limestone. The minerals are blue alabaster, agates, tourmalins, the emerald, the onyx, gypsum, saltpeter, sulphur, naphtha, asphaltum, *iron, lead, and copper*. *Mines of iron, lead and copper are still wrought.*"

Ho, ho! Nephi did not exhaust the supply, these "*mines of iron, lead and copper are still wrought.*" Traum just didn't want the claim to harmonize with his "test," that is all.

Again the New International says: "Among the minerals of Arabia may be mentioned *iron, copper, lead, coal, basalt, and asphaltum.*"—Vol. 1, art. "Arabia."

Does Traum think he can overthrow the above standard authority? We can introduce "plenty more" of the same kind, but this will be concluded with the following: Elder Traum's Arabian topography, if admitted, will strike a blow that condemns the Bible account of the itinerary of Israel through the wilderness after their deliverance from Egyptian slavery. The desolation pictured for Lehi and family, will react, and the topography that will consign one itinerary to the region of fiction, will also consign the other. The question is, How can the sandy, arid desert where Moses had to smite the rock, and by special miracle water all Israel, support the testimony of the Bible, as to their domestic and theocratic existence? Six hundred thousand males of the warlike age, with families, aggregating between two millions and three millions of people, swarmed through this desert. To what extent was it capable of maintaining animal and human life, especially when taxed by the consumption of such flocks and herds as the Israelites took with them out of Egypt, and the demand made on its resources by the vast population mentioned above? When they constructed the tabernacles the materials were, to say the least, a metropolitan product. Curtains of fine twined linen, blue, purple, and scarlet, cherubims of cunning work, fifty loops to the curtains, and fifty taches of gold; fifty more loops, and as many taches

of brass, forty sockets of silver, multiply by two, plus sixteen, and under every board such were placed for tenons. They had "bars of gold," rings of gold, and the boards were overlaid with gold, chapiters and fillets overlaid with gold. Where did they get it? According to Traum, that part of Arabia will not support the teachings of the Bible. "The jurassic formation of the mountains shows that there has been no recent geologic change in that territory," says he, "and we are warranted in the conclusion that geologically this country is the same as it was," when the Israelites were camping there. And he continues the description saying: "In mineral products of a valuable description, the Arabia of our days is singularly poor." Further he says: "Of gold mines and precious ores, not a trace;" nothing "but *cinnabar* and *iron* in the *Sinaitic peninsula*;" "rock salt is in the *central* district where of metals a *little iron* excepted, not a vestige appears."

Again, we ask, where did Moses get his gold, silver, and brass? This test of topography undermines the Bible, and if it is a necessity that history, to be authentic must bear the test, so-called, of topography, the Bible falls to the ground.

In Exodus, chapter 35, verse 25, we are told: "And all the women that were wise hearted, did spin with their hands, and brought that which they had spun, both purple, and scarlet, and *fine linen.*" Where did they get the *raw material* for *linen*? Did that sterile, barren, sandy desert produce it? Then they had onyx, stone, and engravers, and weavers, and their increasing flocks, and herds *for forty years* support, in this desolate, barren region Traum has so desolately described. Such reasoning could be prolonged indefinitely, but we think this sufficient to refute his position on the question of geography and topography, which, by the way *are not the divine* tests.

(To be continued.)

Islam is a religion which has no new message of life; has taught no single new doctrine of hope or life to the human family; has given no new conception of God, except what is dishonoring; has given no inspiration to a new service to mankind; has preached no great new truth; has contributed no quota to the sum total of that truth; has added no philosophy, good or bad; is as sterile as its god; has always tended to decline; has retarded, polluted, destroyed the manhood and corrupted the purer instincts of every nation it has touched; has blasted womanhood and destroyed the innocence of childhood.—From an address by Dr. W. R. S. Miller, of Hausaland, published in the *C. M. S. Gazette*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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The Bright Spot.

Make a bright spot every day
For some heart along the way;
Make a place to rest and lean
With the blue sky in between;
That the weary passing there
May be glad of sun and air,
And beyond their lanes of gloom
Hear the birds and see the bloom.

Make a bright spot as you go
Where the cheerful heart may grow;
With a word or with a deed
Plant the kindly spirit's seed,
That some far on day of need
Some one weary with his load,
Passing by the golden road,
May beneath its foliage find
Joy and rest and peace of mind.

—Folger McKinsey, in *Baltimore Sun*.

Blessed By Comparison.

No one who had the slightest knowledge of the facts could imagine that Sallie Royce had an easy time of it. The eldest of three sisters left alone in the world, she had problems of moment to solve. She made not infrequent visits to the parsonage, and told her perplexities out of a full and sometimes a sorrowful heart. One day, when extra burdens weighed upon her, she came with a tale of woe.

"Trust God and don't worry," was all the minister could say. "You are doing your best. Have faith and be patient."

The advice seemed trite, and easier to give than to take.

But while she was there Miss Poxon entered. Now, those who did not know Miss Poxon ought to know what manner of woman she is. She scrubs floors, and teaches Sunday school classes, scolds, recreant husbands, and performs other useful services in connection with a settlement of the Young Women's Christian Association. She is a character the like of which one might go far to meet. "What is it to-day?" asked the minister.

"I want you to buy four tickets to the concert, and let me give them to the Mavowskis; poor things, they want to go and can't, and the profits are for the playground; and I'm going to ask Mrs. Packard to buy four more for another family; and I need some malted milk for Mrs. Petruski; they've just got their twelfth baby, and the last one not fourteen months old, and her husband sitting around the house and doing nothing.

"I should like to see a whipping post established; I should faint if I had to do the whipping, but I believe I could salt them a little; and old Mrs. Wiggin—you remember old Mrs. Wiggin that you sent the cloak to? Well, she's little Mary's mother, you know, that sings; and she's down with something the matter with her thigh; it was a muscle gave way, but I guess it's some cancerous trouble.

"She sews the collars on vests, and gets three cents apiece, and when she got hurt that she got around on a cane as long as she could, and now her wrist's given out the same way; and when you come Sunday afternoon to preach at the mission, do you suppose you can come over and pray for her?"

"And there's the Hofers, you know. There's a man that's good for something, but he got hurt, and now Jimmie's had to stop school and go to work, and—"

There were no periods in Miss Poxon's conversations; she goes on until something happens. But Sallie could hear no more.

"I'm ashamed of myself!" she cried. "I'm just ashamed of myself! And to think I came here to tell you of my troubles!"

"Is your rent paid?" asked Miss Poxon, and without waiting for an answer, followed the question by a string of others. "Do all your folks keep sober? Have you got good shoes? Well, then, my dear, you don't know what trouble is! And sometimes I get so tired; I had to scrub a floor this morning, and take three children to the Home for the Friendless, and a man scowled when the baby cried, and I just told him they were not my children, and where I was taking them, and I'd paid my fare and those children were going to ride, and if he didn't like it he could take another car; and I do get pretty tired, but it's lots of fun to be helping somebody, and, dear, if you've got good shoes, and the rent is paid, and your folks are kind, and you can say your prayers at night and go to sleep, don't ever think you have any trouble for you haven't."—Selected.

Letter Department

TIOGA, TEXAS, September 10, 1911.

Editor Herald: I write to let the many scattered Saints know that we are isolated from all church privileges. There are no Saints here but myself and wife, and if any of our elders will come here and hold a meeting, I will get a place to preach and will help in any other way I can. I am as strong in the faith as ever, but have many things to bear. I know this work is of the Lord. My daily prayer is for the advancement of the great work.

I have a large family, none belonging to the church. Oh, if my children could have the chance to hear the gospel in fullness and would unite with the church, how much happiness it would give me.

With this you will find inclosed a check for \$1.50 for renewal of HERALD, our only preacher. I could not get on without it. I ask the prayers of the Saints everywhere.

In bonds,

C. R. KEITH.

SCRANTON, KANSAS.

Editors Herald: My soul is made to rejoice in seeing the progress that has been made of late years in the church of God's elect. Because it is known in the courts of glory as the church of the Firstborn, and to all the faithful that endure all things is promised a crown of life in celestial glory, to be with God our Father, Christ our brother, and the holy angels.

We are living in very perilous times, indeed, with many new doctrines presented to the children of men, but we must have a rule to govern; to the law and to the testimony is one of the fundamental principles of demarcation. This

should not only be found in the Scriptures of truth, but should also be found and made manifest in our everyday life; and if we are living in righteousness, our character will show to the children of men that we are the light of the world; that is, if we are walking in the light. Our success depends upon our unity of purpose. We should have unbroken confidence in God and in his church, and in all his institutions, and in his loyal representatives, especially those that hold the holy priesthood. But we may have those that don't believe in the resurrection of this body from the grave; well, well, they have not learned or understood the promise that God has made to those that keep the celestial law. To me this is the greatest promise in all God's words that we shall know each other there, and this knowledge is promised to us now, with the promise that we shall all be taught of things eternal. To destroy this principle of confidence in God's words is to commit spiritual homicide, as well as spiritual suicide, and progress will stop. The Bible, Book of Mormon, and Doctrine and Covenants are blended with those truths revealed from heaven that are sublime in their character that will, if we comply, make our characters sublime in the sight of God, and we will become holy men and holy women; then we shall speak as the living oracles of God and be moved by God's Holy Spirit, walking in the light as he himself is in the light. If ye, then, be risen with Christ, seek those things which are above, if ye be not moved away from the hope of the gospel.

There are many promises, but all is on condition. Jesus said, "If ye would enter into life, keep my commandments"; and so we are willing to do all we can to establish righteousness among our fellow-men.

I was visiting a daughter in Oklahoma this summer, and received the consent of Elder I. N. White to preach while there if opportunity was given, and surely we praised our God for opportunity given, and also for the Spirit and power that was made manifest. The people came for miles to hear the gospel, and many said to me that was the first time they ever heard the gospel, and asked me to be sure to come back and stay longer, and when we read of all the ministers in that State kept busy, and more calls than they can fill, we feel like asking God to send more ministers to preach in Oklahoma to those who are hungering and thirsting after righteousness.

Surely the Lord's Spirit is moving among the honest hearts of men, and may it continue to spread all over the earth and the ministers of the gospel be filled with the power from on high until the power of darkness may shake and vanish away, that all God's children may do their duty and get the promised crown of life.

JAMES BAILLIE.

EUFAULA, OKLAHOMA, September 9, 1911.

Saints' Herald: This is my busy day, yet I have taken the time to glance through the HERALD, and have given some thought to an article on the judgment, by Elder Phillips. Well, it looks about right to me, but what am I to do? Am I to miss the first resurrection, regardless of how hard I may try for same; on account of things I have done long before I united with the church? Surely this article has put me to thinking. According to Brother Phillips, it surely would be useless for me to try for the greater reward. I suppose the glory of the evening stars would suffice for me. I had thought, though, that it were possible to gain the greater; but when I come to think about it, there are those who have committed no sins worth speaking about before they make this effort for the highest a man can attain. In fact I read where the Saints will judge the world.

Brother Phillips, do I understand you aright? A letter from you personally will do.

T. S. MARTIN.

GLADSTONE, ILLINOIS, September 5, 1911.

Dear Herald: I thought a few lines might be of interest from this place. We have Bro. O. E. Sade with us, holding meetings on the street corner for the last week or ten days. Brother Goodenough was to be with him, but he was taken down with hay fever at Ottawa, Illinois, so Brother Sade has been doing all the preaching. We have the Woodmen's Hall rented, but have used it only once or twice, for the reason that more people get to hear on the streets. The people seem to want to learn. Some come in from the country and sit in their buggies and vehicles and listen to his preaching. We have had very good order so far, except one night the boys threw some little missiles, but when Brother Sade gave them to understand the law of the State would protect him on the street corner as well as in a building, they seemed to be considering the matter.

I hope Gladstone may turn out to be Gladstone not only in name but in truth. There are only four of us here, Bro. Ralph Stanley, Bro. Gus Peterson, and myself and wife. We hope Brother Sade's preaching may prove educational to all that hear him.

Remember us in your prayers.

J. L. RUST.

ALEXANDER, KANSAS, September 6, 1911.

Editors Herald: I love to read the HERALD. It gives me strength and courage to read of the progress others are making in this great work.

Bro. S. J. Madden has been in our midst for nearly two weeks, having preached several times. He left a good impression in the minds of some, and there are others in our midst, it seems, would not believe, even though an angel from heaven would appear testifying of the truthfulness of this latter day work. Popularity is not manifested strong enough for them. But when we think of the words of our Savior, that there would be but few that would find the narrow way, we rejoice that we are numbered among them, and trust we may always live a true and acceptable life in the sight of our Lord. It seems some are easily satisfied to accept so thin a religion as they do when the truth is so plain that a fool need not error therein.

Trusting the time will come when they will see the folly of their ways, ever praying for the welfare of the children of God, I remain

Your brother in the faith,

O. E. THOMPSON.

MOORHEAD, IOWA.

Dear Herald: I have lately, in company of Elder J. H. Lane, one of my associates in district work, held a series of meetings in this place, and we are now holding meetings at the Mann Schoolhouse, about seven miles from Moorhead. We find the interest and attendance good, the Saints seem encouraged, and prejudice which was engendered by the clownish, not to say cruel and unwise lectures of one Clark Braden some years ago, greatly allayed, and a much better understanding arrived at between the Saints and the society of Christians whose fine church and parsonage are just across the street from the neat but unpretentious chapel of our people.

I called upon the minister of the Christian Church, Elder Nickerson, you know I can't say reverend, out of regard for the divinity to which this title belongs, and I am pleased to say that he treated us with marked courtesy. Both he and a number of his members attended our meetings, taking part in the song service, even abandoning one of their services to attend ours. I trust our people here will bear in mind and return the compliment.

The Saints in Moorhead are in good condition in a spiritual

sense. Of course the expression of the Master, "Ye are clean but not all," will apply here as elsewhere, as there are some in perhaps every branch in the district who cause sorrow to the hearts of those who are working with all their might to build up the kingdom of God; either by lack of interest or by a worldliness of manner which we can not account for. The crying need of the times is for visiting officers in the branch, fearless men of God who will carry out the law as given, and entering the homes of the Saints will encourage the wavering, strengthen the weak, and reclaim the backsliding, gather in the struggling, dress up the lines, and get all in line with eyes to the front, facing the forces of evil; reprove, rebuke, exhort, and entreat, not with harshness but with gentleness and patience, remembering that an elder's court is the last resort, to be called into requisition when we have performed our whole duty and every other remedy proves unavailing.

The condition of the work at Moorhead is fairly indicated by the Sunday school and the interest taken in this department of the work. It did my soul good to watch the school, both scholars and officers, during the hour, as their faces were aglow with interest in the work. Following is a sketch of the work:

Enrollment, 132; average attendance last quarter, 83 4-13; number of classes, 10. Officers: Charles Ballantyne, superintendent; Earl Lewis, first assistant; Mrs. Lou Mann, second assistant; Altai Mann, secretary. Teachers:

F. E. Cohrt, Mrs. Perry Mann, T. O. Strand, Mrs. F. A. Pellisier, Mrs. T. O. Strand, Mrs. William Wilson, Mrs. A. E. Hoffman, Joseph Hoffman, Mrs. Earl Galland, Mrs. E. R. Outhouse. What a positive force for good in the redemption of mankind. May God ever bless them all.

SIDNEY PITT, SR.

EXLINE, IOWA, September 10, 1911.

Dear Saints' Herald: I thought I would write a few lines to-day. I have thought of writing for a long time but have not taken time. As I was reading my church paper this morning I looked out of the window and a nicely dressed man came up towards the house. I got up and opened the door, he spoke, and said he wanted a watermelon. I told him I would not sell him one, but I would give him one. So he introduced himself and said he was a missionary. I asked, "Of what church?" and he said, "The Church of Jesus Christ of Latter Day Saints." I said I belonged to the church. He said, "What faction?" I told him the true church. He said he belonged to the Utah Church, so he was the first I ever met. His name was Lyman. He said that we people were great mud slingers, and that he had argued with Brother Mintun of Des Moines, Iowa. He would keep saying, "Mr., you have only got one side of the question." I told him I felt sorry for them, that they were in such great darkness and were trying to lead others in darkness. He said that Joseph Smith was a polygamist, and I asked him how many wives he had. He did not know, but his great-grandmother was his wife, Eliza Partridge, I believe he said. I said, "Where are his children from any but Emma, his wife?" He said, "That is one thing that is against us in argument," but, said he, "he, Joseph, had one child, and it was crazy and died." Oh, what a lie they will tell to try to make out their church is from God! But I told them there was nothing that would change me from the truth.

I told them to get on their knees and ask God to give them light, as did Joseph when he wanted to know which of the four churches was right, and the good Lord would reveal it to them if they were earnest and sincere in the asking; but they are determined to stay in the way that

seemeth good to them. May our heavenly Father bring them out of darkness is my prayer.

Brothers and sisters, pray for me and my family, that we will always live godly lives, and I would love to get a preacher to come and hold meetings in the schoolhouse. There have been several told me they would come out to preach. Can't Brother Hayer, or Bro. John Smith, or some of the elders come? I will give them a home and something to eat and will do all I can for the uplift of humanity. Let me know and I will meet anyone in Centerville.

May God in his infinite mercy bless all the elders and his chosen people, is my prayer.

Your brother in Christ,

IRA MULLIN.

LANGLEY, WASHINGTON, September 8, 1911.

Dear Brothers: My little sister is not as well as she was; she grows weaker. Bro. Parley T. Plumb was here and preached three sermons and administered to little sister three times. He is certainly a good, true Saint, and a fine speaker. So I am going to ask once more to please remember her in your prayers, and may God's blessing rest upon all his children is my prayer.

MISS BLANCH A. CRANDALL.

TIGRIS, MISSOURI, September 18, 1911.

Dear Herald: It is two months and a half since my appointment, but during that time I have been sick with typhoid and unable to attend to it, but I thank the Lord for his mercy unto me, in sparing my life, so that I am able to be up again, although very weak yet. We have three children sick with it now, and although improving are far from being out of danger, and require constant care and watching; but our faith is strong in the promises of God, and we know whatever he doeth, it is well.

Your brother in Christ,

BENJ. PEARSON.

CRESTON, B. C., CANADA, August 27, 1911.

Editors Herald: If any of the officers of the Latter Day Saints are passing through Creston, British Columbia, Canada, we as members of said church would be very glad if they would stay with us a few days on their way through; or any members at any time.

You will kindly fit this in to please yourself. There don't seem to be any members here. If you see or know of any members whom you are sending papers to at Creston, British Columbia, please let me know, so I can get in communication with them.

Trusting this will not put you to too much trouble,

Yours in the faith,

ROBERT BROADWAY.

PAONIA, COLORADO.

Dear Herald: Brother Peters and Brother Twombly closed meetings two weeks ago, here. Five precious souls were brought into the kingdom of God's dear Son. Others were brought in closer touch with the work. Some believe the work to be true but are not ready to accept it yet. Brother Peters and Brother Twombly truly are sent of God. The Spirit bears witness they are able men to defend the work. May God bless them in their labors is my prayer.

We have a Sunday school started. We expect to hold services every Sunday and keep the fire burning.

I had the pleasure to visit Salt Lake City, and while there heard two more men sent of God, Brother Chase and Brother Bullard, preaching to the people on the streets. After preaching they gave opportunity for questions. They were

answered, and they were not asked a second time. Surely the Lord's word is good. No weapon formed against the work shall prosper. May God bless his servants, and may he bless the people in Salt Lake City that they may have eyes to see and ears to hear when God sends his servants there.

I rejoice in this great latter day work, and I know that it is God's own planting, and it will stand when all else will fail.

With love to all the Saints of God, I remain,

Your brother,

G. F. WALLING.

SEDLEY, SASKATCHEWAN, September 15, 1911.

Editors Herald: I write to request the prayers of the Saints on behalf of Mr. P. Wallace, of this town, who has been sorely afflicted for over two years with rheumatism. He is interested in our work and asked me to write the above.

Very sincerely,

T. J. JORDAN.

TURON, KANSAS, September 5, 1911.

Editors Herald: I have read the HERALD for many years and enjoyed them more than I can say. We have been among strangers very long. I have not heard a Latter Day Saint sermon for more than six years, but the HERALD keeps us posted. When I see a letter from Little Sioux I feel as though it was just for me, as my childhood was passed there. I was then Zealie Davison. I look back and see, in my mind's eye, the little church among the trees, and there I have listened to Brn. J. F. Mintun, J. C. Crabb, C. Derry, and many others, and I go over the times I have been with the Saints in prayer meetings. How I long to be with them again.

I have five children. I am trying to bring them up as God would have them. If any of the elders are near here, I would be glad to have them stop with us.

Your sister in Christ,

MRS. C. D. COOK.

OWENSVILLE, INDIANA, August 31, 1911.

Dear Saints: In the past two weeks I can say that we have enjoyed ourselves very much; we have had two of the elders with us again. On August 15, Elder Jacob Halb came to our place, and on the 17th day Elder E. O. Byrn came. We had a very fine time while the two elders were with us. They preached to the people at this place thirteen interesting sermons, at which we had large crowds and also fine interest. The brothers said this was a fine, interesting place here, and I hope soon the work may be built up.

I am trying to do all I can for the good Master and the upbuilding of his church and kingdom of this old clay world. Saints, we must strive to do our parts, and if any of us lack wisdom, let us ask of God in the right way, and it shall be given unto us, and I think there are many of us who lack wisdom and knowledge, for, dear Saints, I can speak for myself, as I feel my weakness very much, and pray for the good Master to strengthen me in truth and knowledge. It is my desire to do whatsoever the Master has called for me to do. Any elder or Saint passing near here is welcome to make this his stopping place, as whatever I have is welcome to any of God's people. My home is made ready to provide for any of the dear children of God, and I want you all to know that I am trying to make myself ready to meet the dear Savior when he comes in the clouds of glory, with ten thousand of his Saints, to execute judgment.

The truth has been preached here and explained very plainly. I hope now soon it will be preached again. May the Lord be with all of his dear children, is my prayer.

MARY J. THOMPSON.

WICHITA, KANSAS, September 17, 1911.

Editors Herald: Since writing you last I had missionary R. F. Slye call, and together we journeyed to Conway Springs, Kansas, to try to open a series of meetings.

After visiting the honorable mayor of said city we were granted privilege to preach on the street, and also the use of the city park to have public meeting. This was August 3. In the afternoon we went upon the street and took turns in talking. Surely the good Spirit was present in power, for many listened, and with the best of order and interest.

We then announced meetings at the park to commence Monday night, the 7th, to continue for ten nights.

While at Conway Springs we stayed with Sr. Bertha Kanady and her good husband, where we were treated with kindness.

While there in the morning we had quite a fireside talk with Mrs. Kanady, her mother, Mrs. McClaren, and a half sister, where also the Spirit was present.

Brother Slye returned to Conway on the 7th and opened his meetings; then the Devil began to rage.

Petitions were circulated to have us run out of town, and we were promised to be egged, even the postmaster told the justice of the peace to have us run out of town, whereupon the justice asked on what grounds. The answer was, that we were from Salt Lake Valley, Utah, preaching polygamy, and so forth.

The justice had been to hear Brother Slye and he told him to go down and hear him and see if it was true; also informed him he was wrong, and if he, the postmaster, would go and listen, he might learn something.

Nevertheless we gained quite a few friends for the cause, broke down the prejudice, and have made an opening for the work. For Sunday, September 3, Brother Slye baptized Sr. Bertha Kanady and her mother, Sr. Margaret McClaren, the former being a member of the Christian Church seventeen years, and an excellent Bible scholar; the latter a member of the same church for forty years. Both were confirmed by the writer, with quite a degree of the good Spirit present during confirmation.

I am surely looking for some good results from the daughter especially, as she is a worker and is blessed with the Spirit in her arguments for the cause of truth. On the same date we also had the pleasure of blessing the baby boy of Paul T. and Ella Stewart, giving him the name of Clarence Paul. Mrs. Stewart is not a member of the church, but we hope some day to see her take the step. As for our little flock here, while there is room for improvement, yet we can not complain. But with the help of God we hope to raise to the high standard that the Savior has called his children.

We have Sister Donaldson, of Independence, with us. She promises to be a worker. Sister Donaldson is teaching in high school here.

May the Lord help, bless, and keep his people is the prayer of your brother in Christ.

E. L. BARRACLOUGH.

207 SOUTH MILLWOOD.

SAN BERNARDINO, CALIFORNIA, September 14, 1911.

Herald Editors: We had a fine reunion this year and we all enjoyed the presence and wise counsel of our noble and worthy brother, Albert Carmichael. We want him to come again; he is always welcome. At the close of the reunion arrangements were made and propositions signed for twelve nights of debate to be held at Santa Ana, between E. C. Love, of the Church of Christ, or Campbellite Nonprogressives, and Elder Paul M. Hanson for our side. This debate began August 28, and I got to attend four nights, and from what I could see and hear, and from the favorable impression that was made on people who did not belong to either

church, it was a decided victory for Brother Hanson and the cause he represented, and the Saints there are rejoicing as a result. Mr. Love was so unfair that he lost his prestige with all fair-minded people; and because of the manly and Christlike deportment of Brother Hanson he won the love and respect of all the fair and unprejudiced minds present. One prominent citizen, Mr. Bennet, of Santa Ana, who is not a member of any church that I know of, told a crowd of the members of Love's church that their man was beat and they knew it. Mr. Love was well loaded with a rehash of the slander and false statements which was issued by R. B. Neal & Co., and he had on hand a large number of these lying tracts, which were distributed at the close of each meeting. I will inclose you a few samples. This is our busy season in the tax collector's office, and I am being worked to the limit, besides I preached September 3 at Garden Grove, attended four nights of the debate, and preached at this place both morning and evening, and once in the afternoon at Redlands last Sunday. So you see that I am kept on the move, and the harder I work the happier I am, and I am encouraged to go on and do my best because of the sweet influence that has been with me while standing to defend this wonderful work.

Your brother in Christ,
G. H. WIXOM.

LANSING, MICHIGAN, September 10, 1911.

Dear Saints: I have been receiving a good many inquiries about how the work is getting along relative to the trouble we had this summer over the church building that our enemies tried to tear down; and if you will give us a little space in your valuable columns, I will briefly explain how it came about and what led up to it. We had thought some more skillful writer would undertake the task. This is how it happened.

About one year ago, one of the Congregational Church Committeemen came in our neighborhood soliciting for a new church they were planning to build, and my wife told them we were bending all our energies in that direction ourselves. He said, "Can't we sell you our old building?" She asked how much they wanted for it, and he told her \$1,650. She said she would bring the matter up to us and we could call and see him. Accordingly she called my attention to it and I called the attention of the Saints. So we appointed a committee to see them, and Bro. S. A. Barss and I called and had a talk with him. After some talk back and forth, they said they would sell us the building and reserve the lot, for in selling the building and lot they could not realize any ready money, but they could sell the lot for cash. Accordingly a contract was given for the building and we were to remove the building by June 15. During the winter, we had some contractors who move buildings look at it, and we found it was going to cost much more than we had supposed, so I went to their pastor, Rev. C. C. Lowther, and asked him if we could not arrange some way and let the building stand where it was. They had already sold the lot to another party and he said he would go to them and see if something could be done, and says he, "You come back in three or four weeks and I will let you know."

Accordingly, I called on him in about that time and he said, "I have seen the main church men and the consensus of opinion is they don't care whether you move the church or not; so my advice is, if you want to let the church stand where it is you had better buy the lot and you will not need to move the building."

It happened Bro. Alex Tresscutt, of Harbor Beach, came down, and he bought the church lot for us, so we owned both building and lot and their committee was very anxious and instrumental in selling the lot to us. Everything ran along very smoothly until about May 15, when we got notice to

see that the building was moved according to the contract. We tried to reason with them, but they said they had told their pastor nothing of the kind; but when we saw they would not reason on the matter, we told them we owned the lot and we proposed to leave the church where it was so long as they had encouraged our buying it.

In the 26th of June they came, and we had a lady, Sister Miller, living in the rear, and her son, who tried to prevent them coming in. But she was overpowered, and they began to tear the building down, until we got the assistant prosecuting attorney to come and stop it. They had in the meantime taken the seats, bell, doors, windows, etc., and such a mob you never saw since the days of the Saints' persecution in the 30's and 40's. Bro. S. W. L. Scott and I remarked together that it reminded us of the old raids they made on the church in Missouri. Even after they had done their mob work, we sent word to them to come and settle it out of court. This they refused to do, and accordingly we employed a lawyer and are taking them for a case of trover, which means to recover the value of articles they destroyed and took away. It had been a hard blow on the work here in some ways, but still public sentiment is in our favor, and it has nearly ruined their church. Half of their own people have left them. We are still holding meetings in the church, pending the result of the action of the court. I supposed we were dealing with people whose word, whether written or verbal, would be lived up to. Trust this will briefly explain what there is about this truth.

Bishop E. L. Kelley was here and gave us some timely advice. Bro. Ellis Short was here, and he said from what he could learn the case was a clear one for us. We are holding our own. The Saints, the most of them, are feeling good.

We had a good meeting Sunday, September 3, some of the Saints from Jackson, Brethren Buckley, Grose, and their wives were out. Brother Roark, of Williamston, and Brother Buckers, of Howell, were also attendants at our sacrament service. Bro. G. A. Smith, of Clear Lake, was also a distinguished visitor and assisted in the ordination of Bro. Ray Marrow to the office of priest.

Yes, the work is moving along in spite of the world to oppose.

I suppose my letter is altogether too long, so I will say we need the cooperation of all that the work may flourish. We are doing what we can in trying to keep the banner unfurled. We are ably assisted by Bro. S. A. Barss, our presiding priest, and Brother Roark, who sometimes gives us good assistance, and Bro. R. E. Smith, who is our faithful deacon, all of which are trying to magnify their calling.

Your brother in the latter day work,

JOSEPH DEXTER.

LANSING, MICHIGAN, 1127 Leawawee Street West.

NEW YORK, September 20, 1911.

Saints Herald: There is a sensation here about the Utah Mormon Temple. When I learned that Max Florence was at the Hotel Imperial, I called on him and told him that I was very much interested in the claim he made of obtaining the films of the temple, and made known to him that I was an elder in the Reorganization. He spoke very highly of one of our brethren out in Ogden, Utah. He is a full blooded Jew and was highly elated over his bold feat, and he told me that over the seat that Pres. Joseph F. Smith sat in was a magnificent drawing of a gorgeous temple, a facsimile of the one to be built in Jackson County, Missouri, where they had purchased the land to erect it on, and that he had a snapshot at it and has a film. He also said that in a separate room in the temple the most skilled workmen had been working for more than two years on a statue of Christ,

and many others representing Christ's coming to their temple. He says nothing can compare with the most wonderful sight, and that the temple was not in any sense of the word a religious place for worship and never would be, for it is for secret covering up of just what it was designed for, and nothing was any more dazzling, not even Solomon's temple, and he would exhibit his pictures in the Brooklyn Church first, if our people would desire it. [We trust our brethren will make no deal or alliance with Mr. Florence, who appears to have used dishonorable methods in securing these pictures.—EDITORS.]

He says he can turn this whole matter into moving pictures, and it looks as though he was bent on doing it. He introduced me to Hans P. Freece, who was highly elated over Max Florence securing the pictures, and these two men have got together to make this their business for the coming show. Mr. Freece stated that he lectured in the church [Mr. Freece lectured on Chautauqua platform in a tent—not in the church.—EDITORS.] at Lamoni, an exposure of Utah Mormonism. He spoke very highly of our brethren and the church in general. He has settled down here in New York for a while, as you will see by the address top of the circular. He said that he had been reading the monthly magazines against the Utah church, and there was much that we could connect in these writings. Nothing can drive these men into bending to any threats from the Utah head, who is neither prophet, seer, nor revelator.

Truly the day has come and now is, that everything that can be shaken will be shaken. Priestcraft and creeds are tottering. The great financiers, from J. P. Morgan down through every man of financial standing over our entire nation, irrespective of creed or dogma, have financed the greatest religious movement ever known on earth to compass both land and sea, to show the strength of their churches combined and make proselytes, a money power that can not accomplish what they are setting out to do contrary to the plan of salvation through Jesus Christ, our Lord, that has been restored by an angel from his presence, to be preached in all the world as a witness before the end shall come, rejected and trampled under foot by this same class, that is as counterfeit as any counterfeiters that have been caught with the goods on them. They are broken systems that won't hold water, clouds without rain, and trees without fruit. It is their last great effort to smelt the country. May the God of the latter day Israel bless all men in this great movement, that are honorable and honest, for a terrestrial glory, and hypocrites be sifted out. Perchance a Cornelius here and there may have opened-up to their vision the restored gospel.

In gospel bonds,

A. N. HOXIE.

"Jots by the Wayside."

The sweating process is o'er, "Old Sol" is retreating. The cooler breezes have come. Jack Frost, scepter in hand, will soon reign triumphant—and in the meantime we are ready to "fess up"—that Spring River District is still on the map. The spiritual condition of branches is encouraging, noticeably so of Webb City, Joplin, Purcell, and Scammon branches. Others fairly good, yet struggling against adverse conditions.

Our tent meetings under the management of the missionaries have been a success, numerous baptisms and the building up of Saints, renewed diligence, and stronger determinations are in evidence.

The reunion held at Pittsburg, Kansas, was all we anticipated. The preaching and singing was of a high order. Saints and sinners were well satisfied and willingly expressed their hearty approval. The gifts of the gospel were manifested to the cheer and comfort of Saints, who with hearts

throbbing with love, not ungratefully rendered their peons of praise. The cook house management also emerged from the fray crowned with laurels of success, and thus the 1912 reunion is well planted in the soil of victory.

T. W. CHATBURN.

Man's First Appearance in America.

H. S. Fuller, one of the editors of *School*, a weekly journal devoted to the public schools and educational interests (Fifth avenue, New York,) writes in issue of September 14, 1911, about "Glacial Man; his several epochs; life conditions, the implements by which he was traced; his presence in Europe confirmed; but all present proof of his existence in America yet unsatisfactory to science."

He says: "The time of man's first appearance on the North American Continent is yet to be determined. It covers a geologic period estimated at not less than half a million to a million years, and is hence no small problem." . . . The discovery of skeletal remains of Palæolithic or even Neolithic man in America is still questioned. H. C. Mercer (1897), in a study on early glacial man in the Delaware Valley, including Doctor Abbotts' 'Trenton Gravels', gave a negative report. Doctor Osborn, who was at first convinced of the antiquity of a Nebraska (Loess) skeleton, has withdrawn his conclusions, finding that its indications point to the *cranial type of the Indian Mound Builder*. Hedeleika (Smithsonian Institute, 1907) made a comparative study of the fourteen American skeletal remains, including the Calaveras, California, skull, and he concludes that no North American human bones yet known are of 'undisputed geologic antiquity,' but all indicate an affinity to the early type of the modern Indian. He defines as a rule to be followed that a recognition of such antiquity 'demands undisputed stratigraphic evidence, some degree of fossilization and marked anatomic distinctions in important parts of the skeleton.' Later, in 1898, W. J. Sinclair, California University, investigating the auriferous gravels of Sierra Nevada for traces of Niocene (Neolithic) man, reached the same conclusion, which is the present scientific opinion. . . .

"Early implements have been found with mastodon bones, and one arrowhead at Lansing, Kansas, imbedded in the bones of a now extinct bison, but it is not satisfactorily agreed that the mastodon became extinct before the early Indian Mound Builder. . . .

"The growing interest and more accurate methods may in coming decades secure proofs of glacial man in America, and even, perhaps, skeletal fragments of him."

The above may be of interest to students of Book of Mormon and archæology. The emphasis is ours.

GOMER R. WELLS.

A Week in Western Iowa.

The second of September found a number of Saints from Lamoni speeding along on the train over Iowa's pleasant hills to the little town of Magnolia, to attend the reunion which began there the last day of August and broke camp the 11th, of September. The triple crested little city is to the hearts of many a dream city.

When we reached the grounds, late in the evening, we were met with that cordial welcome which Magnolia Saints and friends know so well how to give. A large number of tents were already pitched in the pretty little park, proud with the surname of George Washington. They were arranged in orderly avenues, with the name of each occupant over the tent door. This woven city was lighted by electricity, and peopled by earnest hearted, worshipful Saints, and in the wide space stood the big tabernacle tent that has sheltered the Gallands Grove and Little Sioux reunions for so many years. It seems almost sacred to this blessed and happy

combination of two districts, and would hardly seem true to its position if sheltering either one without the other.

Six services were held the first Sunday. Prayer service, the Sunday school, and one preaching service taking up the morning hours, and preaching services in the afternoon and evening with Religio session at six o'clock filling the remainder of the day.

Magnolia is indeed beautifully situated. The location is one of the highest points in Harrison County, and the view of the surrounding hills and the long, deep valleys, is one never to be forgotten. The quiet is that of a village, for no screaming, roaring fire horse wakes echo in its lovely valleys, although many soft-tired autos throw dust on the grassy lawns. We call it a city, for the twinkling electric lights that light its streets and the springing steps of its busy inhabitants belie the paveless streets and grassy ways. Out from its beautiful, restful homes have journeyed many, who in after years of greatness came back to touch the old hearthstone, or sleep in the beautiful cemetery which rests high on the hill but a short distance from the town. And here, at this beautiful spot, where the eye can look over the wonderful hills and valleys to the far-away hills lost in the misty, purple haze, was held one afternoon a solemn and sacred service by the grave of one of the "faithful ones." Small flags marked the graves of those who had been veterans in the great cause for which they gave lives of sacrifice and service during the most trying scenes of its promulgation. At this grave, the grave of Elder James Caffall, the hearts of the many assembled there were stirred by the touching prayer of our venerable patriarch, Charles Derry, as he stood on the wide, white gate stone of the Caffall lot, and by the feeling address of Bro. A. M. Fyrando as he told of some of the struggles and triumphs of those now quiet sleepers as none other could have told it. Elder Heman C. Smith followed with a short tribute to the eternal beauties of friendship of men of integrity. By special request Sr. Vida E. Smith read "Thanatopsis," which never seemed more fitting than in that quiet hour and place. A benediction full of feeling was pronounced by Patriarch Charles Butterworth.

The singing at this service was beautiful, as was, in fact, the song service throughout the reunion, many of the best soloists of the church rendering willing aid.

The sewing bee, held at four o'clock on Wednesday, was a very interesting session and a profitable one for the Children's Home. Children as well as grown people, men as well as women contributing their share towards making it a success. And it was a success. Everyone had been told to bring a towel and hem it, or some other article that would be useful for the home, but many contributed more, and the astonishing result of less than two hours' work showed something like 168 towels, 74 table napkins, 24 pillow slips, 26 tea towels, a number of wash cloths, besides the contribution of a sheet, one quilt, and a tablecloth, altogether of an approximate value of forty-five dollars.

No collection was taken for reunion expenses except a small one for the purchase of Hymnals and record book, the city meeting all cost. Over one hundred dollars was collected for the support of the Danish paper, *Sandhedens Banner*, (*The Banner of Truth*) and \$42.48 for the Children's Home. This latter sum was obtained through the efforts of the meeting of the Woman's Auxiliary.

The Sunday school and Religio sessions under the excellent supervision of Sr. Ida Ethenhouser, were well attended and thoroughly enjoyed, nor was College Day forgotten.

One of the most delightful elements of this reunion was the social feature. The meeting of those who knew and loved those of a former generation, who always attended the "world reunion" or "fall conference" in this western Iowa.

It is gratifying and encouraging to realize that we, as a church, are counting by generations the seasons of our joyful communion.

By the latter part of the week some one hundred and twenty-one tents were located on the grounds, sheltering about five hundred people. Besides, nearly every home in the town was open to the visitors. It was estimated that five thousand people were on the grounds the closing Sunday, and in the afternoon an overflow meeting was provided for in the band stand, while at the same time a confirmation meeting was being held in the rest tent. During the week twenty-one were baptized, and the many who attended the various sessions felt spiritually blessed.

The large tent was well filled each morning at the eight o'clock prayer meetings, and an exceptionally spiritual time was enjoyed by those present. Many strong and heartfelt testimonies were given and earnest prayers offered. At the prayer meeting held on September 4, Bro. C. M. Wilder spoke to the Saints in tongues, and the following interpretation was given by Bro. W. W. Baker:

"Verily, thus saith the Lord unto ye, Oh, my people, I am with thee to bless, and thou art my children. I have acknowledged my pleasure unto thee this morning. And forget not that where thou mayest be, I the Lord God am willing to pour out upon you my blessings. Fear not, for the power of the adversary can not overcome thee, if thou livest humble and faithful before me. And I say, as thou hast gathered together in faith, now lay aside the cares of this world, lay aside all follies, all pride, and all that is unseemly in the sight of your God, and thou shalt have a time of rejoicing as thou hast never had before, because thou wilt see the power and influence of my Spirit among thee. Yea, therefore, lift up your heads, as I have said unto thee before, and I the Lord God will hear thy prayers, and if thou wilt be humble and faithful before me, they shall be granted unto thee; but oh, I say, Forget them not. Yea, when thou goest out amongst thy associates and amongst thy friends, yea, when thou goest away forget not the Lord your God. Let not the influences of this world draw thee away from me, and I will ever remain close to thee.

"Therefore, I say, lift up your heads and rejoice, be humble and faithful, fast and pray, and the Lord God will not turn thee empty away, for I have spoken it unto thee. Even so. Amen."

On September 7 was given the following by the same individuals:

"Oh, ye my people, that heareth my voice, for I speak unto thee as thou art collected together this morning. Yea, I am pleased with thee, and the angels of heaven record thy presence in the Lamb's Book of Life, as I promised for thy faithfulness to me and my work. Yea, thy testimonies are recorded and thy prayers. Yea, and I say unto thee, that inasmuch as thou art humble and faithful before me, I the Lord God will not leave thee alone. Though thou mayest depart from these grounds, though thou mayest go among those of the world, yea, though thou mayest be isolated from my people, yet I, the Lord God, will watch over thee, my hand will bear thee up and my Spirit will strengthen thee, if thou forget not the lessons that I have taught thee.

"Therefore, be faithful, be cheerful, be patient, cease to complain, and I the Lord will always remember thee, and I will grant thy prayers, inasmuch as they are consistent with my divine will, for I the Lord God knoweth that which will be for your good. Therefore, in faith believing, remember me, and I the Lord God will remember thee with all I have spoken. Even so. Amen."

Another morning to one was shown in vision two angels in the midst of a cloud within the tent, and truly were felt the words of inspiration as given by another that very hour:

"I am in your midst, as thou hast borne witness. Yea, I have encamped round about thee this morning, and mine angels have been here."

TWO OF THE VISITORS.

From the Two Englishmen, Sparling and Edwards.

Tent meeting still continues with large crowds. Seven baptized Sunday. Other fine names, some of the very best people in this little city of Alba. It's the talk of the town and country. The gospel of conversion is preached. We are drawing the line. The people know who we are and who we want them to be. We are letting them understand we are not a church, but the church. Not a gospel, but *this* gospel, restored to the earth by the hands of an angel to a young man in the latter days. We are the men with a message, and we do not forget to deliver that message. No sidestepping to gain favor in the eyes of the people, but the straight gospel to gain the favor of God, and we will gain the favor with honest people and lead them into the fold.

Anyone having a good place in view in Spring River District where the tent can be used and you are able to meet the expense and help the missionaries, car fare, etc., write me to Purcell, Missouri.

HENRY SPARLING.

PURCELL, MISSOURI, September 4, 1911.

News From Missions

Illinois.

I am associated with Bro. F. L. Sawley in tent work, having charge of the district tent. We are having excellent interest here, the tent being full every service. The prospect is certainly flattering. The Saints at Troy and also East Saint Louis have been yielding great assistance in song service and by their presence occasionally. What the outcome will be, of course, time only will tell.

We don't want to neglect mentioning the fact that Sr. Alice Mantle, of Troy, is greatly assisting our meeting in presiding at the organ. She certainly is talented in music.

We are enjoying the hospitality of Bro. and Sr. J. E. Smith, formerly of Argentine Branch, and I assure you they certainly are alive in the work, and know how to make the missionary feel that his presence is not a burden to them. We surely know how to appreciate that kind of treatment, don't we, Brother Jenkins? Brother Jenkins and I held an excellent meeting at Oak Hill Branch; the Saints seemed to greatly enjoy the meeting there. The tent was moved from there to Troy, where an excellent meeting was held. Brethren Jenkins, Sawley, and Ivan Davies, of Oak Hill, were the speakers. Two were baptized and others very near the kingdom. I arrived at Troy in time to become useful in assisting moving the tent from Troy to this point.

Not wishing to become burdensome, we will close for the present.

J. W. PAXTON.

COLLINSVILLE, ILLINOIS, August 31, 1911.

Indiana.

As noted in your issue of 30th ult., we began the gospel work in this city July 13, continuing until the 20th, when a cessation was caused by sickness. We returned and occupied on Sunday before a large audience, and resumed the work for an extended effort on the 26th, and have been battling away nightly to varied audiences. We know not the results, but can afford to await the issue in the hand of the Lord while we "patiently sow the seed" on the immortal soil. Jesus beholds it fall; he will the work record. Interest is manifested and as one gentleman remarked: "I can see you only get *thinkers* into your church." That is the proposition, when men begin

to *think*, slavery fades away, and throned opinions, arising from religious error, fall. When men begin to *think*, a fire begins to burn which reduces to ashes the traditions and superstitions of ages which have crisped and blistered the souls of men. "Come let us *reason* together," says the Lord. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich" (Revelation 3: 18). God is willing to *reason* with men; he is willing to "*counsel*" man, but alas! the great world knows too much (of a kind) for God to teach the peaceable things of the kingdom.

We have so few of the ministry in this district that the work moves slowly, but it *moves* nevertheless, as we receive word from local points throughout. Some opportunities seem to have narrowed down, especially at the village of Blissfield, where we thought a nucleus was gathered out, around which a grand work would rally. A great number moved away—one family to Alvorton, Ohio, two families to Mecosta County, Michigan, and one family here to Elkhart, leaving six in the village and four in adjacent points. Hope they will prove to be "scattered seed" to bring forth more fruit.

Some of the faithful old veterans of the cross have finished their work, and moved on up to the higher ranks. The world is better for their having lived for right. Good old Brother Corless, whose prayers moved the heavens and placed inspiration and liberty on the preacher, continued to bear faithful testimony to the work until called to the heavenly home on August 6. His presence at the service, and the familiar "click" of the staff that assisted him to get there, together with his confirming talks, will be missed. His faithfulness will be rewarded. The younger element is coming to the front and donning the armor, as the aged lay it down in this world.

I am stopping with our worthy Brother and Sister A. A. Ward, who manage the Riverside Bakery at this place. If all possessed the spirit of sacrifice, as manifested in this dear brother and sister, something would move. We had the privilege of baptizing their oldest son, Clarence, since opening up here. There are eight Saints here, and they conduct organized Sunday school and Religio. All seem interested in the prosperity of Zion's cause. We believe a good work will be done in Elkhart, although its development may not be immediate.

How beautiful to read the "Opening of the Children's Home." We could scarcely refrain the silent tear as we perused and reflected that the people of God has prepared such environments and care for the little ones who emblemize the citizens of the Kingdom, and to think, they will be trained in the *right* way.

May our heavenly Father's work move on and up to grander planes until the kingdom of God on earth blends with the family above.

S. W. L. SCOTT.

ELKHART, INDIANA, September 13, 1911.

Salt Lake City.

It has been a long time since I have written for your columns. I know lots of my friends desire to hear from me occasionally, but I am apt to neglect my duty in this line.

As I was appointed this year to the Mountain Mission, I got into my field as soon as practicable and have been as busy as circumstances have permitted ever since.

I have preached at Deseret, Filmore, Salt Lake, and Ogden in Utah, and Hagerman and Malad in Idaho. I baptized two at Hagerman and five at Malad.

I find that at Salt Lake City and Ogden very few come out to our places of meetings except the Saints, and they are not very prompt in attendance. The preaching on the streets attracts the attention of a good many men who seem more interested in a forensic combat between us and the Utah

people than in the principles of the gospel. When the gospel is being presented, they will usually stop but a few minutes and move on; but if a controversy arises they will flock around as they would to a dog fight.

But a very few women stop any length of time. They complain of it being too hard for them to stand so long. Yesterday in our street meeting we had the pleasure of seeing a number of women stand patiently all through the service, and a splendid interest was manifest, and a good spirit seemed to predominate. None seemed anxious to contend, as is usually the case. Only one question was asked, and the answer seemed satisfactory to all. The question asked was, "Where did you get your authority?" I answered that heaven is the source of authority; and when God calls a man by direct revelation and gives direction for his ordination as he did in the case of Joseph Smith, when he was ordained, that is authority; and that no man in our church, from the highest to the lowest, has any right to act in any office unless he is called of God.

It has been very hot and dry here this summer. A good many complain of the shortage of water. The cities are having trouble to get sufficient water.

September 11, 1911.

J. M. STUBBART.

England.

Perhaps some of the readers may be interested to read about the British Isles Mission conference, held August 5, 6, and 7.

To my mind it was the most remarkable conference held in this country. There were present of the missionary force: Apostle G. T. Griffiths, Bishop May and his wife, Brethren Baldwin, Morgan, and Thomas, besides the local brethren. The conference had been looked forward to in expectation of a good time, and the Lord heard the prayers of his servants, and poured out his Spirit in a remarkable way. The choir, under the able direction of Elder John Foden, rendered excellent anthems at morning and evening service. Brother Thomas (of America) offered prayer at morning service. This prayer was remarked by many as laying the foundation of a good day, its earnest, inspirational force being felt by all. Bishop May preached a splendid sermon, exhorting the Saints to the performance of duty.

Arrangements had been made to hold a procession of Sunday school scholars, and this was the only disappointing feature of the conference. The rain came down in such force that it absolutely prevented any attempt to carry it out. The brass band engaged for the occasion was dismissed, and each had to hurry to the hall as best they could. It was indeed a sorry sight to see the little ones dressed in white, laden with flowers, struggling under umbrellas, while dozens were prevented from leaving their homes, thereby missing a spiritual feast. Some splendid spiritual testimonies were borne, when Brother Morgan, who was assisting Brother Griffiths to preside over the meeting, arose and said that the gifts were present. He had no sooner sat down, than Bro. Alf Jones of Nantyglo, spoke in tongues. Prayer was made by Brother Dewsnup for interpretation; while this was in progress, the power of God was made manifest, in a remarkable manner, several brethren being visibly affected. Brother Jones then gave the interpretation; it was to the effect that the work in this part had been languishing, and it had been hindered by reason of jealousies. "My servants have quarreled over trifles, but if they will put away these things, and hearken to the counsel of those whom I have sent amongst you, the work in the land shall revive, and the hills and valleys resound with the sound of the gospel, and many shall rejoice."

In the evening Brother Baldwin gave an eloquent and stirring discourse upon the parable of the sower.

Monday afternoon Bishop May explained the financial law and the necessity of Saints making out their inventories.

Monday night, business being over, a fellowship meeting was held, Brother Griffiths in charge. Brother Jones again exercised the gift of tongues. He also gave the interpretation, that the Lord was well pleased with his servant, G. T. Griffiths, and he would bless the efforts that he was making to more thoroughly organize the work in this land, and that he should return home laden with sheaves. Some have closed their doors against the servants; such should suffer loss and become poor, and suffer sickness, while those who continued rebellious should be cut off by the hand of death. Brother Jenkins also spoke in tongues, Brother Jones giving the interpretation. This was to the effect that the Lord could not pour out the fullness of his blessings because the Saints had neglected to obey the financial law. If the Saints would honor this law, God would indeed open the windows of heaven and shower blessings upon their heads. Much more instruction and exhortation was given. Patriarch James Baty confirmed the interpretation. He said that the Lord had made the same things known unto him, and he asked, "How can I give the blessing of God unless we have obeyed his law. Sister May, in a soul-stirring testimony, said that the same things had been shown unto them before leaving home. She was glad to be at this conference and partake of the same Spirit as at Independence. She felt just as much at home here as she ever did in her life. Brother Griffiths said that the same things had been told them in Ohio. Thus we see that the Lord revealed these things in Independence, Ohio, England, and confirmed them by the gift of tongues through a brother from Wales.

Brother Leggott also spoke by the Spirit to Brother Baldwin, saying that the Lord was well pleased with him, and would make him a blessing to many souls. Many more inspiring testimonies were borne, bringing to a close this memorable conference, which has confirmed the Saints, strengthened the servants, and stimulated their desires to be actually engaged in promulgating his cause. All praise and glory to God.

Praying for the prosperity of the work, I remain,

JOHN BAILEY.

MANCHESTER, ENGLAND, 45 Rochdale, Harpurley.

Northwestern Kansas.

Since last writing, we held a very profitable series of meetings in Blue Rapids, Kansas. We were assisted by Bro. J. D. Shower, who is an earnest worker. Bro. Mahlon Smith is branch president and has faithfully watched over the Saints for a number of years.

Sister Peak and I left there August 24 for the Northwestern Kansas district conference and reunion, which were to convene at Osborne, August 26. We stopped at Linn and stayed all night with Bro. Henry Hoerman and family. They were old acquaintances and we had a very pleasant visit.

The next day we were at the depot in time to take the westbound train, and as it pulled in, Maud, my oldest daughter, appeared in the doorway with an anxious expression on her face, which changed to a broad smile as soon as she saw us. She had been invited by the committee on arrangements to attend the reunion and take charge of the music. When Bro. J. A. Gunsolley was informed of her intentions of attending the reunion, he authorized her to represent the Sunday school and Religio departments while there. We were soon comfortably located and the train was speeding through a beautiful country, that showed the effects of too much dry weather. Yet the crops were better than we had expected to see.

As the hours passed we grew tired of looking at the fields of corn, that were showing the effects of the drought more and more as we went west. About sundown I noticed that Maud's hat was about to fall out of the rack. I stood on the seat and pushed it back, and in doing so I knocked my hat down and it went out of the window. This seemed to amuse Sister Peak and Maud, for they looked at me for an instant with a surprised expression, then both broke out in a merry laugh. This continued from time to time till we arrived at Downs, at 9 p. m. The evening was cool and it was necessary for me to protect that bald spot, so Maud tied my handkerchief around my head, something like the sisters do when they clean house. I took my valises and walked out of the car and down the street to the hotel, attracting considerably more attention than I was accustomed to. While I saw no pleasure in it, Sister Peak and Maud enjoyed it immensely. When we reached our room, Sister Peak said, "We have a better joke on you than Brother Pitt got on Rose, that is related in the last *Autumn Leaves*." But I almost got even with Maud when a brother said during the reunion, "Maud is a better singer than her mother, but she is not so good looking."

The loss of the hat caused me to think of Bro. Dan Sherman, who bought it for me in Scranton, Mississippi, about a year ago. He is one of our splendid young men of the South. The evening before he purchased the hat, he took some eighteen Saints in his gasoline boat and treated us to a ride on the Gulf of Mexico, from Escatawpa to Horno Island, a distance of about twenty miles. We enjoyed it. The island was low and sandy. The party were all young men and women, except Elder Freeman Sherman and myself. While on the island the young men engaged in wrestling. This caused the sporting blood of my youth to tingle. One strong young fellow who succeeded in throwing all who engaged with him, said, after putting his last antagonist down, "Come on, Brother Peak. I want to roll you in the sand." I arose, slipped off my coat, and to his great surprise took side holds with him. Well, it was necessary for me to throw him four straight falls before he could realize what he had hold of. I did the same with all that felt like trying it. Then I turned a few somersaults, gave a few other acrobatic stunts, then sat down and tried to assume the dignity that belongs to one of my age. I relate this to demonstrate to the young the advantages of keeping the Word of Wisdom. I believed it when I accepted the gospel and have come as near keeping it from my youth up as any instructions the Lord has given. I do not claim perfection in anything, but I know something of the benefits of living according to the principles in the Word of Wisdom.

By the way, I passed through Kansas City yesterday and invested a penny to test the force of a blow I could strike. The machine registered six hundred pounds, which according to this machine is the average blow for a man weighing two hundred pounds. We can not help from feeling a little suspicious when we see a bald-headed barber trying to sell a hair restorer, nor from thinking that there is something wrong when we hear a weakly elder explaining the Word of Wisdom and telling us how strictly he has observed it for to these many years. There can be no doubt about the truthfulness of the Word of Wisdom, but we seriously doubt the interpretations we sometimes hear. I have been preaching for a long time, but have never preached but one sermon on the Word of Wisdom, and have only referred to it a few times publicly. There is a great difference between a *word of wisdom* and a *commandment*, but I will close on this subject for fear I will be greatly misunderstood as the revelation is itself.

The next morning we took the 7.35 a. m. train for Osborne, arriving in time for the opening prayer meeting at 9.30 a. m.

A few of the Saints had assembled and the Lord recognized our efforts. During the meeting the following vision was shown me: I saw Bro. John A. Teeters standing erect, with his hat off, with a very pleasant, happy expression on his face, accompanied by a number of Saints. He was looking in a northwesterly direction, while he and the whole company of Saints were surrounded by a very brilliant light. The expression on his face was that of complete satisfaction and confidence. I did not recognize any of the rest, but understood that it represented the condition of the faithful Saints in the district, that God indeed accepted them, that they were in the light of the gospel, and that Bro. John A. Teeters was accepted by the Lord as their leader. I also saw another brother whom I knew, who was some distance away from the Saints in a northwesterly direction. He had some light, but not so much as surrounded the Saints. This brother was going to the Saints as fast as he could go. He was making great exertion to reach them. May the Lord enable us to remain in the light.

The conference was a success, and the reunion was the most spiritual, and in some ways the most profitable of any I ever attended in this district.

Maud made a fine success in her work. Far better than I expected. One sister said to me, "We have often wondered what Maud's work would be since we heard you prophesy to her three years ago at the reunion in Alexander; but we see now." It was revealed to me then that if Maud was faithful, she would have the same gifts of the gospel that I have.

The prayer meetings were very spiritual, the preaching a higher order than usual. The singing would have done credit to some of our leading choirs. We held street services every day at 4 p. m., excepting Sundays. The singing attracted the attention of the people and the quality of it created a fine impression, so our street meetings did more to spread our work among the people than those held in the church. Our street meetings were decidedly a success. Bro. Jay Hoffman and the writer both preached each day on the street, and our audiences increased till on Saturday we had a fine crowd that paid splendid attention.

We left Sunday night. Maud went directly home to begin her school in Franklin, Tuesday, September 5. She is the principal there this year. Sister Peak and I stopped in Independence, Missouri. She went on home September 6 and I came to Fanning to attend the conference and reunion.

September 9, 1911.

W. E. PEAK.

News From Branches

Providence, Rhode Island.

Our late reunion at Onset, Massachusetts, was one of the best ever enjoyed by the Massachusetts District.

The weather was fine the whole two weeks; quantities of rain having fallen two days before the reunion convened, so the dust was well laid.

The site purchased by our reunion committee is a beautiful place—an island surrounded by the waters from Buzzard Bay, and the beautiful views one can see, as they sit in the meetings, of waters and trees—are inspirational to the worship of the God who created such beauty.

A continuation of said gratitude was felt as the "Glory of God" (intelligence) was manifested in the "institute work" of the first sessions of worship of the day and were a great source of comfort, edification, instruction and pleasure to all who attended, as was evidenced by the large attendance each morning at 8.30, and we trust that each succeeding year said services shall be even more largely appreciated.

Our district primary workers conceived a plan to instruct

ively entertain babies from two to five years of age so the mothers could attend the prayer meetings, and hereafter they are to be furnished a separate tent for their worthy work, which is much appreciated by all who received this assistance. So mothers may now be encouraged to attend reunions with their babies, knowing they will be able to attend prayer meetings and their babies be well cared for.

Sunday school workers were very much encouraged to learn that graded Sunday school quarterly lessons are expected to be had in the near future, and we feel this is a move in the right direction, and your correspondent feels there should also be a graded set of lessons on all three books, also the Church History, that the student may receive a thorough instruction therefrom on the doctrine of Christ, which shall enable him to "walk uprightly before the Lord" and the world, and to know his duty, and to be educated to defend the work with scientific knowledge, and to progress on spiritual lines—as the student does at the day school on the lines of study they have. We feel to rejoice that the day of ignorance will thus be dispersed, and all shall be able to attend the Sunday school with prepared lessons on all three books, that the progress of the recitation hour may not be hindered; and thus will the student be made to see the harmony of instruction of the above books, and knowledge, appreciation, and satisfaction of soul will be increased, and more will be willing to leave all to follow Christ.

There were twenty-four baptisms at this reunion, one of whom was an infidel, and another a Spiritualist, who are now rejoicing in the greater light of truth and divinity. May the Lord bless all such is my prayer.

On our return home to Providence we found our local priesthood's efforts at outdoor preaching had been very well attended, interesting a number, two of whom are now regular attendants at the branch services.

We are now expecting the addition of a new organ to increase the efficiency of the chapel services, and are to have German services on Sunday afternoons at the chapel as well as outdoor services on the "Training Grounds."

Wishing to take this opportunity and voicing the sentiments of many, I should like to commend and thank our *Quarterly* editor, Sister Salyards, and coworkers, for the excellent *Quarterly* of this quarter, and trust more such is to follow, as it is proving a source of deep comfort to the isolated home department scholars, as well as those in the "fold."

Faithfully,
SISTER LOTTIE.

Independence, Missouri.

On Thursday, September 13, at 3 p. m. occurred the funeral obsequies of Elder John Kaler, in charge of Bro. W. H. Garrett, assisted by Brn. J. C. Foss, I. N. White, and Joseph Luff.

After the reading of several scriptural passages from the three books by Elder Garrett, Brother Foss gave much consolation in a touching eulogy on the life and services of our brother as a minister, and told of his parting from his family and of the tender care he had received at the Sanitarium.

Brother White also spoke of his closing hours, receiving while talking over the phone an evidence of our brother's near approach to the end. He also heard a voice, and the Spirit said God was about to take Brother Kaler to himself, that he might do a greater work on the other side. His kindness and prayerfulness, his reliance upon God, his strong testimony to the divinity of the work, and his zeal in vindication of the truth were remarkable.

Doctor Luff, in a pathetic manner spoke of his last sickness. He loved him because of his integrity and love of the

gospel work. He was always to be depended on. God had found a man in whom he could trust with safety. He developed through persecution, trial, and deprivation, and he remained firm and immovable in the faith, to the end.

The church was full of friends who had gathered to pay a willing and acceptable tribute to a humble, faithful brother, and an honest Latter Day Saint.

On Sunday, the 17th, at the early prayer meeting many excellent testimonies brought encouragement to the seventy-five Saints present. Among those who spoke were Sr. M. A. Etzenhouser, Bishop Bullard, M. H. Siegfried, A. V. Closson, and several of the young who, in the Spirit of love and humility, bore witness to the truth.

The Sunday school attendance was 752, Elder William Newton offered the opening prayer, and the superintendent talked to us about rally day, and furnished each member with a Sunday school button. Prefaced by a fervent prayer and a very impressive vocal solo, in the morning, Bro. M. H. Bond greeted the Saints, after a long absence from home, with a discourse on the ever welcome and oft heard of topic, The kingdom of God. Patriarchs and prophets and the inspired psalmist of old,—all preached and sang about the kingdom and the gospel of Christ and, though some did not in these days comprehend the great scheme of the atonement. The speaker was glad that many have a sure testimony concerning its divinity and power.

Brother Joseph pronounced the benediction, and left with the people his good word and wishes for peace in a bright eternity.

"Oh, city where the shining gates

Shut out all grief and sin,

Well may we yearn amid earth's strife,

Thy holy peace to win."

The afternoon hours were filled with "good things" for the Saints: One blessing and four baptismal ceremonies, spiritual gifts, prophecies full of cheer, instructive testimonies from Elders E. Short, H. Kemp, and Bishop Bullard, who closed his cheering advice with these words: "Let us be wise children of the light, for it is keeping the commandments that will bring the blessing: our blind shall then receive their sight and the lame be made to walk."

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

NEW YORK AND PHILADELPHIA.—District met in conference at Manasquan, New Jersey, Saturday, September 2, 1911, at 3 p. m. Elder U. W. Greene was chosen to preside over the conference, to be assisted by A. D. Angus and Bishop E. L. Kelley. John Potts was chosen as clerk, and Sr. W. W. Smith, his assistant. A. N. Hoxie, jr., was elected chorister. Those who had served the reunion were chosen to serve the conference in the same capacities. W. E. LaRue was elected press agent. The courtesies of the floor were extended to all visiting Saints. The statistical reports from Philadelphia, New York, Scranton, Elk Mills, and Broad River were read. A discussion arose as to whether or not a person baptized into a branch, with the knowledge and consent of branch officers, should become a member of said branch without further vote or action of the branch. This was answered by the minister in charge. Branch reports were read from Brooklyn, Philadelphia, Scranton, and Broad River. Tabulated report of work done by priesthood of the district. Reports were heard from district president, district secretary, district Religion and General Conference delegates. Some names were recommended for ordination, and referred to a committee of elders chosen for this purpose. The committee approved of all names recommended. Bill of expense of district president was read and ordered paid. Bro. O. K. Fry was released from the office of auditor because of removal from the dis-

trict. Bro. J. Lawrence was elected in his place. It was moved and seconded that the present resolution regarding the raising of money for district expenses be rescinded. Carried. It was decided that collections be taken up at the preaching services of the conference. At 7 p. m. a motion requesting the Saints of the district to avoid the use of tobacco and strong drink was carried. The order of services during conference was left to the presidency. Conference adjourned to meet in Philadelphia in midwinter at call of the president. Song service for evening service. John Potts, district secretary.

ALABAMA.—District conference at Pleasant Hill, August 5, 1911, the district president, J. R. Harper, and J. J. Hawkins, vice-president, were chosen to preside over the conference. Report of the president of the district, J. R. Harper, and vice-president, J. J. Hawkins. Visiting Saints were invited to take part in the conference. Bishop's agent reporting: On hand last report, \$38.80; received since, \$143; paid out, \$179.80; on hand at present, \$2. Moved that the chair appoint a committee of three to audit agent's books. Motion carried. J. W. Baldwin, A. E. Warr, and A. A. Weaver were appointed. Elders reporting: F. M. Slover, S. S. Smith, J. G. Vickrey, W. S. McPherson, G. O. Sellers, W. J. Booker, F. P. Scarcliff, A. E. Vancleave, A. G. Miller, and A. E. Warr. Priests reporting: J. M. Patrick, A. A. Weaver, and W. A. Odum. Teachers: G. E. Wiggins and Jason Booker. Deacons: J. B. Parker and J. W. Baldwin. Branches reporting: Lone Star, number at last report 143, present number 144, gained 5 by baptism, lost 4 by removal; Pleasant Hill, number at last report 240, present number 240, lost 1 by death, gained 1 by baptism. Moved that from now on all officers have a written report. Motion carried. By motion the secretary was authorized to draw means from the treasurer and secure report blanks and send each officer one just before each conference. Auditing committee reported agent's books correct. Report adopted and committee discharged. The following officers were elected by standing vote: J. R. Harper, president; J. J. Hawkins, vice-president; G. W. Miniard, secretary; W. H. Drake, assistant secretary. By motion the election of officers was made unanimous. Moved that G. O. Sellers be sustained as bishop's agent. Motion carried. By motion the time and place of next conference were left in the hands of the president of the district and the missionary in charge. Moved that a tent committee be appointed to solicit means and purchase a tent. Motion discussed and laid on the table. Moved that the president confer with the Mobile and Florida districts in regard to the purchase of a tent. Motion carried. G. W. Miniard, secretary, McKenzie, Alabama.

EASTERN MICHIGAN.—The conference of the Eastern Michigan District met at Port Huron, Michigan, Saturday, July 1, 1911. At 8 a. m. social service in charge of William Price and Apostle F. A. Smith. At 10 a. m. the opening session of the conference proper began, and the following organization was effected. Apostle F. A. Smith, president, assisted by William Grice; F. O. Benedict, secretary, assisted by R. H. Huston. Those who had charge of musical program of reunion were continued as such of the conference. The secretary of the district was authorized to furnish baptismal certificates to Vassar Saints. Credential committee reported the following branches represented: Pigeon River, Flint, Juniata, Port Huron, Union, Cash, Allenton, Bay Port, Evergreen, Huron Center, McGregor, Laing, Applegate, Cass River, Minden City, East Fremont, Belle River, Saint Clair, Saint Thomas, and Valley Center. Total reporting, 21; not reporting, 3; reported membership, 1,512. Report adopted. Ministers reporting: D. E. Dowker, F. E. Tree, William Hutchins, George Burns, F. J. Harder, M. A. Carr, C. E. Grant, B. F. Parker, D. A. Smith, Israel Goheen, J. McBride, M. McDonald, C. U. Grant, H. Dutcher, H. E. Muir, G. H. Skinner, R. D. Weaver, J. W. Burgetts, F. J. Miller, E. E. Wertz, J. E. Harriman, William Grice, J. L. Swett, B. F. Phetteplace, R. Etzenhouser, G. R. McCoucha, George Smith, Thomas Rawson, Arthur Allen, C. C. Whitford, J. A. Henry, and Fred Simkiss. The treasurer's report was read and referred back to auditing committee for correction. Bishop's agent reported as follows: Total receipts, \$3,974.49; total expense, \$3,160.82; due church \$814.49. Audited and found correct. District library board's report read and approved. The district treasurer reported total receipts, \$63.70; total disbursements, \$66.43; on hand, \$7.36. The following district officers were elected for the ensuing year, district president, William Grice; district secretary, F. O. Benedict; assistant president, William Davis. W. F. Smith was sustained as

bishop's agent. Sr. A. McKenzie was reelected member of district library board. Brother Harder elected to fill vacancy as member of musical organization, caused by resignation of Fred Gregory. A. Allen and C. C. Whitford were reelected members of reunion committee. A motion prevailed declaring for a reunion in 1912. The matter of two-day meeting was left to the presidency of the district. Conference adjourned to meet at call of minister in general charge and district president. F. O. Benedict, secretary.

SOUTHERN WISCONSIN.—The district conference of the Southern Wisconsin District convened at Madison, Wisconsin, September 2, 3, 1911, at the close of the annual reunion, District president W. A. McDowell in charge. Branches reporting: Madison, Janesville, Buckwheat Ridge, and East Delavan. No reports from Excelsior, Wheatville, and Flora Fountain. By action of district conference the Excelsior Branch was declared disorganized. Bishop's agent's report: On hand last report, \$108.41; total receipts since, \$387.65; total receipts, \$496.06; total disbursements, \$417; balance on hand, August 20, 1911, \$79.06. By action of conference, the annual reunion was consolidated with the Northeastern Illinois district reunion, and will meet at Belvidere, Illinois, in 1912. Brn. W. A. McDowell, J. O. Dutton, and B. C. Flint were chosen a reunion committee to act conjointly with the Illinois committee. During the reunion and conference seven were baptized by August Gratz, J. O. Dutton, and W. A. McDowell. Speakers during reunion and conference were: Apostle F. A. Smith, High Priest W. A. McDowell, Seventies J. O. Dutton and C. H. Burr, Elders L. O. Wildermuth and B. C. Flint, and Priest R. D. Davis. B. C. Flint was ordained an elder during the conference. Gomer R. Wells was here in charge of Sunday school and Religio work. Conference adjourned to meet with the Wheatville Branch at the call of the district president. B. C. Flint, secretary.

FLORIDA.—District met at Santa Rosa church, near Berrydale, Florida, September 2, 1911. F. M. Slover and S. S. Smith presiding; E. N. McCall, secretary; Sr. Bessie Clark, organist; James H. Barnes, chorister. Branches reporting: Santa Rosa, 87; Coldwater, 88; Alafloa, 117; Fairview, Opin Head. The reports of the Fairview and Opin Head branches were referred back for correction. Elders reporting: C. J. Clark preached 20 times, assisted 5, administered to sick 4, baptized 3, confirmed 2, blessed 2 children, organized 2 branches, the Opin Head and Fairview branches, and ordained one teacher. S. S. Smith preached 70 times, assisted 23, baptized 4, confirmed 4, organized 1 Sunday school. S. D. Allen preached 1, administered to sick 1. W. A. West preached 3 times. B. L. Jernigan, L. F. West, F. P. Scarcliff preached 2. A. Vancleave, W. M. Hawkins preached 1 time, administered to sick 3 times. Priests reporting: E. N. McCall, James Cooper, and J. H. Johnson preached 4 times, assisted 6. Teachers reporting: S. Dixon, W. Dixon, J. G. Dixon, F. M. Brantley. Deacons reporting: J. N. Jernigan, T. J. Barnes. Bishop's agent reported: Due agent last report, \$20.37; expenditures, \$90; total expenditures, \$110.37; received, \$27; balance due agent, \$83.37. Audited by W. A. West, S. D. Allen, and F. P. Scarcliff, and found correct. A communication from Coldwater Branch was read, recommending Bro. J. H. Barnes to be ordained to the office of priest. This recommendation was concurred in by the conference and the ordination provided for at 9 o'clock prayer meeting on Sunday following. It was ordered the names of members of disorganized branches of district which have not been placed be placed in Coldwater, Opin Head, and Fairview branches. It was provided that a loose leaf record be purchased for the district. The next district conference is to be held with Coldwater Branch, time left to F. M. Slover and C. J. Clark. Treasurer reported: On hand fifty cents. A tent committee was appointed, consisting of S. D. Allen, O. O. Simmons, and E. N. McCall. This committee was instructed to collect funds and confer with like committees appointed by Mobile and Alabama districts, with a view to the three districts jointly purchasing a tent. It was decided to hold a reunion, and the reunion was left entirely with the reunion committee. Provision made for the reorganization of the Sunday school association, to be effected during coming reunion. Preaching by F. M. Slover and S. S. Smith. E. N. McCall, secretary, Dixonville, Alabama.

NODAWAY.—Conference convened August 26 and 27, 1911, with the Sweet Home Branch near Ravenwood, Missouri. District President T. A. Ivie, assisted by A. C. Silvers, presided; W. B. Torrance, assisted by E. S. Fannon, acted as secretary of the conference; Sr. Verna Ross, organist; E. S. Fannon, chorister; Frank Powell, usher. Delegates' creden-

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tials from the branches read by the secretary showed: Sweet Home, 8; Ross Grove, 9; Bedison, 13; Guilford, 16. Statistical reports showed: Ross Grove 50, gain by baptism 1, loss by letter 3; Sweet Home 50, gain by baptism 3, loss by letter 7; Bedison 75, gain by baptism 2, loss by death 1; Guilford 92, gain by baptism 3. District treasurer reported: On hand February, 1911, \$1,42; received since, \$36.70; total, 38.12; paid out, \$37.35; balance on hand, 7 cents. By motion this balance was turned to treasurer for his trouble, and he was discharged. The report of bishop's agent, John T. Ford, was read as follows: Received, \$377.75; expended, \$348; balance due church, \$29.75. The auditing committee that was not released at last conference, consisting of John T. Ford, Andrew Jensen, and C. C. Nelson, was by motion released. By motion the chairman was authorized to appoint a standing committee of three to audit bishop's agent's books and financial accounts of district. He accordingly appointed E. S. Fannon, W. B. Torrance, and Joseph Powell. Report of A. C. Silvers on tent fund was as follows: Received, \$9.41; expended, \$7; balance on hand, \$2.41. Elder John T. Ford was by motion elected as district treasurer, and by motion it was ordered to turn the \$2.41 tent fund into hands of district treasurer. A motion prevailed that the district president and bishop's agent be a committee to represent the district in viewing the church property near Avenue City and confer with the presiding bishop regarding it. Moved and carried that the appointment of the local priesthood to fill places designated by the district president, as heretofore indulged in, be approved by the conference. A recommendation from Sweet Home Branch for the ordination of Bro. Alma Hawley to the office of teacher was by motion provided by the conference. A motion prevailed that the district president appoint in each branch a solicitor of means to purchase Bro. W. H. Kelley a suit of clothes. The funds to be placed in hands of district treasurer and he to see that Bro. Kelley gets the clothes. Ministry reporting were: High Priest T. A. Ivie. Seventy: A. C. Silvers. Elders: W. H. Kelley, E. S. Fannon, John T. Ford, C. C. Nelson, Joseph Powell. Priests: W. T. Ross and W. B. Torrance. Deacons: W. S. Bond and Alma Nelson. The conference adjourned to meet the first Saturday and Sunday in February, 1912, in Guilford. Preaching by E. S. Fannon, W. H. Kelley, A. C. Silvers, and T. A. Ivie. A prayer and testimony meeting at 9.30 a. m., Sunday, was enjoyed by all. The entire conference was peaceable and harmonious, and was a strength to all. W. B. Torrance, secretary.

Reunion Minutes.

SOUTHERN NEBRASKA.—At Eustis, Nebraska, August 25, to September 3, 1911. Elders W. M. Self and James E. Kelley were chosen as the presidency, and Edward Rannie as secretary. The following is a synopsis of what was done: Sermons preached, 29; patriarchal blessings, 27; prayer meetings, 10; baptisms, 5. Of the missionary force present there was as follows: W. M. Self, James E. Kelley, R. O. Self, Joshua Carlile, and Edward Rannie. It was decided to have another reunion in 1912, the time and place to be selected by the

committee and the missionary in charge of Nebraska. It was recommended by vote that the committee, if it was found expedient and practicable, have the reunion of 1912 at the same time and place as the district conference. The prevailing opinion by those present was that the reunion was a success. The Saints were greatly strengthened, and they realized that their faith was built on a rock that could withstand the storms of opposition. The public has a better knowledge, also a better opinion of our faith than they had before. The committee and the Saints did their work well, and all the expense was met without any hardship on them. The good Spirit was present throughout the entire time, blessing the ministry in their work, and cheering the Saints in their fellowship one with another. The committee for 1912 is as follows: H. A. Higgins, W. M. Self, Samuel Broliar, G. W. Johnson, William Grubb.

GALLANDS GROVE AND LITTLE SIOUX DISTRICTS.—Convened at Magnolia from Friday, September 1, to Monday, September 11. Elders Sidney Pitt, sr., J. C. Crabb, and Heman C. Smith were chosen to preside; Alma M. Fyrando, W. R. Adams, Estella Wight, secretaries; Alma M. Fyrando and C. L. Crow, press committee; C. B. Kibler and Sr. J. W. Wight, choristers. Forty-eight sessions were held, twenty-six preaching services. The order of services mainly was: 9 a. m., prayer services; 10.45 a. m., preaching; 2.30 p. m., Sunday school or preaching; four sessions were given to the Sunday school at the 2.30 hour; 8 p. m., preaching; 1 session to Woman's Auxiliary. On Wednesday at 4 p. m. a sewing bee was held in which men and women furnished material and sewed for the Children's Home, which resulted in 167 towels, 24 pillow slips, 26 tea towels, 73 napkins, 1 quilt, 1 sheet, 1 tablecloth, 8 wash cloths. A collection was also taken up for the Children's Home amounting to over \$40. On Thursday afternoon at 4 o'clock some six hundred or more went out to Magnolia's beautiful cemetery, where a memorial service was held in honor of more than a score of pioneer Latter Day Saints buried there. After singing, Patriarch Charles Derry offered prayer, Alma M. Fyrando then recited events of interest relative to the pioneer dead, and gave a touching tribute of respect to the lives they lived. Heman C. Smith then gave a short address. Sr. Vida E. Smith read Thanatopsis. Benediction by Patriarch C. E. Butterworth. The service was held at the grave of Bro. James Caffall, and the aged and infirm were conveyed in automobiles and carriages. Twenty-one were baptized. Preaching was by Brn. Heman C. Smith, J. W. Wight, Columbus Scott, Charles Derry, C. E. Butterworth, W. A. Smith, C. J. Hunt, Alma M. Fyrando, Joseph Lane, J. C. Crabb, Sidney Pitt, sr., W. W. Baker, J. M. Baker, and Joseph Seddon. Sr. M. A. Etzenhouser had charge of Sunday school and Religio work, and was ably assisted by Mrs. Vida E. Smith, Estella Wight, Lizzie Wight, and Blanche Andrews. An appeal was made for the support of *Sandhedens Banner* and the Scandinavian Mission by Bro. P. I. Anderson, returned missionary, and \$106.30 was collected. The song services were excellent; the prayer services were very spiritual; the preaching in power. One hundred and twenty-three tents in Magnolia's beautiful park, 560 camped on grounds, and 169 visitors lodged in private homes.

It was the largest and best reunion of the past twelve or more years. Magnolia Saints and citizens bore all the expenses of the reunion. At the business session held Friday, September 8, at 2.30 p. m., the action had one year ago relative to a locating committee of five, was rescinded. By unanimous vote Magnolia was chosen as the place for holding the reunion of 1912. No accidents, little sickness, and ample accommodations combined to make this reunion one long to be remembered. A. M. Fyrando, secretary.

Conference Notices.

Far West District will convene with the Second Saint Joseph Branch in their chapel, corner of Ohio and Prion avenues, 10 a. m., October 7. It is the wish of the officers of the district that a full representation be present. Send in the branch and ministerial reports before the convening of the conference. Charles P. Paul, secretary.

Toronto District will please take notice that arrangements with the railway association have not been completed for reduced rates to Grand Valley conference and conventions. The railway association has a new rule that \$12.50 be deposited before reduced rates are granted, and it requires fifty delegate certificates to have the amount refunded. We have no guarantee or previous conferences to go by, that there will be fifty delegates present, therefore the application for convention rates has been withdrawn, and all going by rail will have to buy regular return tickets to Grand Valley on the Canadian Pacific Railroad. Floralice Miller, district secretary.

The Nauvoo district conference will meet with the Rock Creek Branch, Adrian, Illinois, on October 6 and 7. All reports should be sent to George P. Lambert, R. F. D. 1, Ferris, Illinois. W. H. Thomas, secretary.

The Clinton, Missouri, district conference will convene at Taberville, Missouri, October 7 and 8, 1911. The Taberville Branch expects to dedicate their church on October 8. The afternoon train from the south will be met at Rockville, Octo-

ber 5 and 6, all trains will be met with the necessary conveyances to get the Saints from the train to Taberville. All those coming will please write Bro. Joshua Sandage, Taberville, Missouri; stating as to the train you will arrive on, so you will be met with the necessary conveyances. Please send all reports to me not later than October 4, or bring them with you to conference. We will ask all to please make their branch reports with ink. John W. Noyes, secretary, 1029 North Ash street, Nevada, Missouri.

Convention Notices.

The Sunday school convention of the Little Sioux District will convene at Woodbine, Iowa, Friday, October 6, 1911. Let us have a full delegation present, all equipped with notebooks and ready to take notes on any or all lines of work brought up for discussion. Joint session for prayer service Thursday evening. Esta Stuart, secretary, Mondamin, Iowa.

The Gallands Grove, Iowa, district Religio and Sunday school association, will convene at Cherokee, October 13, 1911, at 9.30 a. m. May all go with the Spirit, that a profitable convention may be enjoyed. Floy Holcomb, secretary.

The semiannual convention of the New York district Sunday school association will convene at Niagara Falls, New York, Friday, 10 a. m., October 6, 1911. Charles C. Koshler, secretary.

The Sunday school convention of the Nauvoo District will meet at Rock Creek, Illinois, October 7, 1911. District secretary, Clara Ortleb, 1315 North Eighth street, Burlington, Iowa.

Cheerfulness is also an excellent wearing quality. It has been called the bright weather of the heart.—Samuel Smiles.

The mere lapse of years is not life; knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence.—Marcus Aurelius.



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The Bishopric.

To the Members of the Independence Stake; Greeting: As per notice in *Ensign*, September 14, 1911, I have been placed in charge of the stake finances and to act as stake bishop, in place of Bishop R. May, resigned. A hearty cooperation from every Saint in the stake is earnestly solicited, so that the financial arm of the Lord's work may be strengthened, and we may be able to meet our financial obligations. The very best we can do is what is required of us all, anything short of this, is lowering our standard as the Zion of latter days, and falling short of what the Master requires at our hand. The times are pregnant with golden opportunities to further the cause of Christ, as well as of peril and danger. Let us then, as the children of light, meet our obligations with honest endeavor, strength of mind and purpose, and we need have no fear of the results. The "all pull together" effort is what will count in the main, and the only way to bring about permanent success. Let our aim be to get near the Master in life and character, so that we may be in full enjoyment of the Holy Spirit, and under its influence we will be anxious to meet every requirement of the law of God, as now in demand; we will then have enough and to spare to place our work on a firm and lasting basis, and the abundance of the Father's favor will be enjoyed by us as a cherishing fountain; to this end may we labor and gain the victory.

"Bring in *all* your tithes and offerings" is as applicable to us to-day, and the needs just as urgent as when Malachi, the Lord's prophet, gave this command to ancient Israel; and the blessings and recognition of God (who changes not) is for the obedient as then. May we all be assisted to do our duty, and the results will be grand.

Address all matter pertaining to stake finances to the Stake Bishop, Lock Box 115, Independence, Missouri. The books have been audited up-to-date, so we start on a new page, and feel sure we will have the hearty cooperation of all who love the Lord.

RICHARD BULLARD,
B. J. SCOTT,
For Independence Stake Bishopric.

AGENTS' NOTICE.

To the Saints of the Southern Missouri District; Greeting: Having been appointed bishop's agent for this district, I take this method of notifying the Saints that I have received the necessary books, and I am now prepared to receive tithes and offerings and give receipts for same. Money orders should be made payable at Ava, Missouri. Elder J. C. Christensen will give receipts for any money that may be handed to him as tithing, during his visits among the Saints, as district president, but all money should be sent direct to the undersigned at Tigris, Missouri, so as to save the additional expense of forwarding. The Lord has commanded us to pay our tithes and make our sacrifices and offerings willingly, so let every Saint live in obedience to the divine law. "None are exempt," no matter how poor they are, or how small the amount, and have their names enrolled on the bishop's book.
BENJAMIN PEARSON, *Bishop's Agent.*

An Explanation.

In the article in the *HERALD* of September 6, 1911, page 844, under the caption, "The Kingdom of God," we used the following personalities without giving the initials: "From such secondhanded stuff as Beadle, Crow, Bays, *et al.*"

Mr. Charles L. Crow, of Logan, Iowa, we are informed, thinks that some of the *HERALD* readers might get a misunderstanding as to which Crow we referred to. The one to whom we refer is the itinerant preacher, editor, etc., W. L. Crow, a bitter enemy of the Reorganized Church, and who is the author of the work, entitled, *The Mormon Waterloo*. Mr. Charles L. Crow, of Logan, Iowa, is unknown to the writer, and is not the gentleman to whom we referred in the article. We ask pardon of Mr. Charles L. Crow for any seeming reflection.

JAMES D. SCHOFIELD.

Address.

Mission address: Frederick A. Smith, 57 Selden avenue, Detroit, Michigan.

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, OCTOBER 4, 1911

NUMBER 40

Editorial

THE "CHRISTIAN STANDARD" ON MARK 16.

"I wish to thank you for upholding the undoubted authenticity of Mark 16: 9-20, in your reply to O. G. Maltzberger in the *Standard* of April 22. One thing, however, I am unable to understand. Why does the Christian Church accept unhesitatingly the sixteenth verse of the chapter referred to, and yet in effect reject the seventeenth and eighteenth verses? In reply to this inquiry, please do not overlook the positive promise given in the seventeenth verse: 'And these signs shall follow them that believe.' E. S. Smasbey."

The Christian Church does not in any sense reject the verses referred to. A question of interpretation is involved in these verses, and we reject the interpretation which makes the promise of miraculous endowment apply to believers in general. If our friend will study the whole paragraph with his grammar open before him, he will see that there is no such promise. In the expression, "these signs shall follow them that believe," the pronoun "them" is plural, and it finds no antecedent till you get back to the fourteenth verse, which furnishes the plural antecedent in the word *eleven*. The pronouns *they* and *them* occur not less than thirteen times in the paragraph, and in all of them the reference is undoubtedly to the eleven. In the sixteenth verse the pronoun is singular, showing conclusively that the reference is different. "He that believeth and is baptized, shall be saved," refers to the general believer. But immediately following the commission the plural form of the pronoun is resumed, referring to the eleven, and not the general believer. The Savior had just rebuked them for their "unbelief and hardness of heart," and now, having commissioned them, he assures them that such of them as believed would be able to do the miracles mentioned. And this is followed by the historical statement that they went forth and preached everywhere, the Lord working with them, and "confirming the word with the signs that followed." Thus we have both the promise and the fulfillment recorded in the same paragraph. This seems to be the natural, easy and plain interpretation of the paragraph. If, however, some one who claims that the promise is to the general believer, will perform a few miracles, we may change our opinion.

A correspondent sends us a copy of the *Christian Standard*, dated July 8, 1911, containing the above quoted question and answer, evidently desiring us to comment on them. As our readers well know, verse sixteen of the chapter under consideration contains the injunction to go into all the world and preach the gospel. It is accepted by the *Christian Standard* and the Christian people (Disciples) as well as by practically all other denominations. Verses seventeen and eighteen contain the promise

that certain signs shall follow them that believe, such as casting out devils, healing the sick, and speaking with new tongues. These verses are not accepted at their face value by Christians or Disciples and many other denominations, and in the editorial answer given above the *Christian Standard* adopts the old plan of explaining their meaning away by attempting to limit the promise to the eleven disciples.

We do not believe that any expert grammarian (not theologically interested in destroying the force of the verses) will indorse the construction which the *Standard* puts upon them. But one need not be an expert grammarian to discover the fallacy of attempting to make the pronoun *they* in the seventeenth and eighteenth verses refer back exclusively to the eleven. Jesus was addressing the eleven, and would not have used the pronoun in the third person in speaking to them if others were not included in the promise. He would have said: "You shall cast out devils; you shall speak with new tongues, etc."

But passing all that by, the ordinary man can put the interpretation of the *Standard* to the test and discover that the pronoun *they* as used in these two verses has a general sense and can not be limited to the eleven. Read the verses as the *Standard* would have them read: "And these signs shall follow them that believe (the eleven); In my name shall they (the eleven) cast out devils; they (the eleven) shall speak with new tongues; they (the eleven) shall take up serpents; and if they (the eleven) drink any deadly thing, it shall not hurt them (the eleven); they (the eleven) shall lay hands on the sick, and they (the eleven) shall recover."

It will be clearly seen that the gifts and blessings here promised were not limited to the eleven; but extended to all them that believed,—the word *they* had a general application to the entire body of believers. History bears us out in this statement, because it is a well-known fact that the signs here enumerated followed those who were not of the eleven, and that not once but many times. Ananias, not one of the eleven, laid his hands on Saul, according to the promise, and Saul was healed of blindness and received the Holy Ghost (Acts 9: 17, 18).

Paul, not one of the eleven, healed the sick and cast out devils (Acts 19: 28; 8: 11, 12). He took up a serpent (accidentally, of course,) yet received no permanent hurt (Acts 28: 3-5). The Saints at Ephesus, not of the eleven, spoke in tongues (Acts 19: 6). At least the Bible says: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Possibly, however, the *Standard* will argue that the pronoun *they* here used in Acts, applies to the eleven and refers clear back to the fourteenth verse of the last chapter of Mark, a contention only slightly more absurd than the one which they have already made.

At the close of the editorial in question the *Standard* says that if those who accept the promise will perform a few miracles they may change their attitude. Many miracles have been performed and are attested by reputable witnesses, yet the *Standard* has not changed its attitude. But this statement of theirs is strikingly like that made by the Devil, who told Jesus that if he would perform a few miracles he would change his attitude and worship. (See Matthew 4: 1-9.)

The Devil and the *Christian Standard* are both wrong in promising to believe on condition that miracles are performed. Believers are made by the preaching of the word, by logic, scriptural evidences, and the testimony of the Holy Spirit. The signs then follow the believer. Miracles when not associated with the gospel and with obedience, are of no value. It is a wicked generation (according to Christ himself) that passes by the preached word, logic, scripture, and the testimony of the Spirit, ignoring all, and demanding a sign ere it will believe (see Matthew 16: 1-4).

Why is the *Christian Standard* obliged to resort to such a strained interpretation of this scripture? The answer is not hard to find. Peter said that no prophecy of scripture was of any private interpretation. Peter did not change scripture to fit his belief. He changed his belief to fit scripture. He preached the word of God as he found it.

The old colored preacher in defining the word *phenomenon*, said: "If you see a cow, that ain't a phenomenon. If you see a thistle, that ain't one. And if you see a bird, that ain't one, neither. But if you see a cow sittin' on a thistle and a-singin' like a bird, why then, that's a phenomenon."

The *Christian Standard* is not a phenomenon. The Bible is not a phenomenon; neither was Peter. But if we ever see the *Christian Standard* taking a stand squarely on the Bible and teaching it as Peter did we shall see a phenomenon.

ELBERT A. SMITH.

THE ILLINOIS LAW RELATING TO POLYGAMY DURING THE SOJOURN OF THE SAINTS IN NAUVOO.

We have been asked regarding the exact reading of the law of the State of Illinois regarding bigamy or polygamy as said law was in force during the sojourn of the Saints in the city of Nauvoo. For the benefit of those who may be interested we reproduce section 121 of the law in question. We have carefully verified our copy and know it to be correct. The statute book from which we quote may be found in the state law library, at Des Moines, Iowa. The section is as follows:

SECTION 121.—Bigamy consists in the having of two wives or two husbands at one and the same time, knowing that the former husband or wife is still alive. If any person or persons within this State, being married, or who shall hereafter marry, do at any time marry any person or persons, the former husband or wife being alive; the person so offending shall, on conviction thereof, be punished by a fine not exceeding one thousand dollars, and imprisoned in the penitentiary not exceeding two years. It shall not be necessary to prove either of the said marriages by the register or certificate thereof, or other record evidence; but the same may be proved by such evidence as is admissible to prove a marriage in other cases, and when such second marriage shall have taken place without this State, cohabitation in this State after such second marriage shall be deemed the commission of the crime of bigamy, and the trial in such case may take place in the county where such cohabitation shall have occurred. Nothing herein contained shall extend to any person or persons whose husband or wife shall have been continually absent from such person or persons for the space of five years together, prior to the said second marriage, and he or she not knowing such husband or wife to be living within that time. Also nothing herein contained shall extend to any person that is or shall be at any time of such second marriage divorced by lawful authority from the bands of such former marriage, or to any person where the former marriage hath been by lawful authority declared void.—Criminal Code, an act relative to Jurisprudence, 11th Division, entitled, "Offences against the Public Morality, Health, and the Police," Statute Laws of Illinois, 1839.

This statute went into force July 1, 1833. At a later date the state statutes were revised, and the revised version went into effect September 10, 1845; but section 121 was incorporated in the revised code without change, so was in force during the entire time of the residence of the Saints in Nauvoo, from the date of its founding in 1839 until their expulsion.

It will be seen by this that if Joseph Smith, Brigham Young, Lorenzo Snow, or any other man, having one wife, married another woman or cohabited with her, under the guise of "celestial marriage," or any other pretense, he was a criminal under the state law and liable to fine and imprisonment in the penitentiary.

It is claimed that the celebrated, so-called revelation instituting polygamy was given through Joseph Smith, in Nauvoo, Hancock County, Illinois, July 12, 1843. At that time this state law had been in

force ten years, and was still in force. It is not conceivable that God, who had previously said, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land" (Doctrine and Covenants 58: 5; Utah Edition 58: 21), would in 1843 give a revelation commanding his prophet and his people to break the law of the State in which they lived. God does not aid or abet crime.

We are forced to the conclusion that the so-called revelation was of human origin. The position of the Reorganized Church as to the true nature of that origin is so well known that we will not enter into that subject at this time, nor weary our readers with its discussion. We have simply reproduced the wording of the law for the benefit of those interested and making inquiry.

ELBERT A. SMITH.

BOOKS REVIEWED.

RURAL CHURCH, AND COMMUNITY BETTERMENT.—During December, 1910, there met in New York City a great conference to discuss the fortunes of the country church and to devise methods of bettering the conditions of country life. At this conference there were delegates present from most of the leading denominations, the various theological schools, the United States Department of Agriculture, the Bureau of Education, the Federal Council of Churches, and the State Agricultural Schools. Various topics under the general head of "The rural church and community betterment," were taken up and discussed in five-minute speeches. These speeches are now assembled and published under the title given above. A book is thus formed that is interesting and profitable to those who are interested in country life; it also affords a glimpse at the attitude of the "sectarian churches" on various subjects. We note that the modern professors of sociology and economics gave the theological schools with their old-time methods and course of study some pretty hard raps, while at times the professors of theology came back in good style at their critics. (Association Press, 124 East 28th street, New York City. Cloth \$1.00.)

INGERSOLL; A BIOGRAPHICAL APPRECIATION.—The Dresden Publishing Company of London has published a new five hundred page biography of the noted atheist, Robert G. Ingersoll, who is heralded in the opening chapter as the "greatest and noblest of the Western World." The biography is written by Herman E. Kittredge, revised by the widow of Colonel Ingersoll, and splendidly printed and bound. Of it one critic writes:

"It is the first important and authoritative account of the life work of Colonel Robert G. Ingersoll. It presents, in chronological order, through the media

of authentic incidents, letters, interviews, extracts, anecdotes, reminiscences, and so forth, the life story of a man who, whatever may be the ultimate verdict as to his antitheological views, was one of the most remarkable and interesting individuals of his century—*orator par excellence*, patriot, soldier, lawyer, philanthropist, wit and humorist, prose poet, thinker, iconoclast, reformer, and champion of intellectual liberty." (J. F. Taylor and Company, 18 East Seventeenth street, New York City. Cloth, postpaid, \$2.70.)

WILLIAM LLOYD GARRISON.—This is a newly issued biography of the great abolitionist, written by Lindsay Swift and published by George W. Jacobs and Company. It is one of a series known as the American Crisis Biographies, devoted to the lives of such men as Abraham Lincoln, Robert E. Lee, U. S. Grant, and Stephen A. Douglas. Garrison was born the same year and the same month with Joseph Smith, and made it his life work to carry out the sentiment expressed by the latter, "It is not right that any man should be in bondage one to another." He edited the *Liberator* and was a prominent and powerful actor in the great drama just preceding and during the Civil War. He faced death and became familiar with mobs and prisons in his crusade for the freedom of the negro slaves. Naturally an extremist, he justified his radical utterances in this classical denunciation of moderation:

"I am aware that many object to the severity of my language, but is there not cause for severity? I will be as harsh as truth and as uncompromising as justice. On this subject I do not wish to think, to speak or to write with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen—but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate. I will not retreat a single inch—and I will be heard." (George W. Jacobs and Company, 208 W. Washington square, Philadelphia. \$1.37 by mail.)

NOTES AND COMMENTS.

IMPORTANT MEETINGS HERE AND THERE.—Elder W. E. LaRue, pastor of the church in Brooklyn, sends us cards announcing a "rally day" which marks the opening of regular services in Genealogical Hall, New York City, and writes: "The first missionary effort for the Reorganized Church in the great city of New York." This service, now past, was announced for October 1. On the same day the Saints of Philadelphia held their seventy-second anniversary celebration. The pastor, Bro. Walter W. Smith reports fifty-three baptisms since the first of the year. The Des Moines (Iowa) Saints are to observe their second annual "home coming day" October 8. A varied program is announced. The speaker for morning and evening is Elder Elbert A. Smith. The Sharon *Telegraph*, Sharon, Pennsylvania, September 26 chronicles the beginning of the debate between Elder A. M. McVey of the Church of Christ and Elder F. J. Ebeling of the Latter Day Saints. A very fair statement of our position is given.

Original Articles

YOUTH.

(Synopsis of sermon delivered by Elder A. B. Kirkendall, at Kirtland, Ohio, August 20, 1911. Reported by Frances C. Booker.)

Saints and friends, it makes me rejoice to be permitted to speak to you in this house of God, that has been sanctified by the presence of the Master himself, and where angelic voices joined in the choir; where from the mouths of babes and sucklings issued songs of "Hosanna to God in the highest."

I am doubly proud as this is the headquarters of the National Anti-Mormon Missionary Association, where that insignificant thing was born which was originated by J. T. Bridwell, R. B. Neal, D. H. Bays, Clark Braden, G. F. Ghormley, and others.

The brother in his introduction used a political term, "Judge," having been given me by the people in the county where I reside. While I am proud of this term given me by men, I am still more proud that God has chosen me as an elder to represent him.

I have not chosen a text this morning, as I didn't know until a short time ago that I was the chosen speaker of the hour. So as I have no special text I will address myself to the young people congregated here this morning.

My mind goes back to the statement in sacred writ, "Remember now thy Creator in the days of thy youth, while the evil days come not." Also to the statement of the Apostle Paul to Timothy, his son in the gospel, "Let no man despise thy youth." My mind goes back to the young Samuel, who while yet a child ministered in the temple, and so readily responded "Here am I" to the Lord's call. The Lord in days past has recognized the youth.

Last week I attended the teachers' institute in our county, and one of the instructors related a mythological tradition illustrative of the responsibilities of youth. When man was created he was created in the prime of life and existed upon the earth for a time; but the gods held a grand council in which the question as to whether it would be wisdom to give man the pleasures of youth was discussed. It was finally decided that a new creation was to be made. A concourse of angels escorted them to earth, singing a beautiful song, the chorus of which was, "Now you have youth; now you have youth. What will you do with it?" While this is pure mythology, this question has come down the ages to every parent whom God has blessed with children.

Youth is the formative period of life, when we are most susceptible to impressions. Character is formed and habits fixed. Thoughts are crystalized into action before reaching middle life. While environments may have their influence upon us through

life, yet the impressions made in childhood remain with us throughout our lives.

I will relate an incident bearing upon the subject of starting right in life. It is associated with my first visit to this historic place. Twenty-four years ago last April I made my first visit to Kirtland. As we were coming over the Big Four Railroad the brakeman called out the name of the town of Crestline. A gentleman across the aisle remarked to another, "What gave this town the name of Crestline?" He replied that it was the watershed between the Ohio River and the Great Lakes, and that where the town now stood there formerly stood a barn, and that when it rained the water on the north side of the barn went into Lake Erie and on the south side into the Gulf of Mexico. I thought no more of this incident until last fall, when I made another trip to Kirtland. When we passed the town of Crestline the wheels of memory turned and I thought of the incident of nearly a quarter of a century before. There was no one on the train that I knew, and unfortunately I had no book, so that I was compelled to draw myself within myself and in retrospection think of the past and by introspection of the present and apperception of the future, in my mind's eye I traced two raindrops, born from the womb of the same cloud, one of which fell on the north side, and the other on the south side of the coping of the old barn. The one that fell on the north dropped from the eaves of the building and in company with its fellows formed a little rivulet and flowed into the stream and eventually found its way into Lake Erie. It was forced eastward by gravity, was dashed over the mighty cataract of Niagara, on through Lake Ontario, out into the Saint Lawrence, and was taken up in mist in the fog banks of Newfoundland, and the cold winds carried it to the north and it was deposited on "Greenland's icy mountain," where for ages it has lain or will lay useless and inert, and is of no profit to humanity, so far as science knows. The other drop falling on the south side of the old barn, like its sister drop in company with its fellows formed a little rivulet but flowed down through our beautiful State, "An empire within an empire," into the Ohio River, thence to the Mississippi, and picking up its grain of sand it helped to build up the delta of the Mississippi, contributing its part to the formation of a small continent extending from the mouth of the Mississippi two hundred miles north, being one of the most fertile spots in our great country. After reaching the gulf it was taken by the gulf stream and carried through the Atlantic and helped to make the climate of "Merry England" as congenial and pleasant as Ohio, although as far north as Labrador. (Scientific men are now disputing this theory, yet

it does not destroy the poetry of my imaginary soliloquy.)

It too was taken up in mist and was deposited upon the land, and taken up in chemical solution, which in turn by capillary attraction was transformed into fruit or golden grain. A child ate this fruit or grain, and the bright luster of the eye, the rose color of the cheek were but contributions of the drop of water. This child became a Kepler, capable of measuring and weighing the heavenly bodies, or a Newton, who discovered the great principle of gravity, or a Marconi, that gave us wireless telegraphy, an incalculable benefit to the race, or a Watts or Fulton or Edison to show us the possibility of steam and electricity, or the Wright brothers to teach us to navigate the air.

This may be fanciful, but it is illustrative that our starting point has materially to do with our destination.

Have you ever noticed what the hours of quietude have done for the race? The injunction of the Apostle Paul "to study to be quiet" is especially applicable in this day of rush and bustle. We do not have to study to find something to do. On Monday we plan for the week, we will do this to-day, that on Tuesday, thus on Wednesday, and so on for the week, but when Monday night comes we find that there is excess of work that we haven't performed. The same on Tuesday, and when Saturday night comes there is an accumulation of unfinished work. There is so much to attract our attention that we can not readily reach the quiet hours for meditation, retrospection and introspection that are so necessary to our perfect intellectual and spiritual development.

But for Bedford Jail we would not have had Bunyan's Pilgrim's Progress, that masterpiece of allegorical literature. Had not God dropped the curtain of blindness over Milton's eyes we would not have had Paradise Lost, that masterpiece of mythological literature blended with a deeper insight into the theology of Latter Day Saintism, setting forth the doctrine of the fall of angels, the loss of paradise and its regaining, than any other writer before or since its time. It was in the still quiet voice and not in the fire or cyclone that the exiled Elijah received his message from God. Was it not the quiet of the forty years' training as a shepherd in the land of Midian with its days and years of preparation that equipped Moses and made him the greatest prophet, leader, and lawgiver of the ages? Was it not the wilderness life that fitted John the Baptist to become the forerunner and precursor of the Master? Was it not the three years missionary work of Paul in the Arabian desert where he received the evidence of the gospel "not of man nor of men but by the revelation of Jesus Christ," and fitted him to be the greatest missionary the world has ever

known? It is not in the hurly-burly of busy life that man receives inspiration from God, but when he places himself in a receptive condition by prayer and meditation in the quiet hours. It was in the forests of western New York, on the banks of the flowing Susquehanna, in the privacy of his room, that the angel message was delivered to the Prophet Joseph Smith.

So the burden rests upon the parents to see that their children are given opportunity for the study of all good books, healthful literature, poetry, history, and all reading matter that has a moral uplift, that will draw their minds away from the sordid things of this world. This can only be done by the parents and the teachers in the Sunday school, and instructors along educational lines.

There are many influences in this world that are downward in their tendency, and from these our children should be protected. Indeed, the dividing line is as our brother spoke in testimony meeting this morning. "All that relates or leads to evil is of Satan, while all that relates or leads to good is of God," and it is the duty of parents to see that the line of demarcation is plainly drawn.

Our mantle will fall upon some one, and we desire that they can take it up at the point where we lay it down and prosecute the work without having to learn by the experiences through which we have passed.

Shall I tell you a little story illustrative of the care of our children? A gentleman acquaintance of mine visited a man whose business was the raising of fine horses. He took him through his stables, which were fitted up with all modern conveniences, being more sanitary than many of the modern homes. Pure water flowed through the troughs. The floors were flushed each day. They had clean, fresh bedding, and the stables were not only clean, but were antiseptically clean. No accumulation of filth, where flies could gather disease germs and microbes on their feet and bring them to our homes. "This horse," said he, "is worth so many hundred dollars, and this one so much. They are fed just so many pounds of hay, chops, corn and oats each day. It is weighed almost as carefully as a druggist weighs his prescriptions, and with the greatest regularity."

While he was talking a little boy came up and said, "Papa, give me thirty-five cents to buy a book." The money was handed over.

"That is a fine looking boy," said my friend, "is he your son?"

"Yes," replied the gentleman, "we think he is all right."

"What grade is he in in school?" my friend asked.

"Why, I don't know; I leave that to his teacher.

I think he is in the seventh or eighth grade," replied the man.

Do you catch the point? The care, training, and education of an immortal being, whose destiny only ends when eternity ends, is left to the care of another, but a horse, whose value is measured in dollars and cents, has his undivided oversight. Is that true of you?

It causes me to rejoice to see Latter Day Saint parents fortifying their children for future life by teaching them to observe the revelation given to read all good books, to study the history, languages, and customs of other nations. When I teach my child to read Shakespeare, Bryant the poet of nature, Longfellow with his faith in God, Whittier with the fatherhood of God and the brotherhood of man, Emerson with his firmness in right, Holmes with his humor, I think I am giving my child something that will lift him up and make him think higher things.

Let me tell you the story of the mythological Pygmalion. Pygmalion was the king of Cyprus. His heart ached because there was not a virtuous woman in all his domain, and the men of his kingdom were as corrupt as some of the last legislature of Ohio. He secured a large piece of ivory, and from it he chiseled a perfect female human form, and entranced with the beauty and purity of his work he prayed his God to endow it with life. Permission was granted him. He smote the sculpture upon the head and intelligence entered therein. Again he smote her upon the eyes and sight was given them. He smote her upon the lips and they turned ruby with life, blood, and articulate sounds issued therefrom. He smote her upon the breast and the heaving bosom and throbbing heart showed the pulsating life within. He smote her upon the limbs and Galatea, for thus had he named her, stepped down from the pedestal a living, conscious, intelligent, pure being.

Mythology again! Even so, but that parent, that teacher that can not touch the intelligence of heart and move to action that child in its plastic, formative period, is a failure and is not glorifying the responsibility as parent or teacher.

So in the organization of this great latter day work, that young child who by solitude and prayer of faith had placed himself in a receptive condition and was touched by the glory of God which is intelligence, and was started right, and was kept right by the Almighty.

In these days of conservation, when we are continually talking of the conservation of our forests and our mineral resources, we are neglecting to conserve our greatest resources, the energy of our youth.

The duty that will devolve upon the church of the future, the problems that we will be compelled to

meet, the conditions that we will have to face will be greater than has been in the past.

Suppose you had an investment of one thousand dollars and one hundred dollars of that money paid you ninety per cent of your entire profits, and ninety per cent of your investment paid only ten per cent of your profit, which part of your investment would you neglect and which part would you devote most attention to? Your business sense will teach you to look after the ten per cent investment and ninety per cent profit. I have it on no less authority than Rev. Joseph Clark, secretary of the Ohio Sunday School Association, that ninety per cent of the increase of our churches comes from the ten per cent of our investment in the Sunday school and young people's societies of our State.

Let us as Latter Day Saint ministers, while not neglecting the preaching of the gospel to the middle-aged and old, not forget in our preaching to address our sermons more directly to the youth. This can only be done by associating with children, living the simple child life, thinking child thoughts and thus place ourselves in closer touch with them. I know the influence of environment and surroundings. In my own experience as a child I was brought up on a farm where from Monday morning to Saturday night I had only the association of my parents and brother. No vulgar or profane language was used in my presence. On Sunday, when out with other boys, for boys must have associates, when an oath was sworn it was horrifying to me, and I would shudder when a profane oath was spoken; but when moving to where I now reside, it being a place of public works, profanity was common, and by constant association, while I never learned to swear, yet volley after volley of oaths could be sworn in my presence, and I became so accustomed to them that they made no impression on me, whatever. So that we absorb unconsciously the influences that surround us.

Had I the choosing of my own life I would choose to associate with young people. I would live longer, think purer thoughts, which would crystallize into purer actions. There has been no happier moment of my life than when I led five little girls, robed in white, down into the waters of baptism, and realized that it was the result of instruction that had been received by them from me in my Sunday school class, and when they arose to walk in newness of life it gave me much joy to realize that I had contributed by my teaching and example towards this proper start in religious life.

In the great day of accounts, when my life's record is made, as I look down upon the debit side of the page and see the weaknesses, follies, and frivolities of life charged against me, I feel that this can only be offset by this event and others of a similar nature

being credited to me. This is beautifully illustrated in the beautiful poem of David H. Smith, "A vision of judgment," found in *Hesperis*. This poem describes an elder who was brought to judgment. All his thoughts and deeds were spread out before him. He saw his many failures and weaknesses pass before him. A frown was upon the face of the Majesty, and when his heart was most despairing and he felt that his doom was sealed, a door opened and in came those to whom he had presented the gospel message. The frown disappeared from the face of the Father, his face was a benediction, and the welcome plaudit of "Well done" was given.

So it is with our lives, the fruitage of instruction given to the youth increasing in geometric progression will cover our weaknesses and failures as with a mantle, and that we as parents and instructors of the young may impart such instructions to our young as will enable them to start right in life, and live right during life, thus fitting them for the future life, I shall ever pray.

* * * * *

SOCIAL PURITY.

The great problem of educating his Saints so that they may be in condition to be "gathered," "the pure in heart," and Zion established, seems to have been in the mind of the Master from the earliest record we have of his teaching to mankind, and especially do we find this true in his words of instruction in the latter days.

With the transgression of our first parents, sin entered into the world, and man's nature has since been susceptible to evil influences. Though he would do good, evil seems always with him. From the first God has denounced impurity, enjoined chastity, and commanded self-denial. As a result of the hereditary propensities of human nature parent has transmitted to child much of the good or ill that has made up his own character. Soon man's nature lost the sweet purity and innocence it knew at the morn of creation, and became more or less carnal. From a condition of close companionship with divine beings man drifted away from God and his course to the present time has been a devious one. Adversity, distress, disappointment, and grief have often brought him back near to the Master, from whom alone help could come. In times of prosperity, health, and happiness, man easily drifts away and becomes self-sufficient.

The carnal contends against the spiritual and would seek to rule our lives, would offer a free rein to passion and appetite, while the spiritual prompts one to restrain the physical, to deny self for the good of others, to exercise patience, love, gentleness, in a word to exercise self-control, that the righteous will of God may be wrought out in our lives.

That man might learn to "crucify the flesh," to

"bury the old man of sin," to "walk in newness of life" and be "freed from sin and death," the great Teacher came to earth on his divine mission, the final consummation of which comprehends the preparation in the last days of a "peculiar people," zealous of good works, and the establishing of Zion, "the pure in heart," a people who shall be ready to go out to meet the Bridegroom when he shall come.

The children of the kingdom, though heirs to most glorious blessings which the Father has prepared, have come from out the world and unanimously testify that they must keep ever on their guard that evil of some sort does not overtake them. The promised crown is to "him that overcometh."

The people of the world can see the evil wrought by sin, and of late years have made strenuous efforts to stem the tide which stealthily creeps in upon the nations of the earth.

In a subtle way the great social evils, among them intemperance, immorality, prostitution, and the ravages of venereal disease undermine the strength and nobility of the Nation's manhood, violate the sacredness of the marriage covenant, entail endless suffering, especially upon womanhood, and bring ruin and death where should be the sweet fruits of parenthood.

There is satisfaction in the high ideal held out in the gospel, in the moral tone it engenders in its consistent followers. But though obedient to gospel truths, like Paul, we still have to contend with some forces which war against our better natures. But, like Paul, also, we have a source of strength, a fountain of revelation, and the guidance of the Holy Spirit in a broader, deeper, truer sense than it is possible for man to have outside the gospel covenant. We shall overcome and be free from sin just to the extent that we diligently consider our weakness and heed the instruction to come up higher, leaving the lower levels where appetite and passion so frequently hold sway, and avoiding the paths that lead still lower to lust, intemperance, degradation, disease, and death. It is the privilege of God's children to ascend, if they will, to heights of human attainment where the atmosphere is pure and invigorating, the vision is clear and penetrating, where thought shall be heaven inspired because the whole life and being is in harmonious accord with the divine mind, where the body shall be freed from much that distresses and causes decay, because nature's laws are learned and kept, and our physical powers are reserved for the holy purposes for which they were intended.

When we shall have climbed the rugged steep that lead to those sublime heights, we shall have regained much that was lost when transgression made it necessary for mankind to leave the Edenic garden, we shall have overcome much that trans-

gression has entailed, we shall have purified these human temples for the fullest reception of the Holy Spirit and for the exercise of divine power. Then, as in Enoch's day, a people will be prepared to meet their God, only instead of being translated we have the promise that the Master shall return and enter in upon a happy reign, further instructing and leading his people until they shall be pure indeed, and the ultimate purpose of the gospel and man's creation attained.

No amount of admiration of the beauties of the mountain peak, and enraptured contemplation of the grand view to be obtained from such a vantage point will avail the adventurer who may turn aside from the steep upward path to lounge upon the inviting green and cooling shade of the mountain ledge. The call is still, "Come up higher."

In the economy of the gospel the author has made provision for the instruction of the human family in those things which pertain to life, both the spiritual and the physical. We can not conceive of spiritual perfection in an impaired physical people. Without question the Spirit operates upon the mind of man, and it is conceded among educators that the mind is also subject to general bodily conditions. How necessary, then, that we should seek the physical as well as the spiritual salvation of our race!

The gospel has come to earth freighted with all its blessings and privileges, conditioned only upon man's willing obedience and faithful continuance in the line of duty, the Holy Spirit being promised as a comforter, a companion, a guide, so long as we live in a companionable way.

Among the great labors of to-day in the preparation of the Lord's people a humble service is to be found for "whomsoever" will seek to become informed concerning the laws of our physical beings, and the bearing that our physical life has upon our spiritual life.

This is not an exclusive work among Latter Day Saints, nor is it a new field with us. From the incipency of the latter day work our ministry have contended for purity of life as a prerequisite for the full enjoyment of the Holy Spirit, and mothers in Israel under the influence of the gospel teaching have sought to rear their families to be God-fearing men and women, often giving diligent study and careful instruction to the young, that they might be saved from the snares and pitfalls so cunningly laid in the world.

Especial reference should be made to those faithful sisters who, through the work of the Daughters of Zion, have sought to instruct fathers and mothers in the sacred duties of parenthood, and concerning the prenatal conditions which wield so powerful an influence in the formation of individual character.

The social purity problems, especially concerning

the women and girls of the church, have recently been rightly referred to the Woman's Auxiliary for Social service, where they are being looked after by a special committee. May the Lord qualify our mothers and sisters for the responsibilities they carry!

The activity of various purity organizations in the world, together with an acknowledged need for more instruction for the men and boys, that they may successfully live the life to which they are called and be prepared for its responsibilities, avoiding that which is wrong and harmful, has resulted in the selection of a special committee of men from the general Religio Society to devote a portion of their labor in this field. These men are located in various parts of the country and are seeking in every consistent way to serve the purity interest of their section. A large number of local workers are being appointed in districts and States, and furnished with literature dealing with the many phases of social purity problems. It is a field in which we all must learn. The committeemen will welcome information from all good sources. They are in touch with the leading purity organizations of the country and the literature published by them. Much of this is authoritative and excellent in its way, and may be had for the asking, or at a nominal cost.

It is hoped that under the incentive of preparing the Saints to inhabit Zion, *the pure in heart*, with the revealed instruction to latter day Israel and the promptings of the Holy Spirit, even more appropriate and, hence, better literature produced from our own ranks will soon be available. Every member of the committee has a fund of purity literature and will gladly supply the needs of individuals upon request.

We trust that sermons by our ministry urging the necessity of purity of life,—mind, body, and soul—as taught in the Scriptures, special talks to the men and boys by those who are qualified, and the distribution of suitable literature may help to bring the Saints up to higher ground, and then by continued effort we may expect to approach the heights of perfection to which God calls his people.

The personnel of the committee follows: W. E. LaRue, 1312 Park Place, Brooklyn, New York; U. W. Greene, 29 A Walter street, Winter Hill Massachusetts; Charles Crumley, Box 442, San Bernardino, California; T. W. Williams, 811 Lydia avenue, Kansas City, Missouri; R. V. Hopkins, Lamoni, Iowa; R. W. Farrell, secretary, 8 Bartlett street, Winter Hill, Massachusetts; C. B. Woodstock, chairman, Lamoni, Iowa.

May the Master qualify us to serve him successfully in whatever humble sphere we may be called to occupy. We invite the cooperation of the ministry and the Saints everywhere, in this educational movement.

CHARLES B. WOODSTOCK.

Canadian Mirror Department

WHY RECIPROCITY WAS KILLED.

Probably the heaviest political campaign in the history of Canada is that just closed. The foes of the reciprocity bill are returned to Parliament with a majority that is a surprise even to themselves,—one of the greatest majorities that any Canadian Government has ever had.

We look for the causes of this surprising change. It was not so much that the Canadian electors had little faith in the beneficence of reciprocal trade relations; but rather fear of sequent conditions. Chief among the causes of the heavy antireciprocity vote were fear of annexation, disagreement with the Government's naval and transportation policies, and anxiety lest the principle of independent national development be abandoned.

The results in both countries are far-reaching. The more immediate results in the United States are, the elimination of reciprocity as an issue in party politics and consequent strengthening of President Taft's position, and increase in the prices of grains and other articles affected by the increased price of grain.

The day following the rejection of reciprocity there were great advances made in the prices of grains in all American markets. The greatest advance was in Duluth, where 8 $\frac{5}{8}$ cents more per bushel was paid for wheat than the day previous. Barley advanced 8 cents.

George E. Marcy, president of the Armour Grain Company, said:

"The fact of the reciprocity agreement not becoming effective is a serious loss. This year the United States has lost a large proportion of corn, oats, hay, wheat, rye and barley crops. The loss is so great that it will cause extremely high prices. This will affect the provision markets and the cost of living generally will have a boost."

THE MASTER'S WORK IN TORONTO.

Under the exuberant influence of a cloudless day and an unsullied sky, the crowds thronging Toronto's streets on that beautiful Sabbath morning of the third of September witnessed the most striking evidences of growth, energy, and expansion upon every hand. Street cars and trains were crowded with eager passengers from the various towns and provinces of eastern Canada, and from far distant Alberta; while many thousands of our American cousins made it evident by their tones and animation how sincerely they were enjoying their trip to the great Canadian exhibition and how thoroughly they appreciated the varied pleasing sights and sounds of the "Queen City of Canada."

But our own personal interest was concentrated upon that portion of the enthusiastic and well-dressed throng that turned north on reaching Soho street, and were evidently bent upon finding the pretty and commodious edifice known as the Latter Day Saints' church. To the strains of a striking and attractive organ voluntary by Miss Elsie Hill, the audience rapidly filled the sacred edifice, while the respected

bishop welcomed in kindly and cordial tones our American friends and visitors, a welcome which was ably seconded by Elder A. F. McLean, the esteemed branch president.

But just here a surprise—though certainly a most agreeable one—awaited the large and increasing congregation, in the shape of an announcement that instead of the well-known and appreciated bishop, Elder Myron H. Bond, of Independence, Missouri, would be our speaker. All eyes, ears, and attention were fastened upon the speaker, who, of course, was utterly unknown, by sight at least, to the entire congregation save Bishop R. C. Evans and High Priest A. F. McLean.

Soon, however, all else was forgotten in the transcendently absorbing nature of the speaker's subject, and in the serious and earnest tones in which he portrayed before all present the vivid and vital truths so trenchantly enunciated by the Master in Saint Matthew's gospel, fifth chapter. The entire sermon, the entire scene, the entire service, was one never to be forgotten! Bishop R. C. Evans, though suffering with severe hoarseness of throat, gave one of his usually able presentations on the Sabbath evening.

The young people, in their characteristically cheerful manner, are still maintaining their part, and by their singing and other talents, are continuing to render the services bright, beautiful, and attractive to all.

I am happy to hear that our respected bishop is projecting a special effort this season to reach the Lord's ancient people of the Jews, of whom there are thousands residing in this city, one having already been baptized lately.

But, as the Rev. John Wesley once exclaimed in a burst of hope, and joy, and enthusiasm, "*Best of all, God is with us!!!*"

May he ever continue to bless his people both here and hereafter; so that the feeling and effectual, fervent prayer of his Son may be abundantly realized, wherein he said: "Holy Father keep through thine own name those whom thou hast given me, . . . that they *all may be one*; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me."—John 17:11, 21. Nothing here is more entrancing or more divinely fair than the mere anticipation of this "blessed hope."

While on the one hand, we Canadians of the "Queen City" miss our bright, breezy, and hustling little *Mirror*, with its pithy and pertinent paragraphs from all parts of the Canadian mission field, yet we are reconciled, and more than reconciled, with this new and beneficent "reciprocity" by which the Canadian news comes embodied in our respected church organ, and the said church organ finds its way into a correspondingly larger circle of Canadian hearts and Canadian homes.

May it please the Chief Astronomer to smile upon this new and happily conceived arrangement, is the earnest aspiration of your brother,
F. R. TUBB.

NOT A MORMON, WILL SUE.

LABOR CANDIDATE IN WEST HAMILTON CLAIMS DAMAGES FROM THE HERALD.

HAMILTON, September 18.—Hiram Dickhout, the labor candidate in West Hamilton, has instructed the Masten legal firm, of Toronto, to issue a writ for damages against *The Herald*. He complains that it described him as a Mormon. He is a member of the church of Latter Day Saints.—*London Free Press*.

Elder Hiram Dickhout, mentioned in the clipping above is a prominent figure among the Canadian eldership, well known and thoroughly respected in the city of Hamilton, where he was nominated as the

labor candidate in the recent general elections. He figured in the celebrated "marriage suit" of about twenty years ago, when his right as a priest in the Latter Day Saint Church to officiate in the marriage ceremony was brought in question in the courts and he was fined; but upon appeal to the Supreme Court of Ontario, the judgment was reversed and the right of Latter Day Saint ministers to conduct marriage ceremonies in Ontario was sustained. We shall look with interest for further developments in the present case.

PARAGRAPHS. HERE AND THERE.

London district conference will be held at Saint Thomas, Ontario, October 7 and 8. Chatham District will meet in conference at Chatham, Ontario, on October 14 and 15. Toronto District held conference at Garafraxa, Ontario, on September 30 and October 1, but we have not received the particulars at this writing.

The incongruity of a man in the bejeweled robes of a high priest smoking a pipe so appealed to the convention of the Sovereign Grand Lodge of Odd Fellows recently held in Indianapolis that it adopted a rule that in no lodge room of the order should smoking thereafter be permitted during degree work. It may be superfluous for us to remark that it would be equally incongruous for a member of the priesthood of the church of God to indulge in the habit while holding the right to officiate in such a holy office. The next year's Odd Fellows convention meets in Winnipeg, Manitoba.

P. H. Philippin, secretary of London District, would like branch secretaries in his district to note that his address is 92 Chesley avenue, London Ontario. Branch reports are coming in altogether too slowly.

R. J. FARTHING, *Corresponding Editor.*

How that undefined feeling comes to us at times!—when the dull flatness of our surroundings seems so evident and when the dead level of our existence forces itself upon our mind. The "something better" is generally impossible for us, but for the moment we are lifted out of our narrow groove by the wish.

It is an inspiration to attain that invisible "something better," and our courage is strengthened. After all, the darker side may be brightened, the dreary waste made beautiful; and so we bravely "take up the burden of life again" with the thought that perhaps in the future the "something better" will really come to us.—Renice Radcliffe.

Of General Interest

"Mob-murders will not be ended by platitudes," says the *Continent* (Presbyterian) of Chicago; "they will not be thwarted by appealing to a community not to disgrace itself, nor by declaiming on the lapse from civilization which they signify. The only efficient 'riot act' which can be read to the lynching spirit, either in the hearts of the men who join the mob or of the men who sit at home and approve the deed, is the grim, prophetic proclamation that it outrages God—the same ancient denunciation of sin to whose resounding tones of judgment the conscience in every man is inevitably attuned to tremble. This is what Americans must come to before the atrocities of lynch law are stamped out from American communities—the conviction not merely that it is a 'blot on civilization,' but that, infinitely more momentous, it is a sin against God. That realized, 'extenuating circumstances, disappear. The brutality of the criminal, the devilishness of his offense, the helplessness of his victim, averting peril of future crime—none of these then are excuses. The lynch act is a sin; nothing can make it right. On the very surface of the universally recognized teaching of Jesus Christ—the brotherhood of man—lies an unmistakable demonstration of the utter wickedness of every violent act done in hatred toward any human being whomsoever, even though the basest. Not only is the violence wicked, but the hate itself is a sin. No other teaching of the Master is plainer than that. No other utterance in his name should be more clarion-clear than that."

* * * *

Overeating.

Half the people I know have violent attacks of indigestion, because they will persist in eating hearty meals when in an exhausted condition. They seem never able or willing to realize that there are times when the system is in no fit state to grapple with a full meal. Coming in tired and hungry, almost ravenous, not thinking that maybe a great deal of what they consider hunger is gastric irritation, they sit down to a table covered with the substantial of life, and deliberately go to work to overtax the already strained vital powers. No person should eat heartily when very tired. The wisest thing to do is to drink a cup of hot water with three tablespoonfuls of milk in it, sit down for five minutes, and then begin slowly to eat, masticating thoroughly. In a little while the vigor of the stomach will come back, and all will be well. If this course were followed, there would not be one case of dyspepsia where now there are a dozen. It seems to be the most difficult of all things properly to control the appetite. It seems to be master. It requires will power to get it under control. When once mastered, something important in self-discipline has been accomplished.—*Journal of Hygiene.*

* * * *

"There is one important difference between fishery for literal fishes and fishing for men," says the *New York Observer* (Presbyterian) "The character of the fisherman in the first case counts for nothing, and in the latter counts for everything. A sinner as well as a saint may catch a pickerel, a bass, or a bluefish. The fishes in the sea know nothing of moral distinctions—they barely know the danger of hooks and scoop-nets and seines. But when men are to be caught they will not be attracted by unworthy fishers—by hypocritical church members, superficial persons, semi-worldlings temporarily galvanized, as by the shouting of an evangelist, into a semblance of spirituality, where perhaps there is more of perspiration than inspiration. The unction is needed, it is true, for cold character which is not breathed upon by divine grace is of little avail, but best of all is the living of the truth which verifies and validates the preaching of the doc-

trines, and that holy example which converts as many people as are reached by eloquent sermons or labored apologetical lectures. A man always admires a good man—that is, one who is not only good, but also good for something. The world never discounts character."



"Recently a distinguished Chinaman, a close observer, when he had returned home from a visit to Germany, Great Britain, France, Austria, and Italy, was asked by a missionary friend, 'What was the most evident and most prominent fruit of Christian civilization that you observed in Europe?' 'Guns,' was his quick reply. Yes, he was right," says the New York *Evangelist* (Presbyterian). "Guns, soldiers, sabers, great shipyards for building dreadnoughts, huge battleships filled with death dealing guns are by far the most conspicuous things in Christian Europe after two thousand years of Christianity. Along the borders of any two Christian nations the most conspicuous things are not parks, where the Germans and French or Austrians and Italians can meet and talk over the things that concern all Christians anywhere; not groves where the children of the two nations can play together. These are the things you would expect after two thousand years of the teachings of the Master. But no, the things everywhere in evidence are great fortresses, the very mountains pierced with cannon holes, cannons mounted everywhere, military roads, mines of powder, huge piles of cannon balls, long lines of barracks. These are the things in which Christian peoples are putting their greatest energy. Just think of it! The one thing this Chinese gentleman found who came to study our Christian institutions, the one thing that impressed him most, was 'guns.'"

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Crysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple avenue, Independence, Missouri.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Our Children's Home.

(Established and maintained by freewill offerings.)

Indorsed of God, thou holy place,
Abode of purity;
May precious buds of every race
A safe home find 'n thee.

Press on, dear friends, the Lord's with you;
Instill the perfect leaven.

What grander work can mortals do
Than fashion souls for heaven?

Accept our mite in Jesus' name,
Who loves the children well;
The value of your toil, your fame,
Eternity will tell.

And when, dear sisters, you disband,
In Paradise to rest,
These children scattered o'er the land
"Shall rise and call you bless'd."

ONSET, MASSACHUSETTS.

J. L. EDWARDS.

Donations to the Children's Home through the Executive Committee, Lamoni, Iowa:

Mrs. Charlotte Ackerley, Shenandoah, Iowa, \$1.00

Mr. and Mrs. J. L. Edwards, Onset, Massachusetts, \$10.00

Mrs. Emeline Bell, Oketo, Kansas, two pair feather pillows.

Sunday school, Coalville, Iowa, \$9.20

Address all communications to Mrs. Lucy L. Resseguie, secretary of executive committee for the Children's Home.

[Truer words than the following in regard to the "joy of giving" were never penned or uttered, and while all may not give of their abundance as this man has done, let us remember that even "the cup of cold water" shall not fail of its reward. And ah, there are so many thirsty lips, so many aching hearts longing for the cooling cup, the cheering, strengthening word!—EDITOR.]

The Joy of Giving.

"The joy of giving? There is no joy in the world like it. I am now nearly ninety years of age, and I can tell you out of the wealth of experience that those years have given me that there is no earthly pleasure like that which comes from giving to others and seeing your gifts make them happy."

Dr. D. K. Pearsons, the Hinsdale millionaire, whose benefactions to struggling American colleges has made his name known among the religious educators of the country, made this assertion with an air of conviction that showed he meant every word of it.

"I ought to know what I am talking about," he continued, "because I have been doing nothing else but give during the last twenty-one years. In all that time I have had no other business. I haven't stopped in my favorite diversion even to swap jack-knives. When you consider that during the thirty years that had preceded that I had worked like a slave at the task of accumulating my fortune, you can imagine what a hold the joys of philanthropy have obtained on me.

"In those twenty-one years I have endowed forty-seven colleges in twenty-four states. I am not saying this in a spirit of boastfulness. I merely cite the fact to show how firmly I have laid the foundations of my favorite pleasure. Let other rich men go in for automobiles and steam yachts, I'll stick to my favorite fun. I intend to stick to it as long as the money lasts, and when I die I don't expect to have a single penny left. I don't intend to die for ten years yet, however. The joys of watching my money do good make life to me well worth living.

MOST EXQUISITE DELIGHT.

"Have you ever stopped a ragged little boy on the street around Christmas time and slipped a quarter or a half-dollar into his hand? Have you ever watched the look of surprised delight sweep over his face? Have you ever felt the cockles of your heart warm after a deed like this? Well, that is the initial joy of giving. It is the most delicious sensation that the human soul is capable of feeling. I pronounce it without hesitation the most exquisite of mundane delights. It is a physical as well as a spiritual joy. It makes you feel good 'all over.' And its pleasure never wanes. Look back at that act twenty years later and you still feel the delightful flush of self-approbation sweeping over you.

"Now I found that out long, long ago. I made up my

mind then that the best way in the world to be happy yourself was to make other folks happy. And then I proceeded to systematize my discovery. I took up giving as a steady occupation, and I arranged my giving so as to get all the pleasure possible out of it. I became an epicure in the art of giving. I learned to ring the changes on all its joys so that each one recurring always seemed fresh.

"A good many have wondered why it was that I have always insisted that my gifts to colleges should remain as an endowment. Well, the chief reason is that I want to see my money continuing to do good. When I give money to an institution of any sort I give it always under certain conditions and then I sit back and see that those conditions are lived up to the letter. In that way I have laid the financial foundation of a great many schools. That foundation will last until the end of time. It will always be a fine thing for the school. But at the same time it affords to me the pleasure of watching my money 'work' long after the gift has been made.

"I can see that school grow and become prosperous, and I enjoy the happiness of knowing that it is my money that is helping to bring all that prosperity about. And there is more to it even than that. As I sit here to-day I know that after I am gone my gifts will still be at work bringing happiness to and brightening the lives of thousands who will live after me. Perhaps there is something selfish in this. Perhaps—I don't pose as a saint—but it seems to me it's not a very discreditable kind of selfishness.

COLLEGES HIS CHILDREN.

"I have told you that my gifts have gone to forty-seven colleges. Well, those colleges are my children. My wife is gone. I have no boys and girls of my own. And so the affection that I might have lavished on my own flesh and blood is turned to these institutions. I sit here in Hinsdale and watch them grow. I hear of their struggles, their conquests, their defeats. I take a deep, a profound interest in them. They are mine. I helped to make them. The good that they may do in the world is to some extent creditable to me.

"And as these schools expand and grow and send their influence out through the communities that surround them I know that people are being made happier, that they are being made better, that the nation is growing stronger through something that I have done. That is the joy of my giving. It is a satisfying joy. It is a thing that makes my life worth holding on to.

"Thirty years ago I made one of my best gifts. I built four houses for Northwestern University at Evanston. The gift was so predicated that the rent of those houses should be used in the education of poor girls for ever and ever. That is an endowment. I like that kind of a gift. It is something that can not take wings and fly away. And always I shall know that the proceeds of that endowment are being used to brighten the lives of poor girls and to make them better wives and mothers for our country.

AIDS SOUTHERN COLLEGES.

"I have given money to twelve colleges in the South. I don't think any of my other gifts have given me quite the same satisfaction that these have. It's fine to sit here and feel that the South knows that it is being made a better South by a blamed old abolitionist like me. It sweetens 'em, I tell you. They feel better. It perfectly melts them down.

"And there's another case of the same kind—Guilford College in North Carolina. That's the school that Joe Cannon and Doctor Nixon, as well as a number of Chicago men, were educated in. It is a Quaker institution. In the early

days these Quakers were driven from the good lands of the coast to the highlands where the school is. They were against slavery, and the slaveholders hated them. Now that school has just put up a fine dormitory where one hundred mountain girls are living and getting their education. It is fine to think that the institution these Quakers founded is now spreading its good influence among the descendants of the very people who persecuted them, and it is fine to have been able to play a part in bringing that sort of a thing about.

"Then there is Montpelier Seminary. I was born in Vermont and I went to that school seventy-four years ago. It was a struggling institution then. A while ago it was close to bankruptcy. Its principal came to me and said that it must have money. Well, I gave him \$50,000 on condition that he raise \$100,000 more. People all over the State told him that he could never raise the money. But he did. He was here to-day and told me that the last cent had been subscribed. Now that school is set on a firm foundation again. It's a very satisfying thing to me to know that I have been able to help do so much for the school in which I got my first educational training.

HELPS MOUNTAIN BOYS.

"I think that of all the schools that I have ever given to, the Berea College in Kentucky is my pet. I have watched it grow and flourish with the utmost interest. It is doing great good among those Kentucky mountain boys. And this nation owes those Kentucky mountaineers a great deal. They fought for the Union in the civil war. They had the freeman's inherent contempt for the slaveholder. It was they who fought the battle of King's Mountain and who helped Jackson whip the British at New Orleans. They have sent great men to our national legislature. It is a source of tremendous satisfaction to me to think that I have been able to do something to repay the debt that this country owes those Kentuckians.

"Here's another one I'm fond of—Whitman College in Washington. This school was named after Marcus Whitman, the old pioneer. A few years ago it was \$12,500 in debt and its supporters thought it was going under. Its president, a young man, came to me as a last resort and explained the situation. After he had finished I sat down and wrote him a check for \$12,500. I don't know that I ever felt better in my life than when I was writing that check. It was putting the money where it was needed. Well, that \$12,500 set Whitman College on its feet again. To-day it is prospering wonderfully. The States of Washington, Oregon and Idaho have rallied around it and they intend to give it an endowment of \$1,500,000. It is to be the Harvard of the Pacific coast.

WILL CALL FOR ACCOUNTING.

"On April 14 next I will have concluded my first twenty-one years of giving. On that date—it is my ninetieth birthday—I have arranged for a general accounting with all my schools. They have got to come in and show what they have done with their talents. I want to get my accounts squared away. I want to begin my ninety-first year knowing that I don't owe anybody anything. The schools all understand this and are straining every nerve to meet the contingencies under which my gifts were made. I think that everything will be arranged satisfactorily.

"After that, I start off on a new career of giving. I serve notice now that I intend to last ten years longer. I shall arrange my affairs so that when the end finally comes there will not be a cent left of my fortune. And in the meantime I shall be having the finest time in the world."—*Chicago Record-Herald, January 25, 1911.*

Letter Department

GOREVILLE, ILLINOIS, September 3, 1911.

Dear Saints: I wish to call your attention to section 57, Doctrine and Covenants, and especially to a portion of it where the Lord calls special attention to the location of Zion. Bro. James T. Davis, of Rome, Missouri, has been trying to call the attention of the Saints to a portion of this land. I journeyed to Rome the earlier part of August. Rome is a village on the south bank of Big Beaver Creek in the southwestern part of Douglas County. Here I was met and entertained by Brethren Mackey, Davis, and Mendel. I enjoyed their brotherly hospitality.

The soil is excellent here, though in the mountains. Corn makes thirty-five to one hundred bushels per acre, and alfalfa five crops a year, and all sorts of vegetables grow in abundance, and with minimum cultivation. This is truly the land of the "big red apple," and the big rosy cheeked peach. No San Jose scale here. You can raise cattle, hogs, sheep, goats, and poultry at very small expense. Horses and mules can also be grown at a small expense, because of the fine pasture and cheap hay. This is also a natural honey growing country. Bees do splendidly, and the honey is of fine quality. You can also grow ginseng profitably. Health is good in Douglas County. The fine sparkling streams of cool water and ozone laden air lends health and vigor to all who live temperate and upright lives. The Gentiles, or those of the world, are rapidly settling the land which is "appointed and consecrated for the gathering of the Saints,"—while we hesitate. It seems that it was time that we were waking up to realize more fully the vital meaning of what our heavenly Father has spoken.

With love for the work and hope in this beautiful gospel,
JOHN F. REED.

DAVIDSON, OKLAHOMA, September 18, 1911.

Editors Herald: I have been in this work for over four years, and often when reading the dear letters from the Saints I have a desire to bear a word of testimony as to this noble work. I feel that while I am waiting others wait for me. I am truly glad I have the privilege of hearing the true gospel, and I feel more than glad to try and obey it. I often feel that I can not do as much as others, but nevertheless I do not hesitate in trying. I live in Davidson District, but do not have the privilege of going to church very much, but when I do I gladly accept the honor of being with the Saints. We have Sunday school every Sunday at 10 o'clock, and preaching services from 11 until 12 and at 4.30 we engage ourselves in prayer meeting.

All the Saints seem to take part in the meetings but me, and it does seem that I can not muster up courage enough to even testify, yet words of prophecy have been uttered that I should take part in the ministry field. I ask an interest in the Saints' prayers that I might be able to speak the word of which the people are in so much need, and be lifted higher in the one true faith.

W. TAYLOR STAHER.

FERRIS, ILLINOIS, September 23, 1911.

Editors Herald: Thinking that a few lines from our pen may be of interest to your readers as we are on historic grounds of the Saints. Last Monday, September 18, in company with George P. Lambert we drove over to Nauvoo to attend a part of the Mormon conference that was then in session, and it was only a part we did attend, as you will see by this writing.

We arrived at Nauvoo a little too late to be in attendance at the opening session. Their conference was held in Nauvoo, in the city hall. The conference was presided over by Mr. Ellsworth, president of the Northern States Mission. We met Mr. Ellsworth after the closing of the forenoon session. He shook hands and asked our names and where we lived. I told him Lamoni, Iowa, and this brought a different look upon his face. He soon left us.

Their meeting was announced publicly from the stand to begin at 2 p. m. Brother Lambert and I stayed to be in attendance. We got to the door about ten minutes before time to open. Here we met one of their elders, which we discovered afterwards had been placed to guard the doors. We went up to enter in. This guard stepped forward and inquired if we were missionaries. We said, "Yes."

He said, "Are you Latter Day Saint missionaries?"

We said, "Yes."

He said, "Utah Latter Day Saints?"

We said, "No, Reorganized."

He said, "Well you can not go in."

I was made to think the wires between some of the presiding officers had been to work while we were here.

I said, "I am going to see if you discriminate between the members of the Reorganized Church and their representatives. Sr. W. E. Herrick is here attending, and if you allow her to go in we will too."

He said, "She is a prospective member."

In a moment or so, Sister Herrick appeared on the scene, in company with her daughter, who is a member of the Mormon Church, and Elder Ramfee who was with them. I met this elder with three others at Quincy, Illinois, the week before, and they attended our meetings. He said, "I do not understand this." He expressed himself as being sorry; of course his sympathy would not adjust the difficulty. Another one of their men appeared upon the scene and made this statement, "You men have your secret meetings."

I said, "We have priesthood meetings."

He said, "This is a missionary meeting."

I said, "I know you have some here that are women and they are not missionaries, and if they go in why can we not go in?"

"Oh," said he, "of course there are members."

I invited them to attend our conference, assuring them they would not be barred from a public meeting. We were told to come that night and hear an apostle preach. I informed him we had live apostles in our church. We bade them good-bye and started away.

Going only a little distance from the hall I met some more of their crowd and they said, "Why don't you stay?"

We replied, "We are barred." He thought we were only joking, but we said, "No," emphatically. Here came Apostle Penrose, that is, would be apostle, rushing down the street. We called, tried to stop him, but he bawled out, "I haven't time to stop." A little different from Him of old who said, "Come, let us reason together."

And now, Mr. Editor, I do not wonder when Brigham holds out what he did about obeying council. They had their orders and they obeyed them. Sister Herrick was here with her daughter attending their conference. This is how she came to be in attendance. She gave them to understand plainly they need not count her a prospective member. So much for those who claim they are living in the light of the Lord. May the dear Lord bless them by his Holy Spirit until they are able to see wherein they stand. How long

it will be the Lord only knows. I believe some of the younger element they send out are honest in their opinions, but we can not say this much of all of them, especially among those who are in advance of their business so far as authority is concerned.

C. E. HARPE.

POMONA, CALIFORNIA, September 17, 1911.

Dear Herald: God has been good to me and mine, and I often wonder how great is his goodness to his children.

I know that this church is the only church recognized of God on earth, and I feel so much better since I left off the use of tea, coffee, meat, and tobacco, and would advise all to do likewise if they would enjoy perfect health; for I know God is true to his promise, if we do our part.

There are no Saints here except myself and my family. Any elder passing through who would stop here would be welcome. I think there could be a good work done here, and I am here to help.

Yours truly,

FRANK LACEY.

970 EAST SIXTH STREET.

SACRAMENTO, CALIFORNIA, September 8, 1911.

Editors Herald: Mr. Carnegie says that the peace or arbitration agreement between the United States, England, and France "is the death knell of war." It seems to me that it is like covering up an old sore, that when they think it is well (no more war), it will break out worse than ever. They were to say, "Peace, peace, when there is no peace."—Jeremiah 8: 11. Jesus said there would be "wars and rumors of wars," in the last days. (Mark 13: 7.) As I view it, the world is making progress in wickedness much faster than the church is in righteousness. There seems to be almost a mad rush for pleasure and wealth. This reminds me of what I heard Bro. D. S. Mills relate once, many years ago.

I don't remember whether it was a dream or a vision, but as near as I can remember, this is what he said, "I and Brother Prothero were standing on about the center of the deck of a large ship. There were many people on board, all were Saints, the water was calm and smooth as could be, no land in sight, the ship was standing still. I noticed some of the Saints were going over to the side of the ship. I wondered what they were doing, I said, 'Let us go and see.' We went to the rail and they had made great rafts out on the water, and were playing all kinds of games of amusement, like the worldly people do. Suddenly the ship gave a great lurch ahead, and moved off at full speed, nearly throwing us down, breaking loose the raft, and not one from the raft regaining the ship's deck."

Is not this a warning to us? Does not this agree with what the Master said? "Five were wise and five were foolish."—Matthew 25: 2. Some of the Saints will be caught in this rush for pleasure, I fear, for how about theaters; the ball games, and many like amusements? "Come out of her, my people."—Revelation 18: 4. To hear of the many crimes that are taking place every day makes my soul cry out, "How long, O Lord, must this sin continue? how long till thy Son cometh?" Oh, that the day would soon come, when there shall not be a "Canaanite" in the land. (Zechariah 14: 21.) Then no one need say, "Do you know the Lord?" for all would know him. (Hebrews 8: 11.) We are told to "come up higher." How can we do this? The only way I can see is in personal purity or righteousness, "stand in holy places," keep ourselves "unspotted from the world," "in the world but not of the world," "pray without ceasing," "in all things give thanks," if we will do this, then the next move will be

the Lord's. He will then endow his ministry with power to "heal the sick, cast out devils, cleanse the lepers, restore sight to the blind, and raise the dead, gather in the honest in heart, bind up the law and seal up the testimony." For he said "greater works" than he did should they do. This being the gathering dispensation, must necessarily be one of power, for many miracles will be done in the wonderful name of Jesus; then we may look for the fulfillment of Acts 1: 9-11. "Ye men of Galilee, why stand ye gazing into heaven. This same Jesus, which is taken up from you into heaven, shall so come, in like manner." Oh, glorious day, may it soon come, when our sorrow shall be over.

My testimony is, after having made a critical and prayerful examination of all the denominations that I could, that the Reorganized Church of Jesus Christ of Latter Day Saints was the only one that stood the test, that measured up to the original in every respect. Then I put the finishing test, as given in John 7: 17, and I was shown that this was his church, by unmistakable evidences; and now, after thirty-six years of experience in this work which was restored by angels (Revelation 14: 6, 7), I wish to say that *whosoever* will apply the test faithfully and truly, with a full purpose of heart to do what the Lord requires of them, the Lord will give them evidence that they, as well as I, can say with Job, "I know that my Redeemer liveth, and that in the latter days he shall stand upon the earth," and "in my flesh shall I see God" (Job 19: 25, 26).

There is at least one great war yet to take place, for the Lord says through his prophets Zechariah and Ezekiel, "For I will gather *all nations* against Jerusalem to battle."—Zechariah 14. And as to how this battle shall end see Ezekiel 39.

May the Lord bless his people, and may Messiah soon come is my prayer.

W. N. DAWSON.

News From Missions

California.

We are glad to be able to say that the work in the Northern California District is moving along nicely, although there is plenty of room for improvement. The missionaries are all busy trying to spread blessed news and advance the cause of the restored gospel. Bro. C. W. Deuel has labored in Medera and Stanislaus counties with good results, making some new openings and baptizing eleven. He also took a trip to Nevada in July, preaching in Carson City and visiting isolated members.

Brother Cannon has been in the Modoc country all summer and reports some interest there. Brother Terry is looking after the interest of the work in Oakland. Brother Parkin, our bishop, is here and there in the interest of the financial work of the district, and Bro. Charles Crumley, whose objective point is Chico, is for a time laboring and assisting in reunion in Oregon. Bro. Ben. Bean and the writer are busily engaged in a series of meetings in the hall at Guernsey, and with the assistance of Sister Farr at the piano, are arousing a fine interest.

This is the place where the writer was shut out of a union church last winter by the Methodists, who, following their usual procedure in such cases, had taken position, and now, calling it a Methodist church, excludes all others, especially Latter Day Saints. But getting the use of the hall we had fine crowds, and are having them again. The Methodists have hurt their own cause by their action, creating a sentiment in our favor, and four of their members have left the

church in disgust. Their minister, Reverend Kaler, told the writer that the main reason they would not allow us in their churches was because we claim the churches have all apostatized and lost the truth. Replying, we said we had good company, for John Wesley said the whole Christian world had turned heathen again; however, we had not yet called all others heathen. We also learned that the Methodist Episcopal conference had decided us to be unorthodox. Now isn't that just too bad! But then we understand that not only the Roman Catholic, but the Campbellite, Holiness, and several other churches have decided the Methodists are unorthodox; so we do not feel so bad about it after all.

Our reunion at Irvington this fall is said to have been the largest and best yet held. A resolution was passed empowering the reunion committee to purchase and improve permanent reunion grounds, the general sentiment being in favor of a seaside location, where bathing facilities may be had. Considering so large a reunion in so small a space, the inconveniences and discomforts were few. Our energetic and kindly Brother and Sister Terry seemed to be everywhere looking after the comfort of the Saints, they almost seemed like a father and mother to the camp of Israel. Brother and Sister Kaler were with us, and many of the Saints received their blessings at his hands. Brother Clapp was also with us, but left for the home at Independence before the close of the reunion, and the big chair by the HERALD tent looked empty. He has the love and respect of all the Saints. Minister in charge Brother Sheehy, and Brother Carmichael of the Herald Office were with us, materially assisting in making the reunion a success.

The Sunday school convention presided over by Sister Sade, and the Religio convention under Bro. W. H. Dawson, were both interesting and instructive.

The Woman's Auxiliary, nee Daughters of Zion, was organized into a district association, with Sr. John Lawn, of San Francisco, as president.

In bonds,

FRED B. FARR.

From the Northwest.

Having on hands a sufficient material for a volume and quite aware that the average person abhors a long article or a long sermon as it is said "Nature abhors a vacuum," I have concluded to write, thinking that by trimming, condensing, and leaving out, I can keep within reasonable space, and at least interest some readers. It seems that people like to know where others are and what they are doing.

Having consented to attend some meetings in the Northwest, arranged for in the mission field assigned to Bro. J. W. Wight, on the morning of June 23 I arrived at Frazee, Minnesota, to attend the conference and reunion to be held there. I soon found the home of Bro. Penn W. Martin, to receive a welcome and good care from him and his very pleasant household. Brother Martin's house proved to be the storm center for the reunion attendants, as meals were served at his house, where ample provisions were made for all.

The large tent for meetings was pitched but a short distance away.

The following day the conference was arranged by selecting Bro. F. M. Smith and the president of the district to preside, Brother Smith having arrived just at the time of the organization. There was a good representation present, with some from outside districts. Officials present: T. J. Martin, J. W. Smith, L. Houghton, W. C. Griffin, L. Whiting, P. W. Martin, Delbert Whiting, G. G. Buell, W. E. Shakespeare, and Leon Gould.

Unity prevailed in the meeting. The Sunday school and Religio received consideration in their place by competent leaders, the organizations being sustained and encouraged.

A program was rendered, which was enjoyed by a large audience. A commendable spirit of devotion and earnestness was manifested in the prayer service, and some excellent testimonies were borne. The preaching was good also, and was well attended by outsiders.

The tent blew down once in a gust of wind and rain, but no one was injured.

A reunion was provided for 1912. Five were baptized in the lake near by; so the cause seems to be gathering force and influence in northern Minnesota.

A good deal of praise could be spoken of the workers present at these meetings, but there is not space. So we leave Frazee with pleasant remembrances.

Bro. Thomas Jefferson Martin was present, and in evidence with his old-time energy, from start to finish.

July 3, in company with Sisters Fry and McLeod, I went to Fargo, North Dakota, Brother Smith remaining at Frazee, having caught the fishing fever and desiring to land a few beauties from the clear waters of the lake before leaving.

At Fargo said sisters went on train to their homes and I received a welcome at the home of Bro. and Sr. J. E. Wildermuth. In the afternoon I called at the home of Sister Schoolcraft. She and her husband being absent, her sister Marie was in charge. While we were talking, a Mrs. Johnson came in and proposed to pay expenses to the show, Barnum and Bailey, just arrived. Well, we saw the street parade and show, and a good one it was.

The next day was the glorious Fourth of July, when every true American stands erect and reverently reflects upon the history of his country, and, if religiously inclined, breathes a prayer of thankfulness to the Great Ruler of nations for a land of liberty and freedom in which to live and work out his destiny.

I was pleasantly entertained at Brother and Sister Wildermuth's, but was alone much of the days. In the afternoon the Saints, with some outsiders, met in the park where we visited, sung hymns, and after luncheon Brother Wildermuth led in prayer, and I mixed gospel, constitution, liberty, and the rights of men in a short speech. So we celebrated. Hurrah for the Fourth, always full of meaning.

On the fifth, I went to LaMore and Berlin and met the folks of Sisters McLeod and Fry. Held meeting in the evening in the home of Brother and Sister Remmick. Was cared for at Brother and Sister Fry's and by Brother and Sister Hieszler. Remained here over Sunday and held five or six meetings and made the acquaintance of the Saints and friends. A Sunday school is kept up here, Sisters Fry and Young having chief responsibilities.

An automobile ride over to Grand Rapids gave us a view of a nice country with growing crops. Some nice folks about Berlin and LaMore. The Saints need more help there in the gospel message.

In the afternoon of July 11 I arrived at Milroy, North Dakota, to find a number of Saints present attending the conference and reunion. Brother Smith and Brother and Sister Wildermuth had preceded me here from Fargo. A session of conference had been held and the business done, so it was reunion.

Milroy is a small railroad town, located in a vast, level prairie. The first thought was, where are the people coming from to make a successful meeting at such a skinny, out of the way place as this? But it is not always safe to judge by appearances. At evening the people began to come in in wagons, buggies, automobiles, etc., and the big tent was filled with interested listeners. Bro. William Sparling preached an excellent discourse, with good effect.

Fortunate again, I was assigned to Brother Yager's, where I received good care, and this proved to be a center of in-

terest all through the meetings, as it was where most of the meals were served.

Brn. Alonzo Whiting, James Page, J. E. Wildermuth, Charles Butterworth, patriarch from Iowa, Brother Wagoner, and William Sparling were present as helpers in making the meetings a success, and a success they were. Some of the sermons were away up and telling. The Sunday school and Religio received attention, and much interest was manifested in them. A reunion was provided for 1912.

The prayer meetings were engaged in with earnestness and zeal, and showed that the Saints are accustomed to these meetings and know their value. So there are zealous and enterprising Saints working for the cause in North Dakota, and going ahead. No failures here. Kind remembrances. We like to think of thee.

Monday, July 12, meetings having closed at Milroy, a number of Saints boarded the train for Towner, where they dispersed to their several homes. Brother Smith and I went on to Minot, in company with Brother and Sister Spaulding and Sister Sparling. Brethren Sparling and Whiting remaining at Milroy to do some baptizing. They came on the evening train to Minot. Brethren Wildermuth and Page engaged in tent work. At Minot we met Brother Graham and sister. They were from Lamoni. While here we had a pleasant stay at the home of Brother and Sister Sparling and Brother and Sister Coey, all of whom are remembered with pleasure.

July 20 Brother Smith and I left Minot on the 2.30 o'clock morning train for Saskatchewan, Canada, crossing the dead line without any tariff exaction. We arrived at Sedley in the afternoon and were met at the station by Brn. T. J. Jordan and J. W. Peterson, and were conducted to Brother Jordan's, where we met the amiable Sister Jordan, not well, and Sister Peterson, well known, who was busy in aiding Sister Jordan in work of the home, and preparations incident to caring for the crowds coming to a reunion.

Met Bro. C. C. Joehnk here also. Sedley is a railroad town located on a broad prairie, with farms dotting all around. A good many settlers having come in from the States, in the parlance here, from America.

The elder Jordan arrived on Saturday; also Brother Nelson, from Francis. We had arrived here a week in advance, so had some time for recreation. The following Sunday, the 23d, the services were in charge of Brethren Jordan and Peterson. Brother Smith and I did the preaching. The meetings were held in the large and convenient town hall, which had been secured for conference and reunion services. Brn. E. E. Long and Moorman arrived on Wednesday, also Bro. William Lewis and his daughter Ruth.

Brother and Sister Jordan and Brother and Sister Peterson were the active workers in arranging for the reunion visitors and making it a success, Brother Jordan behind the whole thing. Ample provisions were made in the basement of the town hall to meet the wants of the natural man, Bro. J. L. Mortimer in charge, with Sisters Peterson and others looking after the culinary department. There was plenty and to spare.

Here, as at other places, a surprising number of Saints and friends came in to attend the meetings, and all manifest an interest in making it a success.

The 27th the Sunday school and Religio work began, and continued on the 28th. On Friday evening a program was rendered, a large audience being present. When it comes to programs the Canadians are on hand and surprisingly equipped. Everything went well.

Officials E. E. Long, T. J. Jordan, J. W. Peterson, J. L. Mortimer, E. E. Williams, Moorman, Nelson, Dobson, L. E. Buckman, Williams, Anderson, Sprague, and C. V. Smith were noted as helpers and defenders in the cause. Some of the most efficient and best workers in the auxiliaries that I

have met were present and industriously engaged. Their names and that of others slipped through our fingers. Sorry.

The meetings were well attended by the Saints and outsiders and the town's people manifested a friendly feeling. The prayer services were enjoyed and shown to be the life of the Saints in Canada, as elsewhere. Several were baptized and some work of organizing quorums accomplished. A fine feeling of social intercourse and saintly confidence and good feeling was manifest all through the meetings. We were nicely cared for at the home of Brother Jordan.

The conference and reunion was a great success, and it was a pleasure to meet with the Saints. Saskatchewan is going on and gathering force. We smile when we think of Sedley.

Afternoon August 1, in company with Bro. J. L. Mortimer, Brother and Sister Peterson and Sister Van Eaton, I came to Regina, the capital of the province. A large, flourishing town, and good country surrounding it. We received good care at the home of Brother and Sister Woods, formerly of Wheelers Grove, Iowa. Brother Smith came up late in the evening. The following day we attended the State Fair. Fine exhibit, and a great many attending. A wonderful mingling of races up in this great big country, from seemingly every State in the American Union, the Provinces of Eastern Canada, and Europe and Asia, and room for all;—contented and thriving. Brother Woods keeps an open house and forty-one slept there the last night that I stayed with them, and they were pleased to have them. I am glad they are Iowans.

On the 3d, Brn. F. M. Smith, William Lewis, Ruth, Fred Woods, and I took the train for Saskatoon, where we arrived about four o'clock p. m. We stopped over night with Brother and Sister Dorr.

Saskatoon is finely located, high and dry, on the banks of the large, fast flowing Saskatchewan River. Has a population of 17,000, and a fine country surrounding it. Brother and Sister Dorr were very kind to us.

Friday morning, the 4th, we were on the way early to Edgerton, Alberta. Passed over a fine looking country, dotted with farms and promising crops. Arrived at destination about 4 p. m. Were met by brethren at the depot and went to the home of Brother and Sister Rowe, to receive a welcome. This proved to be the central place for the gathering of Saints for two or three days' meeting.

A Sunday school and Religio program was arranged for the evening at the schoolhouse. A good audience was present and the pieces were rendered, instrumental and vocal music. A little surprising to find things of this kind so successfully presented and so far out on the border lands, but the folks just had the vim and culture to do it. No use to try, you can't head off Canadians.

Meetings began next morning, Brother Lewis preaching a fine discourse at 11 o'clock. Brother Smith followed in the afternoon and the writer at night.

Sunday, the 6th, the trustees closed the house against us, seemingly out of pure —. Some smart alecks in Canada as well as in America. We went to the grove, where a better place was provided, and the day was spent in a very profitable way, with a large audience present. Meals were served out-of-doors on long tables, and an abundance provided. Saints had come in for miles around to attend these meetings; out here taking homesteads in one of the most attractive countries we have seen.

There is a fine class of Saints locating in these parts, and they are letting their light shine, and building up the cause while they build homes. An excellent social feeling prevailed, and an interest was taken both in the prayer and preaching services. May the smiles of Providence be upon these workers in both spiritual and temporal things.

On the 7th, Brother Smith and I went on to Edmonton, the capital of Alberta, arriving there about 4 o'clock next morning, the train six hours behind. We had but a short time to remain here to see the city and breakfast. It is rather an ideal location, on a large, swift running river, and upon elevated ground.

We were soon on the train and going through a nice country, with fine, growing crops, and late in the afternoon we arrived at Calgary. We were met at the depot by Brn. George T. McLeod and J. L. Mortimer. Brother McLeod gave us an auto ride about the city, and we partook of a meal provided by the deft hands of Sister McLeod, after which Brother Smith went on his way home, flying towards Independence, Missouri, and I remained over a day at Calgary with the Saints. The Saints at every point were pleased that Brother Smith visited them, and took much interest in hearing him, and Brother Smith was not disappointing when on the rostrum, but proved to be a skillful workman. His discourses were admirable and telling, proving that he is not only the son of a promising family, but possesses talent and merit within himself that will commend him anywhere. He was listened to with both interest and pride. In the language of a leader among the Salvation Army people, "There are no flies" on our Fred.

Bro. William Lewis proves to be an able defender, besides being busy with his patriarchal work, being well received. This is true also of Bro. Charles Butterworth, who attended the Milroy, North Dakota, meeting.

It is said, "The sun is shining somewhere"; well, when things appear cloudy around, just think of Ruth. There will be sunshine about Ruth.

On Thursday evening, the 10th, at 9 o'clock I arrived in Spokane, Washington, at the home of Sister Duncan, just in time to join the young folks' evening social in honor of Stella's birthday. She is just—mustn't tell—years old.

I domiciled with Bro. and Sr. Carl Potter, address 419 South Fisk street, and on Sunday met with a nice body of Saints at the church and preached for them morning and evening, Brethren Smith, Willey, and Fordham in charge. Brother Willey had been laboring here during the summer and was getting ready to return home at Lamoni, Iowa. Brother Willey is well spoken of by the Saints here, but he does not take kindly to the city work.

Since I was here some seven years ago, the city has grown amazingly, a better church has been built by the Saints, and the congregation increased numerically. So there is a nice body of Saints supporting the cause in Spokane. They are putting up with my talks Sundays just now and we get along nicely. Strange to say, most of them are there nearly every meeting. So, "What's the matter with Kelley?" "He's all right."

WM. H. KELLEY.

SPOKANE, WASHINGTON, September 9, 1911.

From the Northwest.

After spending ten days with the Saints at Weyburn Plains, Saskatchewan, Sr. William Toovey and son Evert conveyed us by team to the Zion's Hill Branch, twenty-five miles west; notwithstanding it was the 4th of July, overcoats and wraps were in demand. Our minds went back to the land of the Stars and Stripes; we celebrated the day as the faithful team took us over the prairies, by singing, "Our country, 'tis of Thee," "Star spangled banner," and other national airs, and the sweet songs of Zion. There are a large number of people from the States up here, and in some parts celebrate this great national day, some of our Canadian neighbors joining with them.

We passed through what is known as the burnt-out district, the soil and roots of grass burnt in patches; I judge that

fully one half of the surface burnt to a depth of three to six inches. There is about ten by fifty miles of this land; the ground is level, just a little rolling. Water is very scarce, and very poor quality; alkali in it; no timber; it will take some years to get this land to produce a fair crop, and never will be as productive as parts that have not had the life burnt out of it, unless it is built up by manuring. Very little of that is done; most of the farmers burn all of the manure, which is a serious mistake, and not many years hence they will regret it and follow in the footsteps of all up-to-date farmers. It is riding a free horse to death to get all they can out of the soil and give nothing in return. I am pleased to say that very few of our people have gotten into that unwise, dishonest, extravagant way of robbing Mother Earth.

We arrived at the home of Bro. E. E. Williams in the afternoon; he is president of the Zion's Hill Branch; he home-stayed five years ago; has a family of four sons and two daughters; they have 1,280 acres of good land, nearly all in a body, with good water. When they came here their nearest town was Weyburn, thirty-six miles away; now they are between two railroad towns, Brooking and Radville, two and six miles respectively. Brother Williams and I met in Scranton, Pennsylvania, first in 1856; later on in Brookfield, Ohio, 1865, when he and I formed the acquaintance of the two Marys, first cousins, who became our faithful companions in life and are still spared to make life happy; both have seven children, each living; four sons and three daughters, all in the church but one son, including seven daughters-in-law, two sons-in-law, several grandchildren.

It was good to get around the table and talk of our boyhood days, when we worked, played, and worshiped together, and how we had been delivered from accidents seen and unseen; one incident I will mention. We were working in the Welsh Company Coal Mines, Hyde Park, Pennsylvania, now called Scranton, in April, 1862. My folks moved to Youngstown, Ohio. The following 5th of July there was a gas explosion and nine of the drivers were killed, two crippled for life; the eleven head of horses and mules were killed. Had we not moved away, myself and my brother Joseph, now in Kansas City, would have been in the number. Brother Williams was still working there, but the morning of that fatal accident, when his father called him to go to work, he was very sick; "Why," says the father, "you were all right when you retired." However, he was too sick to go. In less than one hour and a half, the report of the explosion was heard for miles, and the sad news came of the fatal accident. Brother Williams arose from the bed completely well.

On our way from Weyburn to Brooking we saw a steam engine with six 14-inch breaking plows, at work turning over the sod; the breaking was well done, an average day's work of twelve hours being about fifteen acres. Four dollars per acre is the usual price; it takes three men, engineer, fireman, and plowman, man and team to bring fuel and water; the gasoline engines have the preference.

There are several families of Saints within five miles of Brother Williams; all have good farms, three hundred and twenty acres and more; none less than one hundred and sixty. I preached eight times in that vicinity, Bro. J. W. Peterson preached twice in Brooking schoolhouse. Bro. C. B. Bergersen's family, of Lamoni, have a choice three hundred and twenty acres one half mile from Radville. Brother Bergersen got the hall for four nights, advertised the meetings well, and Sister Bergersen was chorister and organist. Saints attended well; several came six and eight miles; we felt at home with Brother and Sister Bergersen during our stay of four days.

Zion's Hill Branch has a faithful band of Saints. Bro. Roy Toovey is in charge of the Sunday school, a coming

young man. Some were interested in Radville; several blessings were given, which were encouraging, and I was strongly impressed that as the anointing of oil and the laying on of hands with the prayer of faith brought a blessing to the sick physically, so does humility and the prayer of faith bring a blessing spiritually to those that seek honestly and earnestly through the patriarchal channel. Both ordinances are of divine origin and have their mission for the benefit of the needy and believing children of God, for which I am truly grateful; that in this day when unbelief, like a wave is sweeping the earth, that there are a few that honor and respect the ordinances of God and have faith in Divinity, and that the Good Master is confirming beyond the shadow of a doubt, to the joy and satisfaction of those that seek and trust him, that he does recognize and approve the same.

July 20, at 6 a. m., Bro. Roy Toovey and Sr. Estella Toovey took us to the Sunnydale Branch, fifty miles due west, near the Willow Bunch country. The country between, as a whole was quite rolling, considerable stone on the surface, and when removed the soil is productive; we found water scarce; several small lakes or sloughs, but no fish; plenty of ducks. The country is thinly settled; we arrived at the home of Brother and Sister Wahlstrom, from Lamoni, at about 6 p. m. It was a good, long ride; we passed through the Gap, which is about ten miles wide, a very rich soil and good water; the Willow Bunch country is good farming land, little rolling, light colored soil, good water, and in some parts it is plentiful. Several families of Saints are in that part. We held five meetings, gave several blessings, and were treated very kindly by the Saints. I stopped with Bro. and Sr. Wahlstrom; Ruth made her home with Bro. and Sr. E. R. Davis.

The parents and brothers and sisters of our esteemed Bro. T. J. Jordan, of Sedley, live in this place. Their nearest town when they homesteaded, six years ago, was Weyburn, eighty-six miles east. It was a long way to go for even a box of matches, a spool of thread, and to haul lumber to build. To-day a railroad is surveyed through that country, and they are busy grading within two miles of Brethren Davis and Wahlstrom. The road is to go through the corner of Brother Wahlstrom's farm. I asked if he was willing for the road to pass through his land. "Yes, and welcome." No need to go eighty-six miles to market and spend, in winter, sometimes six to ten days at one time, owing to the snowstorms. One time he was gone two weeks and Sr. Wahlstrom was alone; had to feed ten head of stock; could not get word from one another; no telephone nor wireless telegraph. It is no pleasant thing to homestead about one hundred miles from a railroad; still, it has paid in the end, and one way of getting a home; many that have come here five years ago, with less than one thousand dollars, could sell out and leave with six to ten thousand, and judging the coming five years by the past, land will advance from fifty to one hundred per cent.

July 25, at 5 a. m., in company with Brother and Sister Wahlstrom and Bro. E. R. Davis, we started for Sedley, Saskatchewan, to attend conference, one hundred and eleven miles. We arrived at Brother Williams' at 8 p. m.; came over the same ground that we went on before. Found Bro. Tom Williams keeping batch; the folks had left for conference at noon, father, mother, and daughter Mae. We found a note on the table, "Welcome; make yourselves at home, and come on to conference." We were not backward in accepting the invitation. Next morning we left at 5 o'clock, with a sixty-one mile drive ahead of us. The country was very good, rich farming land; soil black; six good horses to a gang plowing with two fourteen-inch shears. We saw many men plowing. Will I call it rooting? for the plows did not scour. The plowman carried a large paddle to clean the dirt

off. The disk plows gave the best satisfaction; still no plow cleans itself; it is hard on man and horse.

The land is very productive, notwithstanding it is of such gummy nature, specially with a favorable season, like this has been, with plenty of rain. In dry seasons it does not do so well. This rich, black soil is not as early as the light, sandy soil, and sometimes the grain does not fully mature before frost comes. The crops are extra good this year, but harvest is late; there is much anxiety for fear of frost. For forty miles it was one continual stretch of wheat, oats, and flax. At this writing, July 26, the fields are very green, and if the weather will be as wet the coming few weeks as it has been during July, the crops will mature before frost shall come. Every farmhouse we passed between Yellow Grass and Sedley, a distance of thirty miles, water tanks were used in hauling water from sloughs and small streams, which are far apart.

The selling price of improved farms is about forty to fifty dollars per acre in this section.

We arrived at Sedley, 8 p. m. of the 26th. Quite a number of the missionary force on the ground, Pres. F. M. Smith, W. H. Kelley, J. W. Peterson, E. E. Long, J. L. Mortimer, S. W. Tomlinson, and E. Moorman. Sedley is a small town on the Canadian Pacific Railroad, only one family of Saints living there, Brother and Sister Jordan. Religio, Sunday school, and conference sessions were held in the new town hall, that would be a credit to a city of ten thousand; meals were furnished free, also hay for teams; Sr. J. W. Peterson had charge of the kitchen, and volunteers were plenty and willing to do their part in assisting her to care for the one hundred and twenty-five guests that were fed for four days, July 27 to 30. Bro. and Sr. T. J. Jordan assumed the responsibility of caring for the conference. They were ably assisted by Brn. J. W. Peterson, J. L. Mortimer, and Brother Sprague and others. A committee of three were chosen to solicit subscriptions to help to defray the expenses, and collections were taken at the close of the preaching service, about three hundred and fifty dollars in all were collected. The missionaries' expenses to their various fields were provided for.

Preaching was by Pres. F. M. Smith, W. H. Kelley, E. E. Long, J. A. Beckman, bishop's agent, and the writer. A profitable time was enjoyed. Bro. F. M. Smith's efforts Sunday evening was highly complimented, and several of the citizens of Sedley expressed an anxiety to have the privilege to hear him again in the near future. His subject was, "All truth." Bro. W. H. Kelley's visit to the Northwest has been very beneficial to him, for he is gaining in health, and he has been made welcome by the Saints.

There were several at conference who had come by team from seventy-five to one hundred and twenty miles, and returned home well repaid for the effort made.

On the way to conference our daughter Ruth got a sliver in her left hand, and having no needle to pick it out, she used a pin, and from its effects and the mosquitoes that were so numerous, and who so unmercifully attacked her, the hand and arm became very painful and swollen, so that the next morning, after we arrived in Sedley, she was suffering and sick. Sr. J. W. Peterson advised her to go to the druggist, who is considerable of a doctor, and see if he could give her something, for she thought blood poison had set it. The druggist examined it and refused to give her anything, but advised her to have it opened at once, that it was blood poison, and before morning it would be up in her shoulder, and probably the next lockjaw would set in. She refused to have it opened, but came to me and told me what the druggist had said. This was nearly 2 p. m., nearly time for the Sunday school session; so I suggested that after the service I would have two of the elders administer; she replied, "Can it not be attended to now?" "Yes," and I was pleased to see her

so anxious. So I got Bro. Joshua Dobson, and we anointed the hand and arm with oil quite freely, and in less than one hour the swelling was gone, the pain stopped at once, and she was well. It was truly a remarkable blessing, and we tried to appreciate it, under the circumstances, having so much to do and away from home. It was a blessing in the hour of need, and many of the Saints present rejoiced and praised the Lord for the same.

I regret very much that we can not be present at the Stewartsville reunion. Brn. Fred M. Smith and J. R. Lambert thought it best for me to try and reach other branches in this field, from which you shall hear later.

Respectfully, your brother,

WM. LEWIS.

SEDLEY, SASKATCHEWAN, August 1, 1911.

Sweden.

By heading my last letter with "Denmark," you represented me as laboring in town Helsingborg, Denmark, instead of Helsingborg, Sweden.

It has again been my privilege to administer in that sacred ordinance of baptism, September 11, two young married people decided to follow their Master's footsteps, and were accordingly buried beneath the liquid wave, and confirmed that same evening.

This couple had been searching for the truth a whole year, and the woman by mistake came to my meeting one Sunday evening, and got at once interested. After that they heard me preach twice and I was invited to their home a couple of times, where I explained the gospel to them, and the result was as stated above.

They are now very happy and contented, rejoicing in this everlasting gospel, which is so precious and soul cheering.

Bro. H. N. Hansen and wife from Copenhagen made us a short visit; sixteen people listened attentively to his sermon last night. They left for Copenhagen to-day.

So the good work moves slowly forward in this country, for which we are thankful to the Lord of all.

With love for righteousness and truth, I remain your brother,

C. A. SWENSON.

HELSINGBORG, SWEDEN, FURNTORPSGATON 7, Sept. 15, 1911.

News From Branches

Saint Louis, Missouri.

The blessed influence of the Spirit was present at our monthly sacrament services which lent cheer and comfort to those in attendance. Bro. T. J. Elliott was in charge, and Bro. G. Reeves gave the opening remarks. An admonition was given to the young to be more diligent in prayer.

District conference convened in Belleville, Illinois, September 17, 18. A spiritual time was enjoyed. A prophecy was given enjoining more attention and diligence on the part of parents toward the guidance and training of the children in the ways of the Lord. The hospitality and kindly attention given by the Belleville Saints was enjoyed and appreciated.

The discourses during the past month were delivered by Brn. Elliot, Reeves, and Archibald, and good food for thought and growth was given.

If more effort were put forth to heed the instruction delivered by those in authority to teach God's law, how much faster would God's work advance and how much nearer the Master would we be.

A very pleasing program was rendered by the Sunday school the morning of September 24. It was our cradle roll and parents' day. One little babe, the son of Sister

Podkin and husband, was added to the cradle roll. A feature worthy of note was a short talk by our superintendent about the disadvantage of the children of Greenland, Japan, and China in receiving and learning of the true gospel, after which three of our little folks, dressed in costumes representing these countries, came to the stand and while each in turn walked back and forth imitating the manner of walking especially adapted to the country they represented, songs pertaining to those peculiar people were sung. Our cradle roll superintendent, Sister Swift, has been very ill but we were pleased to see her in attendance at the service. The committee who had the program in charge, Srs. Adel Peters, Anna DeJong, and Mary Trowbridge, are to be commended for the success of their efforts.

Your sister in Christ,

2739 DEJONG STREET.

E. M. PATTERSON.

Central Chicago.

Sunday, September 24, Bro. A. F. Sherman occupied in the morning and gave good instruction in regard to brotherly love and Christ-like conduct. Do we fully realize that our brothers and sisters are struggling along under heavy burdens and sore trials, and need all the words of cheer and comfort that we can offer them? We surely need help from them, if not so much now, our time is coming. "Let him that thinketh he standeth, take heed lest he fall." How many might have had strength to go on and live honorably, if they had received words of love and sympathy, instead of criticism and sarcasm. "What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?"

Sr. Edna Fike has returned to the city, and renders good service as organist in the Sunday school and church services. May the Lord's richest blessings rest upon those who are specially talented, and have superior advantages, and are willing to work in the Lord's vineyard.

September 27, Wednesday evening prayer-meeting was in charge of Bro. H. P. W. Keir. A good spirit and no lagging, yet we feel that many are not taking advantage of all the good.

"Strange we never prize the music
Till the sweet-voiced bird has flown,
Strange that we should slight the violets
Till the lovely flowers are gone.

Strange that summer skies and sunshine never seem
one half so fair,
Until winter snowy pinions shake the white down
in the air.
Then scatter seeds of kindness for our reaping
by and by."

ALICE CARY SCHWARTZ.

6536 ROBEY STREET, Phone Normal 8.

I ride on the hills, I forgive, I forget
Life's hoard of regret—
All the terror and pain
Of the chafing chain.
Grind on, oh cities, grind;
I leave you a blur behind,
I am lifted elate, the skies expand;
Here, the world's heaped gold is a pile of sand;
Let them weary and work in their narrow walls—
I ride with the voices of waterfalls.

—Edwin Markham.

Miscellaneous Department

Conference Minutes.

NORTHWESTERN KANSAS.—Conference of the Northwestern Kansas District met with the Twin Creek Branch, August 26, 1911, at 2.30 p. m., with Brother Peak in charge. Opened by singing, with prayer by Brother Peak. Bro. John A. Teeters chosen to preside over the conference, assisted by Brother Peak. Elder F. E. Taylor elected secretary pro tem; Maud Peak, organist and chorister. By request, Brother Peak took the chair. Branches reporting: Twin Creek, net gain, 6; Homestead, net gain, 1. Reports of ministers: S. J. Madden, baptized 2, sermons 65; J. A. Teeters, baptized 4, sermons 64; Jay Hoffman, H. J. Jemison. J. A. Teeters, bishop's agent, reported for seven months ending August 15, 1911. Receipts, \$215.53; expenditures, \$215.46; on hand, 7 cents. Agent also made a timely talk on tithing. Report was adopted without auditing against the protest of agent. Presidency of conference authorized to appoint meetings and speakers. Question by Brother Jemison. "Can an officer be elected as an officer of a branch, not being a member of branch?" Answered by Brother Peak, "Yes." Motion prevailed disorganizing Scandia Branch. Letter of appointment of Sr. Maud Peak, to labor in behalf of Sunday school and Religio was read and approved. Election of district officers: President, J. A. Teeters, reelected; treasurer, Myrtle Haskins, reelected; former secretary holding over. Motion prevailed that time and place of next district conference be left to district president. Motion prevailed, disorganizing Mount Olive Branch. Announcement for meeting to-night 8 p. m., Brother Peak. On Sunday, Sunday school at 10 a. m., Bro. J. B. Ansley, superintendent. Review by Maud Peak, which was very profitable. Preaching at 11 a. m. by John A. Teeters, assisted by W. E. Peak. Splendid thoughts on the temporal law. Half past two social service in charge of Brother Peak and Brother Hoffman. Some oil was consecrated and Eva Sellers was administered to. There were two prayers and twelve testimonies offered. Tongues were manifest. At 8:15, preaching by Brother Peak. Myrtle Haskins resigned office of treasurer, and Allen Palmer, of Logan, was appointed to fill the unexpired term. F. E. Taylor, secretary pro tem.

INDEPENDENCE.—Twenty-first semiannual conference of the Independence Stake was held at Independence, Missouri, Second Church, on Saturday and Sunday, September 9 and 10, 1911, convening at 10 o'clock a. m. Organization was effected by electing the stake presidency present, George E. Harrington and W. H. Garrett, and Pres. F. M. Smith associated with Apostle I. N. White, to preside; W. S. Brown secretary; John Tucker, chorister, with power to choose organist; W. H. Garrett, press committee; branch deacons, ushers; Edgar H. Smith, J. T. Curtis, and James I. Kaplinger, previously appointed credential committee. Stake bishop reported: Receipts \$8,162.51; expenditures, \$7,778.41; leaving a balance of \$386.10. A total of sixteen branches out of seventeen report a net gain for six months of 130 members. First Kansas City, present number 374, gain 7; Second Kansas City, present number 155, loss 12; Fourth Kansas City, present number 82, gain 1; Bennington Heights, present number 56, loss 1; Argentine, present number 59, no change. Armstrong, present number 301, gain 15; Chelsea Park, present number 170, gain 9; Quindaro, present number 47, gain 11; Malvern Hill, present number 29, gain 2; Independence, present number 2,412, gain 68; Second Independence, present number 180, gain 41; Lees Summit, present number 89, gain 8; Holden, present number 456, gain 4; Post Oak, present number 100, loss 3; Warrensburg, present number 74, gain 4; Knobnoster, present number 245, loss 24; total, 4,870. The president reported that two tents had been in operation during the summer, one in the city and one in the country. A financial report of the latter was furnished by Bro. G. E. Harrington, who was in charge, showing receipts \$82.60, and expenses of \$77.95. A petition by Centropolis Branch to change name to Bennington Heights was granted. Next conference will be held March 9, 10, 1912, at Central Church, Kansas City, Missouri. A request from auditing committee asking the conference to define their duties was answered by appointing a committee of three, who reported as follows: "All books, papers, accounts and records are subject to examination. The counting of cash and verifying of balanced bank account as evidenced by the pass-book on the evening of the last day of the semiannual accounting is the first act of the audit. Any seeming irregularity, whether in expenditure or diversion, or apportionment of funds should be at once reported to the

general Bishop for information and advice, as it may find its adjustment then and there prior to making out reports to conference. If no satisfactory adjustment be made and it seems both bishoprics are at fault, a report of the same should be filed with the stake conference for their information, advice, and action." A recommendation from the president that the Pleasant View Branch should be disorganized was concurred in. By recommendation of the president that a branch be organized in Lexington, Missouri, was left in the hands of the missionary in charge, and stake presidency, with power to act. The resignation of stake bishop, Roderick May, was accepted. The First Presidency recommended the name of Richard Bullard to succeed R. May, resigned, which was indorsed. The Building Resolution, passed September 12, 1903, was rescinded. A petition by First Quorum of Elders, asking that its members report direct to its quorum instead of to stake conference, was granted, and a summary will be furnished from the quorum to each semiannual conference. A motion prevailed allowing all of the Aaronic priesthood to report in same manner as First Quorum of Elders. Fifteen dollars was appropriated for furtherance of library work. The ordination of Brother Dexter to President of Fourth Quorum of Priests was referred to missionary in charge. W. H. Garrett, R. Bullard, and H. W. Gould were appointed committee on advisability of having a stake paper, to confer with executive of Woman's Auxiliary, Board of Publication of the church, and like committees from Stake Religio and Sunday school associations. Bro. Oliver Shirk was ordained to office of elder by George Jenkins and F. M. Smith. Preaching by George Jenkins, E. L. Kelley, and F. M. Smith.

Reunion Minutes.

NORTHEASTERN KANSAS.—The reunion of the Northeastern Kansas District convened at the church in Fanning, Kansas, September 11, 1911, at 9.30 a. m. After a short prayer service the following organization was effected: Bro. F. G. Hedrick, president, with Brn. W. E. Peak and J. F. Curtis as associates in presiding over the reunion; Sr. H. C. Pitsenberger, secretary; Sr. Florence McNichols, chorister, with privilege of choosing assistants; F. G. Hedrick and Will Gurwell, financial committee; Bro. Gilbert Hedrick, janitor, with privilege of choosing ushers. Services each day as follows: Prayer meeting at 9.30 a. m.; preaching at 11 a. m.; auxiliary work at 2.30 p. m.; song service at 7.45 p. m.; preaching at 8 p. m. All the services were of a very spiritual character, though we were few in number, and the opposing element was arrayed on every side against the success of the reunion. The prayer meetings were very strengthening and spiritual. The afternoon services were devoted to the various phases of auxiliary work, such as methods of normal study, church organization, Graceland College and home department work. The discussion that followed the illustration of the methods of normal study by Sr. McNichols brought to light many new and interesting points. The two afternoons devoted to drill on church organization was profitable and commendable. Bro. Hale W. Smith in the interest of Graceland, discussed the subject of "Environment," showing the necessity of combating the theories of men if we would not have the youth in our church steeped in infidelity and immorality at these higher institutions of learning. Place your children where they will be less liable to fall. May the time come when Graceland will be a household word dear to the heart of every Latter Day Saint because of the influence that will go out from it as an auxiliary of the church in building up the kingdom of God. Does it need our support? After a thorough discussion of the home department work, two papers were read, "Excuses and reasons" by Sister Pitsenberger, and "The work of the home department," by Sister Twombly. Thursday afternoon was devoted to the conventions of the Religio and Sunday school. One thought that was very forcibly presented was that our consent to anything being all right does not amount to anything, but that it is service that brings results. Anything that is worth the while of a true Latter Day Saint, is in direct point of contact with the gospel. Sister McNichols tried to make us all feel at home in the management of the auxiliary work, and she was very ably assisted in the singing by Brn. Hale Smith and F. A. Cool. The brethren occupying during the preaching services were W. E. Peak, J. F. Curtis, G. H. Hilliard, Hale W. Smith, J. D. Shower, and O. W. Okerlind. The local ministry showed their faith and zeal in the efforts put forth in the interest of the work. The charts used by Brethren Curtis and Smith added much to the interest of the subjects presented. Saturday morning the reunion services were dispensed with and the last loving

tribute of respect was paid to the mother of Bro. F. G. Hedrick by a large concourse of friends. May the comforting influence of the Holy Spirit cheer him and his worthy wife in this bereavement. Three children were blessed at the close of the services Sunday afternoon by Brn. J. F. Curtis and Hale W. Smith. The reunion service closed Sunday evening and the preaching service continued another week. Mrs. H. C. Pitsenberger, secretary, Council Grove, Kansas.

MASSACHUSETTS.—The reunion of the Massachusetts District convened at Onset, Massachusetts, July 29 to August 14. Presided over by president of mission, U. W. Greene, district president, C. H. Rich, and missionaries Daniel Macgregor, H. O. Smith, A. B. Phillips. The other officers appointed were: Secretary, W. A. Sinclair; choristers, Elenora Whiting, H. O. Smith; organist, L. S. Ashton; chief of police, William Bradbury; care of tabernacle tent, James V. Clark; care of lights throughout the grove, John F. Sheehy; press committee, U. W. Greene, Daniel Macgregor; postmaster, W. A. Sinclair; census taker, Verna Thayer; auditors, A. N. Baker, S. W. Ashton. The rules governing the camp were announced by the presidency as follows: Retire at 10.30; arise at 6 a. m.; breakfast at 7 a. m.; Sunday school and Religio work at 8.30; prayer service at 9.30; preaching at 11; dinner at 12 m.; baptisms at 1.30 p. m.; swimming, baseball, and recreation until 5.30; supper at 5.30; song service 7 p. m.; preaching at 7.30, followed by an open air entertainment each evening. Summary of events: There were held 3 sessions of Sunday school, 11 sessions of Sunday school and Religio institute work, 3 debates, papers and talks, and demonstrations of different departments of this work were numerous. There were 16 prayer sessions, with a summary of songs 79, prayers 70, testimonies 256, tongues 3, interpretations 2, prophecies 6, preaching services 31, baptisms 25, confirmations 25, babies blessed 2, administrations quite numerous, business sessions 5. Speakers at the reunion were: U. W. Greene, R. S. Salyards, C. H. Rich, H. O. Smith, M. H. Bond, A. B. Phillips, R. W. Farrell, S. F. Cushman, J. F. Sheehy, M. C. Fisher, G. W. Robley, H. W. Howlett, Daniel Macgregor, William Bradbury. There were 95 tents, 350 campers; and 2,682 pieces of mail passed through the hands of the postmaster during the reunion. The reunion grounds are situated on an elevation of land on an arm of Onset Bay, just far enough removed from the town to preserve the quietness desirable for religious services, and yet of easy access for those who desire to come among the Saints and become acquainted with our work. The grounds were purchased this year and partially cleared for the camp meeting. A motion prevailed that the bishop have a plan of the ground at the October conference at Fall River, that the Saints may rent or lease portions according to their choice and erect cottages for their occupancy. The higher portion of the grove bordering on the water front has been reserved for camping and will be known as the camp grounds proper. The purchase, clearing, and incidental expenses necessitated a large outlay of money, consequently there is a deficit of over \$200; an effort is to be made to raise this indebtedness among the different branches of the district. The reunion was a success and highly enjoyed by all. The primary workers did good work among the children, holding sessions each morning at some chosen point in the grove. Their work met with the approval of the authorities to the extent that they have made provision for a tent 12 by 15 for their work during the reunion of 1912, which is to convene July 27. The mosquitoes were very much in evidence, and to a certain extent interfered with the comfort of all; otherwise than this, everything was ideal; or at least as much so as a new camping ground could be expected for the first year. W. A. Sinclair, M. D., secretary.

NORTHERN CALIFORNIA.—The reunion of the Northern California District has passed into history. The attendance was large, about 350, although all were not present at one time. About sixty tents were pitched to accommodate the campers, besides many others found rooms with private families, lodging houses, and hotels. J. M. Terry was assisted by F. M. Sheehy; F. B. Farr was chorister; Sister Farr organist. Eighteen of the ministry were present, besides the abovementioned. Elders Keeler, Ingham, Saxe, Carmichael, Parkin, Anthony, Clapp, White, York, Bean, Hawkins, Lawn, Jones, Holt. All did not dispense the word. The sermons were all of a high order,—logical, comforting, and instructive. Bro. A. Carmichael's talk made the object of the "Order of Enoch" very clear to the Saints, deserves special mention, as it was not generally understood. Another feature of the reunion merits more than passing notice; namely: The charts and lecture of Sister Deuel of Stockton. The charts were very

large, showing plainly the broad and the narrow ways—the different glories, paradise, the judgment seat, perdition, etc. We were all more than pleased to see Brother Keeler present, for many of us were desirous to obtain our patriarchal blessings. Brother Carmichael's tent was well stocked with the publications of the Herald Office and was well patronized. About twenty sermons were delivered, besides many interesting and instructive lectures and talks. Four unknown tongues and interpretations three prophecies, and about 175 testimonies, several of which were grand and wonderful, as well as instructive. The Sunday school, under the efficient superintendence of Sr. M. A. Saxe, was very delightful. Bro. W. H. Dawson, of Sacramento, made the Religio very interesting as well as instructive. The happiness of all was marred by the shade of sadness that was caused by the departure of our beloved brother, J. C. Clapp, for his home in Independence where he is expected to pass his remaining days. Many followed him to the railroad station, where the last good-byes were spoken, and many were the warm handshakes of farewell. We will never forget dear old Brother Clapp! On the last Friday evening an entertainment was given, under the auspices of the Sunday school. The large tent was thronged, and all pronounced it a grand success. Edward F. Adamson, secretary of reunion.

Conference Notices.

The conference of the Southern Indiana District will convene with the New Albany Branch, New Albany, Indiana, Saturday, October 21, 1911. It is hoped that a good attendance will be present from all branches in the district; also that a statistical report from each branch will be in the hands of the district secretary by October 16. Charles H. Fish, secretary.

Quarterly conference of Far West, Missouri, convenes October 7 and 8 at Second Saint Joseph Branch, and preparation is being made to take care of all that come. Charles P. Paul, secretary.

The quarterly conference of the Northern Nebraska District will be held at Columbus, Nebraska, October 21, 1911, instead of October 14, 1911, as first intended, in order to secure the presence of Elder J. W. Wight. Anna Hicks, 3019 Pinkney, Omaha, Nebraska.

The Eastern Michigan district conference will convene at Marlette, Michigan, November 3, 4, 5. Minister in general charge, F. A. Smith, will be with us. Please send all reports to F. O. Benedict, district secretary, Applegate, Michigan. W. M. Grice, president.

The conference of the Little Sioux District will be held at Woodbine, Iowa, Saturday and Sunday, October 7 and 8. Business session will open at 10.30 a. m. Saturday. James D. Stuart, clerk.

The Gallands Grove district conference will convene at Cherokee, Iowa, Saturday and Sunday, October 14 and 15. Branch secretaries, please mail your reports to Sr. C. J. Hunt, Deloit, Iowa, assistant secretary. Nellie Hall, secretary.

Utah district conference will convene on Saturday and Sunday, October 7 and 8, at Salt Lake City, Utah, in the hall, corner of Ninth East and Fourth South. Take depot cars to Main and transfer to Ashton avenue car. Branch presidents please report at once to district secretary, 420 Twenty-fourth street, Ogden, Utah. A good attendance is desired. Missionary in charge J. W. Rushton will be in attendance. G. J. S. Abels, district secretary.

Convention Notices.

Convention of Zion's Religio-Literary Society and Sunday school convention of Northern Michigan will meet at Alpena, Friday, October 13. Religio occupying the forenoon and Sunday school in afternoon. Joint program in the evening. J. T. Blackmore, president of Religio; C. N. Burtch, district superintendent.

Northern Michigan conference will convene at Alpena, October 14 and 15. Social service will be held at 8.30 a. m. Business session at 10 a. m. Branch secretaries send your reports to me at Alpena, Michigan. Charles Burtch, secretary.

Utah district Sunday school and Religio association will meet on Friday, October 6, at Salt Lake City, Utah, in the hall, corner of Ninth East and Fourth South. Take depot cars to Main and transfer to Ashton avenue car. Secretaries please be present to submit reports. G. J. S. Abels, district secretary.

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THE SAINTS' HERALD

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

Convention of Spring River district Sunday school and Zion's Religio-Literary Society associations will be held October, 6, at Joplin, Missouri. Mollie Davis, superintendent.
 The London district Sunday school will meet in convention at Saint Thomas, Ontario, on Friday, October 6, at 2.30 p. m. All Sunday schools of the district are requested to appoint their delegates and come prepared to help along this great important part of the Lord's work. Mae Constable, secretary.
 The Zion's Religio-Literary Society of Southern Indiana District will meet in annual convention with the New Albany local on Friday evening, October 20, 1911. We hope that a full delegation will be present from each local. Charles H. Fish, president; Edna S. Gage, secretary.
 The Spring River district Sunday school association meets in capacity of convention at Joplin, Missouri, Friday, October 6, 1911, at 10 a. m. Mabel C. Holsworth, district secretary, Pittsburg, Kansas.

to hear from those who have these numbers to dispose of. Address Frederick M. Smith, 630 South Chrysler street, Independence, Missouri.
 Rena Fouts (now Sharpe) was baptized at Logan reunion (presumably in 1895) by T. W. Chatburn, believed to have been confirmed by me, assisted by others. No certificate of baptism was given, no record of her baptism made. If anyone can give further evidence, kindly advise.
 A. M. FYRANDO, Magnolia, Iowa.

The Bishopric.

APPOINTMENT OF AGENT FOR WESTERN MICHIGAN DISTRICT.
The Saints and Friends of the Western Michigan District of the Reorganized Church of Jesus Christ of Latter Day Saints: Please take notice that upon the removal from the State of Michigan of Elder J. J. Cornish, bishop's agent in and for the Western Michigan District, and recommendation of the appointment of Bro. F. W. Hastings as his successor in office, that the said Bro. F. W. Hastings is hereby appointed and confirmed as bishop's agent in and for the Western District of Michigan, and will perform all the duties usually performed by agents in and for said district of the Reorganized Church of Jesus Christ of Latter Day Saints.
 Brother Cornish has long served the work faithfully and well, and the Presiding Bishopric have been pleased with his work. While we regret to lose his immediate labors in the financial department in said district, yet we are pleased to note that Brother Cornish* will be alive and a good worker in the Saskatchewan country, northwest Canada, where he has removed. The Bishopric extend to him special thanks for help and faithful work in the past.
 We take pleasure in commending also the new agent, Bro. F. W. Hastings, to the Saints. Hope and trust the Lord may bless the helpers in this part of the Lord's work and that peace and good-will may attend each and all.
 In behalf of the Bishopric,
 Very respectfully,
 E. L. KELLEY, *Presiding Bishop.*
 INDEPENDENCE, MISSOURI, September 20, 1911.

Release of Missionaries.
 By their own request because of sickness in family and the necessary care of the home, Elders B. F. Renfroe and D. S. Palmer, of the Arkansas, and Southwestern Texas districts, are this day released for the remainder of conference year.
 I. N. WHITE.
 J. F. CURTIS.
 First Presidency concurring, at Independence, Missouri, September 22, 1911.

Address.

Elder Fred B. Farr, 1819 South American street, Stockton, California.

Married.

MONK—MCKIM.—At the home of the bride's parents, Bro. and Sr. William McKim, Independence, Missouri, September 6, 1911, Elder William Garrett officiating, Mr. Fred H. Monk, of Fountain, Colorado, and Sr. Ava McKim. At home, Fountain, Colorado, after October 1.

Died.

LAPWORTH.—Agnes, born in Fifeshire, Scotland, December 31, 1830. Emigrated to America in 1850, coming to Kaneshville, Pottawattamie County, Iowa. From thence moved to Utah; lived there 13 years. Returned to Crescent, Iowa, United with the Reorganized Church December 5, 1869, remaining faithful to the end. Died September 25, 1911, at the age of 80 years, 8 months, and 25 days, leaving to mourn their loss, 3 sons and 1 daughter, 17 grandchildren, and 9 great-grandchildren. Services by Charles Derry.

HOWARD.—Elizabeth, whose maiden name was Watson, died at her home in Nauvoo, Illinois, August 27, 1911, at 10 p. m., at the ripe age of 99 years and 8 days. She was born August 19, 1812, in Hamilton County, Ohio. When she was only one day old her father took his gun in hand and went to the war of 1812 and was gone six months when peace was declared. Later her parents moved to Elrod, Ripley County, Indiana. There she was married to Adam Short, and three children

Notices.

The First Presidency, in order to complete their files of church papers, desire to secure the following numbers of the *Autumn Leaves*: Volumes one and two, complete; January, 1906; June and November, 1898; January, February, March, April, May, and November, 1903. We shall be pleased

were born to them; Eber, the eldest, lived only eight years, Mary Wing is yet living somewhere in Canada. William Short lives at Higbee, Missouri. After Mr. Short's death, she was married to Edward Howard. Ten children were born to them; Samuel, a pair of twins who died in infancy, John, Merriam, Jane, Rachel, Phebe, Rebecca and Isaac; of these, seven have died. Her husband (Mr. Howard) died April 5, 1876, at Farmington, Iowa. Since that time she has been tenderly cared for by her children. She leaves to mourn her death four daughters, one son (Mr. Short), thirty grandchildren, sixty-seven great-grandchildren, eight great-great-grandchildren, and one aged sister, Mrs. Abigail McKiernan, of Farmington, Iowa. Mrs. Elizabeth Howard was baptized at Croton, Lee County, Iowa, June 17, 1870, by Elder John H. Lake. She was one among the first to unite with the Reorganized Church of Jesus Christ of Latter Day Saints at that place, and has lived a Christian life ever since, loved by all who knew her. Funeral services were held at her home in Nauvoo at 2 p. m., August 29, 1911, in charge of William T. Lambert, of Adrain, Illinois, George P. Lambert, of Ferris, Illinois, preached the sermon. Interment was alongside of her son John in the city cemetery number 2, Nauvoo, Illinois.

RAY.—Edith Dorothy Ray, daughter of Robert and Emily Roberts, was born at Farmington, Iowa, June 7, 1861, and made this her home until early womanhood. She professed faith in Christ and was baptized by Elder John H. Lake, at Croton, Iowa, December 31, 1873. She was married to Mr. Robert Ray, August 5, 1891. Since that time she made her home in Kansas City, Missouri. Her death came at Independence Sanitarium, September 2, 1911. Funeral services were held at her late home in Kansas City, at 3 p. m., September 3, 1911. By her expressed wish her husband brought her to her former home, arriving on the evening of September 4, and the body was conveyed to the home of her sister, Mrs. Ida Manifold, and also the home of her childhood, where memorial services were conducted at 2 p. m., September 5, Elder James McKiernan in charge. Interment was in the Farmington Cemetery.

ANTRIN.—Near Pardie, Kansas, Mrs. G. W. Antrim, Sep-

tember 10, 1911, leaving husband and four children to mourn their loss. Sister Antrin was born April 27, 1867. Was a member of the branch of Saint Joseph, Missouri. Funeral sermon at the Saints' church at Atchison, Kansas. Sermon by Elder S. J. Madden.

KEAR.—Phyllis E. Kear, infant daughter of Thomas and Ruth Kear, of Bay City, Michigan, died while visiting with its parents at the home of Bro. and Sr. James E. Bishop, of Steubenville, Ohio, age 10 weeks. Interred at Union Cemetery, Steubenville. Funeral services by Elder A. H. D. Edwards.

HAYER.—Bro. Lars Hayer died at his home in Miller Township, LaSalle County, Illinois, August 7, 1911, after an illness of about three years. He was born in Miller Township, near Danway, Illinois, March 15, 1846. United in marriage March 4, 1878, to Miss Fena O. Johnson. To this union six children were born, five of whom with their mother remain (youngest daughter Frances died February 6, 1911), also four brothers and three sisters and a host of relatives, and friends to mourn their loss. United with the church September 6, 1909. Baptized and confirmed by Elder John Midgorden. Brother Hayer showed the Christian spirit all through life; always willing to help his fellow-men in time of need, either night or day. May his rest be glorious. The funeral was conducted by Elder John Midgorden at the Mission Branch church and was attended by a large concourse of sympathizing friends. The floral offerings were beautiful.

VICKREY.—Elizabeth Vickrey was born August 10, 1828, in Butler County, Alabama. She was baptized and confirmed a member of the Reorganized Church of Jesus Christ of Latter Day Saints in Butler County, Alabama by Elder E. W. Cato, in 1867. Married Frank Vickrey June 15, 1847, in same county and lived with him 63 years, 4 months, and 6 days. Died October 21, 1910; age 82 years, 2 months, and 11 days. She leaves husband, 6 sons, 3 daughters, 60 grandchildren, 108 great-grandchildren. She died firm in the faith of the gospel. Funeral in the Saints' church, September 24, 1911, at Steadham, Alabama, by F. M. Slover.



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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

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NUMBER 41

Editorial

THE MISSIONARY SPIRIT.

(A sermon delivered by Elbert A. Smith at Lamoni, Iowa, during the General Conference, April, 1911. Reported by Estella Wight.)

Text: *Woe is unto me, if I preach not the gospel!*

SCRIPTURE LESSON.

For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, and this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.—1 Corinthians 9: 16-27.

I presume that to-day most of us, or at least many of us, are weary and perhaps nervous as a result of the strain of General Conference. I know it is so with me. I scarcely lie down at night and close my eyes in sleep before some one jumps up and says, "Mr. Chairman," and when I have recognized him, he proceeds to make a speech, and some one raises a "point of order," and some one else moves the "previous question," and we pass legislation that is even more marvelous and wonderful than anything that has been attempted on this conference floor, though some things in that line are ascribed to us that we are not guilty of. I remember how about ten years ago, after we had held General Conference, I was traveling on a train from here to Chicago, and there were two gentlemen in front of me who

were talking about the Latter Day Saints. One of them said we had just received a revelation that the ten lost tribes were up somewhere around the North Pole, and that we had appropriated means and appointed a committee to go and find them. But that is one thing at least*that we never did appoint a committee to undertake.

Very soon this conference will be over and our men will scatter to their fields and undertake another line of work, that of carrying the gospel wherever they go to those who are perishing. As I have looked over the congregations during this conference, and last conference also, and noticed the quorums of our missionaries, and looked into their faces and studied their bearing and their spirit, and it has made my heart warm to think that I am thus united with them: one of them, and that they can call me brother, the highest title that can be bestowed upon anyone.

POOR RICH CHURCHES AND RICH POOR CHURCHES.

So to-day I want to talk to you a little while on the subject of the missionary spirit and kindred topics connected with it, and my text is that one that I have read you already: "Woe is unto me, if I preach not the gospel."

As our men go out in this work they go out with confidence, because they believe that they are recognized as ambassadors from God. During the conference one of our brethren stated that he found a certain tract one day having the title, The Reorganized Mormon Church, and he objects to the title. A few days ago there came a card to the Herald Office from a commercial firm that bore a title more appropriate. They had it directed to the "Recognized Church of Latter Day Saints." With that title we can find no fault, because we believe that this church is indeed recognized of Christ as his church. This church from the beginning, has been poor in money, but we believe it has been rich in the missionary spirit, and that is far better than to be rich in dollars and be poor in the spirit.

I have before me a clipping taken from the *Detroit Journal* some weeks ago, in which is made this comment:

"A Presbyterian church about to disband in New

M
FLORA SCOTT

York has a membership worth \$750,000,000—on earth."

Nothing in heaven! \$750,000,000 on earth; but bankrupt in heaven, and going out of the business of saving human souls, if they were ever in that business. And if the missionary spirit, which is the longing and intense desire to save souls, ever goes out of this church, no matter how many dollars we have, it will become disorganized and cease to be owned of God.

PREPARATION FOR SERVICE.

The apostle Paul, in the chapter that I have just read to you, intimates that there is a certain process of preparation that we must all go through to make this missionary spirit serviceable, and to make us valuable in the hands of God in carrying the gospel into all the world; and strange though it might seem to some, one of the means that he used was to discipline his own body. He says that even the athletes are temperate in all things that they may win a corruptible crown. How much more should we be temperate in all things in striving for an incorruptible crown? So he tells us, "I keep my body in subjection."

Now I suggest a few thoughts to those who are here as members of the missionary force. By nature some are stronger in body than others. All things being equal such can accomplish more in gospel work; but whether strong or weak, the individual who is temperate and careful will accomplish more than he could otherwise. And the frail man who is temperate may live longer and accomplish more than the strong man who is intemperate.

PRAYER.

So the apostle recognizes this as one of the means of preparation for gospel work; but that is not all. There is a process of preparation that involves both spirit and mind, and one of the real means in this process of mental and spiritual discipline, as pointed out by Christ himself, is prayer. He laid much stress upon it. He said that we should pray *always*. Not that we are to be all the time engaged in vocal prayer, or like those priests in Asia, who write their prayers on little wheels and make the wheels go round constantly, and think they are praying continually. But we should keep ourselves in the attitude of prayer, and also frequently approach our heavenly Father in vocal prayer both in secret and in public as circumstances require.

But this is only one means, and when separated from other means that are naturally associated with it, it becomes of no value. Prayer is not a magic pass word that without any exertion upon our part opens to us the storehouse of divine blessing. In this connection I wish to read a poem on prayer,

though it may seem to be irreverent on the surface, yet it has a deep lesson:

Some people think prayer is a telephone,
A patent transmitter to hire or own,
And at every hint of a small desire,
They call up the busy Central Wire
To plug into the Great White Throne.

Some people think prayer is an elevator,
A sort of an automatic waiter,
Eternally ready, supernally swift,
To pick them up and give them a lift,
Whenever they signal the Operator.

Some people think prayer is a kind of a kite,
A little erratic as yet in flight,
And consequently it isn't claimed
That it always reaches the spot where aimed,
But it carries the message up all right.

Some people think prayer is a flying machine,
Impressive in power but inclined to careen,
And if any part of the motor snaps
The whole thing falls in a huge collapse,
With your wrecked hopes somewhere in between.

But maybe prayer is a road to rise,
A mountain path leading toward the skies
To assist the spirit who truly tries.
But it isn't a shibboleth, creed, nor code;
It isn't a pack horse to carry your load;
It isn't a method; it's *only* a road.
And perhaps the reward of the spirit who tries
Is not the goal, but the exercise.

—Edmund Vance Cooke.

FAITH AND WORK ASSOCIATED.

Now if any of you have ever climbed a road, a *mountain road leading toward the skies*, you know that it requires effort to climb that road; but when you reach the summit, the view is worthy of the effort; and this poem suggests the thought that prayer when disassociated from effort is of no value. And the same thought is presented in the scriptures where we are told that faith without works is dead. Then if we are to prepare ourselves that we may be acceptable in the sight of God in missionary work, we must not only pray, but we must exercise ourselves in body and mind, that we may fit ourselves to fulfill the mission placed in our hands, and receive the blessings that we pray for; for we might pray until doomsday and never come into the possession of those scriptural truths that are our defense, unless we open the scriptures and seek for them. Consequently in the Book of Doctrine and Covenants we have faith and study and knowledge associated, and we are told that we should seek learning by faith and also by study.

WHO CAN ASSIST?

There are also the characteristics of a spiritual nature that we must have to assist in this work, that may come to us partly as a result of divine

blessing, partly as a result of our own effort to obtain them. For instance in the Book of Doctrine and Covenants, section 11, paragraph 4, I find a statement that was given to this church as long ago as May, 1829; that is, it was given to the people who were afterwards to form the church:

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

Are there those trying to build up this work who are proud? If so, they are inevitably doomed to fail, because we are told that no one can assist in this work excepting those who are humble. What have we to be proud of? Are we proud of our physical perfection or our mental development, or of the talents God has given us? Why, if we are, how transient these things are! Any day the germs of typhoid or tuberculosis may enter our system and lay us wasted and prostrate and broken upon a bed of sickness. All the strength that we have, either in body or mind, all the accumulation of this world's goods come to us as a result of the life and power that God gives us, and can be taken away from us at any moment, whether we will or not.

Are we full of love, having faith and hope and charity? These are the things that will set us on fire with missionary zeal; and without these things we will soon quit the field, or if not in the field we will soon withdraw the financial and moral support that we have been giving to those in the field. If we do not have the charity and love; if we do not have faith and hope, love for our fellow-men and confidence in God, without these things, we are told, we can not even assist in building up and establishing his work. These then are divine characteristics and qualifications and exercises that will fit us, that when God fills us with the Holy Spirit, we can make ourselves effectual in this missionary work of which we speak.

WHAT SHALL WE PREACH?

Now what is it that concerns us if we really have this missionary zeal? Why is it that we want men to be saved. How shall men be saved? We are told that it has pleased God to save man by the foolishness of preaching, and so the Apostle Paul tells us, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth."

Ah, then it is the *gospel* that we are to preach, for it is the power of God unto salvation. That is why Paul says, "Woe unto me if I preach not the gospel."

Now, my friends and brothers, we are not sent into the world to preach any visionary dreams and speculations, or theories of our own that never can

be demonstrated this side of eternity. We are sent into the world to preach the plain, easily understood and easily to be comprehended gospel of Jesus Christ. On these things we should dwell, and they should be the main theme of our conversation and of our preaching.

AND YET WE ARE FREE.

Now do not misunderstand me and think that I want to circumscribe the liberty of the elders and say that they must not study this or that, because this church has not taken such a position and never has sought to curtail the liberty of the ministry.

The Apostle Paul in the first part of this very chapter says, "Am I not an apostle? *am I not free?*"

Christ said, "Ye shall know the truth and the truth shall make you free." And our men are free to study science or history or literature or art or politics, anything that may arrest their attention and commend itself to their judgment as being worth their time. And wherever they find a divine truth it is theirs and they can have it. I believe that was the policy of the old prophets and of the primitive Christian apostles. The Psalmist looked into the heavens and drew his illustrations from the stars and the planets, and Christ himself took the lily of the valley as an illustration, making his sermon fragrant with its perfume. The Apostle Paul when he appeared among the cultured people at Athens, among the philosophers of the Stoics and Epicureans, and was taken up before their highest and most venerable court on Mars' Hill, in preaching to them quoted from their own poets. Those philosophers and poets were the advance thinkers and modern writers of his day, and he had read and studied their writings, and used them when the occasion required.

But this does not mean that from these outside classes we are to take some hobby and make it the burden of our preaching. The Apostle Paul made these things subservient to the preaching of the gospel. Wherever he found a truth it was tributary to the gospel, subsidiary; he used it to help build up and establish the message that he had, and that is the policy that we should pursue. The gospel is the message that we have to preach to the world, and any truths that we get anywhere else must be made subsidiary to that message.

Now this is not in harmony, I know, with the interpretation that some men have placed on the statement of the Apostle Paul, "I determined not to know anything among you, save Jesus Christ, and him crucified." Now I do not believe for a moment that Paul meant that to be exclusive. I fully believe that he meant it to be inclusive. Yet some people have said so much about the cross and the blood of Christ, that really one would almost think that for twenty centuries Christ had done nothing but hang on the

cross and shed rivers of blood for the salvation of man. Paul went beyond this and pointed to the resurrection of Christ, and said, "But if he be not raised, then is your faith vain." So if I would read this text in such a way to give the meaning that Paul intended, I would read it, "I am determined henceforth that I will know all about Christ, including the great fact that he died for you and me."

That leaves us free to gather truth wherever we find it, and wherever we find truth we find that it touches the mission of Christ at some particular point.

WE ARE SENT OUT TO TEACH, NOT TO BE TAUGHT.

But we must bear this in mind, that so far as the gospel is concerned we are sent out into the world to teach and not to be taught; and so far as the *fundamental principles of the gospel* are concerned, there is yet to arise the man, or the church, or the political party, or the association that can teach this church anything about those fundamental principles. They may teach us other truths; they may even teach us methods, and we are free to obtain these, but when it comes to the fundamental principles of the gospel of Christ, the ministry of Christ are, ever have been, and always will be sent out to teach and not be taught.

Now let us particularize a little bit. What is it that the ministry of Christ have been teaching the world since the organization of the church in 1830? We have but to run over the list of those truths that we have advocated and many more will occur to you. We have been teaching men concerning faith in an unchangeable God, concerning the true character of repentance, the divine nature of the ordinance of laying on of hands, the real mode and true import of baptism, the nature of the resurrection of the just, and the unjust, the character of the eternal judgment, and that all men will be rewarded according to their works, the second personal coming of Jesus Christ, divine healing, and the manifestation of prophecy and the gift of tongues. Many other such I might mention that the world was absolutely ignorant concerning, and we have been teaching them upon these points. And I believe it is a fact that the constant preaching of the elders of this church in all parts of the world, on many of these points, has been instrumental to a marked degree in changing the attitude of the religious world.

Take the question of divine healing. Everyone scouted it when first taught by us, but now it is believed in by thousands and thousands of Christian Scientists, and is adopted under the guise of the Emmanuel Movement by some of the leading churches in the world. I think we can hardly call it divine healing as practiced by them, but at least

(Continued on page 974.)

Hymns and Poems

Selected and Original

Where the Angels Encamped.

(Written in memory of the reunion at Magnolia, Iowa.)

When I read that his angels encamped round about,
I shall think little city, of you;
With your glad hills encircled and far overhead
A heaven wide-bending and blue.
I shall smell the sweet incense that fell on the dusk
As we drove through the herbs on our way,
Sweet clover and others, a dew-distilled musk
O'er the road that stretched shadowed and gray.

For miles, till the flashing of lights led the mind
Away from the comrades so near,
To anticipation of whom we should find
Awaiting us, faithful and dear.
Then out of the night by the city of tents
I shall hear, ne'er was gift quite so blest,
The voices of friends, love cadenced, God-sent,
In guidance to places of rest.

Then at evening and morning and noontime was heard
In the temple, whose soft woven wall
Fell 'round His glad people, the sound of his word,
And His praise and the Spirit's still call.
For angels of light, in a cloud came one day
And stood in the temple so near,
That for ever the vision will linger and bless
And the place of that meeting so dear.

There none were forgotten, the afflicted and sad,
The tempted and aged and heart sore;
The sick, the sweet children, the weary, the glad,
Found comfort and mercy and more.
Our fathers have worshiped on your beauteous hills,
And mothers made sacrifice here,
And through our generation the same gospel thrills
That to them was so precious, so dear.

The door of your households stood open to guests
Who ate of your loaf and your meat;
And hand clasping hand in welcoming clasp
Was warmed by a loving heart's beat.
They tell me your woven-walled courts are no more,
Wrapped and bound like a magician's pack,
They wait the strong hands that have raised them before,
Who will bring the dear white city back.

Oh, eyes that were dim with the mist of farewell,
Oh, voices that broke in good-bye,
We meet here for ever in mem'ry to tell,
(Neath the wonderous September sky,
Of the songs that we sang and the Word in its power,
And the message that came as from heaven,
Of the days that were short as a sweet summer hour,
In Magnolia in 1911.

VIDA E. SMITH.

There are innumerable methods of teaching; but it all depends in the end upon the teacher, and the man who depends upon his methods will never become a teacher.—Duncan Black MacDonald, in *Aspects of Islam*.

Original Articles

SUMMER SCHOOL WORK.

NEW YORK CITY.

Immediately at the close of our Daily Vacation Bible School, nearly all the workers, teachers, and members of the church, went to attend the reunion at Manasquan, New Jersey. As there has been some inquiry regarding this summer school work we will take this opportunity to tell something of the way it worked here. Bro. W. W. Smith of Philadelphia, has given a brief description of the work that he has been doing in that city, and he was the first of our ministry to experiment with this, which one of our representative men called "A new departure."

When I came to New York last June, I knew little or nothing regarding this work, but being urged to undertake it, and being anxious to do something to interest the people in our work, we launched forth, and the success that has resulted has been encouraging.

The first thing I did was to become acquainted with the national officers of the National Daily Bible School Association, 21 Bible House, New York City. There I met Dr. Robert G. Boville, National Director, and Mr. W. F. L. Edwards, City Superintendent of Schools. Each of these gentlemen extended me every courtesy and told me that if I would undertake to run a school, while they could not pledge financial support, they would render every other assistance possible. They gave me some literature explaining the work and told me to be present with my staff of teachers, at the Training Conference, at the Church of Incarnation, between 2d and 3d avenues, on East Thirty-first street, on July 5, 6, and 7.

Then we took the matter up with the branch here and obtained consent to use the church, and enlisted the teachers. For a while I wondered who I could get to act as teachers, but in looking about I found several who were not only willing but anxious to help in this good work.

The following composed the official staff of the school: William E. LaRue, principal; Mrs. W. E. Nichols, registrar and industrial teacher; Mrs. Ephraim Squire, pianist, music instructor, and industrial teacher; Mrs. George Potts, instructor in calisthenics and industrial work; Elder William Anderson, Mrs. B. R. McGuire, Bessie Guilfooy, Mrs. Lucy Mullen, Mrs. William Anderson and Mrs. Katherine Moriarty, were teachers of industrial work. Miss Mabel Harris, had charge of the kindergarten, assisted by Mrs. W. E. LaRue, and Miss Sadie Potts.

From my observations I would not hesitate to say that I believe my staff was equally as competent

as that of any of the twenty-seven schools of the kind in the city.

In addition to the above-mentioned staff, we had a school committee, whose duty it was to pass upon matters of importance, and counsel and advise with regard to all matters affecting the welfare of the school. This committee consisted of the following: W. E. LaRue, chairman; Sr. W. E. Nichols, secretary; Bro. B. R. McGuire, treasurer; Bro. George Potts, and Sr. George Potts, Bro. Ephraim Squire, and Bro. Charles Harris. The reader who may be acquainted with those mentioned will see that we were backed by real earnest men and women who were eager and willing to do their best and each and all acquitted themselves well.

We were all present at the opening of the training conference, which was celebrated by an appropriate service of a devotional character, by ministers of the Church of England. This was followed by addresses, and lectures, and instructions regarding the conducting of the school. We were shown how to make hammocks, baskets, to do articles in raffia work, taught the songs we were to sing, and a great many things in detail about the daily workings of the school.

On one of the days of our training conference we were invited to a twenty-minute service in Old Trinity Church at noon. This church is one of the oldest in the country and of well-known historic interest, and situated in the financial district of the city. After the service we assembled in the graveyard adjoining the church, where each principal of the school was presented with an American Flag by the Daughters of the American Revolution. This was followed by a luncheon in Trinity Hall.

We had five thousand neat folders printed and scattered through the neighborhood of our church, and a sign on the church announcing the opening of the school. Saturday afternoon was set as registration day, and the first one to come was a Catholic lady, bringing two little girls. Altogether we enrolled 312 children.

Religiously, our pupils were divided as follows: 156 Catholics, 114 Protestants, 17 Jewish, 25 independent of the Latter Day Saints. We do not count our people with the Protestants, as they are not protesting against one more than the other.

We were given registration cards by the association; these provided space for the name, address, race, age, and creed, of the child; there were blank spaces around the edges to be punched, showing the attendance. We found that this method would consume so much time, the entire attention of our registrar. Instead of this, we took a book with numbered pages and at the top of each page we recorded the name, address, age, race, and creed, of the child, and then we gave them the number that was on the page and they kept that number through the school. All the

work which they completed was tagged by that number, and when it was distributed we called the number and the one who made it responded. Every morning as the children came to school, they would come in to register, and would call their number, and the registrar, would give the boys a little white ticket and the girls a little yellow ticket. A large sheet of any kind of paper was used with numbers placed thereon for one week, and as each child would register, a marking would be made opposite their number; if a girl, it would be marked G; if a boy, it would be marked B; and at the end of the week the attendance was posted in the record book and now we have this record showing the attendance of each child at a glance. I showed this system to the city superintendent and he commended it very highly, and said he thought it a great improvement over the one commonly used.

The teachers and entire staff are supposed to be present at the school at 8.30 a. m., to see that the place is in readiness; and they are also expected to spend some time on the street visiting, trying to persuade other children to unite with the school.

I found a very effectual way to do this was to take a hammock, or a basket along, and when you came to a crowd of boys or girls begin talking about the article you have in hand and they will soon manifest interest, and then invite them to come to the school and they will likely be there as a result.

Promptly at 9.30 a. m. all form in line on the outside and march in, to the music, and the following official program is carried out:

First hour.—9.30-9.40. Opening exercises, all present; hymn; psalm or other portion, repeated in concert; Lord's prayer—said or sung; hymn; kindergarten goes out; two-minute talk on habits.

9.40-10.05: Musical period; vocal and breathing exercises; singing lesson; calisthenics with music.

10.05-10.30: Bible lesson in three sections; represented by children; or taught with sand table; or given by stereoscopic or other pictures; or told as story by the teacher.

Second hour.—10.30-11.25: Manual and play hour in sections; hammock making, older boys; basketry and raffia work, girls and smaller boys; sewing, girls; work for Children's Hospital, all; Bible blank books and sand table work; first aid, older boys and girls; play, all.

11.25-11.30: Closing exercises—school reassembles; daily salute to flag; "America" or hymn; children's benediction; march out to music.

Afternoon—two hours. Open air games organized and directed; excursions; visitation of homes; student conferences, Monday.

The hymns used are such as are adaptable to children, such as, "I think when I read that sweet story of old," "Father hear thy little children," "Savior

like a shepherd lead us," "Onward Christian soldiers," and others. The children are taught many songs on a great variety of subjects—about birds, flowers, and other things all calculated to bring out the best in the mind of the child and teach him to have love for the beautiful and the good things in the world. The list of songs are selected very carefully and those who have done this work deserve great credit for their painstaking efforts.

The kindergarten march out to music into a separate room—we were fortunate in being able to give up the whole basement of the church for this department. We had between forty and fifty in this department every day and their work and exercises were most interesting.

The salute to the flag is as follows: A boy or girl is chosen to bear the flag, and he takes the same and marches to the rear of the room, when, at the striking of two chords on the piano, the school rises and the bearer walks to music, to the front of the room, and at the striking of one chord, he sets the flag upon the floor; then, at the striking of the next chord, he raises the flag, and instantly all hands are put in position for salute; then, with hands extending toward the flag, all say, "I pledge allegiance to the flag and to the republic for which it stands: one nation indivisible, with liberty and justice for all." This is followed by the singing of "America" and then all bow heads and repeat the children's benediction: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." After this all march out to music, led by the flag.

It might be well here to supply a list of the subjects suggested for the two-minute habit talks each morning. One need not follow this list precisely if they have something better in their own mind, but the parents will be grateful when the children go home and tell them that they were taught such things as are suggested here.

Personal habits: Clean hands; clean faces; clean mouths (good language); clean hearts (good thoughts).

Table habits: Thank God before eating—suggest a short form for "Grace"; say "please" and "thank you"; serve others before yourself; eat slowly and quietly.

In the street: Avoid bad companions and gangs; do not injure property of others; filching fruit from a stand is evil; be kind to dumb animals; never laugh at deformed people; never enter a saloon; never gamble, or use dice; be a peacemaker; avoid five cent shows; dime novels a waste of time and money; the nearest public library—name a few good books for the young; when mother calls do not tarry.

In games: Cheating is contemptible; quarreling

is childish; swearing is weak-minded and wicked; when you win, praise your opponents; betting, even a cent, spoils the game.

In general: Lying is cowardly; foul language is degrading; gossiping is hurtful; envy is like poison; commencement—"A merry heart doeth good like a medicine."

We also herewith give a list of the subjects of the Bible stories which were used this season. Some of them, such as the Good Samaritan, and the Ten Virgins, we dramatized by having children act out the characters; this proved to be very interesting.

We also used a sand table which we improvised by putting down three pieces of two by four's, and nailing them together; we put the sand in the inclosure. We could draw rude sketches on the sand and thus convey the idea in mind, to the children and rivet their attention.

Story of the creation, Genesis 1; of Eden, Genesis 3; of Cain and Abel, Genesis 4; of the flood, Genesis 6, 7; of Abram's migration, Genesis 12; of Abram and Lot, Genesis 13; of Lot's rescue, Genesis 14; of Rebekah at the well, Genesis 24; of Jacob's deception, Genesis 27; of Jacob's flight and dream, Genesis 28; of Joseph's boyhood dreams, Genesis 37; of Joseph's betrayal, Genesis 37; of Joseph's good service, Genesis 39, 1-6; of Joseph in prison, Genesis 40; of Joseph's rise to power, Genesis 41; of Joseph and his brothers, Genesis 42-45.

Peace day and review, Matthew 5: 1-9; story of Moses' choice, Exodus 2, Hebrews 11; of a desert caravan, Exodus 15-20; of David and Goliath, 1 Samuel 16-17; of David and Jonathan, 1 Samuel 20; of Jesus in the temple, Luke 2; of Jesus' temptation, Matthew 4; of the disciples' call, Mark 1, John 1; of the sower, Matthew 13; of the ten virgins, Matthew 25; of the lost sheep and lost coin, Luke 15; of the lost son, Luke 15; of the good Samaritan, Luke 10. Commencement day—review story.

From the above it will be seen that in thus arranging this list of subjects, an effort has been made to cover in a brief manner the scope of the best thought contained in the Bible. From five to ten minutes is occupied in telling the story and it is beneficial to those who tell as well as to those who hear it. In fact it is wonderful what a good feeling develops between the teachers and the children. Here is clearly proven the statement of Paul, as revised, "Love never faileth." Love bestowed upon little children can not be in vain. As a result of our school we are greeted pleasantly everywhere, we go by happy little faces in the vicinity of the church. Many of the parents of the children came to us personally, and warmly thanked us for what we had done for their children, and in this way friendships have been established, which may ripen into

gospel fruitage in time, and which we doubt could have been made otherwise.

One lady who had a son and daughter in the school came to visit us and said that she had done some work of this kind, and offered to teach for us next year should we desire her services. Our school was conducted strictly on the plan of voluntary contributions and voluntary service; no one was paid for their work. In this respect our school was unique, as all the other schools had to pay their teachers six dollars a week, or more, and the principals one hundred dollars for the term. When I told the association officers about this, they exclaimed, "How do you do it?" I think of all professed Christian people in the world, our people manifest as great or greater desire to render service and do something for their fellow-men than any others. Instead of charging the children a definite sum for the material used in the articles which they made, we told them to bring an offering and we would put it all together, and when it was counted we were surprised to find that it exceeded what we had expected to receive. As we tried to be liberal with the children we found it had the effect of making them be liberal with us.

Captain George Potts collected more than fifty dollars from his friends, for this work, and Bro. Charles Harris collected sufficient to hire transportation to the beach, for the school, where we treated them to ice cream and cake. We treated the children at other times with ice cream, and very frequently the kindergarten was served with crackers and cold milk. We know that this was appreciated by the children and also by the parents.

Many people came in to visit the school during the sessions and expressed themselves as highly pleased at what they saw. Mr. Edwards, the city superintendent of schools, told the conference of teachers that our school was "particularly satisfactory." Mrs. Boville, wife of the national director, told us that we had the "prettiest room of them all." She meant by this that our decorations were most appropriate. The city industrial superintendent and the kindergarten superintendent also had many warm words of commendation to offer us upon the merits of our school.

Of the twenty-seven schools in the city ours ranked in tenth place. Many of the other schools had been running other years and did not have the prejudice to overcome that we did. Our daily average attendance for the time was one hundred and nine. This number compared with those of other schools shows that we did as well, and in many instances, a great deal better than many of them.

One thing occurred, that for a time seriously interfered with the progress of the school. As before noted, just one half of the children enrolled

were Catholics, and many of the children told us that the priest had forbidden them to come; they said he had announced from the altar that all children should refrain from going to our school and for this reason many of our most regular attendants ceased to come. One little girl told one of the teachers that when she went to confession, the priest told her she had committed a "mortal sin," by going to our church. She told it in a way that indicated something of doubt upon her part. One boy about twelve years old, remarked to me that he wasn't going to confession to "Old Father O'Hara any more, because he is getting a little too fresh." Some said, "Well, I am as good a Catholic as any of them but I can not see the harm in coming here." Several children told me they had never been in any church, other than the Catholic church before. Notwithstanding the drastic order of the priest and the fact that he took one boy by the collar from near the church and led him home, many of the children continued to come in defiance of his wishes, and we are sure they will always feel friendly to us for what we did for them.

In some way, the *Brooklyn Eagle* heard about the priest opposing our school, and they sent a reporter to look into the matter, but as we had nothing to said by way of condemning the priest, the matter was unnoticed.

A policeman, whose residence is next door to a family of our people, took it upon himself to warn some of the Catholic children to stay away from the school. We could easily have made it interesting for him as the association officers were anxious to take up the matter of his conduct with the police commissioner, but upon our suggestion the matter was dropped. We think it best not to antagonize anybody.

Our closing exercises and exhibition of finished work done by the children was held on the evening of August 17. The church was full. A brass band had been engaged to play some popular pieces on the outside and a large crowd had assembled. The entire rear of the church was filled with the children; the kindergarten being on the platform and all eager to do their parts in the program. From the ceiling, and other places in the church, were hanging forty-three full-sized hammocks, some of them made in colors; while elsewhere could be seen a great number of baskets, broom holders, napkin rings, picture frames, horse lines, aprons, dust caps, Indian baskets, and a lot of other articles too numerous to mention. Bro. U. W. Greene favored us by his presence upon this occasion and made a short but appropriate speech. He said the apparent success of the school had exceeded his anticipations and commended us for the work accomplished. The city superintendent, Mr. Edwards, had promised

to be with us, but was unable to come and sent a message expressing his regret and offering congratulations.

Next day, we had an opportunity to visit the school at the Church of Incarnation, and witness their closing exercises. In company with Brother Greene and Sr. Ella Squire, we arrived there at the time appointed and after witnessing what they had to present, Brother Greene joyously remarked, "You have them beat to a frazzle." I was truly surprised to note the scant amount of their industrial display, and their program lacked the enthusiasm and was rather cold and formal. This church is equipped with every convenience; had paid teachers and every thing to do with.

I think one reason why our people have been able to succeed so well with this line of work, is because they have put more heartfelt interest and sympathy in it, than others have done. Our teachers have sacrificed to teach solely for the good they might do, while these paid teachers have had the financial remuneration largely in view.

It was with a great deal of delight that we heard such favorable comment of Brother Smith's school in Philadelphia, announced in our conference. While there was one school there that professed to be in the lead for average attendance, nothing was said about their merits while Brother Smith's school was highly praised upon different occasions.

Now that I have the addresses of all the children who attended our school, we intend to follow up the interest as best we can and keep in touch with them. We intend to give a stereopticon entertainment at the church soon, and send them an invitation to come; and next year if a school is held here it will be much easier to start than it was this year.

Our church is situated in a neighborhood that is decidedly Catholic, and all who know anything about the Catholics, will recognize that in enrolling one hundred and fifty six of them, we have done remarkably well. Personally, I commend this school system as being a practical means of doing good in the world. As for the benefit it brings to the church, it is surely an indirect method of breaking down prejudice, and establishing acquaintance and friendly intercourse with the people. As such it is a valuable thing for our local churches to adopt, where possible, and if tried it will be found to be possible in almost every place where tried.

We wish to note that we had the pleasure of meeting Bro. W. N. Robinson and wife and children, and saw them off as they sailed on the great steamship *Amerika*, for Germany. We also met Bro. and Sr. O. L. James who were there to bid them adieu. Dr. Leonard Harrington and wife, of Kansas City, Missouri, made us a brief but pleasant call, coming here from Boston, where the doctor had been taking some

special studies. General church secretary, R. S. Sal-yards, of Lamoni, Iowa, has also been in this city of late and we enjoyed a visit with him.

I would like to repeat a suggestion I made some time ago, that anyone reading this, who may have relatives or friends residing here, whom would like me to visit in the interest of the church, I will be pleased to comply with such requests.

Before we came here, so many of our friends warned us of the heat unendurable, but we have found that this is not the hottest place by any means. With the exception of a few days in July, the weather has been perfectly agreeable and so far as climate is concerned we would just as leave be here as elsewhere. Living expenses here are far advanced and we wonder how people get along as well as they do. I am sure it would be most impossible for our ministers to do so, were it not for the generosity and good heartedness of the people—those who know the Brooklyn Saints, know that they measure up well in these qualities.

Several of our people are away on their much-deserved vacations, and we are now looking forward to the first Sunday in October, which we hope to arrange as a Rally Day, when we will all start in upon our fall and winter campaign.

WILLIAM E. LARUE.

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WARMING TRUTH VERSUS COLD FACTS.

It was grand, sweet, clarified inspiration in the free warble of a feathered songster 'mong the wild beauty of Nature's woodland, which charmed the soul of a pilgrim by the wayside. Under that refreshing melody, the Pilgrim seemed to forget that he was needy and lonely, and weary.

There is such a thing as truth in grills, truth in frills, and naked truth.

In grills, from the fact that however sweet the promise, voiced in soul language of melody, the pilgrim, when the prophecy of song is spent, is a pilgrim still.

In frills, because the texture of enjoyment, as a splendid mantle, was, so long as it lasted, a real fabric; wrapping a dreary soul in rapture, and buttoned about with gleaming gems of harmony.

Naked, because aside from the soul, the pilgrim possessed a body so nearly so.

There is also such a thing as temperature of facts. The prosy, comfortable facts, the warm, the lukewarm, and the *cold facts*.

An ample bank account is a very comfortable kind of fact.

A fluctuating income may be a fact which varies in degrees of lukewarm temperature; but it is the needy and destitute who know the chill of cold facts.

Naked truth and cold facts are twin brothers who, when shorn of certain habitual and popular modest

embellishments, may appear quite grim. The twin brothers are good fighters, however, as soldiers in a good cause, when in their own rank and not masquerading in society circles as civilians.

It is a soul-warming truth that the heavenly Father does confirm the work of his latter day ministry with gospel signs of wholesome spiritual excellence wherever our gospel is applied. That truth is clothed in raiment of splendor in plain view of all who behold the latter day light, or listen to the woodland song of holiness in the living present.

As an example of the gracious habiliments of this majestic truth, we recite the following quite recent sketch of a pilgrim's experience.

Place: Calumet, Oklahoma.

Time: September, 1911.

Instance: Elder Hubert Case and the writer preached the everlasting gospel through a five-week series of meetings to an aroused community.

Results: Twenty-four to date, were constrained to accept the word and have been baptized, and a number of others have already given their names for baptism.

The word of God wrought mightily in their midst to the extent that persons hitherto at sea all their lives as to religion, bore fervent, valiant, convincing testimony.

During one very spiritual prayer meeting, a young woman (Lillie, the married daughter of Brother and Sister Sanders) who had been grievously afflicted for weeks, and unable to leave the bed without severe relapses, arose and standing upon her feet declared that the Lord had healed her. The gift of prophecy being also manifest in the same meeting, and all with so much power that persons not of the church who were present, were convinced then and there. The young woman so marvelously healed was able on the next day to go several miles to her home, and upon the following Sunday was with the Saints again smiling and happy. Signs do follow. Weary hearts are cheered. Hungry souls are fed, and ill-shapen creatures are born anew; and all this truth is as the deep inspiration of a heavenly song. But when all this is attained, when those who have thirsted for righteousness, drink deep; when members rejoice in salvation, and the weary laborer who has all but exhausted his strength in battering down false creeds in order that the precious light may shine in, receives a letter from his wife saying: "Ruth and Esther need shoes, the grocer is crowding us for his bill, the interest on the note for payment of the last one is due." We assert that the temperature of that fact is several degrees lower than the former.

We also make bold to say that when, as in the present dilemma of the writer, first, that the allowance for family need is scarcely adequate, and

second, that not one dollar of that has been received for a period of time now growing on three months, this might well be termed a rather *cold fact*.

We gratefully acknowledge helps in a personal way from Saints and friends, however, during such cramped times, and only would that we with other poor in this world's goods might be worthy of receiving manna in the Lord's way when men's banks fail.

With Paul as in 2 Corinthians 11: 26, 27, we are Yours, "In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

JAMES E. YATES.

RIPLEY, OKLAHOMA.

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PEACE OR WAR.

In HERALD for September 6, I note an article from the *Christian Herald*, relative to the "Peace Movement," its progress, etc. Happy would we be if peace could be established through the channel suggested and "All nations be as brothers and war a thing of the past." But Latter Day Saints know that no peace is in sight for some time, notwithstanding the "leading nations" may sign the "Peace Compact." The revelations both ancient and of modern time, dealing with latter day events, especially of war, inform us that "The Day of Peace will not come until "after every nation has made its final struggle against its neighbor."

The prophet viewing "latter day events" lifts well the curtain revealing the attitude of the nations. We hear him: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears: let the weak say I am strong."

Could the ancient prophet stand with us to-day and view the present growing attitude he would know that he spoke the truth ages before.

In Matthew 24: 3-7, the Savior makes mention of certain events to transpire "before the day of final peace." He says: "Nation shall rise against nation, and kingdom against kingdom." In Doctrine and Covenants 1: 6, the Lord, speaking through the latter day prophet, says, "Again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have

power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."

From the above we learn that "peace shall be taken from the earth." The nations are ripe for destruction is the cause.

The revelation on the rebellion puts in a very strong and comprehensive manner that which we may look for. It says, "The days will come that war will be poured out upon all nations . . . until the consumption decreed, hath made a full end of all nations."

It has then been decided by "divine authority" when we may look for peace. Nations may try their best to avert war, but they can not do it, for they are corrupt and the voice of inspiration declares that their "doom is sealed." But "after" the sword has been "once more" bathed in blood, we confidently look for the "great day" of peace and as predicted by Isaiah, when they shall beat their swords into plowshares and their spears into pruning hooks. (Isaiah 2: 4.) Nation shall not lift up sword against nation neither shall they "learn war" any more.

L. F. JOHNSON.

ELDORADO SPRINGS, MISSOURI.

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ITEMS OF INTEREST.

COLLEGE PROFESSORS INFIDELS.

"The American Republic is doomed because the majority of its college professors are infidels," says Rev. Dr. S. T. Willis, president of the Virginia Christian College.

"Unless the college professors of the present day," declared Doctor Willis, "lay more stress upon the teachings of Christianity instead of sending out into the world students and graduates with a great store of book learning and little or no conception of what an upright life should be, this Republic will go the way of the first French Republic, the Roman Republic, and all others where lack of morals, unchristian living, an improper understanding of a man's obligations to his neighbors and similar deteriorating elements have held sway."

CHOOSING PASTORS.

The Rev. Dr. MacArthur has proposed a plan whereby his congregation should choose his successor. He strenuously objects to the popular method of having trial sermons of the various candidates, as it is "humiliating" he says, "degrading" thus to be "exhibited like a sample of dry goods." He recommends that the congregation send its pulpit committee on a tour so they can visit the congregations of the applicants and hear and observe where these reverends are doing their regular work. The *New York Times*, in commenting on Doctor MacArthur's plan says:

The effectiveness of a trial sermon or two may be misleading. Moreover, the man to fill the place in which this Baptist clergyman has exerted so great an influence must be a

man of exceptional attainments and promises. Such men, in any walk of modern life, are not going about seeking positions. The office must seek the man. There is, in these days, no surplus of great preachers who have also the skill and discretion and tireless industry of efficient pastors. Doubtless there are men well qualified to fill Calvary's pulpit who would gladly accept a call to a post so influential, but would decline to enter into a competition for it.

The higher professions are not quite so overcrowded as they used to be, and there is a well-recognized deficiency of leaders in thought and action in many professions. There are still plenty of ordinary men, but Calvary needs an extraordinary man. The church must seek for him diligently and patiently, and in the way the retiring pastor points out. In that way he can be found, eventually, and the example of so powerful a congregation in discarding the old method of trial candidates will doubtless be followed by other churches.

PRAISES ROMAN CHURCH.

Reverend C. S. Horne, of London, recently addressed a gathering of Protestant ministers and somewhat startled them by upholding the Roman Church when she claimed imperial sway. He said:

If the church does not take the leadership in international brotherhood and the leadership in social and political reform, then some one else will. The greatest opportunity in the history of the world is before the church to-day. . . . The Church of Rome was right when she claimed imperial sway. Though I think she sought to gain her ends through means often unjust and far from praiseworthy, her glorious ideal was exactly right, and to it all churches must come. It was the ideal that there was nothing outside the sweep of the church, and that all government and all law must come to the church as the court of last resort. Whatever we think about the history of the Roman Catholic Church, we must admit that her aim has been the only true one, for it aimed at authority.

AMERICAN DIVINE ON CATHOLIC WAY.

Reverend Krantz in a dedicatory sermon at Westfield, New Jersey, took occasion to warn the congregation that there was much to be learned from the Roman Church.

The Catholics love their church. The head of the church impresses the people that they need the church, while the Protestants are inclined to preach that the church needs the people. They are right; it is the people that need the church and not the church that needs the people.

The Catholics know how to build churches. Their magnificent cathedral in Fifth avenue was paid for principally by small offerings. They love their church and attest their loyalty by their attendance Sunday mornings. Catholics don't allow any trivial excuse to keep them away from church, a worthy example for Protestants to follow.

MARRIAGE OF DIVORCEES.

"Very often," says *The Continent* (Presbyterian) of Chicago, "even the crimes and shames of modern society turn out to be demonstrations, not that the world is growing worse, as the superficial so easily conclude, but that in reality, judged by the bettering of mass sentiment, the world is growing steadily better. For example, the Astor and Force wedding—in all respects one of the grossest transgressions of domestic ideals that America ever witnessed—becomes, however, discouraging in itself, really encouraging in the tremendous volume of protest it has evoked from all classes except vacu-

ous and inane circles of idleness. The immense trouble of the bridegroom in finding a minister willing to give even the most nominal countenance of religion to a union so obnoxious is alone a sign of rising moral feeling. The reprobation from both his church and his city which befell the minister who did consent to earn Astor's extravagant wedding fee, is a still broader phase of the same good omen. The time is clearly here when no man who wishes to retain influence as a Christian minister can assume responsibility for pronouncing the blessing of the church on any wedlock where either party has been unfaithful to a former marriage relation. And in order to escape that sure condemnation, the wise minister will be compelled to decline to officiate at any marriage where he can not know the antecedents of both bride and bridegroom."

COMMANDMENTS NEED AMENDING.

This is the startling announcement from the "effete east," that the "Ten Commandments" are too fundamental and provincial. We think the following comment by the *Christian Register* is good:

There is a very distinct movement toward mending old constitutions and creeds. With all the rest we hear a proposition to amend the Ten Commandments. One reason given is that this little handbreadth of moral law is too prolix. It takes up too much time to go over the Commandments when we are in a hurry, as we substantially always are. But the real difficulty is that these laws are not up-to-date. They are fundamental in nature, but in their setting they are mixed up with a good deal that was local and temporary. We have lost almost all our respect for antiquity, as such. Everything has to be weighed according to its contents and their usability. The only mortal sin left in the calendar of the twentieth century is waste of time. We are crowded by events and inventions and revelations and duties until we are obliged to economize our breath. To say twice as many things as we mean in order to get at the pith of the matter is not endurable.

This highly trained army was a mechanical thing of minute precision. It marched, ate, and slept in perfect obedience to law, and no motion was made that was not necessary. A great mind was the life of it, a master mind that instilled into every man that vital thing, faith, without which an army no matter how well drilled and mighty to look upon, is a dead thing. Washington inspired perfect confidence in every soldier; and this confidence, given freedom to play through the wonderful discipline taught the army by Von Steuben, made the army the force it proved to be.—Robert Neilson Stephens in *A Soldier of Valley Forge*.

The essential difference between the educated and uneducated man, if we grant each other an equal measure of pluck, persistence, and endurance, lies in the superior ability of the educated man to analyze his problem effectively and to proceed intelligently rather than blindly to its solution. I maintain that education should give a man this ideal of attacking any problem.—William Chandler Bagley in *Craftsmanship in Teaching*.

Mothers' Home Column

EDITED BY FRANCES.

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In the Twilight.

When the children come home in twilight, come home from the field and the street,
Come home from the paths that have tempted the recklessly brave little feet,
Come home from the sun and the shadow, come home with their laughter or tears,
They find in the home place a balsam for all of their frets and their fears.

The lamplight gives all of them welcome; not one will be turned from the door;
Their footsteps make merriest music as softly they trip on the floor,
And sheltering arms creep around them, and fingers of love drive away
The stains of the tears and the frownings that somehow have come with the day.

And all of the children—they know it, they knew that when twilight comes,
With stars creeping out through the hazes, when all of the bees hush their hum,
When over the hills and the valleys each bird flutters home to its nest,
They know that the playtime is ended, that home and shelter is best.

And some have been given to mischief, and some have been truant and wrong,
And some have been gentle and kindly, cheery and with laughter and song—
But they that were bad are forgiven, and they that were good given praise,
And all are rejoiced when they gather at home through their devious ways.

I wonder and wonder and wonder, if we with our codes and our creeds,
If we with our jeers and our judgments of words and of dreams and of deeds,
Will find when we come in the twilight, a-weary of life and its way,
That we come as good and bad children creep home at the end of the day.—*Chicago Post.*

The Bible and the Schools.

As there are a multitude of things recorded which can be proved beyond a doubt, a sensible person will take the Bible for what it is worth; the portion which he understands he will apply in his everyday life and that part which, after study, he is unable to understand he will have the faith to believe true or it never would have been placed there.

Experience has taught us that to follow the precepts laid down in the Bible leads to happiness and success, and to disobey and disregard them have for a result disappointment, failure and destruction.

This alone is sufficient to establish the truth and greatness of the book; that there are some things contained in it which man can not comprehend is no proof that those things are not true.

Every great law, whether written or unwritten, natural or civil, draws upon the Bible for its fundamental principles, and a law which has not its origin here, is tyrannical, erratic and of short life; this is another great proof of the infallibility of the book.

Then how can we conscientiously bar these great principles from the public schools? Should we withhold from the child those things with which he early in life should become acquainted?

Man is born in the midst of sin. His natural propensities are to that which is evil instead of to that which is good, therefore early in life something should be brought to bear upon him which will counteract these conditions, and for this reason the child, while he is acquiring knowledge along other lines, should become thoroughly conversant with those principles which will tend to lead from that which is evil to a higher and better plane of living, and where can these principles be taught to a better advantage than in the public schools?

That the exclusion of the Bible from nearly all the schools of the country has resulted in more crime among children, was a declaration made by Rev. Melbourne P. Boynton in a prelude to his evening sermon at the Lexington Avenue Baptist Church.

The pastor had taken "The Bible and the Schools" as his subject, and one of his strong charges was that "the one supreme blunder that has been committed by the public school system of this republic is found in the exclusion of the Bible from the schoolroom."

"One of the appalling facts of modern history," said the preacher, "is the increase of crime among children. Youthful criminals are a menace to society. What is the cause of the astounding increase of criminality among boys and girls? It is found in the lax, indifferent, almost compromising attitude toward morals on the part of our public school policy. This laxness is not characteristic of any one section in our republic, but is quite generally the case everywhere.

"What is the cure for such indifference toward ethical training? The cure will be found in the restoration of the Bible to the public school. The Bible has been since time immemorial the fountain head of morality and effective ethics.

"The decline of faith in the immortality of the soul is traceable almost directly to the widespread ignorance of the Bible. This condition is found not only in the public schools, but also in the colleges and universities.

"When the boy and the girl most need training in the word of God they are fed on the dry husks and the death-dealing dusk of the classics. They are made to wear a weary path over the stony wastes of the past. Our Christian college student comes away from the colleges with a better acquaintance with the heathen gods and their immoral practices than he has with the one true God and his matchless program for endless life.

SHOULD BE TEXTBOOK.

"The English Bible should be the chief textbook in the study of our language and in the study of English literature. There is no reason in the world why the Bible should not be the supreme textbook of every Christian school. The place to restore it first of all in our schools is in the higher institutions of learning. Then the public schools will follow.

"To say that knowledge of the Bible in the public schools tends to make a certain type of Christianity, and to hurt and damage another type, is one of the most fatal absurdities that ever found currency in American life. The one supreme blunder that has been committed by the public school system of this republic is found in the exclusion of the Bible from the schoolroom on such flimsy, unreasonable grounds as those to which I have referred.

"Next to the establishment of this splendid republic as an achievement in the world's history is the creation of our public school system. Our government is secure only as we keep this source of our national life pure. It can not be kept pure in the absence of the Bible from the schools."—Selected.

Letter Department

KNOBNOTER, MISSOURI, September 28, 1911.

We have just received the news of Mary Gregg's death at Holland, Michigan. She belonged to the Hopkins Branch in Michigan.

JOSEPH KIRBY.

CASTLEBERRY, NEW MEXICO, October 1, 1911.

Editors Herald: Our hearts are sad to report the death, on September 28, of our beloved and faithful brother, J. F. Mannering whose home was near Logan, New Mexico. He leaves a wife and seven children, father, mother, and several brothers and sisters to mourn. Brother Frank had made many friends among his neighbors and had gathered around him a host of staunch associates, who loved him for his faithful, practical Christian life.

Yours in haste,

T. J. SHEPPARD.

Institute for the Deaf,

BELLEVILLE, ONTARIO, September 20, 1911.

Editors Herald: As a reader of your columns I have been strengthened by the letters of the Saints and have been led to meditate on the wide range of God's mercy and his untiring watchcare over his chosen people, scattered though they may be. I am an isolated Saint, living in the above-named institution as a teacher, I mingle with those who are of the world and who uphold "human creeds."

Last April one of our little pupils was at her home in Saint Thomas owing to ill health, when she asked for baptism, after having attended Sunday school for some little time. She is nine years of age and her faith is most wonderful. She has returned to school this fall and when I asked the superintendent of the school if I might take her to my room for a half hour or so each week on Sunday and teach her the Sunday school lesson he told me, that not he, but the Educational Department at Toronto could give me permission so to do. In the same sentence he continued thus: "You know Miss Hunter, a—er—a—well,—what we do not know doesn't hurt us." I naturally inferred that the child, our beliefs, and myself had been taking an overhauling somewhere here. The conversation was then interrupted; that was this morning and I feel to-night to ask the individual and united prayers of the Saints both for us and for those with whom we must associate who do not yet know the doctrine of Jesus Christ.

I also request your prayers in behalf of the little girl, Catherine Hammond, that she may remain steadfast and firm even under her affliction and that her faith may stand unshaken.

I should be glad to hear from any Saints to the above address.

Ever striving to do God's will and live an exemplary life before the world, I am,

Your sister in the gospel,

LORA HUNTER.

SHELL BROOK, SASKATCHEWAN, CANADA, Sept. 14, 1911.

Dear Herald: We are the only two families that are in the faith here that we know of, and if there are any others we would like to hear from them. My husband and I have not been baptized and have been waiting for an opportunity. My father and mother, Mr. and Mrs. Albert Sims, and sister Ruth have been baptized. We have been wishing for a minister and thought one would be called here, and that probably we could get an elder by writing to the HERALD.

We were in hopes of Bro. E. E. Long as we saw in the HERALD where his field was in Saskatchewan for a time.

We started a Sunday school last spring and quite a few attended. But since there has only been a few and sometimes none but our two families. Christ says where there are two or three gathered together in his name he is with them. We hold Sunday school in our houses, and would like the prayers of the Saints that we may carry it on. If we could get an elder maybe we could get a branch started here, for the harvest is great and the reapers are few.

We have two little children to be blessed and I think there will be more baptized when they see the right way.

Hoping the Lord will help us, I am,

MRS. GEORGE CRUCE.

MANCHESTER, TEXAS, September 25, 1911.

Editors Herald: I shall not attempt to tell or speak of all the good nor all the bad; all the joys nor all the sorrows that I have seen and heard and passed through even since I came into this latter day work, the gospel as has been restored in these last days. It would be asking too much of you busy editors, but suffice it to say that I have shared well in both the joys and the sorrows, the bitter and the sweet, and while my pathway has in many respects been a rough and rugged one, and while the path so far as this present world is concerned is still dark, to-day I am rejoicing in the good, the light, and joy that has come to me through the gospel, and the hope and the comfort that it affords me in the great beyond if faithful to the end, which I hope to be able to do. I am in the fight by the help of the Lord for life. I do not know what is to befall me ere this life is at an end; neither does anyone else unless it is revealed.

I came into the gospel fourteen years ago and I was in very good circumstances for a renter, having a large family, lots of stock, wagons, vehicles, farming tools, and making money. As many of the Saints and ministry know I have tried to do my best to hold up the banner of Prince Immanuel, the gospel to the world, and to let my light shine, but I presume I have made my mistakes as have others.

In July, 1900, near the spot where I am now seated I was ordained an elder and in the same year I was informed—positively informed in open daylight vision that I would reach a condition that I could not help myself in a financial way, and that my physical condition would be such that I could not do manual labor. I could not see, and I was not informed why it would be nor how. However, I related it to my brethren of the ministry and many of my brothers and sisters, but continued to make the fight as best I could, think-

ing possibly there might be some imagination or deception about it all and that possibly I might be able by earnest efforts to escape such a condition. I paid my tithes with possibly some exceptions and did all I could as I thought to spread the gospel.

In 1907-8 I was under appointment by the church, labored as faithfully as I could until October, 1908, having made so many crop failures and being in debt and a large family to be supported and being impressed that I had better quit the field, and having consulted the missionary in charge, Bro. William Aylor, and being rather advised by him to do so I asked for a release from the appointment which of course was granted, went home and my boys and good wife made an earnest effort to make a big crop the next year so as to get from under the financial embarrassment.

In March I fell a victim to a disease that came very near being fatal and only by the power of God I am here to-day. I lost my year's work, a large doctor's bill to pay, another failure in crops, had to dispose of my little school claim I was then on and all my work stock in order to get out of debt and then did not get out, secured a little house and lot in the town of Detroit, Texas, worth about three hundred dollars. If I could get that for it it would take about all to square me with the world. Since having the seige of sickness mentioned I have not been able to do any manual labor to amount to anything much, don't ever expect to be so.

I have lived to see the manifestation given to me in 1900 come literally true, still I am in the fight. No place as I see it to lay down the armor. My family is scattered as it were from Dan to Bersheeba. I have been putting in a large amount of my time when able to do anything, valiantly trying to preach the angel message.

Not being able to find occupation for myself and family I left my little home in Detroit, Texas, went to Wilburton, Oklahoma, started a little trade there that I thought might bring in something that would help me out some, but because of conditions it proved a failure, so on the 29th of June I left on a preaching tour, spending five weeks in eastern Oklahoma and northern Texas, returning home August 4 to attend our reunion which was indeed a feast of the good things that God has in store for his children even in this life. Some were added to the kingdom, many hearts comforted, much prejudice removed, and it is hoped great good accomplished. Remaining home during the reunion two weeks I got a call from a lone brother who lived eight or nine miles west of Sulphur Springs, Oklahoma, to which I responded, reaching there on the 27th of September.

I began preaching on the night of August 28, preaching till the 5th of September with fine liberty and fine interest all through. Sold one Book of Mormon to a doctor who seemed very much interested. Baptized on September 5 one of the most wonderful men I have ever been permitted to meet, a man of fifty years, one who will surely make his mark in the world. I am sure he will be of great worth to the gospel. There had never been any preaching done in that part anywhere that I could hear of, the brother who lived there having moved from Texas six or seven years ago. I left a good feeling among most of the people with many invitations to come back this fall which I expect to do some time in October, if the Lord wills. I left home for that place with just money enough to get to that place and my wife needed it to pay house rent. I had promised Bro. E. A. Erwin to try to meet him near Dalley Springs to help him in a meeting. The friend furnished means to get to Bagwell, where I stopped and preached three times at a schoolhouse four miles away, another place where there has been no preaching. Not having heard from Brother Erwin and not knowing just where he was and having a daughter living at this place,

old Manchester, who has a child very sick with typhoid fever, I am stopping here for the time being.

I expect to move on as the way opens up and continue to do what I can in the interest of the grandest cause that any mortal being has ever been engaged in, the gospel, as long as I have strength of body and mind and the presence and power of God's Spirit to enable me to do so. I expect to do all that I can find to do for the advancement of God's kingdom and the establishing of his righteousness in this earth. I see nothing else for me to do now. I am not under church appointment and do not get any reductions on railroads; neither have I written this letter for the purpose of trying to induce any one to donate to me, far be it that I should engage in such a work as the preaching of gospel for money, not I, but I have a wife and three children principally making their own living and they have to pay house rent and if anyone is interested in the gospel and in sympathy with my wife and family while I am away from them, trying to do what I can in the interest of the gospel, and feel that they have a dime or a dollar that they don't need and would like to send it to my wife, her name and address is S. B. Bussell, Wilburton, Oklahoma, and further, if there are those who may chance to read this and have an opening for preaching and would like to have some preaching done, and are able and willing to bear my expenses to and from, and will address me at Wilburton, Oklahoma, I will gladly respond at the earliest opportunity. I will be at home some time in October on my way to Sunshine Schoolhouse near Durns, Murray County, Oklahoma, where I left the 5th of September.

May the Lord's blessings be with his people and may we all labor and pray for the redemption of Zion.

Yours in bonds,

P. B. BUSSELL.

News From Missions

Visit to the Northland.

*"Wenn jemand eine reise thut,
So kann er was erzählen."*

And in some quarters it is expected that he will, even if he tells nothing more than what has happened to him, or about his successes. Furthermore, Cæsar's famous example of brevity is of little use as a model now-a-days in describing an itinerary, as your pages repeatedly evidence. But after all each man's universe has its center close to him, and we move and have our being in a little world of our own; so may we not be excused, Mr. Editor, if our stories center largely in ourselves. We, too, Brother Editor, have made a trip, and beg your indulgence while we tell our little story.

At last General Conference we received the first of the large number of annual invitations to attend various reunions. The invitations do not usually come in quite so early, and it rather startled us by the suddenness of it. Furthermore, it was extended in person, by Bro. T. J. Jordan, of Sedley, Saskatchewan, who urged us to attend the conference of that district at Sedley, July 27-30, and the reunion at Edgerton, Alberta, August 5 and 6. Perhaps it was because of the suddenness of the invitation that we partially accepted by telling Brother Jordan that we should try to be there as desired. And so we made our plans.

But the Minnesota and North Dakota districts lying between Zion and the Canadian Northwest were each holding reunions, so, incidentally, we planned to be in attendance thereat. The Minnesota reunion was set for June 24 to July 2, so we left home in time to reach Frazee, Minnesota, the place of the reunion, on the afternoon of the 24th, where we

were met by some of the committee and conducted to the tent and to the hospitable home of Bro. and Sr. P. M. Martin, where during the reunion there was always to be found genial hospitality. The committee found quarters for the writer at the home of Mr. and Mrs. T. M. Dennehy, whose warm hospitality made us feel quite at home.

With due deference to the office we hold the reunion and the district conference chose us president and associated with us the president of the Twelve, Bro. W. H. Kelley, and the district president, Bro. Leon Gould. In a reunion so well organized as the Minnesota reunion the office of president, conferred by official courtesy, becomes somewhat perfunctory, the many details having been worked out by the reunion committee. However, we tried to make the office more than a sinecure, and trust our work was something more than perfunctorily performed. In the preaching the writer and Brother Kelley were ably assisted by Brn. J. W. Smith, Leonard Houghton, J. E. Wildermuth, and W. E. Shakespeare, of the general ministry, and others of the local force.

We shall not attempt to mention by name those who especially contributed to the success of the reunion. Suffice it to say that all seemed anxious to do all they could to make the reunion profitable spiritually, with the result that at the close the consensus of opinion was emphatically to the effect that in spite of the inclemency of the weather (wind and rain), which played havoc at times with the well-worn tent, the meetings had been enjoyable and spiritually profitable. The ordinance of baptism was administered on several occasions in one of the beautiful little lakes which abound in Minnesota. We were pleased to note how quickly the new members sensed the warm feelings of fraternity which exist among the Saints.

The reunion closed on the 2d of July, camp being broken on the 3d. In the afternoon of the 3d Brother Shakespeare and I, fishing tackle in hand, walked to the home of Brother and Sister Albertson, on the north shore of Albertson Lake, not being able to resist the temptation to indulge the family propensity for piscatorial pursuits. The evening of the 3d and nearly all day the 4th we spent on the water with only indifferent success as fishermen, but thoroughly enjoying the recreation in company with Brother Albertson.

On the 5th, Brother Kelley having gone on ahead, we parted from the Frazee Saints and Brother Shakespeare, and went to Fargo, North Dakota, expecting to find Brother Kelley at the home of Bro. J. E. Wildermuth. But he had flown to parts unknown to the writer and we did not see him again till he reached the North Dakota reunion some days later when he reported holding several meetings at Berlin, North Dakota.

On the evening of the 6th (July) we met with the Fargo Saints at the home of one of the Saints where we talked to them for about three quarters of an hour, the effort being well received. After a pleasant three days spent in Fargo, early on the morning of the 8th, we boarded train for Milroy, North Dakota and after two changes (at Grand Forks and Towner) we reached Milroy, North Dakota, the place selected for holding the North Dakota reunion. Milroy can not truthfully be called a metropolis; and as we on "landing" beheld the seven buildings all told which constitute the village set down on the wind-driven, sandy prairie, we questioned the wisdom which had selected the place; but as we later saw the surprisingly large number of Saints and strangers who came for miles over the prairies in well-ordered wagons, carriages, on horseback, and even in automobiles, we saw the North Dakota Saints understood North Dakota customs and ways better than we did.

The North Dakota reunion began on the 8th of July, holding over the 16th. Here too, official courtesy was observed and the First Presidency honored by making one of its members

president. But again our work was made easy by having associated with us Brn. W. H. Kelley, representing the minister in charge, and J. S. Wagener, the district president. In the preaching Brother Kelley and I again found excellent assistance from those of the general ministry present, namely: Brn. C. E. Butterworth, J. E. Wildermuth, William Sparling, Alonzo Whiting, James E. Page, and J. B. Wagener.

The attendance at the reunion was good throughout, and the meetings enjoyable and pleasant, though some difficulty was experienced in keeping the tents in place. Those North Dakota wind and sandstorms are certainly fierce. But good nature prevailed through the bad and unfavorable weather, and while good and favorable weather prevailed as it did generally, the Saints enjoyed every meeting, and the interims in visiting, comparing experiences, exchanging thought, etc. The writer was one of several who were comfortably domiciled in the "elders tent," while others bunked in the church building, the few tents on the ground, and at Bro. Wagener's home. Meals were largely served at the latter place, being prepared in a large "cook car" under the direction of one of the sisters well trained in the culinary art.

Altogether the North Dakota reunion was a pleasant affair, which seemed to be enjoyed by all, the general testimony being that the Saints had been well repaid for coming. We found the North Dakota Saints whole-souled, kindly and earnest. After the close of the reunion a number were baptized by Brother Sparling, at Denbigh, the nearest point where suitable facilities could be found.

On the 17th of July Brother Kelley and I, together with several others of the Saints boarded train, and going via Towner went to Minot, North Dakota, where we spent two or three days resting at the very hospitable home of our earnest, zealous, and active brother, William Sparling, and visiting others of the Saints there, among others an old boyhood classmate in the person of Bro. Charles F. Graham.

Very early in the morning of the 20th (about 2 a. m.), Brother Kelley and the writer again boarded the train, headed northwest into King George's realms. We crossed the international boundary line at Portal, where we went through the usual experience and concomitant delay of having our "baggage inspected." Going on via Weyburn and Stoughton, we reached Sedley, Saskatchewan, about 1 p. m., where we were met at the station by Bro. T. J. Jordan, and taken to his home, where we found everybody busily engaged in preparations for the conventions and conference the following week.

The town hall has been secured for the conference, and on Sunday, July 23, services were held, Brother Kelley and the writer each preaching once. On the 27th the conventions began, conference holding Saturday and Sunday, the 29th and 30th. The question of "Who shall preside?" which is somewhat perennial in character was again decided by official courtesy and the First Presidency was recognized in the presidency of both conventions and the conference, the latter being presided over by the writer, associated with Brother Kelley of the Twelve, Brother Long, in charge of the missionary force of the field, and Brother Jordan, district president. Others of the general ministry present were Brn. J. W. Peterson, C. C. Joehnk, E. E. Moorman, Patriarch William Lewis, J. L. Mortimer, and S. W. Tomlinson. The organization of each convention and the conference was perfected readily by selections from the large corps of willing and able workers of the district.

We were impressed by the sight of the scores of Saints coming long distances by rail and wagon to be present at the four-day meeting. Such zeal we felt sure could not but be rewarded, and so it proved, for the meetings were lively, spiritual, and encouraging. Even the preachers responded to the general influence with the result that on the whole the preaching was well received and generally satisfactory.

We had the pleasure of organizing at this conference a quorum each of priests and deacons. Bro. J. R. Neil was chosen president of the former, and C. B. Bergersen, a former Lamoni boy, president of the deacons. Account of this has appeared elsewhere.

We were much pleased to meet the many old acquaintances from the States and particularly those formerly of Lamoni, and with the goodly, fraternal, and saintly spirit prevailing among the splendid people of the great Northwest. They are alive to the interests of the work, and are, we feel sure, ready to make any necessary sacrifice the progress of the work may demand of them. An evidence, as we take it, of this spirit was the readiness with which they came to the support of Graceland in response to the call we made for subscriptions. At this conference we secured more subscriptions than we had at the Minnesota and North Dakota reunions combined, and we thought the latter had responded liberally. At the three reunions fifty-one ten-dollar subscriptions to the temporary endowment fund were secured. Pretty well done, we think.

We were both highly pleased and much encouraged by our visit among the Saskatchewan Saints and felt sure we should find the same spirit prevailing among the Alberta Saints at the Edgerton reunion that we had found at the Sedley conference; and in this we were not disappointed. So after a very pleasant sojourn at Sedley, we reluctantly left the genial home of Brother Jordan on August 1, for Regina, where we stayed a day or so to visit the Dominion Fair, then in progress. The writer stayed at the rooming quarters of Bro. Harry Kozman, a former Graceland student, who with Bro. Victor Smith spared no efforts or expense to make our stay pleasant, and we assure them it was.

On the morning of August 3, Brother Kelley, Brother Lewis and daughter Ruth, and the writer, boarded train at Regina for Saskatoon, which we reached after nearly an all day's ride on the Canadian Northern. We were met at the station by Mr. and Sr. W. E. Dorr, at whose home we were comfortably domiciled till the following morning, when we boarded a Grand Trunk Pacific train for Edgerton, Alberta, where we arrived about 4 p. m., going immediately, along with quite a number of other visiting Saints, to the home of Bro. Fred Rowe, where we found the usual generous saintly welcome.

On Saturday and Sunday the Edgerton reunion was held, which was surprisingly well attended and apparently much enjoyed by the attending Saints. Brethren Kelley, Lewis, and the writer did the preaching, the meetings being held in the schoolhouse on Saturday and in the school yard on Sunday because of some objections to the schoolhouse being used on Sunday. The directors were the objectors, they holding that the house could not be used by any denomination on Sunday. But our meetings in the yard and our open air "picnic" meals were thoroughly enjoyed, and we trust the meetings were not without profit to the attending Saints.

Brother Kelley and I, leaving Brother and Sister Lewis to do further work, left Edgerton on August 7 for Edmonton, where we were due by train schedule at 9 p. m., but owing to delay caused by wreck we reached there about 3 a. m. We spent the rest of the morning sitting in the depot and walking the streets, and finally walking two or three miles between Edmonton and the Canadian Pacific Railway station at Strathcona, where we boarded a train which landed us in the afternoon at Calgary. At Calgary we were surprised and pleased to be met by Brn. J. L. Mortimer and G. T. McLeod. The latter took us for a hasty, somewhat muddy, but very pleasing ride in a motor car over the rapidly growing city and then to his pleasant home for supper and a few moments chat with his family before the writer took train for Lethbridge, homeward bound. We left Brother Kelley at Calgary

after having been associated with him for several weeks in reunion work. After an all-night stay at Lethbridge, Alberta, and Great Falls, Montana, we finally boarded a train at the latter place which landed us in Kansas City on the morning of August 12.

On reviewing the trip into the Northwest, covering a period of seven weeks, we found we had been pretty busy, having attended three reunions and three conferences, besides several conventions,—altogether something like eighty or ninety meetings. We preached about twenty times besides making several speeches, not to say anything about the two games of ball we helped the lively Alberta boys play at Edgerton, nor the gophers we shooed away from Brother Jordan's garden, nor the fish we didn't catch in the Mouse River in company with Brother Darling.

We returned from the Canadian field well pleased with what the Saints there are trying to accomplish, and feeling that that field is one of the most promising we know of for missionary work. The splendid fertility of the soil which a generous government is putting into the hands of desired settlers promises to do much for our people who are settling there. Perhaps in many instances the "unearned increment" will also do much. Anyway, we feel that the Saints who have homesteaded there have generally done wisely. We hope they may and feel they will be blessed.

On the 19th of August, one week after coming home, according to arrangements previously made, and by invitation largely extended to us through the influence and activity of Bro. Charles P. Faul, we lectured at the Maysville, Missouri, Chautauqua on the subject, "The Missouri Criminal," a study in criminology and a plea for needed prison reform. The audience was large (about 2,000) and very attentive, and if we are to judge from the many flattering compliments paid us, the lecture was well received. The Maysville Chautauqua is the oldest and one of the best and largest in the State. It is sometimes called the mother of Missouri Chautauquas. It is independent, being managed by local people altogether.

Since coming home we have kept busy at various things. Nearly every Sunday we have "occupied" in Independence or neighborhood and Lamoni. This may be evidence to some that we are still "in the faith," perhaps greater evidence than if we simply said so.

Your servant,
FREDERICK M. SMITH.

INDEPENDENCE, MISSOURI, September 30, 1911.

News From Branches

Independence, Missouri.

On September 17 the Woman's Auxiliary held its regular monthly meeting in the upper room with Mrs. Grace Krahl in the chair and Mrs. A. A. Horton, secretary.

Considerable time was spent in enumerating some of the unsanitary practices in the ordinary school regime, and it was deemed advisable to look up the school laws of the State, and where there are failures to give pupils the advantages accruing to well-kept school laws, to appeal to the proper authorities for such changes of conditions as may seem wise and necessary.

A very interesting talk on the subject of the Children's Home, its aim, purposes, progress, etc., was given by Sr. B. C. Smith.

The early prayer meetings of the 24th and 1st were spiritual, and the subjects of divine healing and the instruction gained by reading the literature put forth by the church were much talked about during the time given for testimony. And, by the way, among the inexpensive little volumes issued lately is the Two-Story Book, which for telling the gospel in

a plain, interesting way to the youth, is an excellent work for the holidays.

We are pleased to note the vivacious, hearty singing in our Sunday school under the leadership of Bro. A. H. Mills; also his excellent work in the orchestra which gives a zest and enthusiasm to the musical part of the exercises.

The attendance record of the last two Sundays was 832 and 758; officers present 25; and collections over \$15 each day. The kindergarten and normal class work and teachers' meetings are all worthy the consideration of earnest Sunday school workers.

As to the church services, the Saints have enjoyed excellent sermons and the prayer meetings as usual have been interesting and uplifting.

The Saints with a spirit of thankfulness have listened lately to the calm, inspired utterances of Brn. M. H. Bond, J. R. Sutton, J. E. Lambert, and J. F. Curtis. At the hour of 1.30 p. m. on the 24th, Bro. W. H. Garrett, our beloved pastor, preached the funeral sermon of Elder John H. Lee, a reverend veteran of the cross, who during many years toiled and ministered in our midst.

Among the many words of encomium spoken were those concerning his long and useful life, his peaceful and loving spirit, and his straightforward walk through a life of toil. Battle-scarred he went to rest bearing honorable wounds inflicted in the strife of a busy life, and while in the honored association with good and worthy men of earth. What more fitting words could we speak than these: "Let me die the death of the righteous, and let my last end be like his"?

ABBIE A. HORTON.

Brooklyn, New York.

Yesterday, Sunday, October 1, was observed by the Brooklyn Branch as "Rally Day." The church was nicely decorated with flowers and plants and while the weather was rather unfavorable, the meetings were especially enjoyable. At 9.45 the Sunday school met with eighty-six present. This is the largest attendance we have had for many months. A few of the children whom we brought off the street to attend our daily vacation bible school this past summer, are coming to the Sunday school, and we hope to see a greater number with us. At 11 a. m. our monthly communion service was held, with a goodly number of the Saints present, and the Spirit of God was felt in every heart.

The Brooklyn Saints are a generous, good-hearted lot of people; they mean to love each other always and do the right thing. However, there has been some difficulty and misunderstanding in evidence here for some time past, which has led to undesirable conditions. The brethren who were principally involved in this unpleasantness, we know deeply regretted its existence and finally they got together and made concessions to each other, and when the opportunity for open confession before the church, before partaking of the sacred emblems, was given, they arose in a commendable, manly, and humble way, confessing their faults and asking forgiveness of any and all who might have been aggrieved at their conduct. We can not but believe that a brighter day is dawning for the Saints and the work here; and if the spirit of love and unity and the desire for progress and improvement continues, it is bound to come.

At 2.30 p. m. we opened the first mission of the Reorganized Church in New York City, in the Genealogical Hall, 226 West 58th street. Several of the Saints from Brooklyn were present and a few strangers who had been attracted by our advertising in the papers. The meeting was enjoyable and the Spirit of the Master was felt by all. For many years the Saints in Brooklyn have longed and waited for the day to come when some move would be made to reach the millions of people in

this the greatest city on the Western Continent. Our effort must necessarily be humble in the face of such a great undertaking, and Saints who visited the hall seemed pleased with its central location, its appropriateness and convenience for our purposes. Regular services will be held in this hall every Sunday afternoon during this fall and winter as follows: Bible study at 2.30, and preaching at 3.30 o'clock. The Saints in Brooklyn show commendable interest in this movement, helping it by their presence and their means. We have several members who live in New York City, who find it rather inconvenient to come to Brooklyn for regular services, and many of them are exceedingly pleased that we have started the work there. The Lord has sent us as "fishers" and "hunters" to fish and hunt for his lost and loved ones, and surely he must have a great number whom he will call to his kingdom in such a great city. May his good Spirit lead, and his grace and wisdom attend us in our humble efforts.

WM. E. LARUE.

1331 PARK PLACE.

Fall River, Massachusetts.

"Lest you forget," we reiterate our former statement, "Fall River is still on the map." After enjoying a season of rest and recreation at reunion we have returned to perform our little part on this world's stage of action.

On October 7 and 8, the Saints of the Massachusetts District will assemble at Fall River and review reports and conduct such business as is deemed necessary for the best interests of the district.

Our former companions, John Sheehy and wife, have removed to the State of Maine, where through the assistance of his heavenly Father, his wife, and the Saints, John will endeavor to deliver the word of God to the best of his ability.

May the Saints always do that which is pleasing to the Lord, and tell the joyful tidings unto others for,

"The Lord of the harvest will soon appear,
His smile, his voice, we shall see and hear,"

providing we are worthy, is the wish of your brother,

ALMA M. COOMBS.

San Francisco, California.

We have returned from the reunion of the Northern California District, which was held September 1 to 10, at Irvington. We had a very pleasant, and we trust, profitable time. The weather was ideal; some fog, but that only made us San Franciscans feel more at home. We had the largest attendance in years,—outgrown the grounds in fact, and the matter of procuring new grounds where bathing facilities are attainable was agitated. Very few of the citizens of the place where we have held the reunion for years attend our services and it seems they have been sufficiently warned. Bro. J. M. Terry, who has served for so many years on the reunion committee, resigned. The members of the reunion committee at present are: Brn. F. B. Farr, J. D. White, H. D. Simpson, H. F. Ewing, and C. A. Parkin. We wish them success in their arduous undertaking.

Our branch seems to be holding its own in spiritual interest. Our president, Bro. G. S. Lincoln, has the confidence and esteem of his flock. Bro. H. D. Simpson, as priest; A. Cecil Hawley, teacher, and Kenneth Richmond, deacon, are the officers that see to the affairs of the branch. Brother Lincoln believes in giving every man a chance, so when we have no traveling missionary present the preaching is done in turn by the local brethren. Practice makes perfect, so we believe this is a commendable feature.

Our choir is managed by Bro. J. A. Saxe with his daughter Irma, our faithful organist. For our solo work, we have Sis-

tters Lillian Simpson Ewing, Bessie Holling, and Grace Hart-sough. The Sunday school, under the superintendency of Sr. M. A. Saxe, has grown to be a first grade school. A new feature was introduced at the close of this last quarter; each teacher was requested to write a report of his or her class work for the three months. We believe this will stimulate greater interest among the members.

Our Religio, under the able and energetic leadership of Bro. Ray Lawn, is making excellent progress. As Bro. A. Carmichael said at the reunion, "The road to success is hard work."

Sr. C. A. Parkin, the president of our "Ladies' Aid," has been on the sick list of late, but we hope for her speedy recovery. This society voted to hold a series of suppers or entertainments to raise funds for our church debt. Sister Clea had the first, a "cafeteria dinner," and a snug sum was the result. Sr. Rose Page navigates the next one for October 5.

Sr. Vira Lawn is the president of our Woman's Auxiliary for Social Service. We have very well-attended meetings and an interesting program each month. A while back we had a week of sacrifice, each doing without some luxury, as plain lunches, walk to save car fare, etc., and the sum so obtained was sent to the Children's Home.

We have had Bro. E. Keeler and wife with us lately; he preached an able sermon September 24, in the morning, and Bro. F. M. Sheehy in the evening. Brother Sheehy is our missionary in charge and he has given us some grand counsel. We were going to say, "May his shadow never grow less," but I do not think he would appreciate that, so I will say may he be spared to the cause many, many years, and may he have charge of this mission as long as we are members of it.

CLEA NEWCOMB SIMPSON.

SAN FRANCISCO, CALIFORNIA, 4567 Eighteenth Street.

Editorial

THE MISSIONARY SPIRIT.

(Continued from page 960.)

they call it that, and concede the possibility of divine healing.

METHODS AND TACTICS.

All of these things that I have mentioned are in the nature of preparation for this work, and under the commission given us as free men, we are permitted to go into all these fields and obtain knowledge and wisdom to use in our work.

The Apostle Paul was one of the greatest missionaries who ever lived. You may discover that he not only made this preparation, but he was not so great that he could ignore methods and tactics in his work. Why, he was one of the most adroit men that I ever read of, to take advantage of conditions as they presented themselves. You remember how it was when the Romans were about to beat him, and he said, "Is it lawful to scourge a Roman citizen?" He was a Roman citizen; and he took advantage of the fact. When he was arraigned before the council of the Jews and he saw that the Sadducees and Pharisees were divided among themselves, at once he was a Pharisee. It was true that he was raised a Pharisee; and he lined up with them on the question of the resurrection, on which principle they were in the

right, and by his conduct divided the council so that it could not bring in a judgment against him.

I notice here that he says that "I have become all things to all men, that I might by all means save some." This, possibly, is a text that has been misunderstood even as others have been. I do not believe that the Apostle Paul meant to convey the idea that he would sacrifice principle, that he would become a man without conviction, that he would fail to assert himself in defense of the right, but he meant that he sought to adapt himself to conditions so that he could reach men with the least possible friction. When he was among the Romans he did not fly in the face of the Roman prejudices. When he was among the Jews he adapted himself to the Jews, and we must learn a similar lesson in this day and age of the world as well.

It will not do for one of our men who goes from the North down into the Southern States to run contrary to prejudices and manners of the southern people. He must become one of them. And when one of the elders comes from the South and enters a northern region, he will find that he must observe the same practice. When we go among the poor and the lowly and the common people we must not dress ourselves extravagantly, or talk to them in words of many syllables, because if we do we will surely defeat our object. On the other hand when we go among the cultured and educated, we must not appear before them dressed in a slovenly manner and using ungrammatical language, because if we do they will not hear us. We must become all things to all men in the sense that we adapt ourselves to the conditions that we find surrounding them and meet them on a plane where they can understand us and where they will not repulse us and reject our advances.

GOD WITH US.

But the greatest thing in all Paul's ministry, the thing that finally accounts for his success, is revealed in the statement that was made on the occasion when he had been tried before the Jewish council and afterwards was cast into the prison, while the Jews were going about swearing that they would neither eat nor drink until they had killed Paul, we are told that in the meantime God "stood by him" and said, "Be not afraid." That, finally, after all our human effort, must be the secret of our success,—that God will stand by us because we have cooperated with him.

I imagine that no matter how I have presented these ideas, you have recognized that there is a principle of truth in some of them, at least; and you will see that these are things for the missionary to heed. But, my friends, they do not apply to the missionary alone, because I read in Doctrine and Covenants 119, paragraph 8, this language:

"Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

A DUTY THAT RESTS UPON ALL.

Then we are all missionaries, or should be, and we are all engaged in this great work. The missionary who goes out to preach, the man who toils in the affairs of business, and the man who labors in the mechanical or manual pursuits of life,—the responsibility and burden of this work is laid upon all of them. Truly, no matter what field they may occupy, they can say, in the language of Paul, "Woe unto me if I preach not the gospel."

But I perceive that the Apostle Paul wants us to do this thing willingly. In the 17th verse he says: "For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me."

WILLING SERVICE.

It is true that God loves a cheerful giver. In all of this service we must give it voluntarily, and not because we are compelled to do it.

One of the missionaries was telling me a few days ago the trouble he had with his little boy in trying to get the little fellow to come home from school. After the school closed in the afternoon he played on the way and they couldn't get him to come directly home. They gave him forty-five minutes to come three blocks,—fifteen minutes to the block. Finally the father told him that for every hour exceeding the forty-five minutes that he was absent from home after school, he would have to spend an hour in the attic tied to a post. And so the first week when Saturday came, the boy had to spend three hours in the attic, not in the dark, but tied to a post; and the father said that while the boy was undergoing his punishment he went up to the attic and looked in. There sat the boy, tied to his post, and singing, "Trust and obey, for there's no other way."

Now you perceive that with him there was no other way at that time. How much more pleasing it would have been to the father had the boy trusted and obeyed while there was another way, instead of waiting until he was bound to the post and could not do anything else. How much more pleasing it is to God if we yield him our "reasonable service" willingly, and not because we are bound to do it or feel that we are.

VARIOUS WAYS OF PREACHING.

We are told in this passage that I have read that we are all laborers together in this work, that we are all called to be missionaries. Now we can not all preach. That is a foregone conclusion. Not all are preachers in the sense that all stand in the pulpit and declare the word of everlasting life; but, my friends, there are many ways of preaching, and those who are not called to the ministry are called to warn their neighbor, if they have been warned themselves, and one way that can reach their neighbor is by deeds of kindness that mellow the heart, touch the affections, and win the respect, thus paving the way for a future teaching of the principles of eternal life.

One of the finest stories that Doctor Maclaren tells us in his book *Auld Lang Syne*, is concerning the conversion of Milton. Milton was one of those hypocrites who profess religion but are dishonest and unmerciful to the poor, and in their lives contradict their profession. Among those Scotch people by whom he was surrounded he was held in disrepute, until the time came when he had absolutely no friends. But one year while in this condition, he was taken seriously ill, and very nearly died. When seedtime came his farm was unplowed and unsown. There was no prospect for a harvest for him; but one day as he lay on his bed, looking out of the window, he saw his neighbors assemble one by one, until there were twenty plows and twenty teams in the field. Before the day was over they had all of his field plowed, and their neighborly kindness at such a time so broke his hypocritical old heart that he became a changed man.

I think Latter Day Saints can see the point. Many times brothers and sisters can go into the homes of "outsiders," as we call them, in times of need, and minister to their wants, and thus by kind deeds prepare the way for the preaching of the gospel. Sometimes the sisters can produce more visible results in this line than the active ministry.

Again, those of you who have read the last number of the *Autumn Leaves* will perhaps remember the article by the sister in Kansas City who has been active in scattering good literature for Zion's Religio. She has been directed in this work by the Spirit of God, which is very necessary because it requires wisdom as well as zeal in that kind of work, otherwise more damage would be done than good. But as a result of her work it is reported that some thirty baptisms have occurred in Kansas City during the past year. There is the manifestation of the missionary spirit.

I remember also of preaching a sermon on consecration on one occasion, and after I had finished, an aged sister, unmarried, who had worked for her living all her life, came to me and gave me a check

for one hundred dollars to be sent to Bishop Kelley as her surplus, a consecration. It was the missionary spirit that kept her toiling at those tasks that belonged to a servant, year after year, living frugally day by day, until she had accumulated one hundred dollars that she laid on the altar of God to keep a missionary in the field that he might preach a certain number of sermons for the conversion of sinners.

NOISE VERSUS POWER.

It is not always the man who makes the most noise that has the most of the missionary spirit—I was reading of a conversation between two girls. One said that her preacher could pound the desk harder than the other man. And the other girl said that her preacher could shout louder and jump higher. But noise is not always a demonstration of power. A writer in the *Technical World* notices the fact that across New York State there extends an aluminum wire stretched on the top of tall steel towers. At one end of that wire is Niagara Falls, thunderous and tumultuous beyond our power to describe; and at the other end, silent and invisible, is over ninety thousand electric horse power to run the factories and light the cities of men.

As we have said, noise is not always a demonstration of power, and some of you elders will remember that during the summer when you are a long ways from home and there are no admiring audiences, and you feel that at home your families are in privation, living just a little below the average level of life in the church, then is the time when the greatest power of the missionary spirit will be displayed if it keeps you in the field and at your task; it will also be displayed in your home in the life of your companion and your children who are performing a great sacrifice in the interests of the gospel.

WHAT IS THE MISSIONARY SPIRIT?

What is the missionary spirit? Why, it is the result of an intense conviction that men are dying. Can we conceive that? And that we have a message that can save them? I think sometimes that we regard this work as a beautiful theory. We are glad to see the church grow; but can we realize that men are lost, that they are going to hell, and that we have the message that will save them? We must have that conviction, that realization, if we are to have the missionary spirit.

Some of you remember, about two years ago, I think it was, when a great disaster occurred in the Saint Paul mine at Cherry, Illinois. You remember how the flames cut off the escape of the miners, and how the mothers and wives and sweethearts and children gathered around the burning shaft. Down there below in the heart of the earth somewhere were their loved ones. They saw the shaft sealed

over that the flames might be smothered, and for seven days they wrung their hands and broke their hearts waiting for that shaft to be opened. Finally it was opened, and men with oxygen helmets went down into the mine. And by and by the cry came up out of the mine, almost unbelievable, "We are bringing up living men!" Can you imagine the thrill that went through the hearts of those wives and mothers at this noble work of rescue?

This earth has been lying in darkness and sin, and destruction has been coming upon the wicked. God has sent his messengers out into the world to carry salvation. We are told that there is rejoicing in heaven when the cry goes up, "We are bringing up living men." When one sinner repents we are told the very angels rejoice. My friends, does not that fill us with missionary zeal? Can we realize what actual salvation is? Perhaps we can if we stop to think a moment. I believe there are men in this church, brethren who are here to-day perhaps, who had they not heard this gospel would have been drunken, demoralized, degraded sots; but because the gospel touched their hearts in time they are now honorable, upright, intelligent citizens. There are thousands of such men in the world who are waiting for that message,—thousands of women. Think of the change in Mary Magdalene. Think of the Mary who was the prey of men and the habitation of devils, degraded and debased; then think of the Mary transformed by the gospel power who stood by the open sepulcher on that first Easter morning and became the first messenger of the resurrection. Think what the gospel does for men and women. Does not that thought fill us with zeal to say that we will go out from this conference and we will carry that message just as far as we can? Is not that an incentive to those who stay at home and toil and labor in the affairs of business that they will see that these missionaries are supported financially and have their moral support as well in the work? Ah, if we can have thousands of praying homes of Latter Day Saints, and have their prayers going up for the missionary force, and their means also going up into the bishop's hands, then the missionary force can go out this year and they can accomplish a work such as we have never seen in the history of this church.

May God bless the missionaries and the missionaries' wives and the missionaries' children, the business men and the farmers, and the elders, all those who have set their hand and affixed their seal to the thought that this work is divine, that during this year we may consecrate every dollar that we have, every ounce of energy, every mental faculty to the upbuilding of this cause. May God help and bless us and accept the offering that we bring in our prayer.

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Miscellaneous Department

Conference Minutes.

NORTHERN CALIFORNIA.—Conference of the district convened at Irvington, California, on September 4, 1911, at 2 p. m. J. M. Terry, district president, and F. M. Sheehy, minister in charge, chosen to preside over conference. J. A. Lawn and A. C. Hawley chosen as secretary, and assistant secretary, respectively. Ministerial reports were read from the following: Elders C. A. Parkin, H. D. Simpson, J. S. Hommes, C. W. Deuel, M. Cannon, J. A. Anthony, J. A. Lawn. Priests A. Kern, W. H. Dawson, F. H. Lawn, H. A. Hintz. Statistical reports were read from the following branches: San Francisco, Oakland, San Jose, Santa Rosa, Ukiah, Chico, Sacramento, Stockton, Fresno, Tulare and Irvington. Oakland was selected as the place for holding next conference; time left to district officers. Adjourned according to previous resolution. J. A. Lawn, district secretary.

Reunion Minutes.

CLINTON.—The twelfth annual reunion of the Clinton, Missouri, District met August 18, 1911, in the East Park at Rich Hill, Missouri. The Saints came together in the spirit of humility, and the Lord blessed with his Holy Spirit in all of the services. President James Moler and Apostle J. F. Curtis were chosen to preside. The preaching was by James Moler, Apostle J. F. Curtis, Elders Hale W. Smith, W. H. Lowe, A. C. Silvers, and Amos T. Higdon. There were nine baptized. At the business meeting it was decided to hold a reunion in 1912, at the same place, the time being left to the missionary in charge and the district president. A. C. Silvers, secretary of reunion.

NORTHWESTERN NEBRASKA AND BLACK HILLS.—Reunion closed at Bayard, Nebraska, September 25. The attendance of the Saints of the district was fine; some having driven one hundred miles to attend. Brn. C. W. Prettyman and R. O. Self presided over the reunion. Elder J. L. Detrick was chosen chorister, and Sr. Clara McFarlane organist. Besides the above-named elders, there were also present J. W. Wight and James E. Kelley. Sr. R. O. Self was also present during the latter part of the reunion, and with her usual cheerfulness, assisted us greatly in the singing, which was appreciated by all. Four were led into the waters of baptism at the close, and there were more fully persuaded but slow to accept the angel message. There were 28 sermons, 10 prayer meetings, and four babes were blessed. We voted to hold a reunion next year at Gering, Nebraska. Saints of the district should arrange to attend, as so many of us are more or less isolated. The expense of the reunion was met without any difficulty, and all went home feeling that it was good to have been there. Mrs. Clara McFarlane, secretary of reunion.

A kind word to your workman is at times worth more than advancing his salary. All folks do not labor for love of money.

Conference Notices.

Semiannual conference of the Eastern Maine District will convene at 2 o'clock, Saturday, November 4, at Jonesport. Please get your statistical reports to Sister Walker on time. J. A. Koehler, president, Jonesport, Maine.

Convention Notices.

Having been appointed secretary of the Religio association of the Northern Nebraska District, I wish to state that said association will not convene the second week in October at Columbus, Nebraska, owing to the institute work that will take place here in December. Stella Stoff, secretary, Omaha, Nebraska.

Convention of the Eastern Michigan District Zion's Religio-Literary Society and Sunday school association will convene at Marlette, Michigan, Friday, November 3, 1911. Will all schools and locals kindly return reports promptly? Emma H. Mead, secretary, Marlette, Michigan.

The Eastern Michigan District Zion's Religio-Literary Society will meet, in joint convention with the Sunday school, at Marlette, Michigan, November 3. Order of meetings as follows: 9 a. m., social service; 10.30, institute work; 1.30 p. m., business and election of officers; 7, model Religio session. Bring your quarterlies and a studied lesson. You can do much good and receive much benefit if you come prepared and praying for the Lord's blessing to rest with us. William F. Sage, president, 27 Lyman Place, Detroit, Michigan.

Zion's Religio-Literary Society of the Southern Michigan and Northern Indiana District will meet in convention at Clear Lake, Indiana, October 27, 1911, at 9.30 a. m. It is to be hoped the district will be well represented, a greater interest created in this good work until every branch of the church in the district shall grasp the opportunity of having a good live Religio in their midst and better acquaint themselves with the books of the church. Mrs. Elsie Lockerly, secretary.

The Bishopric.

To the Saints of Northern California, Greeting: I want to congratulate all who have honored the law of Christ pertaining to temporal things. Although some distance off, the end of the year is approaching. We ought to all be sufficiently interested in the work and in cooperating with the Master to do what is required by it as "fellow-citizens with the Saints" and of the household of God to be anxiously engaged in doing what is required of us as such.

Just a word. Let us make up our minds to pay the tenth of our increase to the Lord, so we can reasonably expect his blessings. "Prove me herewith." Ask yourself what that means. Let us go to with a will. How can you prove the truth or correctness of anything if you never try?

Here is a statement: "I, the Lord, am bound when ye do what I say." Section 81:3. When is the Lord bound? "Prove me herewith." Do you believe it? If so, your duty is clear. Would you rather have all that comes into your hands

and have no promise from the Lord, or pay the tenth with a consistent life in other things and have all the promises God has made to his people?

We must not withhold because we find it needs effort and diligence on our part, nor because of the need of sacrifice, because the Lord says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50: 5. Paul says, Work out your own salvation. Yes; according to the pattern, not some other way. "All the world and they that dwell therein, are mine," the Lord says, and we especially are. If we are the saints of the God "who made heaven and earth," let us wake up if we have been asleep to our privileges and duties. We are no better than others unless we do better; don't forget that. Some people think because they are Saints they are all right. Well, you are all right when you are right. When is that? "This is the love of God, that we keep his commandments." He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him, is the sentiment expressed by John in his first general epistle. Do you think God ever gave any unnecessary commandments? Prove yourselves. How? By your works. When are we real Saints? When we make a reasonable effort to do what the law says. Don't you think so? Sometimes we can't see just how things are "coming out" so we will wait. But you may wait too long and let the chance go by, like those foolish virgins did, and when you want to do it it's too late. Now, is the accepted time, the just shall live by faith. Have faith in God, not in your own way. Read Jeremiah 10: 23. Let us be "wise servants."

C. A. PARKIN.

SAN FRANCISCO, CALIFORNIA, 235 Third Avenue.

Address.

Elder John Frank Sheehy, Machias, Maine, care George Manchester.

The man who has the reputation of being everybody's friend is generally his own worst enemy.

Sometimes marriage is a failure because the wife is suspicious and sometimes it is a failure because she isn't.

Died.

THORBURN.—Sister Thorburn was born November 22, 1839, at Cambuslang, Lanarkshire, Scotland. Died September 1, 1911, aged 71 years, 9 months, and 9 days. Married to Robert Thorburn, May 2, 1856. Ten children were born to them, of which four remain. Elder George Thorburn, of the missionary force; Walter Thorburn, of Seattle, Washington; Sr. Jennie Mehan, of Boone, Iowa; and Sr. Mary Somerville, of Cumberland, British Columbia. Sister Thorburn was a woman of a remarkable character, held in high esteem by all who knew her. Funeral services under the auspices of the Rebekahs; sermon by Elder William Johnson, at the home of deceased at Renton, Washington.

CARPENTER.—Bro. John Carpenter died February 25, 1911, at Goose Creek, Ritchie County, West Virginia. Born March 16, 1830, at Williamsburg, Burnsey County, Ohio, and was baptized into the Church of Jesus Christ of Latter Day Saints, February 10, 1889, at Goose Creek, Ritchie County, West Virginia, by Elder G. T. Griffiths and confirmed by the same. Ordained an elder January 13, 1891, by Elder D. L. Shinn, at Goose Creek, West Virginia. Funeral sermon by Elder Samuel Brown, Sunday, September 10, 1911, in the Saints' Church at Goose Creek, to a full house and enjoying the best of liberty in presenting the state of the dead. He was faithful to the charge intrusted, and served part of the time as president of the branch and was respected by all who knew him. His last end was peace.

How to Gain in Weight.

In the October *Woman's Home Companion* Dr. Jean Williams, writing her regular "Doctor's Page," tells how thin people can gain weight. She says, in part:

"Cream, butter and olive oil are all highly valuable and, as a rule, one or more—sometimes all—may be liberally used. If well tolerated, they may be taken as follows: Butter thickly spread on bread, at each meal, or used in gravies, sauces, on hot cakes, toast, etc., in which form it is less easily digested. Cream is best taken on cereals and in the form of rich milk. When used whipped, with sugar and

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I O W A

flavoring on rich desserts, it is difficult to digest, or, rather, the combination is. Olive oil may be taken directly after each meal, or one hour after. Beginning with one teaspoonful, the amount may be gradually increased to one table-spoonful after each meal. In addition to this, it may be freely used on salads.

"Cereals, bread, potatoes, etc., are possibly the most valuable we have as flesh makers, and they may be taken, unlike fats and sugar, in generous quantities. Fats and sugar are so highly concentrated that a comparatively small bulk furnishes many units of heat and energy, and the body chemistry is soon disordered by more than can be conveniently handled. Remember, it is not the quantity we eat that gives results in energy and flesh, but the amount that is assimilated. Too much unassimilated food heavily taxes the eliminative organs, thus producing a condition that helps to defeat our object."

Libel in England and America.

(Extracts from an article by the Hon. William J. Gaynor, mayor of New York, late Judge of the Appellate Division of the Supreme Court of the State of New York, in the October Century.)

Democratic institutions have no deadlier enemy than the professional falsifier of daily events or the professional libeler who ruins reputations and poisons the community through the printed sheet; and free government can not survive the continuance of such a condition.

Freedom of speech and of the press means freedom to speak and write the truth, not falsehood or abuse.

There are about 23,000 newspapers in the United States today, served by perhaps 100,000 writers. The immensity of the power for good represented by the American press, supplementing the work of half a million public-school teachers, to say nothing of 215,000 ministers of religion, makes it all the more important that no shelter should be given to him who turns journalism into systematic deception or moral assassination.

The abuse of the power of the press, especially by that part

of the press which, to gain greater circulation, appeals to the passions and prejudices of the ignorant and thoughtless, causes more misery than war or pestilence; and in the United States it is principally responsible for the frequent failure of men of ability, character and patriotism to enter or continue in the public service.

Though the American people detest a libeler, the law of criminal libel is very poorly enforced, and in most localities, especially in large cities, scarcely at all.

Conan Doyle at His Best.

The story-reading world seems to be unanimous in the verdict that Sir Arthur Conan Doyle is at his best in his Sherlock Holmes stories. *The Chicago Record-Herald* is now in the act of breaking another record by printing in its columns all the Sherlock Holmes stories ever written, both short and long. Some it has published in the past, but many of the best are still to come. It is the only paper in Chicago now running Sherlock Holmes stories.

The Record-Herald has only recently begun on the "Memoirs of Sherlock Holmes," a series of thirteen of these famous detective tales. The stories, which have been appearing only on Sundays, are now to run right along through every day of the week until completed. This series is to be followed by two long Sherlock Holmes serials—"A Study in Scarlet" and "The Sign of the Four." Many persons are taking advantage of this chance to read the world's best detective stories.

Sherlock Holmes has the honor of being the most widely known character in fiction. The fascination of his adventures and of his marvelous detective powers is felt by all classes of readers. You can always find some of the best popular fiction of the day in *The Record-Herald*, but this Conan Doyle series is something out of the ordinary, even for that enterprising paper.

To love abundantly is to live abundantly, and to love for ever is to live for ever.—Henry Drummond.



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2 miles west and 1 1-2 miles south of Lamoni, Io., Monday, Oct. 23, at 3 p. m. C. F. McWHINNEY, Auct.

Having moved to Colorado on account of my health, I wish to dispose of my farm near Lamoni, Iowa, and will offer same for sale at public auction on my farm on above date, rain or shine. All buildings are in good condition and suitable in size for either stock or grain farming. House contains 8 rooms, has good basement and equipped with modern water supply. Barn is 56 by 80, and contains hay capacity for 90 tons; silo 12 by 30; crib 1,700 bushels capacity; granary 800 bushels capacity; hog house 20 by 24; chicken and brooder house. Farm is well supplied with water, having good house well and cistern at barn with capacity of 800 barrels. 65 acres was cultivated for grain this season, 3 1/2 acres is in alfalfa, balance in meadow and pasture. There is also a good young orchard of splendid varieties on farm. This is one of the best improved farms in Decatur County, is located close to a good market, and 1/2 mile from Inter-State Trail.

TERMS OF SALE.—Purchaser to assume mortgage of \$6,000, half of which can be taken up in 8 months, balance in 2 yrs. \$5,000 to be paid in cash, balance on note of approved security for 5 yrs. at 6 per cent. 2 per cent off for cash. I will appreciate your visit to the farm and will answer all inquiries previous to sale.

M. J. DANIELSON.

Lamoni, Iowa.

41-2t

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THE SAINTS' HERALD

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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, OCTOBER 18, 1911

NUMBER 42

Editorial

THE SANITARIUM.

FACTS; AND THOUGHTS CONCERNING THEM.

It is obvious that the Sanitarium, located at Independence, Missouri, and built by the Saints, was commanded to be established for the purpose of fostering and developing the faith of all true devotees in the system of healing instituted of God through the ministry of Jesus Christ, and subsequently his disciples. There should not be the least hesitation in accepting this as a fact.

Those who are observant, whether they be in the ministry or not, have long deplored what seemed to be a failure in the healing of the sick, through the administration of the laying on of hands and the anointing with oil, as found directed in the New Testament Scriptures, and in the revelation to the church as instituted in 1830. The misfortune of the case is that too frequently the administration, anointing with oil, and the laying on of hands is performed under conditions that in some way prevent the complete exercise of faith, both on the part of those administering and those that are administered to. These adverse conditions are to be found at the homes where the sick are treated, and are of such a character that those having the care of the sick can not readily set them aside. The Sanitarium affords a place where conditions may be, to a greater extent controlled, and peace of mind and quietude of body can be secured, while the healing processes may perfect their work.

The faith of the true Saint puts no limit upon the power of God, and does not question the validity of the command requiring the calling of the elders and the administering with the oil and the laying on of hands. The same true Saint always considers that God could grant immediately the healing, by the exercise of his power, if he would, and the question of the Saint is, whether he will; that is to say, whether it will be found wise in his sight, that the individual administered to shall be healed.

We know of no promise which in its nature warrants the belief that the healing which is desired shall be an instantaneous healing, in which the ravages of disease shall be stayed, and the evidences of

such ravages be removed absolutely, and perfect health be granted immediately. The promise given by the Savior is, "They shall lay hands on the sick and they shall recover." This recovery may be quick or it may be slow, if in the wisdom of God it takes place. It follows then, that when we insist in our faith, that all healings shall be of an instantaneous character, we are going beyond the promise of the word. This also is a fact.

Provision is made for the administration to the sick at the Sanitarium, under the best conditions that are possible for an institution of the kind, and the elders of the church are called by the authorities and at the requests of those that are desiring to be administered to, and as far as we are acquainted with the work hitherto done at the Sanitarium, care has been taken that those who are in charge and those who are assistants are in direct sympathy and accord with this branch of the system of healing, which is intended should be effected by the establishment and the operation of the Sanitarium.

Prayer service is held each morning, at 8 o'clock, at which all who can attend are present; that is, all who are Saints, those being treated and those who are connected with the service. The physician in charge and his assistant have the right to require of all who are connected with the service, that they shall in word and deed be in harmony with this system of the laying on of hands and the anointing with oil, as a means of counteracting and overcoming disease. It is but just and right that this statement should be considered as a fact.

It is also evident that there was intended to be another phase of the healing system, by an appeal to medical skill and knowledge under what may be known as the science of medicine. This was contemplated in the revelation and was taken into consideration in the building and fitting out of the several departments which would be included in this idea of administration to the sick. It was intended that this should be for the benefit of the Saints, they being the first to be considered in the treatment accorded to the sick, either in this branch of healing or in the laying on of hands, but the Sanitarium being established at Independence, it was directed also in the revelation, that it would be

open to the reception and for the treatment of those not of the faith, and outside of the church; and in order that it might be made as useful as possible, a physician in charge was provided for, together with an assistant or assistants, as the case might be and require. This is also a fact.

In connection with this which we may call the medical branch of the Sanitarium and its work, the treatment of those who might be received into the Sanitarium should be so arranged that anyone who might desire the treatment of a physician should be permitted to select, according to their wish, the system of treatment and the physician who might practice it, and should not be compelled to accept the treatment of the church physician, if they did not so wish. The physician in charge, in the opening of the Sanitarium, distinctly stated that those who were received and desired the treatment of other physicians than those who might be appointed by the church, should be permitted to have such a physician as they might choose; and this has been, so far as we understand, granted, and many have been so treated.

In order that there might not be any hindering cause to prevent the successful treatment of those who might be received into the Sanitarium, it was provided that nothing should be done in or about the Sanitarium which, in its nature, could create possible irritation or create nervousness on the part of those being treated, either by administration of oil and prayer, or under medical care; and the physician in charge would have the right to direct as to that which might be considered hurtful or that might be considered to be conducive to the best results. It was also provided that those who should be received from among those not of the faith should be received, or refused, upon the discretion and judgment of the physician in charge, or, in his absence, of his associate physician, who is on duty at the Sanitarium itself constantly. This was in order that in case of emergency or accident the person injured or whose treatment was necessary, because of imminent danger in delay, should be compelled to be sent to another institution at a distance, causing a delay that might be fatal.

There have been numbers received and treated both by the physicians in charge of the Sanitarium, and also under the treatment of other physicians, resident or from the city, whose patients have been received into the Sanitarium for treatment. Many of those who have been treated have received marked benefit. Of course there have been instances in which treatment could not be effected, as life power had been destroyed when they were brought to the Sanitarium, and treatment under such circumstances could not be effective.

There may have been and we believe there has

been some speculation among the Saints, and especially among the elders, as to the scope of the words, "in case of emergency," referring to those outside of the church who might need or apply for treatment in the Sanitarium. This speculation may cease for the reason that the reception or the rejection of those desiring treatment in the Sanitarium must be referred to the physician in charge, or his assistant, under provisions made by him, before such persons may be admitted. The obvious reason for this is, that if there is not care exercised in this regard, there would be danger of overwhelming the capacities of the institution, and those would be admitted who would hardly be entitled to such reception, or who might be in such condition that no benefit would accrue by being received and treated in the Sanitarium. This is right and proper.

A physician to the church was appointed, and he has been accepted in his office by a vote of the church, and there should be the completest confidence exercised by all, that in the administration of his office and the duties belonging thereto, he would conduct himself upon the strictest regard to the spirit of the revelation by which the institution was directed and in the rendition of the letter of communications received by the church, and would decide upon all questions submitted to him, including the reception of cases for treatment, upon the broadest and most humane terms, so that if an error was made it would be on the side of mercy, and upon the principle taught in the word, by the story of the good Samaritan and his administration to the needy.

It is not proper for the Saints to cavil over the matter of the school of medicine adopted by the physician in charge, for his having been chosen by direction, was after he had studied and qualified to administer in the school of medicine which had been chosen by him. There is the best of reasons for confidence in the administration of the physicians in charge of the Sanitarium, within the lines of the school chosen according to the spiritual directions under which the Sanitarium was established, and also within the provisions of the command to the church in what is known as the "Word of Wisdom," fully understanding the terms as to the treatment of those who have not faith to be healed by the administration of oil, and the laying on of hands, wherein it is stated that they shall be administered to with "herbs and mild food." The system of practice which is being administered at the Sanitarium is the "herb" system, and will be strictly adhered to under the direction and care of the physician in charge and his assistant, who will carry his measures into effect.

There is no restriction to be placed upon physicians of other schools of medicine who may be called to treat patients who may choose their services, as

to affect their service in their own school of medicine. They are free to conduct their cases according to their own school and to the direction of their own discretion and judgment. Hence there need be no fear of a conflict between practitioners of different schools of medicine, at the instigation or instance of the physician in charge or his assistants. Conflict, if it would come, would come from individuals of other schools, and would certainly be uncalled for under all circumstances and conditions of the case. There is no disposition upon the part of the physician in charge to interfere with men of other medical profession, in the discharge of their duties when attending patients at the Sanitarium, of the request of patients so treated.

There is another side to the question that it is necessary to take into consideration, and that is, the matter of expense. It must be clear to everybody, both those in the church and those out of the church, that the operating of an institution like the Sanitarium is attended with great expense, and it is the endeavor of those having the matter under their care, to provide for these expenses, with as little burden to the church funds as is possible. There is no need to discuss in this paper the business methods decided upon by those having actual charge of the business affairs of the institution. The reports made to the conference from time to time will show what these methods are and the result thereof. It is fair to presume that the opening of the Sanitarium for the treatment of those outside of the church, or not in the faith, was had in consideration by him from whom the direction for its institution came; and it is quite within the realm of reasonableness, that those who are admitted to the Sanitarium, who are not members of the church, should be required to pay a proper quota of this expense, whatever it may be, incurred in caring for them, so far as care is extended by the service of the officers and attendants in the Sanitarium work. It is proper to believe that the physician in charge and his assistant would have this matter of expense in view, in deciding upon the admission of individuals for whom room in the Sanitarium would be asked. We understand that, in the admission of those outside of the church, there will be no unjust or improper objections made, but that all applicants will be treated fairly and honorably with the understanding that while there is room in the institution not occupied by members of the church, undergoing treatment, others will be received, and that, without imposing restrictions or disabilities that would be unfair, or injurious either to those of the church or those without. This should be considered by the Saints everywhere, for there should be credit given to our friends outside of the church, for willingness to assist in so good a work as the Sanitarium was

instituted to perform; while there will be no effort to carry the idea of money consideration beyond its proper limits, in the admitting of patients at the Sanitarium, either from among the Saints or from among those outside of the church. Fairness and due regard for suffering humanity will be among the considerations upon the part of those having charge and whose duty it is to look after both the spiritual and medical and business portions of the work.

There are a number of facts in what has been written above. It follows, that in the carrying into effect the purposes of the institution of the Sanitarium, all persons belonging to the church who are employed in the Sanitarium service, whether as physician in charge, assistant physician, elders called to administer from time to time, janitor having care of the building and its machinery, or nurses of every grade of qualification and position, should give their earnest attention unto the spirit as well as the letter governing the purpose of the institution, as well as give their confidence and sympathy to the patients who are treated, and to those who treat them. It would be improper, injurious, and disastrous for nurses, whether in charge or otherwise, to prevent the best results sought to follow the administration of the elders, or by careless attendance upon the sick, or the making of derogatory remarks in regard to that branch of the service, either to those administering or those administered to. It is equally unfair and injurious to the physician in charge and his assistant, for nurses to put discredit upon either the school of medicine or the service under that system that may be given by the physician in charge or his assistant, or by neglecting to carry into effect the directions given in the treatment of the sick. Nurses should be careful not to prejudice patients against either the physician in charge or his assistants employed by the church, by careless treatment of directions given or by disparaging remarks as to the effects that might or might not follow the administration of medicines given the patients. They should pay strictest regard in carrying into effect all directions for those under their charge, given by the physicians, either those who are treating those outside the church or other schools of medicine, as they should give the same care and consideration to carrying out the directions of the physicians whom the patients may choose of different schools, that they should be expected to give those directions given by the physician in charge. It is not proper, if a nurse has a preference for one school of medicine above another, that such nurse should disparage the other school by speaking slightly of them or neglecting to properly carry out the instructions given by a physician practicing under any one of

those schools. An institution of the kind among men would not tolerate assistants who would not give proper service, devoid of the exhibition of withholding of confidence or lack of sympathy in the treatment of cases intrusted to their care.

All persons engaging in the work of the Sanitarium should work in good faith, and in harmony each with the other, and with the institution as a whole the best results may follow. The Sanitarium is doing a good work, and in order that it may reach the completion of the design had in its institution it is necessary that there should be a working together, and that elements which are discordant should either withdraw or be shaken out by a proper regard for carrying into the best effect the provisions of the directions under which the Santarium was instituted.

A MAGAZINE NUMBER OF THE HERALD.

"THE BISHOP'S NUMBER."

A special Magazine Number of *The Herald* will be issued October 25, to be known as "The Bishop's Number." As the name indicates, this number is to be devoted to the financial arm of the church work, and most of the writers are bishops. All the articles are illustrated. Following is an outline of the contents:

EDITORIAL:

1. An introduction to the Bishops' Number.

HISTORICAL:

2. "A history of the presiding Bishopric," by Herman C. Smith, Church Historian, illustrated with pictures of Bishops Partridge, Rogers, Blakeslee, and Kelley.

ORIGINAL CONTRIBUTIONS:

3. "The law must be fulfilled," by E. L. Kelley, Presiding Bishop.

4. "Equality and how to reach it," by G. H. Hilliard, of the Presiding Bishopric.

5. "Shall we teach our children to obey the financial law?" by Bishop Richard Bullard, of the Independence Stake.

6. "The care of the poor," by Bishop Joseph Roberts, of the Lamoni Stake.

7. "Duties and responsibilities of a bishop," by Bishop R. C. Evans, of Canada.

8. "Responsibility of taking care of the poor," by Bishop Albert Carmichael.

9. "The bishop at work," by Bishop Charles J. Hunt, of the Gallands Grove District, Iowa.

10. "The bishop; his duties and calling," by Bishop J. A. Becker, of Kirtland, Ohio.

BIOGRAPHICAL DEPARTMENT:

11. Bishop George Lewis, of Australia, by Elder Gomer R. Wells.

12. A group of well-known bishops, including short biographical sketches of well-known bishops.

NOTES AND COMMENTS.

The Herald Publishing House has appointed Elder Frank Gray as their representative in London, Canada, District. Brother Gray is also authorized to solicit, receive and receipt for subscriptions to the church papers from the Saints in any of the districts that he may visit.

TENT MEETINGS AT SAN JOSE.—We are in receipt of a large lithograph card advertising the tent meetings of Bro. Fred B. Farr at San Jose, California. It includes a large picture of the brother and brings up prominently the fact that he is preaching the "old Jerusalem gospel." Along with this display card comes a "doorknob" caller or tag which we suppose is used in a house to house campaign of advertising of these meetings.

JOHN HENRY SMITH DEAD.—From press items we learn of the death of John Henry Smith, second counselor to Pres. Joseph F. Smith, of the Utah Church. John Henry Smith was the son of George A. Smith, cousin of the Prophet, Joseph Smith, jr., and has been prominently connected with Utah and public affairs during a long and eventful life. The *Salt Lake Tribune* gives an interesting resumé of his life and pays him a fine tribute for his public services as follows: "When the history of the rise and development of Utah shall be written, his name will stand high in the ranks of the men who have accomplished great deeds and who have built up a commonwealth from a desert." He was born in Council Bluffs, September 18, 1848; was a member of the first territorial legislature; and presided at the constitutional convention which formed the present constitution of the State of Utah. His death Thursday, October 12, was unexpected, death resulting from hemorrhage of the lungs.

Hymns and Poems

Selected and Original

Autumn.

With what a glory comes and goes the year!
The buds of spring, those beautiful harbingers
Of sunny skies and cloudless times enjoy
Life's newness, and earth's garniture spread out;
And when the silver habit of the clouds
Comes down upon the autumn sun, and with
A sober gladness, the old year takes up
His bright inheritance of golden fruits,
A pomp and pageant fill the splendid scene.

Oh, what a glory doth this world put on
For him who with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, ay, and the yellow leaves,
Shall have a voice, and give him eloquent teachings.
He shall so hear the solemn hymn that Death
Has lifted up for all, that he shall go
To his long resting-place without a tear.

—Longfellow.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."--PART 10.

BY S. W. L. SCOTT.

THE HYPERCRITICAL MR. TRAUM.

Mr. Traum quotes, "And it came to pass, that after we had sailed for the space of many days, we did arrive at the promised land. And we went forth upon that land, and did pitch our tents, and we did call it the promised land."

He then adds, "Thus in the space of forty-three words, there is told us all that is known of that remarkable journey by sea."

This is untrue, and had Traum been impartial in his readings, he would have commenced with verse 34 on page 41, and the description consists of over *one thousand words*. But this is about as near, prox, as he has been, all the way through his book.

But had the remarkable journey by sea occupied only forty-three words in the account, what of it? If he will turn and read the eighth chapter of Genesis, he can read in just *twenty words*, (less than one half of Nephi's account) all that we know of the remarkable journey of the ark, and that other little colony out on the stormy sea, during the "flood." What wonderful things has our critic lost, just because the Lord did not preserve to us the *log book* of the voyage of Noah and Lehi!

Does Traum accept the cynical philosophy of the late lamented Phineas T. Barnum, that "a sucker is born every minute, and the public really likes to be humbugged"?

ETHNOLOGY OF THE BOOK OF MORMON.

Chapter VII is headed: "The ethnology of the Book of Mormon." In this chapter, as in previous ones, he proceeds on the hypothesis that the Book of Mormon gives a history of the "ten tribes" in America. Some of the keenest archaeological critics have expressed themselves in these terms: the Book of Mormon pronounces in exact terms that its personnel consists of a *remnant of one tribe*,—some of the descendants of *Joseph*. A lengthy quotation from Short's *North Americans of Antiquity*, used by Mr. Traum, opens with just such an erroneous statement. But our critic accepts Short's *opinion* of ancient *North Americans* as the established *facts* of the ancient *South Americans*. The quotations he has given from different authorities, though *few*, he treats in the same staccato style as he does the Book of Mormon. In quoting Bancroft *twice* on page 106, Traum puts his statements together in such a manner as to make Bancroft reject the *preponderance* of *evidence*. He then *assumes*, because of a quotation from him "elsewhere," when he uses the language: "Hence it is that many not unreasonably as-

sume that the Americans are Autochthones until some good proof is given for believing them of exotic origin," etc., that Bancroft is of the same belief on this point as the "*many*" he latterly referred to.

If *no one* can, at present, *tell the origin* of the ancient Americans, [as Bancroft says in the quotation] on what grounds does Mr. Traum undertake to show them *not exotic*? He makes Mr. Bancroft reject "the extent of investigations, the multitude of parallelisms" that "*exceed by far anything* he has encountered," in support of the "hypothesis" that "the Americans are of *Jewish* descent," and to adopt the "assumption of many," based on *less* "investigation," the *less* number of "parallelisms," that the Americans were *not* of "Jewish descent," when Mr. Bancroft *never said so*.

Mr. Bancroft's statement still stands, very favorable to the theory that the ancient inhabitants of this continent were of Jewish descent. On page 107, Mr. Traum quotes Frederick S. Dellenbaugh, as follows:

As for the lost tribes of Israel theory, on which Kingsborough was wrecked, no archaeologist of to-day would be willing to give it a second thought.

Sure, Mr. Traum, it would wreck, not only Kingsborough, but *Queensborough*, to *prove* the theory that the "lost tribes of Israel" came to America. In refusing to give such theory a second thought, Mr. Dellenbaugh favors the Book of Mormon, that it would be a wrecking effort to attempt the work. He next gives us reply to a letter written W. H. Holmes, chief bibliographer of the Bureau of Ethnology, Washington, District of Columbia. It reads thus:

I may say very briefly that at the present time no scientific ethnologist for a moment entertains the notion that the American Indian is descended from the Jew, or has a trace of the lost tribes in his veins, unless acquired in very recent years. The American race stands alone, the result of a long period of development, a period which might be represented by tens of thousands rather than thousands of years. If the Indian of to-day can be traced beyond the Western Continent, he will be found to connect most directly with the peoples of eastern Asia, as he is undoubtedly more closely allied to the Mongolian race than to any other.—Mormonism Against Itself, p. 107.

Here is scientist against scientist. I suppose Mr. Holmes has Indian blood to let. He has doubtless, taken a quart of every tribe of Indians, and with an equal proportion of the blood of the Jews, submitted the same to a chemical analysis, and is prepared to render verdict for the whole scientific world! After all it is simply a matter of conjecture with these wise men, as note Traum's next reference, on page 108. Here Livingston Farrand is advocating the old, abandoned theory, with slight change, that the civilizations anciently existing on this continent, entered by the way of Bering Straits, and pushed its settlements southward. But the strongest

evidence from scientific research argue with, and are in favor of the Book of Mormon, that the ancient civilizers of America entered at the south, trending to the north.

The relics brought to light represent recent stages of development, as well as aboriginal accultural artifacts pointing to South America. The director of the Bureau of American Ethnology, in his report for the year 1900, writes as follows:

The researches of the last two decades have shown clearly that the customs of the aborigines in what is now south-eastern United States were affected by extraneous motives and devices; the phenomena have suggested importation of objects and ideas belonging to what is commonly styled "Caribbean art" from South America by way of the Antilles; and it was thought desirable to seize the opportunity offered by recent political changes for special studies in the Antillean Islands.—Annual Report, page 59.

Yes, this agrees with the Nephite account that South America, not North America, was the earlier seat of civilization, and its flowers and fruits spread northward.

Mr. Brinton, A. M., M. D., LL. D., Sc., and professor of American archæology and linguistics in the University of Pennsylvania says:

According to both linguistic and legendary testimony, the Caribs, the Arawacks, and Tupis, and perhaps we should add Symaras and the Quichuas, wandered forth from the steppes and valleys at the headwaters of the Rio de la Plata toward the Gulf of Mexico, where they came face to face of the other wave of migration, [the Jaredites who settled in Central America] surging down from the northern latitudes. For the banks of the River Paraguay, and the steppes of Bolivian Cordilleras, are unquestionably the earliest traditional homes of all these stocks.—Myths of the New World, pp. 47, 48.

That is, the South American races scattered through Peru, Chili, part of Brazil, and the Orinoco country,—the "Caribs" reached to the "Antilles." See also page 45.

Squier, Gibbs, and numerous other American ethnologists believed in a migration from the west to South America.—Prehistoric America, p. 523.

This in harmony with the Book of Mormon, they came from the west coast, and spread northward and eastward.

In writing of the first inhabitants of Peru, Rivero Tschudi, in Peruvian Antiquities, page 52, says "Its first inhabitants flowed in abundance toward the valley of Cuzco, conducted by four brothers. This gives us quite a little colony, the four families, and "these men's sisters." "The youngest of the brothers was at the same time skillful and handy." Doesn't that remind you of Nephi, Elder Traum?

According to Prescott, in the Conquest of Peru, volume 1, book 1, chapter 1, page 31, the first Peruvians came from the region of Titicaca.

They bore with them a golden wedge, and were directed to take up their residence on the spot where the scared emblem should without effort sink into the ground. They

proceeded accordingly but a short distance as far as (the Valley of Cuzco) the spot indicated by the performance of the miracle; since there the wedge sank into the earth and disappeared for ever. Here the children of the Sun established their residence, and soon entered upon their beneficent mission among the rude inhabitants of the country. Manco Capac teaching the men the arts of agriculture, and Mama Oello initiating her own sex in the mysteries of weaving and spinning.

Doesn't that "golden wedge," called by others "golden rod," and still by others, "golden branch," remind one of the "round ball of curious workmanship, of fine brass," spindles to the number of two, and "one pointing the way whither we should go into the wilderness," possessed by the Book of Mormon colony in their itinerary along the shore of the Red Sea?

But in the "linguistic and legendary" lore it is "Viracocha," the Creator, that directs them. Mr. Brinton says,

Hardly a nation on the continent but seems to have had some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearance, and action of four important personages with its earliest traditional history.—Page 94.

He then quotes Brasseur de Bourbourg as follows:

In all the Aztec and Toltec histories there are four characters who constantly reappear, as kings and rulers of monarchies after their foundation; . . . and even to the times of the conquest, there are always four princes who compose the supreme government, whether in Gautemala or in Mexico."—Pages 96, 97.

The old manuscript called "The Cakchiquel" contains the following:

Four persons came from Tulan, from the direction of the rising sun,—that is one Tulan. There is another Tulan in Hilbalby, and another where the sun sets, and it is there that we came; and in the direction of the setting sun, there is another, where is the god, so that there are four Tulans; and it is where the sun sets that we came to Tulan, from the other side of the sea, where this Tulan; and it is there that we were conceived, and begotten by our mothers and fathers.—Donnelly, p. 166.

The foregoing points to the other side of the sea as the birthplace of their races at a place called Tulan, and when they crossed the sea they formed a settlement and named it in honor of the one where they were born.

Baldwin quotes Montesinos, saying: "The youngest one of the four brothers, became the first of a long line of Peruvian sovereigns."

To support the idea that the former civilizations, —Jaredites, extended from south to northward, we quote Mr. Baldwin once more:

That appears to me the most reasonable suggestion which assumes that the mound builders came originally from Mexico and Central America. It explains many facts connected with their remains. In the Great Valley their most populous settlements were at the south. Coming from Mexico and Central America, they would begin their settlements on the gulf coast,

and afterward advance gradually up the river to the Ohio Valley. It seems evident that they came by this route; and their remains show that their *only connection with the coast was at the south*. Their settlements did not reach the coast at any other point.—Pages 70, 71.

Again, "This colonizing extension of the old Mexican race must have taken place at a remote period in the past."—Page 73.

Certainly this is the theory of the Book of Mormon, only the book has the start of these men. The teaching of the record upon these points is, that *two principal civilizations existed on this continent in pre-Columbian times*. One from the Plains of Shinar, at the confusion of tongues, when God scattered the people abroad upon the face of *all the earth*, about 2200 B. C.; the second a civilization from Jerusalem, about the time of its destruction by Nebuchadnezzar, 600 years B. C. Both civilizations entered this continent at the south. The first, at Central America, the second, on the west coast of South America, there being something like 1600 years difference in time of occupancy by these civilizations.

To the fact of the ruins bearing evidence of *two separate and distinct peoples dwelling on this western domain almost all* archaeologists agree.

DO INDIANS SHOW TRACES OF JEWISH DESCENT?

But as Mr. Traum has grouped the principle points of this chapter in about two propositions on page 110, we state them thus:

First: If the Americans are descendants of Jacob and belong to any branch of the house of Israel, at least a few of the characteristics of that peculiar people, a people of the most pronounced type, would have been transmitted. The fact that not a single distinctive trait has ever been found among the American Indians, goes far to prove that there is nothing in common between the two races of people, and that the latter can not have descended from the Jews.

Second: The Book of Mormon claims that the ancestors of the American Indians were Jews, and therefore are descended from an enlightened and highly civilized people, whereas the facts show that they were original barbarians.—Mormonism Against Itself, p. 110.

The first proposition is untrue, or the scientists have recorded falsehoods. Allowances must be granted, doubtless, for the record these men have given us as to the comparisons made, and the grounds upon which they make them. Mr. Ridpath, LL. D., in *History of the United States*, four volumes, in one makes this declaration:

When Europeans first landed on the eastern shores of these continents the country was found inhabited by various races. In some parts, especially towards the north, there was savagery and barbarism, in other portions higher forms of civilization were discovered. In Central America and in the adjacent parts of the two greater continents evidences of the civilized life were found scarcely inferior to the existing conditions in the best parts of the world. In comparing the cities and peoples of Peru, Central America, and Mexico with European communities of the same century,

or with the civilized races of the ancient world, much allowance must be made for *ethnic prejudice* and for the fact that *the materials of the inquiry have all been gathered by men of the conquering races*.

In view of the above we can also say that when men prejudiced against the Book of Mormon request the opinion of the scientist, and accompany the request with outspoken prejudice, they can most always get the answer they fish for.

Mahenda and Acosta both affirm "that the southern Indian observed a jubilee year according to Israel's usage."—Boudinot, p. 250.

Acosta says that "the southern Indians dress like the ancient Jews, they wear a square little poke over a little coat."

Palacio says: "at Azori, in Honduras, the natives *circumcise boys* before an idol called Icelca."—Carta, p. 84.

Mr. Short says: "It is a matter of surprise how much has been written to establish the theory that the Mexicans were *descendants of the Jews both in race and religion*;" and he proceeds to give a list of what has been claimed to be analogies with Jewish doctrine. See *North Americans of Antiquity*, pages 459, 465.

The fact that so much has been written about the ancient inhabitants being descendants of the Jews on the ground of distinctive traits, similarities in their traditions, and customs, evidences the fact that *so much has been found*, yet Mr. Traum, with characteristic effrontery, affirms that "not a single distinctive trait has ever been found among the American Indians." Thus it is Traum against his witness.

Kingsborough, who "wrecked" himself in antiquarian research, says in *Mexican Antiquities*:

It can not be doubted that human sacrifices were common throughout Palestine, and if the Holy Land was polluted with these abominable rites which the Jews are said to have learned from their neighbors, the Canaanites, where is the difficulty in supposing that in after years they were transplanted to American soil by *their descendants*. . . . It is a very remarkable fact that the Indians were accustomed to pass their sons through the fire as a kind of baptism.—*Mexican Antiquities*, tom. VII.

The doctrines of the Mosaic and Christian institutions have most all been found in the corrupted forms, ceremonies, and traditions of the American Indian.

In *Our Wild Indians*, Colonel R. I. Dodge, who had an experience of thirty-three years among them, pages 42, 43, says: "The Indian is, to my mind, an evidence of the unity of the races. Wherever we find them, savages have something in common each with the other. Supposing the Western Continent to have been originally uninhabited by man, there is no physical or geological reason why it should not have been peopled from Asia. Even before the days of David, people "went down to the sea in

ships"; the winds blew then as now, and a succession of adverse storms might have peopled America, from any one of the earlier maritime nations of the Eastern World. Whether the *very many customs which the Indians have in common with the ancient Jews* are evidence of Israel being found, or whether *fair complexion, blue eyes, similarity of language*, and "Coracle" of the Mandans, prove that Madoc settled on the banks of the Ohio, is not my purpose to inquire."

Again, page 131 he writes: "Several of the wild tribes have a mysterious, material something which they regard as the Jews did the "ark of the covenant." "The Plains Indians are in no sense idol worshipers, and this something is not worshipped but loved, venerated, and held in sacred awe."

He says on page 512, that the practice of "scalping" is probably a Jewish custom, as it was practiced on the Jews during the career of Antiochus, and cites a passage from the annals, that "the skin was torn from the head."

Boudinot, in the American Indian, pages 98 to 101, says:

Their language in its roots, idioms, and particular constructions, appears to have the whole genius of the Hebrew, and what is very remarkable has most of the peculiarities of that language, especially those in which it differs from most other languages.

Prescott, in the conquest of Peru, says:

When the Indians make their feasts, they remove all fire, . . . and rekindle it before the food is put on to cook, so as to be sure and not have anything unclean about the feast. For my part, I am forced to believe that these feasts have been handed down from the children of Israel.—P. 241.

Bancroft affirms, "the opinions of the Mexicans with regard to the resurrection of the body accorded with those of the Jews."—Vol. 5, p. 86.

Josiah Priest, American Antiquities, page 59, says of Hebrew "customs" in the Ancient Americans: "Their Jewish customs are *too many* to be enumerated in this work."

Many more evidences along this line could be adduced, but we will reserve them for reply to the next chapter, entitled "Philology of the Book of Mormon." Those presented are quite sufficient to sweep Elder Traum's first proposition from the field.

(To be continued.)

Kindliness of heart is not the greatest of human qualities—and its general effect on the progress of the world is not entirely beneficial—but it is the greatest of human qualities in friendship. It is the least indispensable quality. We come back to it with relief from the more brilliant qualities and it has the advantage of going with a broad mind. Narrow-minded people are never kind-hearted.—Arnold Bennett in Mental Efficiency.

Of General Interest

The English of the Bible.

A SPECIAL RHYTHM THAT APPEALS TO THE EAR.

In discussing the English of the Bible, the London *Spectator* says: The style of "the noblest example of the English tongue" will bear analysis as its subject-matter has borne criticism. It is a lamentable fact that we do not possess, as the Greeks possessed, any scientific treatise on the dynamics of our own tongue. The completion of the Oxford Dictionary may facilitate the inception of such a study by digesting the necessary materials. As it is, we know more of the mechanism of Latin than of English prose. As for the prose of the Bible, even its more dominant elements are difficult to isolate. They are as much psychological as linguistic; elements not only of the English tongue, but of the English spirit. Of the prose of the Bible it may indeed be said, "*Le style c'est le peuple*." For instance, there is the adaptation of Hebrew ideas; it is an adaptation, not only in expression, but in substance. No doubt there are few ideas which are absolutely identical in two languages. Among those few would be classed the concepts of mathematics.

Yet we can not be quite sure even about these, for, while to an Englishman a given arithmetical idea presents itself in a numerical form and with a numerical content, to an ancient Greek it was geometrical, his unit of number being a line and his concept of multiplication a rectangle. It might seem inevitable that in a translation from the Hebrew the essence of the ideas at least would remain Hebraic. But there are good grounds (among them being the influence of the Bible upon the English people) for believing that this is not the case.

After citing a number of passages, the article says: Clearly the passages cited haphazard out of hundreds of thousands like them bear a special stamp. When we consider them, we find that they have a particular appeal to the ear. And, in fact, we may take it that the first and most prominent characteristic is a special rhythm. It is of a simple type, but, as the least study will show, it is handled with extraordinary art. It is neither too fluent nor too slow, but it is both smooth and weighty. It is carefully balanced in the complementary members of a sentence, yet it never degenerates into metre. The rhythm of many English writers tends to be either dissipated among polysyllables or emphasized to monotony, iambic as in Blackmore, hexametric as in Ruskin. But the rhythm of the Bible, though built of the same elements as the verse of Shakespeare and Milton, is specifically a prose, not a verse, rhythm. The perfection of its technique is infallible; the type is only deserted when, if we may so put it, the inspired words are forced to accommodate themselves, as occasionally is inevitable, to the more commonplace details of a narrative. This rhythm, we submit, is unique in English literature, and to it our Bible owes the greater part of its literary appeal.

A second characteristic is the dividing or doubling of a thought. The Psalms supply the most familiar example. Here, it must be admitted, we have to do with a specific quality of Hebrew poetry, though such "parallelism" is inherent in all verbal expression. It is too familiar to quote specimens, but how well it is adapted to the sentence-rhythm! A comparison of the Authorized Version of the Psalms and the Prayer Book version is interesting in this connection. For it is a curious fact that the Authorized Version Psalter shows the characteristics of rhythm and of parallelism in their least perfect form, while the Prayer Book version shows them at their best. There is no doubt that the latter version is entirely the work of Coverdale. In it he surpassed himself. Among minor qualities are the tendency to the use of

weighty monosyllables and the almost entire absence of abstract ideas. It may be said that every idea, every concept, every image, is both concrete and vitalistic, a living organism. Even a phrase like "out of it are the issues of life" is no exception, for the older sense of "issue" is frankly concrete. Again, as in all great style, there is "the inevitable word."

The transmutations undergone by the Scriptures in their passage from Hebrew and Greek to English were various. Coverdale speaks of translating "out of Douche [German] and Latyn into Englishe," and also "out of fyve sundry interpreters." Of a perfect translation it may be said without paradox that its final merit is faithfulness, not to the original, but to the copy. The result in this instance is the greatest organic monument both of English genius and of English speech.—*The Evening Post, New York.*

* * * *

Bible Natural History.

No more interesting collection of its kind has been shown in London than the Bible natural history exhibition at the Natural History Museum in South Kensington. In a recess on the right of the large central hall are specimens of the various animals, birds, plants, minerals, precious stones and so on mentioned in the Bible.

In the center case are a number of pressed flowers, grasses, leaves of trees, sections of felled tree stems and photographs of typical scenery. We are shown the narcissus, which is probably the "rose" of the Song of Solomon and Isaiah 35: 1, which the Revised Version suggests should be the autumn crocus. Another case in which the Revised differs from the Authorized Version and the notes at the exhibition occurs in 2 Samuel 5: 23, 24. Here the Revised Version suggests that "mulberry trees" should be balsams, whereas the note given us at the exhibition describes them as "aspenlike poplars." Certainly the words "when thou hearest the sound of a going in the tops of the mulberry trees" (*becaim*) seem to suggest that poplars should be the correct version, for in no tree does the wind make a more distinct and separate sound than in the lightly hung, long stalked leaves of the poplar. We see next "the husks which the swine did eat" in the parable of the prodigal son; they are the beanlike fruits of the locust or carob tree, which blossoms at the end of February and is covered with pods in April. Then there are specimens showing the growth of tares, the darnel (*Lolium temulentum*), which is a common weed in countries of the Mediterranean. The parable gains point from the fact that the young plant is indistinguishable from wheat, but its seeds are poisonous. Other problems in identification are not so easy. The sycamine of Luke 17: 6, is probably the black mulberry, which is still known in Greece as sycaminea. But there is more doubt as to the gopher tree, which is mentioned only once, in Genesis 6: 14. Gopher wood, of which the Ark was made, seems not likely to be cypress, which is copher in Arabic, and is abundant in Chaldea and Armenia. Another disputed identification is the manna of the wilderness. But it answers well enough to a certain lichen, *Lecanora esculenta*, found in northern and eastern African deserts. This lichen is caught up by the wind and laid in drifts; the lumps are whitish brown, varying in size from a pea to a hazelnut, and are still regarded by the natives as food from heaven.

The identification of the birds of the Bible must necessarily be uncertain in many cases, not only because the meaning of the word originally used seems sometimes to be lost altogether, but because the naming of birds, not only in biblical times but in days when the translation was made from the Hebrew, was uncertain and irregular. Some are plain enough; *tor*, the turtle dove, for instance whose voice names him at once; he is *turtur* in Latin. But there is much confusion in the nam-

ing of other birds, the hawks and owls, for example. The word *tachmas* was possibly translated *nighthawk* owing to the similarity of the word *nightjar*, though the *nightjar's* nearest relative among British birds is the swift; but by *tachmas* is probably meant one of the larger owls, perhaps the barn owl. But different words have been translated *owl* even in the same chapter; for instance, in Isaiah 34: 11 and 13, *cos* in the latter verse is probably the southern little owl, *Athene glauc*; in the former verse *owl* ought to be *ibis*. There are other passages where the bird intended seems to be the ostrich. Equally difficult to identify with certainty are the hawks. The word *nesher* in Leviticus 11: 13, rendered as *eagle*, seems to be equivalent to the Arabic *missr*, the griffon vulture; this is *Nisroch*, the vulture god of the Assyrian sculptures. By *ospray* we should perhaps understand the short toed eagle, and *peres*, the *ossifrage*, is undoubtedly the *lammergeier*; in verse 19 of the same chapter *lapwing* should be the *hoopoe*. The word *sparrow* is used for any small perching bird, but in Psalm 102: 7, "I watch, and am as a sparrow alone upon the housetop," the bird referred to seems to be the blue rock thrush. In Isaiah 38: 14, "Like a crane or a swallow, so did I chatter," *crane* is the translation of the Hebrew *sis*, but *sis* is the swift. Then again there are generic words, such as *oreb* translated *raven*, whereas it should stand for the whole crow family. The suggestion has been made that the ravens which fed Elijah by the brook Cherith were *Orebim*, the people of Orbo, a small town of the Cherith Valley.

In some ways the animals have been more oddly misnamed than the birds. In the collection in South Kensington there is not sufficient space to exhibit stuffed specimens of all the creatures mentioned; indeed to do so would be unnecessary. But of the larger animals we get photographs and drawings, or references to the animals in other parts of the museum. One at least can not be exhibited; the *aurochs*, or wild ox, has long been extinct, though we know from Assyrian sculptures that it was living in biblical times in Asia Minor. The *aurochs* appears to be *rem*, the *unicorn*. Some odd mistranslations occur in Leviticus 11: 29, 30, where we read, among creeping things declared unclean, of "the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole." There are no moles of our British species in Palestine, and probably by *weasel* is meant the *molerat*, *Spalax typhlus*, of eastern Europe and Egypt, a curious creature with a flattened snout and eyes completely hidden; but the *molerat*, as a fact, eats roots and not insects. *Ferret* is a quaint mistake; the unclean creature is more likely the *gecko*, either the fan footed or the common kind. *Tortoise* is probably another kind of lizard, the large spiny tailed species named in the Revised Version the *great lizard*. It appears too that the *spider* mentioned with the cockatrice and viper in Isaiah 59: 5, should be one of the lizards, most likely the *gecko*.

Vague names, such as *behemoth* and *leviathan*, have naturally provoked different theories. *Behemoth*, the water ox, is pretty certainly the hippopotamus; but *leviathan* can not be one animal only. The description in Job evidently refers to the Nile crocodile, *timsa*, but in Psalm 104: 26, the *leviathan* of the sea can not be a crocodile; he is more probably the whale, and possibly the large sperm whale which belongs to the Mediterranean. . . .

There is a case containing a stuffed baby sperm whale, and stuffed specimens of crocodiles, of course, are to be found in the reptile room, only a few paces away. Perhaps the most generally accepted biblical mistranslation is the familiar *conies* of the 104th Psalm. *Cony* is the old English name for the rabbit, and though the word only survives now in legal documents and old law phrasing, and has lost its place

in the ordinary language of the country, it keeps its meaning in the Bible, and the meaning, unfortunately, is wrong. *Conies* should be *hyrawes*, and the *hyraw* is a very different creature from the rabbit. Yet without doubt this is a case where correct translation would transmute and damage the spirit of the passage in which it occurs. The word *cony* is known to Bible readers as the name of a *feeble folk*, whereas the word *hyraw* is not; a *hyraw*; indeed, sounds a formidable creature, and can not easily be explained to a child who has never seen one. But there is one mistranslation which ought to be entered into all teachers' notebooks, and that is the reference in the description of the building of the Temple to *badger skins*. The word thus translated is the Hebrew *tachash*, which is probably equivalent to the Arabic *tachash*, and denotes the porpoise, dolphin and dugong of the Red Sea. For *badger skins* undoubtedly ought to be substituted the skin of the dugong, a tough leather fitted for the purpose to which it is described as being put. In the Revised Version the translation is seal skins, but the seal is, of course, a different animal from the dugong, the strangely shaped creature from whose odd appearance in the water we get the legendary merman and mermaid.—*From the Spectator.*

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Crysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. W. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple avenue, Independence, Missouri.

Chairman of Finance Committee: Mrs. L. R. Wells, 709 South Crysler street, Independence, Missouri.

Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Heugas, Macedonia, Iowa.

Donations Sent to the "Children's Home" During the Month of September.

From Mrs. Bessie Young, Ruth Bradford, O. B. Thomas, Hartshorn, Norman Smith, Carrie Goode, Denio, all of Lamoni, Iowa, and Sister Haas, of Ferris, Illinois,—clothing.

Brother Ray, porch swing.

Wædmark Brothers, team work in filling silo.

Sister Dann, sack of graham flour, package soda, and one gallon cider.

Mrs. Rodger, 1 pair pillow cases, 1 towel.

Mrs. T. B. Kessner, 20 bars soap.

Miss Lutie Thomas, playthings.

Sister Strauss, set of dishes.

Silsbee Mercantile Company, candy.

Mrs. Fisher, pictures and family Bible.

A friend, six pumpkins.

Little Sioux and Gallands Grove district reunion, one box of articles enumerated in reunion minutes, HERALD, September 27, also the sum of \$42.48.

DONATIONS RECEIVED BY THE EXECUTIVE COMMITTEE, LAMONI, IOWA.

Sr. David Chambers, one pair shoes.

Woman's Auxiliary, Fall River, Massachusetts, \$5.52.

Mrs. Manly Hartshorn, Marathon, Iowa, \$5.

Mrs. Burch, Lamoni, Iowa, clothing.

Mrs. A. S. Milgate, collected from the branch in Sacramento, California, \$6.

Address all communications to Mrs. Lucy L. Resseguie, secretary of Executive Committee for the Children's Home.

A Work for All.

One thought in the September reading for the Woman's Auxiliary was neglected—duty toward our neighbor's child. Let us make some practical use of the lessons we learn each month. Just now we can do this by fulfilling our duty toward the homeless child.

The Children's Home is established, but that is only a small beginning. We are partly responsible for its existence, therefore we must help maintain it. To do this we must all help. Every local society should start immediately on some plan of work to this end, also the sisters in branches where there are no locals.

The general society has appointed us (the finance committee) to suggest ways and means of raising funds for the home. We are willing and anxious to assist any who will take up the work and shall also be glad to receive suggestions from those who have any to offer.

There is one plan that can be adopted in all branches, whether large or small. It is the one being used in this place, also in Lamoni, that of five-cent monthly subscriptions. One sister, or a committee of two or three, is appointed to take charge of the work. They in turn appoint others who collect regularly from a certain number of persons each month.

We should like to see this plan adopted everywhere, but if this does not suit your needs, let us hear from you and we will make other suggestions.

We have on hand a number of cook books which were offered to the auxiliary at a reduced price at the last General Convention. Our committee was asked to dispose of them through the locals and other societies. We shall be glad to send a sample copy to any reliable person who will endeavor to dispose of some of these books. Price fifty cents each.

Remittances for cook books should be sent to the undersigned.

We have written personal letters to all locals who are not already at work and we hope to see good returns from all of them. We are glad to see the splendid results from the work of the sisters at the Kirtland and Magnolia reunions.

MRS. L. R. WELLS,

Chairman of Finance Committee.

INDEPENDENCE, MISSOURI, 700 South Crysler Street.

Readings for November.

BABYHOOD.—NO. 1.

An ache in the back and an ache in the arms,

All on account of the baby;

A fear and a fright and a thousand alarms,

All on account of the baby;

And bottles and rattles and whistles and rings,

From cellar to attic a clutter of things,

From morning to night and to morning again

More fuss and more fume than an army of men,

And a head that is stupid for lack of its sleep,

And a heart where a flood of anxieties leap,—

All on account of the baby.

A joy in the heart and a light in the eyes,

All on account of the baby;

A growing content and a growing surprise,

All on account of the baby;

And patience that conquers a myriad frets,
 And a sunshiny song that another begets,
 And pureness of soul as a baby is pure,
 And sureness of faith as the children are sure,
 And a glory of love between husband and wife,
 And a saner, happier outlook on life,—
 All on account of the baby.

—Amos R. Wells.

"My baby," the fond mother and father both say. They say rightly; and what a wonderful tie is the bond of this possession,—a tie that soon finds expression from the other side, and even before words have come to his aid, baby says with eager face and outstretched hands, "My mother; my father." How all wise and loving the Creator who placed us in families and who made the baby the most helpless of the young of all animals, thus giving strength to this tie by the dependence of the child and the devotion of the parents.

But the mother and father can not claim sole possession of their child. He is their's, but for a purpose. His soul is his own. He belongs to himself that he may give himself to God, to whom before all others he belongs. So the parents hold him in trust to prepare him for this voluntary service to God. They are his that they may guide him until he can assume full responsibility in his relations to his fellow-men. Society, the church, the nation, each has claim upon him and each has duties toward him. He belongs to them and as he is fitted to give service to them, such will be the measure of his service to God.

Only in love can the child give his best service to the world, and since "like begets like," then "only in love and in happy expectancy should a little life be begun." We have the authority of scientists for the statement that love is vivifying while hate and anger are destructive of life and strength. This emphasizes even the physical value of love as a prenatal influence and explains why a fit of anger in the nursing mother has resulted in the death of her child who nursed during the time of the mother's great agitation.

For the greatest returns of happiness to the parents and for the best development of the child, true love should be the moving power in all that concerns him, for "love is the real keynote of everything worth while." Ruskin said, "All education to beauty should be first in the beauty of gentle human faces round a child."

But the most loving of parents may be lacking in the wisdom to give the best physical care, as also the right spiritual training to the little ones intrusted to them. Can we conceive of any matter concerning which they should be more anxious to become informed?

"If the fathers were better informed as to the needs of the infant it would be better for the race. They would see to it that fewer mistakes were committed by ignorant nurses and caretakers. . . .

"The foundations for lifelong invalidism may be laid in the first hours of independent life, because no one was wise enough to secure health by the needful care. . . .

"If the father, feeling the greatness of the trust placed in his hands in the care of a human soul, knew what to do and would see that it was done; much pain might be spared and many lives might be saved."—Dr. Mary Wood Allen.

"Undoubtedly the most vital question before the people of the United States to-day . . . is the conservation of human life, the prevention of infant mortality, which has reached such alarming proportions. Think of it! Six million children under two years of age die in the United States every decade—six hundred thousand every year. . . .

"Recent investigations and experiments have proven conclusively that the most prolific cause is ignorance and that the

average mother does not know how to properly care for her own child."

The friends who have admired a baby because it was "not a bit red right from the first" probably did not know that the red baby is such because it has a full supply of blood, while the white baby has entered life at a disadvantage, having been cut off from this birthright by the severing of the umbilical cord before it had ceased to pulsate.

The first care to be given the baby by the physician or attendant who receives it is to cleanse the eyes and mouth. For this purpose small pieces of gauze or of clean soft linen in a saturated solution of boracic acid are made ready beforehand. The baby is then held face downward on the palm of the hand and patted on the back to dislodge any mucous in its throat. The welcome first cry that proclaims the baby "all right" usually follows this proceeding if it has not occurred before. The baby should be covered warmly while waiting until the pulsations in the cord have ceased. For tying the cord fine white darning cotton doubled and twisted may be used. The cord of silk or thread is too hard and is liable to cut the cord. The cotton is wrapped twice around, being drawn as tightly as possible, then tied; two ties are made, an inch apart, the first being about two inches from the navel.

The attendant may then "dip her hands in warm lard or sweet oil and rub the baby all over in front of a warm fire, then wrap it up and put it where it will be perfectly warm until there is ample time to dress it, which need not be for two or three hours, and all the better for the baby."

Even the oil bath may be deferred until later, the baby sleeping in its cozy nest until the convenient time for its toilet. Then the eyes should be washed again very carefully with the boracic acid solution as a precaution against blindness, which is sometimes caused by germs deposited in the eyes at birth. The mouth, too, should be washed with a little soft cloth or piece of gauze wrapped about the finger, with which every part of the mouth should be reached. It should be cleansed in this way every morning, using clear water and a fresh cloth every time.

When the eyes are cleansed immediately after birth and kept shaded from the bright light, they will need no care save cleanliness, and the nose no care save to cleanse with the warm wet corner of the washcloth during its bath.

After the hand rubbing with oil, the oil may be wiped off with a soft cloth, care being taken to cleanse every fold of the skin. For the first bath the oil cleanses better than soap and water, and for delicate babies it may better be substituted for the sponge bath at least a part of the time for several weeks. After the navel has healed the baby may be given a tub bath every morning. It should not be left in the water more than two or three minutes at a time. As soon as the cord is severed it should be washed with alcohol, and then covered with surgical cotton or a clean cloth. Old table linen is good for this purpose. The alcohol should not be allowed to touch the tender skin of the baby.

When the child has had its oil bath and is ready to be dressed, the cord is drawn through a hole in a three inch square of absorbed cotton or sterile gauze, which is then wrapped around it; the end turned upward toward the left side of the body, and it is held in place by a flannel band. The band should be of soft white flannel, or outing cloth, eight inches wide, unhemmed, and three fourths of a yard long. The latest method of fastening the band around the baby is not to lap the ends but instead to hold them both in the left hand, pinning them together snugly against the baby, then lapping them to one side, leaving the row of pins exposed.

After dressing, the baby may be given a teaspoonful of warm water (without sugar) and laid down on its right side, when it will probably go to sleep again. Laying the baby on its right side assists in the closure of a valve in the heart.

which should close soon after birth. When this valve does not close the blood can not circulate properly and we have the "blue baby" which usually does not live long.

"Let the baby sleep after it is dressed and made comfortable, and trouble it with no food except what it gets from the mother's breast. Sweetened water, teas, etc., are unnecessary and would better not be given. If it fusses, a little warm water is all that is needed. . . . Four to six times in the twenty-four hours until the milk comes, is sufficient to put it to the breast. This benefits the mother by assisting in the contraction of the uterus, and this first milk moves the baby's bowels naturally. When the milk flow is established, put the baby to the breast regularly once in two hours. Do not feed it more than once in the night after ten o'clock, and discontinue this when two months old, feeding it at ten and should it waken, at five or six in the morning. Then mother and child can have a good night undisturbed, and the baby will be fixing habits of regularity that will be a blessing all its life through.

"Commence the regular habits as soon as it is born. More than you can imagine depends upon its first week of life, and if its caretaker will make it comfortable and then *let it alone* to its rest the whole after months of its babyhood and its childhood will repay a thousand fold this wise letting alone of its first weeks."—Dr. Emma F. A. Drake.

"Babies tire of lying in one position as well as older people. The change of position when being fed rests the little body. After the baby has finished its meal, the clothes should be carefully adjusted so as to be comfortable and the baby put back to bed. A young baby should not be rocked nor held between meals. Quiet is necessary for the development of the nervous system. The habit of jolting young babies on the knee is very injurious and often forms the foundation for an irritable, nervous system. If the baby cries, with no apparent cause for its crying, give it a drink of water and the probabilities are that it will go to sleep again. Babies require water between meals. If very thirsty, milk does not satisfy the thirst and the baby may need water immediately after nursing."

In these times, when we learn of the great anxiety of liquor sellers to create in young boys the appetite for strong drink in order to assure the success of the liquor business, it hardly seems possible that anyone with love for the baby could administer the old-fashioned remedy of whisky and water for colic. As soon inoculate the child with some fatal disease as to run this risk of binding him over to this body and soul destroying power.

Program.

Hymn 330 Saints' Hymnal; prayer; reading from Home Column, with discussion; in connection see supplementary readings in following numbers; roll call; business; closing hymn and prayer.

Some perhaps will tell you, "You should have no particular affection and friendship, because it occupies the heart, distracts the mind, and begets envy"; but they are mistaken in their counsels; because they have seen in the writings of some devout authors that particular friendships and extraordinary affections are of infinite prejudice to the religious they therefore imagine it is the same with other people. But no one surely can deny that our Lord loved Saint John, Lazarus, Martha and Magdalene, with a very tender and special friendship, for the Scriptures testify it. We know that Saint Peter tenderly cherished Saint Mark, as Saint Paul did Saint Timothy.—Perfection, therefore, consists, not in having no friendships, but in having none but such as are good, holy, and sacred.—Saint Francis de Sales.

Letter Department

SAN ANTONIO, TEXAS, October 2, 1911.

Editors Herald: On the night of July 23 I had a very remarkable answer to prayer. I have thought it perhaps would be a help to some one who is in doubt, as I was, so will send an account of it to your valuable paper.

My companion and I had been spending the evening with a neighbor, an old elder in the church. The question of the apostasy of the church came up, and the old brother said: "The church never did apostatize"; which caused quite a discussion, as there were several besides ourselves there. I went home greatly disturbed in mind, as I know the apostasy is taught by the church. I could not sleep, and I finally prayed the Lord to show me what was right in the matter. All at once I saw a long, narrow strip of paper held up before me. On it was writing such as I had never seen. It resembled hieroglyphics, but I could easily read it. This is what I read: "The church and the human body are alike, in that each has a physical and a spiritual part. When the human body dies, the Spirit goes to God, but at the resurrection will again take up a new body. So with the church. The physical or personal part died; that is, went into apostasy. The spiritual part with the apostles and prophets, went—it matters not where. But when the church was restored, the spiritual part came back and took up a new body."

The paper disappeared, but I can now see every word as plainly as when I read it. I am thankful for the vision, for I know it came from God, in answer to my prayer for wisdom, and as there has been a good deal of controversy over that subject in the papers, I thought I would let others have the benefit of it.

Praying the Lord to bless and enlighten all of his children who seek after the truth, I am,

Your sister in the true faith,

MRS. I. R. PAULGER.

747 PEREZ STREET.

ADALINE, WEST VIRGINIA, October 2, 1911.

Editors Herald: Please find room in your columns to let the Saints know that the little branch at Glen Easton, West Virginia, is still among those that are trying to serve God.

We have just closed a series of meetings which was conducted by Bro. O. R. Miller, in which many beautiful lessons were given, even to the Saints. We can plainly see that God's Spirit goes and dwells with his servants. Our sincere prayer is for all God's people, for the building up of Zion; that they may still and ever put their trust in him who never fails, and fight on as soldiers in the great warfare until that which is perfect has come, and that God's people hold fast to the great work that has been restored, until all things that God has for his people to do are well done, and all that are honest in heart may be gathered into the fold of God.

I will close with prayers for God's people.

Your brother in the one faith,

S. J. HALL, *Teacher.*

MASONTOWN, WEST VIRGINIA, October 4, 1911.

Dear Herald: I write to let you know that the work is progressing out here. I know that the work is true. I love to read the HERALD, it gives me strength and courage to read of the progress others are making in this great work. I am young in the work, being a girl of fourteen.

We have a branch, organized of twelve members. My sister and I were baptized on September 21, 1911, by Bro. R. C. Russell, and confirmed by Bro. Samuel Brown. Brethren

Russell and Brown blessed little Brother Verlyn and Cousin Grace.

The people are prejudiced in this part of the country, but we are trying to let our light shine.

"Oh for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe."

We have Sunday school at 2 p. m., and prayer meeting at 7.30, every Sunday at my home. Five in the church, my father, mother, and two sisters.

Ever praying for the welfare of Zion, I remain,

Your sister in Christ,

MISS RESSIE RODABAUGH.

MACKLIN, SASKATCHEWAN, CANADA, Sept. 28, 1911.

Dear Herald: I have waited for some months to write you about this country, so that I could be sure of what I wrote. After traveling over it from one to a dozen times, I am now prepared to write intelligently about Canadian homesteads. I am no land agent, and have no financial aim in this letter other than to benefit the Saints who may be in a condition to take a homestead in the Northwest. I was raised on a homestead, or very near one, and think I know what land is when I see it. I have been here long enough to see one crop raised and know something of the yield. I hesitate to write, however, lest some may not like the country when they see it and may blame me for it. There are some that can not be satisfied anywhere, and of course would not like it here, but as a rule everyone seems happy and contented.

There are dozens of homesteads here in the neighborhood, one of three branches, and some of the Saints would be pleased to locate you providing you write ahead and state your financial conditions. Persons with nothing would see a great many hardships that would discourage them and would also become a burden to others. Persons with means could easily double their worth in a short time. There are thousands of acres of Hudson Bay land and railroad land that can be bought on ten-year payments, and a low rate of interest, at about one tenth down. That would be the best proposition for a man with some means. The best homesteads are all gone, but there are a number of good ones yet that are going fast.

One branch was organized last Sunday near Macklin, with about fifty members, where last March there were only one or two families. These homesteads are located five to eighteen miles from two main lines of railroad. There is wood enough for several years, which is quite an item in this cold climate, and the price of coal so high. The water is most excellent and lakes are abundant. This is no country for corn or hogs, but the grass cures on the ground and cattle and horses live all winter and fatten on it. Snow is not very deep, and blizzards are not so severe as farther south.

Of course the great drawback is the frosts. Grain only requires about a hundred days to ripen in this country of long summer days. The nights are so short that the ground does not have time to cool off, and everything keeps on growing. I have never seen finer gardens than grow here, and potatoes especially. Some garden vegetables, of course, can not be grown here. One may expect to lose a crop once in a while with frost. But I was never in a country where there had never been a failure of crops from some cause. Where one can get a half section of land for nothing, or buy so cheaply, and where taxes are so low, they can afford to lose a crop once in a while. Some men never lose a crop and others do. The early farmer here, above all other places, is safest. I should think many of our poorer Saints in England (if there

be such) better be here, and many that are merely existing elsewhere could be benefited, provided they could raise money enough to keep them one year and pay for breaking up the homestead for the first crop. The country is quite thickly settled and towns and railroads are abundant.

If there are any Saints interested, Bro. W. J. Levitt tells me he would like to correspond with them. He is president of the branch recently organized. His address is North End P. O., Saskatchewan, Canada, via Macklin.

Should anyone desire to write me, they may do so at Nutana, Saskatchewan, Canada. Anyone having friends or relatives here, of course it is best to write to them.

Very kindly,

J. W. PETERSON.

SALT LAKE CITY, UTAH, October 9, 1911.

Our district conference is a thing of the past; it convened the 7th and 8th of this month. That date was chosen because of the fact that reduced rates are in force for the semiannual conference of the Mormon Church, and State Fair, which are held here simultaneously. Brother Stubbart was called south on business just in time to miss the interesting times, but we had with us Bro. J. W. Rushton, M. F. Gowell, and John Davis, and with their help carried on an interesting series of street services, beginning the 4th, and not ending yet. Yesterday was one of the largest that we have ever held in the city, and we have held some that were not small, and a goodly number of interested listeners found their way from the street service to our hall, for the evening sermon, which was by Brother Rushton.

Our Sunday school and Religio convention was held the 6th inst. This and the conference were characterized by a good spirit. Saints were in attendance from as far south as Sevier County, and from Malad on the north. There was one ordination, that of Bro. C. A. Smurthwaite, of Ogden, to the office of elder, and we rejoice at the prospects of a useful career opening before this brother.

Inclosed find an open letter and challenge which we offered to the papers here for publication, but none of the four would accept. It may be of interest to your readers. Ever in the faith,

A. M. CHASE.

A CHALLENGE TO THE MORMON CHURCH IN GENERAL, AND ELDER B. H. ROBERTS IN PARTICULAR.

An unreliable historian, will the Saints continue to sustain him as their representative before the world? Is their cause of such a character that it takes a "refuge of lies" and consequently, a historian who does not scruple to attempt to build such a refuge that this work may not be overthrown?

Of all the living historians of the Mormon Church, there is, perhaps, none who has been more prolific in his writings in support of the cause than Elder B. H. Roberts. Among his productions are the following books and brochures, History of the Church, in five volumes; Mormonism, Its Origin and History; and Succession in the Presidency of the Church. In each of these works the church he represents is committed to falsehood by the writer, that a fair showing may be made for the cause. Are the rank and file of the people who will be called upon, at the coming conference, willing to sustain him in these untruths? Dare they refuse to sustain him in that which the Presidency consents unto by copyrighting his productions for the church, and thus assenting to and vouching for his untruths?

Let us briefly call the attention of the reader to a few of these departures from fact and truth.

In the Church History, volume 5, pages 395 and 396, also in the Succession in the Presidency of the Church, second edition, page 146, Elder Roberts writes concerning Stephen

A. Douglas as follows: "Stephen A. Douglas did aspire to the presidency of the United States, and was nominated for that office by the Democratic convention, held in Charleston, on the 23d of June, 1860. When in the convention he was declared the regular nominee of the Democratic party, the whole body rose to its feet, hats were waved in the air and many tossed aloft; shouts, screams, and yells and every boisterous mode of expressing approbation and unanimity, were resorted to. When Mr. Douglas aspired to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was leader, in the preceding presidential had polled, . . . a popular vote of 1,838,169, as against 1,215,728 votes for the other two parties opposing."

That this is a false statement we declare, and give the following history of the times, as taken from Greely's American Conflict, pages 318, 319, and American Politics, third edition, revised and enlarged, page 179. The Charleston convention was held in April, not June, 1860, and at this convention, instead of putting out a candidate of the Democratic party, many of the southern delegations withdrew, protesting against the "Douglas platform," and the delegates remaining, after balloting fifty-seven times in vain endeavor to do so, adjourned to meet in Baltimore, Maryland, June 18. At this assemblage, others of the southern delegations withdrew, and here Mr. Douglas was nominated by a fragment of the Democratic party. Nor is this all. The popular vote cast by the political parties who had candidates in the field in the preceding presidential election, is given by these authorities as follows, Buchanan, Democrat, polled 1,838,169; Fremont, Republican, polled 1,341,264 votes; Fillmore, Know Nothing, polled 874,534 votes; total opposed to Buchanan, 2,215,798.

Was it, nay is it necessary to falsify these returns a *million* votes that the Mormon cause may be sustained? Do the rank and file of the Mormons delight in this kind of misrepresentation?

Again, there is a controversy between Elder Roberts, as historian for the Mormon Church, and Elder H. C. Smith, as historian for the Reorganization (a rival claimant for the honors of the successorship to the faith of the church from 1830 to 1844,) over the wording of an alleged revelation given to Parley P. Pratt, as found in his Autobiography, page 371, both editions. On page 96 of Succession in the Presidency, Mr. Roberts puts the matter beyond the realm of a mistake by declaring it to be a question "of a personal nature," and asserting that he has quoted P. P. Pratt correctly when he makes him say that the word of the Lord to himself was that the church should "make no movement in church government to *organize* or alter anything," etc. Unfortunately for this historian, those who will take the trouble to look the matter up, (and this book may be consulted at the public library, edition 1874, or in the library of the writer, edition of 1888,) will find that the communication reads: "Make no movement in church government to *reorganize* or alter anything."

Again we ask the question, Is this necessary, or do they like this kind of work?

In Mormonism, Its Origin and History, page 58, we find this statement in reference to the "work the living may do for the dead." "In pursuance of this work, and that it may be acceptably done unto the Lord, the Latter Day Saints have built at great sacrifice of labor and means, so many costly temples. One at Nauvoo; one at Salt Lake City; one at Logan; one at Manti; and one at Saint George; in which the ordinances of salvation for the dead as well as for the living *are being daily performed.*" . . . (Italics mine.)

Here are five temples, the property of the Mormons, in which they are "daily performing" these ordinances. Does

it not require quite a stretch of imagination to do that work in the Nauvoo temple "daily," since it was destroyed in 1848? See Church Chronology, by Andrew Jensen.

Again we ask, Will the Mormon people stand for this kind of work, even though "This brochure is issued under the authority of the Church of Jesus Christ of Latter Day Saints"? See page 1 of this work referred to. With such examples before us, of the misrepresentations of the authorities of this church, is to be wondered at that when we compare section 121 of their Doctrine and Covenants with the original letter, as found in *Times and Seasons*, volume 1, pages 99 to 101, and 131 and 132, that we find that even the doctrine of the God-head is changed from that of one God to the doctrine of plurality of Gods, and yet credited to Joseph Smith, the founder of the church in 1830?

Will there be a few of the Mormons who may read this, have the courage to make the investigation, and then having satisfied themselves of the correctness of the things here stated, refuse to sustain this historian (and the leaders whom he serves,) as their representative before the world?

Will B. H. Roberts undertake to defend himself for these, and other misrepresentations which may be found in his works written to promote the faith of his people?

A. M. CHASE.

SALT LAKE CITY, UTAH, 880 East Fourth S. St., Oct. 4, 1911.

CLARKSBURG, WEST VIRGINIA, Sept. 25, 1911.

Editors Saints Herald: On the evening of August 26, Sisters Brown, Leslie, and myself started from our home, Stevenson, Ontario, for the reunion at Kirtland (sacred spot), arriving in time to hear many fervent testimonies to the great latter day work, and meeting many old acquaintances and friends of the past thirty-three years, Bro. John McKenzie, Sr. Hanna Bearse, Bro. William Jenkins, Isaac and Charlotte Pearson, and William H. Gray. These are old pioneers of the London District. Met a number from London, who became members of the church in later years. Also was pleased to meet Patriarch John H. Lake and wife. Age is doing its work on the aged veteran, who has wrought faithfully from early life, and is patiently awaiting the change to a better place, where no pain or distress will be.

We enjoyed Sunday in meeting many friends from the various districts. Sister Brown also enjoyed the visit and was very much pleased to see the temple of the Lord, built by the sacrifices of the Saints in the last days. After spending a day with the Saints and friends and the sweet influence of the Spirit, we retraced our steps to the sweet land of liberty where the Union Jack floats, arriving home on Monday, feeling that an enjoyable time was had, and one long to be remembered. Oh Thursday I bade adieu to loved ones and home, for Goose Creek, West Virginia, which is the sad part to a missionary and his family, and makes a person sweat at the eyes whether he wants to or not. At Corawallis, I was met by Bro. B. Beall and others, who conveyed us to Goose Creek, where the Saints were to convene the next day for conference. Bro. R. C. Russell, missionary in charge, and H. E. Winegar were there, and a goodly number were present.

By resolution, Bro. R. C. Russell was chosen to preside, myself and Bro. D. L. Shinn being associated with him. The business passed off pleasantly, and a goodly amount of it was done, which was educational. A district Sunday school was organized, Bro. Joseph Biggs being chosen superintendent and Bro. Frank L. Shinn assistant; Sr. Katy Ross, secretary and treasurer. I bespeak success for the young district.

The preaching was done by Brethren Winegar, Shinn, Russell, and Brown. The preaching was counted good. Bro. R. C. Russell spoke on Monday evening to a full house;

so on Tuesday Brethren Winegar, Russell, and myself left for Cabinrun Branch, being met at the depot by Bro. Charles Williams, who conveyed us to his home, where we were kindly cared for by Sister Williams. The turnout to the meetings held in the Saints' church at that place was fair, while Brother Russell presented the gospel in a very plain manner. During the day we visited Brother Williams' parents. Brother Boyd and wife, of Columbia, were home on their vacation, he being a mail clerk, which made our sojourn there of a pleasant character. So on Friday we took our departure for other parts; Brother Russell for Clarksburg; I for Goose Creek, to be there for Sunday; Brother Winegar to be at Mr. Cotrell's to hold meetings at a schoolhouse for a time, about four miles from the branch. While at Goose Creek, I preached to a fair congregation on Saturday evening, and Sunday preached the funeral sermon of the late Bro. John Carpenter, to a large concourse of neighbors and friends. Also held services in the evening again, and on Monday made my way to Clarksburg to join Brother Russell.

On my arrival I learned that he and Brother Shinn had advertized a week's meetings. One afternoon, reference had been made to the Saints by an evangelist holding street meetings, so we made it our business to attend, and Brother Russell asked some questions as to how a person could be saved. The answer given was to believe on Christ, and as his reverence had no desire to hold any controversy, decided to pack up his kit and leave. There being a fair crowd present, Brother Russell opened fire on the reverend, showed the fallacy of his plan to save mankind in presenting Jesus' way of saving men, also of the hell fire scene, etc. So by this time quite a crowd had gathered to hear what the stranger had to say. They wondered who he was, and what church he represented. Some supposed him a Russellite. Others said he was a Mormon. And a tall, slender Southerner was heard to say he was a hell outer.

"What," said a bystander, "hell outer, what are they?"

He replied, "Why he puts everybody out of hell. Just listen to him and see if he don't."

A great many questions were asked during the talk. Some said he preached the truth. Others denied it, and so it went, and we have reason to believe some gleaned new ideas relative to the Bible teachings. We left them to think over what had been said, and continued our meetings until Friday evening, with fair interest, feeling satisfied that we had done our duty, and on Saturday we took our departure for Dellslow, where we were to attend a reunion of a number of Saints to be held on Sunday; calling at Sister Griffiths' for dinner at Shinnston, and from there to Fairmont and to the home of Bro. George F. Baker for supper.

In looking over the daily papers of that city, we discovered a statement from the pen of a Reverend Bonner, Disciple, where he stated that on Monday, the 18th instant he would be at the courthouse to meet the Mormons in debate at the hour of seven o'clock, and in the event they were not present he would expose Mormonism by the help of God, and that Elder McVey, of Fayette City, would assist; so we concluded to be in attendance, as Brother Russell had a debate with McVey last winter. We continued our journey to Morgantown, Brother Baker accompanying us; arriving at Brother Saunders' about eleven. We retired about midnight, were called early for breakfast, so as to take train for Dellslow, arriving at the home of Brother Maxon in time for service at 10.30. A number of Saints gathered, some from Masontown, nine miles over the mountains. Brethren Rush and Jeffries from Vanvoorhis, and Brother Kennedy and wife and daughter from the other side of Morgantown. Brother Russell was elected the speaker at the morning service, His discourse was listened to very attentively by all, as a feast

of good things. We were invited to Brother Maxon's house a few rods away, where the sisters unveiled the contents of their baskets; everyone seemed to make good use of a hand to mouth contest for a few minutes, and during the intermission a pleasant time was had in getting acquainted with Saints and friends, and at the time set for prayer service all seemed to enjoy themselves, for a goodly degree of the Spirit of the Master was present.

Sister Downs, an aged sister, stated she had prayed earnestly for the day to be pleasant for it had been raining about every day. It was pleasant, the sun shone all day. The trees shaded us in the afternoon service, so we concluded God had heard our prayers, and granted the sister her request. The writer occupied the hour in the afternoon, enjoying good liberty in the dispensing of the word, and at the close most of the Saints took their departure, leaving Brother Russell and me at Brother Maxon's for the evening service, which was held in his house.

Quite a remarkable feature of the day's service was Brother Russell's sermon. It was on the "rock," and in the afternoon I followed suit, something neither of us ever witnessed before. It was not on Christ's revelation or Saint Peter, but an actual rock, of level surface, about four to eight feet above where the people sat. It was on this rock we preached to the people in the Alleghany Mountains of West Virginia. Dellslow is very rocky and rough, one rock above another. There is a stream of water running by Brother Maxon's house. It seemed to me as though it was nearly foot to foot of a fall, enough that the water was kept in a turmoil all the time, a grist mill had been erected of stone, with an overshot waterwheel, and stone burrs for grinding, built in the year 1807. It stands quite firm, and does daily grinding.

The evening was occupied by Brother Russell, with a scriptural comparison of the teachings of men and churches. It was listened to with interest, the brother occupying about two hours. After service, by invitation of a brother-in-law of Brother Maxon's, have forgotten his name, we stayed at their home. The mistress had or did belong to the Bickertonites, a number of that faction residing in the locality.

On Monday we went to Fairmont; arriving there about 2 p. m. went to the home of Brother Baker. At the set time we were on hand in the courthouse. In front in the rostrum were seated Evangelist Bonner, McVey, and a number of Disciples, waiting the set time to give Mormonism its just dues. About half an hour after the set time, Mr. Bonner arose, wanting to know if Elder Jincin (I think that was the name) was present. He arose and stated that their man, whom they had engaged to do the debating, was not present, but they were there to sign the contract for discussion and the time was set for December 11, 1911. So the contract was signed, and Mr. McVey was called on to preach, as there would not be any lecture on Mormonism. Brother Russell and I had several questions for them to answer if it had been an attempted exposure. At the close we made the acquaintance of several of the Mormons, making inquiry as to their membership, and place of meeting in the city. They report a membership of about twenty-six and have a hall to meet in, Sunday school in the forenoon, and preaching every Sunday evening; so we will keep an eye to that part of the vineyard and try and be in Fairmont for December 11.

On Tuesday we left Vanvoorhis, and we were met by Brethren Rodabaugh and Downs, who conveyed us by team to their home, at Masentown, where arrangements had been made to meet for the purpose of organizing the Saints of that place into a branch. At the set time the Saints gathered, Brother Russell in charge, I acting as scribe. The branch was organized with Bro. Joseph Maxon presiding elder; Bro. George A. Rodabaugh presiding priest; Bro. Thomas Downs,

teacher, a man of seventy-nine years, of good physical and mental ability; Bro. Philip S. Rodabaugh, secretary and treasurer. The branch is to be known as the Masontown Branch, with eight charter members, and more to unite with it. We made our sojourn for the night at Brother and Sister Downs', and on Thursday Brother Russell baptized two of Brother Rodabaugh's daughters.

We had to hasten to catch the train at Masontown, which was due there at 10.45, a distance of three miles over mountain on foot. The morning was warm and it made us sweat freely.

From there to Vanvoorhis to organize the branch in that place. Sister Rush had supplies prepared for us, to which we did justice. Brother Russell took charge, it being presented to us to recommend the ordination of Bro. W. E. Rush to the office of elder, and Bro. George J. Jeffries to the office of priest. The brethren professed willingness to act, Brother Russell being spokesman in ordaining Brother Rush, and I being spokesman in ordaining Brother Jeffries. Brother Rush was elected presiding elder, and Brother Jeffries presiding priest, Sr. Kate Rush secretary and treasurer, Brother Jeffries solicitor for bishop's agent, the branch to be known as the Vanvoorhis Branch, with seven charter members, with others to unite.

And so goes the great latter day work. So on Friday morning Brother Russell and I struck hands the first in a month of our association. He left for Fayette City and Pittsburg, I for Clarksburg, Orlando, thence to Virginia for about two months. May God hasten the time when we shall meet to part no more.

SAMUEL BROWN.

CRESCENT, IOWA, September, 1911.

Dear Herald: It has been a long time since my pen wrote a letter to your pages, but not being willing to continually absorb without giving something in return I desire to say to all my old brethren and sisters and friends that I still live physically, and am trying hard to keep alive spiritually, but confess that it requires a constant watch on my part, and a struggle which I realize I must keep up to the end. I sometimes think the foe makes greater efforts for my overthrow than he ever did, and I never expect to see the day in this life when his cunning efforts will cease. But I trust in the promises, somewhere written to this effect, "That no temptation shall overtake us, but God will make a way of escape." I have been told there was no danger of my falling, but I thank God, I know myself better, and try to avoid the danger.

I had the pleasure of attending the reunion at Magnolia, and am pleased to say that to my mind it was not a whit behind any reunion held in western Iowa. It is true there was a little hitch in the business meeting, owing to the much regretted fact that we are not all completely purged of selfishness, but I think all meant well.

Another reunion was appointed in the same place without a dissenting vote, I believe, and it was justly due the Saints and citizens of that place that it should be there again.

I was invited by Pres. Sidney Pitt to assist him in tent work at Sandy Point, where he has pitched his tent. I responded on the 19th of September and we preached turn about, the audience increasing every night, and good attention paid. We were the guests of Bro. John Pratt and family, for all took an active part, cheerfully, in making us feel at home with them, and also in the singing, while Brother Pratt acceptably conducted the services, he being a teacher. The brother properly believes in honoring each one in his calling, hence invites the local brethren to the front. Such a course will command the respect of his brethren, always. I remained with Brother Pitt until Monday, the 25th, when rain and cold admonished me that I was no longer young, and not

as well fitted for tent work as formerly. Brother Pitt kindly brought me to Modale, where I went home by train, my fare being paid by the friends.

I found a telephone message at home requesting me to come to Crescent to preach the memorial sermon of dear old Sr. Agnes Lapworth, of this place. She was a faithful saint, dying firm in the faith, after long years of severe trial in Utah, because of polygamy, but being a woman of a strong mind and firm determination, she would not submit to the delusion, and she brought her children away and united with the Reorganized Church, of which she and her children were consistent members, useful and prosperous until her death. Her children remain so, and they truly appreciate their loving mother's example, and have stood nobly by her through life and in death. I have known them ever since their return from Utah in 1869, and know whereof I speak.

I am requested to stay here through the Pottawattamie district conference. Convention begins to-morrow, and conference on Sunday.

Wishing the greatest and grandest success to the work of God.

Respectfully submitted,

CHARLES DERRY.

VANSCOY, SASKATCHEWAN, CANADA.

Editors Saints' Herald: We have had the honor of Elder E. E. Long entertaining us and the surrounding vicinity of late, who gave us some able and instructive sermons, and we were benefited very much. We also enjoyed the cornet accompaniment by Brother Moorman, and we know that much good has been done, as three precious souls made a new covenant and yielded to the holy rites of baptism and confirmation.

This was followed by our worthy Patriarch William Lewis, who also taught us grand lessons, and we were much edified and felt a greater desire to move onward. He preached some noble sermons and gave some grand evidences concerning this latter day work, and may the Spirit which emanates from the high throne of heaven continue to be his guide and counsel as long as he lives, for the Spirit of the Master was in power while he administered the word, and we felt rejoiced. A great many received their blessings under his hands and resolved to do better, that they might be instruments of righteousness to their Creator.

We have a nice branch here. It is called the Minnesota Prairie, with two elders, two priests, and one teacher, the writer of this article, if he is worthy to be called such. So with these officers our determination is to try to do right and try to overcome that which is contrary to the commandments of the Lord, and at the same time be able and willing with patience to endure unto the end, that which is to try us. I sometimes think I will fail in my efforts to reach the highest glory and to behold the face of the Master. My reason for so thinking is that very shortly after I had obeyed the gospel I had a dream. I dreamed it was the resurrection day, whether it was the resurrection of the just or the unjust I am not able to say. I was coming down a slight incline and at the foot of it was the judgment throne, designated by a low rail, about knee high. As I came near, two men that had been standing opposite the throne just a little to the left of it came to meet me; as they approached me they said, "Well, brother, I guess you are next," so they divided one on each side of me and accompanied me to the judgment seat, as I supposed it was, by the great splendor and magnificence of its surroundings. I also noticed that the two men that stood on each side of me were large in stature, well built, and quite tall. Not until then did I notice my figure, and as I stood between them I noticed that I was exactly their equal, and this was a surprise to me, because I knew before I came there that I was very short and small in stature. However, we stood facing the throne, and there was given me a great

charge. Our Lord and Master was talking to me, although I was not permitted to see his face, and this troubled me greatly. However, I could hear him speak and could understand every word, for he spoke a long time, and in the discourse he said, "You shall be ruler over that star." This is what troubled me for a long, long time, as I always thought and do yet that I shall just be able to obtain a celestial glory instead of a celestial one. I turned around and looked and saw the star to which I was designated to go. I also, at the same time, while looking at the star (for it was large like unto the moon when it rises over a body of water), saw great concourses of people. They were all looking at me, and were dressed in white, and all seemed to be happy, but I could not say that of myself. However, after I got through looking at the star I again turned, and the Master talked a long time to me, and then we turned and went away, and it just seemed a moment of time when we were in this star world, and instead of going down an incline I was then going up one. Seemingly I was in the lead, as the two men were still with me, and as we got to the top of this incline there was a seat. It was a chair, quite large, with a very high back, and I stopped and looked at it, in great astonishment, for the framework of it was of ivory. Throughout the framework were studded evenly all manner of precious stones, and the upholstery was most beautiful, so sparkling were the gems of all colors. The chair itself was a radiant of light. The man on my right said, "Sit down."

"No," I said, "I am not used to sitting in a place like that."
 "Well," said he, "the Master said this is your seat."
 "Well," I said, "maybe it is, but I did not see the Master."
 He seemed to be surprised at this, and he said, "You will see him, so sit down."

At this time both men stood by me at the right arm of the chair, and as I touched it, it was so even in balance it was like the needle of a compass. It took a long time for it to come to a standstill, as it was of the rocker system. However, I sat down; then each one of the men took his place, one on my right and the other on my left, and while I sat there my whole body was filled with joy unspeakable, and my eyes were opened, and I saw all the inhabitants of that world; and I said, "Have I got to be boss over all this people?"

And they said, "Yes."

"Well," I said, "I feel out of my place, as I had to work for a living, like them." However, I stretched out my arms to put them on the arms of the chair, and as I did so I laid my left arm across Elder David Smith's face, and it aroused him so he awoke, and I told it to him.

I hope that all the Saints of the most high God will be able to so live that when they come to pass away from this stage of action they will inherit a celestial glory instead of a celestial one.

W. H. KISSACK.

Jots by the Wayside.

LIVING IT OVER AGAIN.

As the beautiful flowers are dropping their ripened seed, the goldenrod skirts lane, meadow, and field, the Kansas sunflower turns his face to the wandering sun, and while the harbingers of frost indicative of dying days appear, we are called by the powers that be to participate in, and assist in the exercises of the old Far West reunion, located at Stewartsville, Missouri, where for ten days we shall live it over again. Nineteen years ago, ye jots man, with J. M. Terry, Walter Head, C. P. Faul, Jacob Taylor, Tom James, Delano Flanders and others organized the Northeastern Missouri Reunion. There was no brilliant star to guide our feet or lamp to light our path that would lead to the sunny ways, but with youthful vim and determination on the part of each

to do the Master's will—and with every succeeding effort, the good Spirit bearing witness—"The plant was in good soil and its fruitage was sure."

For fourteen years we have not met with them; our mission fields every year being from one thousand to two thousand miles away; but we were always pleased to get the usual notice in our far-away field, and with equal pleasure we have often answered by letter, but this year it was our good pleasure not to answer by letter but by the real thing itself, and we assure you it would have been a fullness of joy if our brother, J. M. Terry, could have been with us. However, disappointments have their bright side—"There's a reason."

At the appointed time we were whirling north on Nahum's steed who shrieked our welcome to the quiet city. Our Charley was a rustler at the station, conveying us to the "old camp ground" where we arrived at 8.30 p. m., amid the gleam and glow of the camp fire lights, the prattle of babies, and the laughter of youth; but this was the new crop for which Missouri is famous—many of the older had been gathered to the paradise of God—the young of two decades had outgrown the image of memory—lovers had wooed and won, and families reared. Greetings under such conditions are at times embarrassing, and make one feel like a cat in a strange garret, but a few days mingling bridged the intervening years and we were soon delighted to take a cup (coffee) of kindness yet for the days of "auld lang syne." But of this reunion child, what a stalwart it has grown to be from the handful at Harvey's Grove nineteen years ago, with two tents, and one covered wagon on the ground, to a white city of such imposing dimensions; and what a striking contrast in the equipage of the camp!

We call to mind an incident in the first camp. Sister Seely's old Charley horse—while we slept—ate all the bread in camp and was still hungry. The good sister consoled us, however, by saying, "I really don't think it will hurt him, I often feed him bread at home." It was not the old horse we were thinking of so much, as it was, "Where, oh where" was our breakfast?

The excellent order (without a policeman), the high order of the preaching, the grand spiritual prayer meetings, the wholesome camp ground meals (15c), the real spiritual uplift of the meeting will be noted by another pen.

We note the oncoming hosts of the young men and maidens taking active part, following closely in the footsteps of their noble sires, will be an acquisition to the church in its onward march which will be heard and felt.

The camp fire songs, and "When the battle's over" of the olden time were all inspiring indeed.

"Our Charley," is as jovial as ever, yet we think his star is setting under the trials and oft disappointments in life, yet he is still a busy man and from every indication he is yet hopeful that his offerings may be accepted and he may find rest in the by and by. We doff our new hat to the old Far West reunion as the best in our experience, and from our souls we sing, "God be with you, till we meet again."

T. W. C.

Des Moines District News.

Our late district reunion, held at Colo, was not largely attended, but could hear such expressions as "The best we ever attended," "We expect to come back next year." The Master abundantly blessed his servants in preaching the word. The prayer services were exceptionally spiritual, the Lord manifesting himself through Bro. J. W. Wight in tongues and interpretation. We very much regretted that Bro. Charles R'cheson had to leave before the reunion closed. Sister R'cheson was taken ill and the family returned home, and I am informed her sickness proved to be typhoid fever and

their little girl has also contracted the same disease. However, I learned that the mother and daughter are improving.

Since the close of the reunion Brother Reiste held a series of meetings at Enterprise, baptized five; at present he is holding meeting five miles northwest of Newton. The writer was with him two nights this week—spoke once. He is enjoying the hospitality of Sr. Sarah Cushatt and family. Mr. Cushatt has not yet obeyed but he makes a good brother-in-law and we hope ere long he will be one with us.

Some two years ago there were a few isolated Saints living at Perry, Iowa. Elder E. O. Clark, a local man, called there, preached twice, assisted in organizing a Sunday school; afterwards a Religio was started. The gospel blaze seemed to burn anew. The willing workers united their efforts. Missionaries J. S. Roth, S. M. Reiste, C. E. Butterworth came in their turns. Local brethren, Wardell Christy, E. O. Clark, and the "Deep Red Man" continued their efforts but the great part of the work done as far as man is concerned is to be credited to the local Saints living there, and such united efforts of course bring results. Some fourteen had been baptized up to September 1, 1911, and they are the kind that will help the work.

Last Friday evening when the writer returned home, he found a letter from a young man asking me to arrange to come to Perry so as to baptize him. About 8 a. m., Sunday morning, I complied with his request, and when I reached Perry I also found three others ready for the water, a Mrs. Pool and two daughters, although they had not yet heard a sermon. Bro. William Dose was doing carpenter work for them some time ago and he did not forget to inform them of the angel message. Later, Sister Walter's ten-year-old girl by chance rode with this lady, and by the child's request, and what had already been told her, she made a thorough investigation, after which she could not do otherwise than accept.

Well, with Sunday morning came foul weather, a little rainy, but we were looking for water, so wended our way to the river and buried in baptism the four candidates. Hastened back and at 10 a. m. held confirmation, prayer, sacrament, and testimony services. The writer spoke at 11 a. m. and at 1 p. m. was on the way across country fifty miles to Nevada to bury one more precious soul in baptism. At 4 p. m. found the crowd waiting and to the credit of the faithful at Colo some eight miles away they were there in full force to witness the ordinance attended to. Spoke again at Bro. W. C. Hardy's home at 8 p. m., also Monday night; closing a series of some fourteen or fifteen preaching services at the brother's home. Our meetings were not largely attended, but much interest was manifested. The writer worked every day.

October 8 will be the second annual Home Coming Social Day of the Des Moines Branch. We expect some to be baptized.

So the good work moves on. I am pleased to subscribe myself,
THE DEEP RED MAN.

Extracts from Letters.

James E. Yates writes from Ripley, Oklahoma, October 9, 1911: "I am just home from a brief campaign with Bro. W. M. Aylor, at Holdenville, Oklahoma. Results are that he baptized a number there yesterday, I don't know exactly how many, and I was privileged also to lead two into the kingdom of our Lord yesterday at Shawnee City. We begin another debate on the 11th inst., at Bristow, Oklahoma. So goes the cause in our part of the work."

He that is faithful in that which is least is faithful also in much.—Luke 16: 10.

News From Missions

Nebraska and Kansas.

After the reunion held at Eustis, Nebraska, which we are pleased to report was all we could expect or wish for, as the good Spirit was manifest in every session in a marked degree, and harmony was one of the leading features among the Saints and all felt well paid for coming, wife and I and daughter Leta took a trip into northwestern Kansas. We started from Fairfield, Nebraska, on the 6th of September and reached Downs, Kansas, 8.30 the same evening, where we stayed over night. The next morning a cold, drizzling rain was falling, but being anxious to reach our destination, we took the 7.35 westbound train and were soon speeding along past barren fields and small villages, reaching Lenora about noon. There we found our genial brother, J. N. Boyd, at the depot awaiting us. After hearty greetings and warm hand clasps, we were cozily bundled into the waiting conveyance, and hoisting umbrellas were off for an eight and a half mile drive over the Kansas prairies.

The change of scenery was very restful to the eyes, and I can assure you conversation did not lag, and notwithstanding the damp chilliness of the atmosphere we enjoyed that drive. But if we did suffer a few discomforts or inconveniences, we felt amply rewarded by the hearty, whole-souled welcome given us by Sister Boyd and her daughters, and the bounteous repast that had been prepared awaiting the hungry travelers.

Brother Boyd gave up all thoughts of farm work and gave his time and attention to us with a view to making our visit as pleasant as possible; and in this he fully succeeded, taking us over the country, visiting friends and relatives, and different places of interest, and everywhere we found that Kansas, like Nebraska, had suffered from the drought, and crops were very near a failure.

This brother and family are the only Saints living at Lenora. Their friends and neighbors belonging to different denominations, the majority being Methodists. So they were very anxious for us to do a little missionary work, writing us beforehand to bring our books and come prepared to act. We gladly complied with their wishes and announced meetings at their schoolhouse near at hand. We preached every evening of our stay, except two, and had a very good attendance, and the last evening the house was filled to its seating capacity and some were standing. We gave the privilege to ask questions, and several were asked, which we think were answered to their satisfaction. The people seemed very much interested, and we think a good work could be done if the interest was followed up. Perhaps some of the ministry could go there soon.

Everywhere we were treated with the utmost kindness and hospitality by the friends of our brother and sister; showing they have tried to let their lights shine, and have gained the respect of the people around them.

On the 16th, with Brother and Sister Boyd, we took a thirty-six mile drive across the country to visit the family of Bro. and Sr. James Teeters, and we found them the same kind, loving Saints as when we knew them in Nebraska. We all rejoiced to meet each other again, and we were pleased to note the same old zeal for the work of the Lord as of old. At their request, we preached in the evening, and I never saw greater interest. They all seemed to be pleased to hear the good old sound of the gospel, and those in the church and out felt the force of the truth of the angel's message. With great reluctance we said good-bye to Brother James and his good wife Lida, and on the evening of the 18th reached Omaha. Thence across the river to Council Bluffs, where we visited a few days with friends and relatives, and on the

evening of the 23d reached home, where we found all well, and judging from the good order of the house and things in general, we think our boys would make good bachelors.

BRO. AND SR. W. M. SELF.

NEBRASKA CITY, NEBRASKA, October 5, 1911.

Arizona.

We are trying in our feeble way to keep the good work moving in this part of the country; unable, however, to accomplish what we would like to, but we try to be optimistic in the efforts made, and look for permanent results in the sweet by and by. Have succeeded in taking a number of subscriptions for the *Ensign* here, which we trust will do the work of a weekly missionary, in getting the pure and wholesome gospel before the people who are willing to read and think for themselves.

By the assistance of the Ladies' Aid Society of this place we have placed a year's subscription for the *Ensign* in both the Y. M. C. A. and the Y. W. C. A. of this place. These *Ensigns* will be placed on file with the rest of their periodicals, and therefore read by a good many. In the mind of the writer that is one way of spreading the gospel, and we believe a good way, too. We also tried to place it in the library here, but those in charge would not accept it on the grounds that the paper was considered denominational, and therefore according to their rules could not be accepted.

Have been visiting considerably of late, and while we may not see immediate results, I find it one of the best means we have to get the gospel before the people. We perhaps don't have so many sermons to report, but often preach a great many more in reality than we could do by any other means. The good Lord has bidden us to go from house to house and teach the people, and has promised to go before us. (See Matthew 6: 25, 26, Inspired Translation.) It occurs to my mind that if that method were pursued more closely it would bring greater results.

The peace of mind and the comfort of the Spirit that attend our efforts along those lines indicate a move in the right direction.

We are hopeful in the work here, and by the grace of God will try to plant the work in a way that will be permanent, and therefore effectual.

J. E. VANDERWOOD.

BISBEE, ARIZONA, October 5, 1911.

Ohio.

I have been in Bryan since September 5, holding meetings in the tent each evening, with from large to small audiences, excepting Saturday evenings, when we preached on the public square to large crowds. This is one of the prettiest little cities in Ohio, composed mostly of retired farmers, so you may know what we are up against when it comes to presenting the gospel to them. We have, however, been able to remove much prejudice as to our being Mormons; preached last night to a tent full of apparently interested people upon the subject of the Book of Mormon, announcing that we would continue the subject to-night.

At the close of our meeting last night a gentleman that has been attending most all our meetings gave me an order for a Book of Mormon. There are several very fine people quite interested. Can not tell what the results will be. Will have to close soon; getting too cold for tent work. I find that the tent is the best way to reach the people. We have five members here, one brother and four sisters. They are noble Saints, trying to let their light shine before their neighbors, and willing to do all they can to assist in getting the gospel before the people. They have had quite an expense at this time, but are willing to do more. If the Saints were

all as willing to do, this work would take on new life, and the gospel roll forth. May the Spirit of the work soon be implanted in every heart is my prayer.

We were invited to several homes to visit and take meals, which we accepted gratefully, and felt our visit was profitable to each. Ye missionary receiving of temporal things, of life while we imparted to them of the spiritual.

At the close of our meeting last Thursday evening, just before announcing the closing hymn, a gentleman who had been attending our meetings regularly, arose and came forward and laid a piece of money on the stand, and then another came, until several had come and laid their offering down. We had not taken up any collections. Were we surprised? Ask the audience. We will not try to explain.

Continued our subject Monday night as announced; Book of Mormon, God's way, and the means used, in bringing it forth. Not so many present as the night before, but all seemed to be much interested.

At the close of the service we received orders for three more copies of the Book of Mormon, and one of the Doctrine and Covenants, making in all, four of the Book of Mormon, three of the Doctrine and Covenants, and one HERALD, and one *Autumn Leaves*.

Ever praying for the advancement of this glorious work, I remain,

Your brother in gospel bonds,

JAS. C. MCCONNAUGHY.

BRYAN, OHIO, October 10, 1911.

News From Branches

Pleasant Hill.

It is nearing the middle of October. On the first we had four services; Sunday school at 10 o'clock, and at 11 preaching by J. G. Vickrey; after preaching services, the sacrament service, and in the evening we had the Religio, at which we had four short talks which were instructive. Also at the midweek prayer meeting we had a spiritual feast.

On October 8, Sunday school at the regular hour and preaching at 11 by A. A. Weaver, Religio at 4, and the lesson was interesting. There were several talks by the young that were encouraging.

Speaking of the young, we will make mention of the reunion, for I never saw the young take so great an interest in meetings as they did then.

We are still trying to let our lights shine. The work is progressing in this part of the vineyard; slow, but I hope it will be sure.

W. H. DRAKE.

Independence, Missouri.

On the afternoon of October 1, Bro. W. R. Dexter, Pres. Joseph Smith's stenographer, was ordained president of the Fourth Quorum of Priests by Elders J. F. Curtis and I. N. White; also three children were blessed under the hands of Brethren White, Curtis, and Garrett.

It was sacrament Sunday, the Holy Spirit was present, bringing joy to the Saints, and every seat was occupied.

Before the close of the morning service Brother Garrett spoke in glowing terms of Graceland College, its workers, and patrons, and a sum of over fifty dollars was at once subscribed.

About fifty were present at the early prayer meeting of October 8, Brethren Sterrett and Shearer presiding. The attendance at Sunday school was 695 and as usual, at the close, a few notices were given, as follows: A three-course supper, to be given by the orchestra, accompanied with a fine musical program; of an entertainment, in a hall, by

the Ladies' Aid, and a Rally Day to be celebrated on the 22d inst. by the Sunday school.

On the 5th the church choir bubbled over with fun at a hayride, and on the following evening the sedate people who had migrated here from Plano in 1881 met at Brother Joseph's, where they participated in a program of reminiscences which, together with the reading of a couple of poems, and the usual refreshments, conduced to the reviving of their drooping spirits.

At the morning service of the 8th, after the prayer by Elder H. Resch and the singing of "The Lord is my refuge," Bishop E. L. Kelley taking for his text Mark 12: 22, "Have faith in God," launched out in a most stirring, penetrating appeal to the brethren for a higher and more Christlike moral standard. Said he, "true faith excludes boasting, and we should not judge one another, criticism being beneficial only as it applies to one's self, and not to another: we should work for unity, instead of for strife and division. Let us," said he calmly, "dismiss from our minds and hearts everything that casts discredit on our own faith in God, move forward, and all things will be done for our good in this life and we shall receive in the next the commendation of our heavenly Father."

"Not to the strong is the battle,
Not to the swift is the race,
Yet to the true and the faithful
Victory is promised through grace."

The sermon of the evening, by Elder B. J. Scott, is reported to have been one of forcefulness, based on texts found in Proverbs 14: 12; Matthew 7: 13.

Many notable events, besides those mentioned, have occurred near by us, within the past few weeks; namely: the dedication of the South Side Church; the ceremonies connected with which being ably conducted by Pres. F. M. Smith, Bishop E. L. Kelley, and Brn. I. N. White and R. Bullard. Another, the convening here of the Twenty-ninth Annual Convention of the Missouri W. C. T. U. on September 27, and, also, of the Conservation Congress in Kansas City, honored by the presence of President Taft, and at which were assembled, of the honorable men and women of the State, not a few. They had met to counsel together on weighty matters in which the Saints also are much interested.

Together with these also, the keen observer of events, prophetic, worldwide, and phenomenal, may well have noted the appearance, in our Independence sky, on yesterday, about noon, of the famous bird-man, C. P. Rodgers, the ocean-to-ocean flyer, on a short trip to Swope Park, Kansas City.

They tell us that any time you look up nowadays, may be seen aeroplanes taking through air their impromptu flight.

Will some of us, some day, say with the poet,

"Many fair projects, that end in naught,
The years have brought, the years have brought?"

ABBIE A. HORTON.

Do you fear the force of the wind,
The slash of the rain?
Go face them and fight them,
Be savage again.

Go hungry and cold like the wolf,
Go wade like the crane;
The palms of your hands will thicken.

The skin of your cheek will tan,
You'll grow ragged and weary and swarthy,
But you'll walk like a man!—Hamlin Garland.

Miscellaneous Department

Conference Minutes.

BRITISH ISLES.—The annual conference of the British Isles Mission convened at Manchester, August 5, at 2.25 p. m., Apostle G. T. Griffiths in the chair. The session was opened with singing, and prayer was offered by Bishop R. May. Brother Griffiths stated that he was pleased to meet with so many of the brethren in conference capacity. John Foden was elected chorister of the conference; Cyril Armstrong was elected usher, with power to choose his assistants. The following missionaries and presidents of districts reported: Seventies: E. B. Morgan, R. Baldwin, Rees Jenkins, and W. H. Greenwood. High priests: H. Greenwood, T. U. Thomas, Thomas Taylor, Thomas Jones, G. W. Leggott, and J. W. Taylor. The following districts were reported: Manchester, by H. Greenwood; Western Wales, by J. R. Jenkins; Eastern Wales, by E. J. Trapp; Birmingham, by William Ecclestone; Sheffield, by J. Taylor; London, by vice president John Judd. Branches not on district, Leeds, Wortley, by Priest H. Harper; Burley, by Priest A. Mandefield; Exeter, by T. M. Nicholls; Plymouth, by Deacon F. J. Brooks. Patriarchs James Baty and Joseph Greenwood reported. Others of the priesthood who were in attendance and participated in the business were: Elders J. E. Meredith, president of the Seventh Quorum of Elders; W. R. Armstrong, secretary of the mission; Joseph Dewnsup, financial clerk and treasurer of the mission; S. F. Mathers, G. Towers, J. Schofield, D. Hope, J. Harper, C. Cousins, J. Holmes, R. Rallings, J. Bailey, H. Griffiths, James Schofield, J. Waugh, J. Baty, W. Worth, A. Jones, N. J. Weate. Priests: A. Hall, president of Priests' Quorum, R. Maloney, J. H. Sykes, S. Holmes, Trapp, A. Maune, S. Mathers, Joseph N. Dewnsup, G. Gaydon, A. Gaider, and many others, also teachers and deacons. Joseph Dewnsup, financial clerk and treasurer, reported. Interesting speeches by the brethren of the missionary force were given by Bishop R. May, R. Baldwin, T. U. Thomas, and the president. At 7 p. m. an application from Joseph Gill, relative to the Boys' Brigade, was referred to a committee of three, R. May, J. Baty, and J. E. Meredith. The committee reporting favorably, the application was granted. Another committee was appointed, E. B. Morgan, E. J. Trapp, to take stock of books in the hands of the British Isles Mission book agent. It was further resolved that a committee be appointed to formulate a petition to be sent to the Herald Publishing House, requesting them to establish a book depot in this country. Brn. J. M. Taylor, W. R. Armstrong, and Thomas Taylor were appointed by the chairman. Said committee's report was received and adopted as follows: "We, your brethren of the British Isles Mission, respectfully petition the business manager (Brother Carmichael) of the Herald Publishing House to consider the advisability of immediately establishing a book depot under the supervision of the bishop of the British Isles, for following reasons: (a) The increasing demand for literature by non-members in consequence of the recent anti-Mormon agitation. (b) The inconvenience experienced by intending purchasers in having to wait so long for books, etc., required. (c) Sales are very often missed and persons disappointed in consequence of the above, and have lost their interest in investigation of our work. Therefore, we desire to be able to obtain books, etc., in one or two — from date of application for the same." The Seventh Quorum of Elders reported through its presidency, J. E. Meredith, S. F. Mathers, and W. R. Armstrong. The Sixth Quorum of Priests reported through Bro. A. Hall, its president. Both quorums had held peaceful and profitable meetings. On Sunday, August 6, at 10.30 the Saints assembled in the Long-right Public Hall, G. T. Griffiths and T. U. Thomas in charge. Bishop May was the speaker. His effort was greatly blessed of the Lord, and highly appreciated by the assembly. The singing, under the directorship of John Foden, was of a high order and inspiring. At 3 p. m. a fellowship meeting in charge of E. B. Morgan and T. Taylor; a special prayer was also offered in behalf of the sick by G. T. Griffiths. The Spirit's power was manifested in the gift of tongues, interpretation, and prophecy, to the edifying of all present. At the close of this service the ordination of G. W. Leggott, and J. W. Taylor to office of high priest was attended to by G. T. Griffiths, R. May, and T. Taylor. At 6.30 p. m., J. W. Taylor and H. Greenwood in charge, preaching by R. Baldwin, who took for his subject the parable of the sower and the seed. This sermon was greatly appreciated by his hearers, and the speaker enjoyed an abundance of the Spirit in its delivery. A beautiful anthem was sung by the choir, and a solo by Lena Howarth. On Monday, August 7, at 9 a. m.,

the resignation of J. Dewsnup as financial clerk and treasurer of the mission was received and accepted and a vote of appreciation and thanks was tendered to the brother. Bishop R. May was elected financial clerk and treasurer, also book agent for the mission. W. R. Armstrong was reelected secretary of the mission, and J. W. Taylor his assistant. At 1.30 p. m. J. E. Meredith was reelected auditor for three-year term. It was resolved that the place for holding the next mission conference be left in the hands of the mission president. Some time was given to parliamentary drill, after which privilege was given to Bishop May to speak on the financial law of the church. The general and local authorities of the church were sustained by vote, also a vote of thanks was tendered to the locating and catering committees, the chorister, organist, usher, and his assistants. At 6.20 p. m., the president addressed the conference. His speech was directed to the priesthood in relation to their duties as officers on the church, at the close of which the service was turned into a social meeting, which continued until 10 p. m., during which time the Spirit of the Lord was made manifest in great power. It was said by very many of the Saints that the conference was one of the most peaceful and spiritual ever held in the mission. William R. Armstrong, John W. Taylor.

NOVA SCOTIA.—District conference was held at Williamsdale, Nova Scotia, on July 1 and 2, 1911. Business meeting was called to order at 3 o'clock, Saturday, July 1. Elder Daniel Macgregor was elected president of the conference, with Elder John Sheehy as assistant. Cala Filtmore was elected organist. Motion prevailed that an auditing committee of three be appointed. Motion prevailed that Ralph W. Johnson, Boyd Johnson, and Annie O'Brien be the auditing committee. Report from the district president, S. O. Foss, was read. The Bishop's agent, Mrs. Leander Johnson, reported on hand and collected since last report, \$137; disbursements, \$105.50; balance on hand, \$31.50. The account was referred to the auditing committee. Williamsdale report was read: Present number 21. South Rawdon Branch reported, present number 18, 10 absent. Reports adopted. A motion carried that the district purchase a gasoline lamp for its own use. Nature and appointment of meetings during conference were left with Elders Macgregor and Sheehy. The following officers were elected: Daniel Macgregor, district president; Ralph W. Johnson, secretary-treasurer; Lois Johnson, bishop's agent. Elders John Sheehy and Daniel Macgregor were appointed delegates to General Conference. Motion prevailed that the next conference be held in the tent at Glenville on the last Saturday and Sunday in June. Auditors having examined bishop's agent's report, reported same to be correct. The following services were held: Saturday night at 8 o'clock preaching service by Elder John Sheehy, assisted by Elder Daniel Macgregor. Sunday morning at 9.30, sacrament meeting in charge of Elder Macgregor, assisted by Elder Sheehy. Two prayers, and nearly all took part in testimony. Preaching service at 11, by Elder Sheehy, assisted by Elder Macgregor. Baptism at 1.15, candidate Agnes McDonald, by Elder Macgregor. Sunday school at 2, conducted by Sr. Maggie Macgregor, assisted by Elder Sheehy, at the close of which a short talk was given on the home department by Ralph W. Johnson, district superintendent. Preaching and confirmation service at 3 by Daniel Macgregor, assisted by Elder Sheehy, subject Mormonism. Preaching Sunday night by Daniel Macgregor, assisted by Elder John Sheehy. Adjourned to meet at Glenville on the last Saturday and Sunday in June, 1912. Kenneth Hyatt, secretary.

SOUTHEASTERN ILLINOIS.—District conference convened at Brush Creek, September 2, 1911, at 10 o'clock a. m., Pres. F. M. Davis, his associate, John Henson, and George Jenkins, missionary in charge, chosen to preside, A. H. Burroughs clerk, Brother Tanner chorister, Sister Lassetter organist. Branches reporting: Poplar Creek, 69, 6 baptized, 1 died; Tunnel Hill 192, 17 baptized, 2 received on certificate of baptism, 2 died, 1 elder ordained, 1 marriage; Kibbie 55, no change; Dry Fork 53, 1 baptized, 1 died; Brush Creek, 380, 10 baptized, 1 married; Parrish, Springertown, and Bungay not reported. Ministry reporting: Elders: S. H. Fields baptized 4, W. R. Brown, Sam Hoover, F. M. Davis, I. A. Morris, William Clements, William G. Smith, L. C. Moore baptized 5, Henry Walker baptized 1, John F. Henson baptized 3. Priests: Fred O. Pritchett baptized 3, A. H. Burroughs, Joseph Kurtz. Teachers: J. W. Slover, James Brown. Deacon: W. W. Henson. Bishop's agent reported total received, \$488.06; expended, \$226.75; balance on hand \$261.31. Report audited and found correct. Committee appointed by last conference to solicit means to seat district

tent reported. Expended for material \$28.15; collected \$15.80; the balance was made up by the Saints present at once. District treasurer reported: Received from assessments, \$7.50; on hand, \$7.50. Branches paying assessment: Brush Creek, \$1; Poplar Creek, \$1; Dry Fork, \$1; Tunnel Hill, \$1; Kibbie, \$1; Springertown was chosen as the location of the next conference; time, light of the moon in January, 1912. A. H. Burroughs, clerk.

POTTAWATTAMIE.—District conference met at Crescent, Iowa, September 30 and October 1, the district presidency presiding. Chorister, organist, and ushers having been appointed and a report on credentials of delegates prepared by the district secretary was approved, and the following reports from branches read: Boomer 65 members, gain 4; Carson, 40 members, gain 3; Council Bluffs, 338 members, gain 3; Crescent, 153 members, loss 1; Fontanelle, 35 members, gain 2; Hazel Dell, 61 members, no change; North Star, 136 members, loss 1; Wheeler, 44 members, no change; total enrollment 875, net gain 10. Reports read from ministry: Elders: Joshua Carlile baptized 4, J. A. Hansen, D. Parish, C. B. Bardsley, S. Harding, P. L. Anderson, A. J. Davidson, R. McKenzie. Priests: George E. Whitehead baptized 3, C. C. Larson, H. G. Pierce baptized 1, E. D. Blair, J. R. Lentell, J. P. Christensen baptized 1. Teachers: H. M. Lile, Hans Anderson. These report 783 sermons, 9 baptisms, 15 confirmations, 1 marriage, 11 children blessed, 80 sick administrations, 19 official visits. The secretary reported 77 scattered members on the district rolls. The conference authorized the district president and secretary to take up the matter with these members and seek to secure their enrollment in the branches. The secretary presenting a bill of \$3.35 was authorized to draw on the district treasurer for the amount. The bishop's agent reported: Balance on hand last report, \$474.17; received since, \$692.20; total amount, \$1,166.37; paid to Bishop E. L. Kelley, \$3.50; families of ministry, \$188; ministry, \$246.50; indigent, \$10; total \$794.50; balance on hand, \$371.87; district fund, on hand, \$6.04. Adopted, subject to the approval of the auditing committee. Report of joint committee for western Iowa and eastern Nebraska reunion recommended that it be located at Missouri Valley, Iowa, for not less than five years, and not to exceed twenty-five years. First session to be held August 23 to September 1, 1912. Further recommended that each district of the association appoint a member of their district to become a member of said reunion committee, with authority to select such other members to compose the reunion committee as will be necessary, each member to be so situated as to give about fifteen days' service annually to reunion work as long as he is a member of said committee. Report adopted, but recommendation of location and time disapproved, whereupon the following was adopted, "Resolved, That as a district we favor the holding of a reunion at Council Bluffs, Iowa, if held in 1912, to be known as the Western Iowa and Eastern Nebraska Reunion, but do not favor the locating of said reunion permanently, for the present, at least." As an amendment it was moved that we adopt the action of the committee so far as the consolidation of districts already taking action are concerned, and favor the consolidation of all the territory prescribed in the above resolution. The districts refusing to be incorporated were Pottawattamie, Gallands Grove, Northern Nebraska. Samuel Harding was appointed committeeman for Pottawattamie and J. Charles Jensen, alternate. On motion the time for holding the reunion was left to the committee from the various districts. J. Charles Jensen, C. B. Bardsley, and S. C. Jacobson were appointed to audit the accounts of the bishop's agent for 1911. Priest's license was issued to E. D. Blair. A collection for Graceland College was ordered for Sunday afternoon, the remaining services having been provided for. The conference adjourned to meet the last Saturday in February, 1912, at Council Bluffs. J. Charles Jensen.

CLINTON.—District conference met at Taberville, Missouri, Saturday and Sunday, October 7 and 8, 1911. Bro. James Moler and W. S. Macrae were chosen to preside over the conference, with John W. Noyes secretary, and Amos T. Higdon assistant. Sr. Mabel Braden was chosen chorister, and Sr. Adrain Lowe organist. First session opened with a good Spirit, and it continued with us all through the conference, many stating that it was one of the most spiritual conferences they ever attended. The following branches reported: Taberville, Coal Hill, Rich Hill, Eldorado Springs, Wheatland, Walker, Veve, Nevada, Mapleton, and Fort Scott. The following district officers reported: James Moler, president; John W. Noyes, secretary and treasurer; Lucy

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THE SAINTS' HERALD

ESTABLISHED 1860.

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 All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.
 Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.
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 Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Silvers, recorder and historian. The following ministers reported: Seventy: W. S. Macrae. Elders: C. P. Welch, C. H. Athey, A. I. Roberts, J. T. Higdon, T. R. White, S. C. Williams, W. E. Reynolds, G. W. Beebe, sr., C. J. Peters, and Abner Lloyd. Priests: Amos T. Higdon, J. W. Strader, W. C. Hidy, Warren McElwain, and John W. Noyes. The auditing committee on bishop's agent's books reported the following: On hand, May 20, 1911, nothing; received since, \$627.11; paid out, \$477.68; balance on hand, September 28, \$149.43. S. C. Williams, Lizzie Walters, Zora Lowe, committee. At 7:30 p. m., Bro. W. S. Macrae preached a good sermon. October 8 at 11 a. m., the Taberville church was dedicated, Bishop Hilliard preaching the dedicatory sermon, after which Bro. W. S. Macrae offered up the dedicatory prayer. At 2 p. m., the Saints met in a prayer and testimony meeting, and a great outpouring of God's Spirit was enjoyed by all, the gifts of the gospel being manifested. Adjourned to meet at Nevada, Missouri, February 24 and 25, 1912. John W. Noyes, secretary, 1029 North Ash street, Nevada, Missouri.

Conference Notices.

Saints attending the Western Michigan district conference to be held at Cadillac, October 20, 21, and 22, will be met at trains by a committee wearing red and white badges. Arrangements have been made for meals at restaurants conveniently near the church, at the price named by conference of 1910. Sleeping accommodations at Saints' homes. We hope for a large attendance. Sr. D. Hartnell.

Southern Michigan and Northern Indiana district conference will be held at Clear Lake, Indiana, October 28 and 29. Mrs. J. H. Royce, secretary.

Convention Notices.

The Southern Michigan and Northern Indiana district Sunday school association will meet with the Clear Lake Branch, October 27, 1911. We hope to see a large delegation as there will be an election of officers to this convention. Mrs. J. W. McKnight, secretary.

Two-Day Meeting.

A two-day meeting will be held at Knox, Indiana, on October 21 and 22, by request of Knox Branch. G. A. Smith, president of Northern Indiana and Southern Michigan District.

Pastoral.

To the Saints and Friends of Rosendale and Winnipeg: Greeting: From an urgent request by and from you, Elder E. E. Long, missionary in charge, has transferred me from Saskatchewan to Manitoba for the balance of the conference year. And I beg to say, having disposed of my property in the West, and moving my family to Niagara, has delayed my coming, but hope to reach Rosendale about the

25th. My reason for going direct there, is to get the work well on before the severe winter sets in, and devote the balance of time in Winnipeg.

I trust you will be good and keep sweet, that we may have a time of rejoicing together, and the work we all love so well may prosper, and souls be added to the fold.

Your old pastor,
 S. W. TOMLINSON.

NIAGARA FALLS, ONTARIO, 81 Saint Lawrence Avenue.

The Bishopric.

CHANGE OF AGENT.

To Saints of Des Moines District: Owing to fact that I will be out of district for a time, you will please send all tithing and church money to Elder J. F. Mintun, 1205 Filmore street, Des Moines, Iowa. Make your orders and drafts payable to him. I am your servant,

W. CHRISTY, Bishop's agent.

Appointment of Brother Mintun approved October 14, 1911.

E. L. KELLEY, Bishop.

Died.

ALLEN.—At the Saints' Home, Lamoni, Iowa, September 9, 1911, Bro. Thomas R. Allen. He was born September 26, 1820, at Little Lever, Lancaster, England, and was baptized at Saint Louis, Missouri, February 21, 1864, by George Thorpe, and confirmed by Henry Cuerdon. Ordained an elder the same day of his baptism by Henry Cuerdon. Married in Yorkshire, England, November 15, 1841, to Betty Hollws. To this union were born twelve children, and but two are still alive. Funeral at Saints' Home, September 10, in charge of Asa S. Cochran, and sermon by Robert M. Elvin, from Revelation 20: 5, 12. Interment in Rose Hill.

NEWLAND.—Jacob G. Newland, near Liberty, Missouri, October 2, 1911, aged 75 years, 4 months, and 2 days. He leaves a wife, three sons, one daughter, and eleven grandchildren. He was baptized by Elder Ammon White, at Independence, Missouri, November 15, 1903, and confirmed by Elders H. H. Robinson and J. R. Lambert. Funeral sermon at their residence by Elder J. C. Foss.

RICHARDS.—At Madison, Wisconsin, August 20, Bro. Frank E. Richards, born January 27, 1862, in Mazomanie, Dane County, Wisconsin. He leaves a wife who is ill at her home in Black Earth, Wisconsin, and a sister, Mrs. S. H. Rogers, 502 South Mill street, Madison, Wisconsin, and Mrs. W. D. Lewis, Verona. The funeral at the Methodist Episcopal church in Green Bush, Elder J. O. Dutton officiating. Interment at Forest Hill Cemetery.

GOFF.—Elizabeth M. Goff was born August 31, 1840, at Pecatonica, Winnebago County, Illinois; baptized into the Re-

organized Church November, 1876, at Santa Ana, California. She was married September 21, 1861, to Henry E. Goff. He preceded her to the better land. She leaves two sons and three daughters to mourn her departure. She died September 11, 1911. Funeral at the Saints' chapel, in Nevada, Missouri. Sermon by F. C. Keck, C. W. Keck in charge. Of her it may be said, She was a true wife, an affectionate mother, a Saint of God. Loved by all that were acquainted with her.

MILLER.—Annie Isabel Sartwell was born February 6, 1873, being aged 39 years, 7 months, and 20 days. Died at her home near Savanna, of typhoid fever, September 27, 1911. She was baptized in the Reorganized Church of Jesus Christ of Latter Day Saints, May 30, 1897. She died firm in the faith of the restored gospel. Was united in marriage to Eli Miller, of Shannon, January 18, 1898. She leaves to mourn father, mother, two sisters, and three brothers, a loving husband and three children, Hugh 8 years, Helen 6, and Winifred 4 years of age. The services were conducted in the schoolhouse, by Elder E. W. Voepel, of Clinton, Iowa, with the host of friends to pay their last tribute to our loving sister.

BRUNSON.—Abigail Sterling was born April 5, 1834, at Canaan, Ohio; died October 3, 1911, at the home of her son Hiel, near Amboy, Illinois. Married William Brunson at Peoria, Illinois, November 11, 1861, who died at Plano, Illinois, April 2, 1886. She was baptized February, 1863, by George Parrick and lived a true Christian life and died firm in the latter day faith. She leaves to mourn her loss three sons, Hiel, of Amboy, Illinois; Manson and Claude, of Eldorado Springs, Missouri; one brother, and a host of relatives and friends, for none knew her but to love, as she was a friend to all.

HEADLEE.—Sr. Lorena Headlee died at Patterson, Oklahoma, August 1, 1911, aged 56 years. She was laid to rest

in the Wilburton Cemetery. Funeral services by V. L. Lum. She was baptized April 30, 1900, at Independence, Missouri, by Elder H. H. Robinson. She has gone on to the reward, but not as one without hope.

A really religious life—a thoughtful, steady, faithful, religious and church life—promotes intellectual discipline. It may be as valuable as mathematical, linguistic and scientific studies in the promotion of a personal training worthy of being called an education. Look at that for a moment. Consider the intellectual activity and breadth required by one who thinks much about God—his existence, his infinity, his character, his activity in this vast universe and in the reaches of the centuries. How the effort to grasp the idea of God expands all the powers of the soul; commanding self-control, fixed and persistent attention, intensity of interest, eagerness to know, to understand, to realize God. How the problems that are started in one's soul at the thought of an Infinite Deity kindle wonder and desire to stimulate the imagination and arouse the will force. Thus prayer—intelligent, earnest, absorbing, fervent, believing prayer is intellectual praxis equal to and in some respects having an advantage over mathematical and linguistic studies.—Bishop John H. Vincent, in October *Chautauquan*.

Is this, then, life? 'Tis glorious, so fair!

The sweet, soft breezes playing round our rest,
The summer fragrance growing everywhere,

The happy birds low cooing in the nest.

What meant the fear with which we put on life?

It is all good, and hope comes after joy.

Come anything in this delightful strife,

Storms can not daunt us, sunshine can not cloy.

—Sarah Williams.

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Lamoni, Iowa.

41-2t

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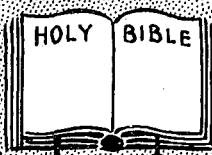
The Saints' Herald

THE "BISHOPS' NUMBER"

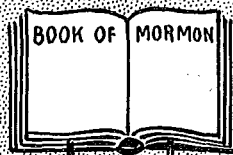
OCTOBER 25, 1911

The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the Saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations.

—Doctrine and Covenants 129: 8.



MAGAZINE NUMBER



HERALD PUBLISHING HOUSE, LAMONI, IOWA

BISHOP EDWARD PARTRIDGE

A BRIEF CHARACTER SKETCH AND HISTORY OF OUR FIRST BISHOP, BY JOSEPH SMITH THE MARTYR

"It was in December that Elder Sidney Rigdon, a sketch of whose history I have before mentioned, came to inquire of the Lord, and with him came that man, (of whom I will hereafter speak more fully,) named Edward Partridge. He was a pattern of piety, and one of the Lord's great men, known by his steadfastness, and patient endurance to the end."—*Times and Seasons, vol. 4, p. 320.*

"As Edward Partridge now appears, by revelation, as one of the heads of the church, I will give a sketch of his history. He was born in Pittsfield, Berkshire County, Massachusetts, on the 27th day of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, in Scotland, during the seventeenth century, and settled at Hadley, Massachusetts, on Connecticut River. Nothing worthy of note transpired in his youth, with this exception, that he remembers (though the precise time he can not recollect) that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept, and sometimes he went silently and poured the effusions of his soul to God in prayer. At the age of sixteen he went

to learn the hatting trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached by the sects. He, however, heard a universal restorationer preach upon the love of God; this sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the Campbellite Church, by Elder Sidney Rigdon, in Mentor, though they resided in Painesville, Ohio. He continued a member of this church, though doubting at times its being the true one, till P. P. Pratt, O. Cowdery, P. Whitmer, and Z. Peterson came along with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, New York, where, on the 11th of December, I baptized him in the Seneca River. Other incidents of his life will be noticed in their time and place."—*Times and Seasons, vol. 4, pp. 368, 369.*



THE SAINTS' HERALD

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, OCTOBER 25, 1911

NUMBER 43

EDITORIAL DEPARTMENT

INTRODUCTION TO THE BISHOP'S NUMBER.

IMPORTANCE OF THE FINANCIAL ARM OF CHURCH WORK.

In connection with church work we are inclined to think of spiritual things as being all-important. But in all the realms of creation spiritual things and temporal things are closely united. In man, spirit and body are so united as to constitute the complete man, and if either is diseased or inefficient the whole man suffers. In the church, of which the body of man is used as a type, there must be material development as well as spiritual development in order to have an efficient church organization, and if we lack in either the redemption of Zion is delayed.

Even in the days of Christ, when the message was confined to the "lost sheep of the house of Israel," and consequently the area of activity was very small, it was necessary to have one who "carried the bag," . . . receiving and disbursing moneys and means. Afterward when the field was wider and the disciples had "all things common," and received contributions from those who had sold that which they had to sell, and distributed the means thus received among those who were in need, the financial operations of the church must have been much more extended and complicated, though the record is so very brief.

And to-day when the message is to all the world, and no limit is put upon the field of operations, we can hardly overestimate the importance of the financial department of the work. Foreign missions must be maintained, as well as the work in "Joseph's Land." The families of the elders must be provided for or the elders can not go into the field. This provision must be adequate, so that these families shall not fall below the level of decent living and well-being, and the allowance should be received with regularity so that they need not fall into debt and thus into disrepute. Education and at least a fair opportunity to get a start in life should be within the reach of their children.

In addition to this work, which is of vital importance, because the sending of the gospel into the

world should take precedence over all other undertakings, there are various church institutions to be maintained and managed, such as the church publishing houses, the Sanitarium, the various homes for aged Saints, children's homes, and the College, with the prospective building of the temple or temples, the buying of land for the locating of Saints in Zion, and the general upbuilding and establishing of industrial Zion.

This work devolves entirely or in part upon the bishops, so far as the administering of finances goes, besides their other work as judges in Israel. It can readily be seen that maladministration on their part might seriously injure, perhaps wreck the church.

Therefore it is of the utmost importance that they shall be men of sound wisdom, blessed with great spirituality, and with the confidence of the people, worthy of and receiving the prayers and support of the people, as well as the blessings of God.

They should have the confidence of the people, otherwise contributions will be withheld. To that end they are exhorted to see to it that the temporal means that they receive shall be truly used for the purposes of the church and not as a weapon of power or for self-aggrandizement by any man, be he whomsoever he may. And they are held accountable and must answer to God, as must we all, in the day of judgment, for the manner in which they have kept their trust.

Yet these men stand in a peculiar and often trying position. It is said that the pocket-book nerve is the most sensitive of nerves. These men, standing as they do between classes, receiving from those who are prepared to make donations, sometimes the price of sacrifice, and those who are in need and must be aided financially, they are in a position that is rife with opportunities for misunderstanding and jealousy.

Therefore the people should be very slow to withdraw their confidence and support, slow to find fault without due investigation and understanding, having a patience and charity in proportion to the delicacy of the situation. It will be a long time

perhaps before perfection will be obtained in this department, as well as in other departments of church work. We must expect that mistakes will be made. But the man who withholds his help and will not perform his financial obligations to the church because the bishops sometimes make mistakes, is demanding of them a standard of excellence that he himself does not possess. None of these

remarks, however, are to be construed to mean that the bishops (each in his particular field) shall not be held to a strict accounting in a proper manner for the honorable and sensible management of the affairs intrusted to their care. Such an accounting protects them as well as the church. It is the right of the people to know what is done with their money.

ELBERT A. SMITH.

HISTORICAL DEPARTMENT

A HISTORY OF THE PRESIDING BISHOPRIC.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

It is fitting that our "Bishop's Number" should be introduced with a historical sketch of the Presiding Bishopric. Such a sketch, brief, yet as comprehensive as it can be made, has very kindly been prepared by the Church Historian and is here presented.—Editors.

Since the organization of the church in 1830 there have been but few changes in the personnel of the Presiding Bishop. A few more changes in his counselors have occurred.

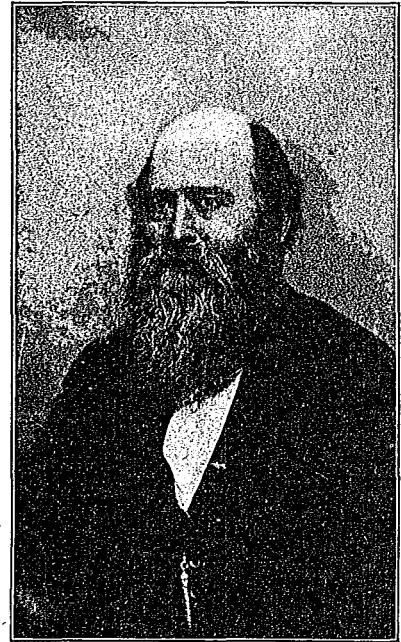
passage: "Concerning bishops, we recommend the following: Let Brother Isaac Morley be ordained second bishop in Zion, and let Brother John Corrill be ordained third. Let Brother Edward Partridge choose as counselors in their place, Brother Parley P. Pratt, and Brother Titus Billings, ordaining Brother Billings to the high priesthood. Let Brother Morley choose for his counselors, Brother Christian Whitmer, whom ordain to the high priest-



BISHOP EDWARD PARTRIDGE.

The first bishop of the church, called and ordained in 1831.

In February, 1831, a revelation was given designating Edward Partridge for that position, and he was soon after ordained (see Doctrine and Covenants, section 41). In June, 1831, Isaac Morley and John Corrill were ordained counselors to Bishop Partridge. In a letter of the First Presidency, written at Kirtland, Ohio, June 25, 1833, to William W. Phelps and others in Zion, occurs the following



BISHOP I. L. ROGERS.

Who acted as Presiding Bishop of the Church for twenty-two years.

hood, and Brother Newell Knight. Let Brother Corrill choose Brother Daniel Stanton, and Brother Hezekiah Peck for his counselors; let Brother Hezekiah also be ordained to the high priesthood."—Church History, vol. 1, p. 299.

These recommendations do not seem to have been carried into effect in the case of Isaac Morley, as he subsequently acted as a counselor to Bishop Part-

ridge, but John Corrill and counselors acted for the bishopric in Zion at the General Assembly of 1835. At a conference held at Far West, Missouri, November 7, 1837, Isaac Morley and Titus Billings were chosen counselors to Bishop Partridge. These seem to have been occupied until the death of Bishop Partridge, at Nauvoo, Illinois, May 27, 1840.

January 19, 1841, a revelation was given in which a successor to Bishop Partridge was provided, but the language used is somewhat ambiguous, and it may be interpreted either in favor of George Miller or Vinson Knight. The 8th paragraph (Doctrine and Covenants, section 107,) speaks of George Miller as follows:

And again, verily I say unto you, My servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I, the Lord, love him: I, therefore, say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of

at that time was in better situation to understand the circumstances and conditions than are we at this late date, and hence better qualified to decide. Like the disciples of old, when choosing a successor to Judas, they probably cast lots and the lot fell upon



BISHOP GEORGE A. BLAKESLEE.

Who occupied the position of Presiding Bishop during a period of eight years.

mine house, and that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honor me.

The 45th paragraph of the same revelation reads:

And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the bishopric, a knowledge of said bishopric is given unto you, in the Book of Doctrine and Covenants.

Upon the face of these passages it would seem doubtful who was to be presiding bishop, George Miller or Vinson Knight. However, the church



BISHOP E. L. KELLEY.

This cut is from a picture taken some years ago. Bishop Kelley has filled the position of Presiding Bishop since 1891.

George Miller, as is evident from the following notice published in the *Times and Seasons*, the church organ, for February 1, 1841:

George Miller has been appointed, by revelation, bishop, in place of E. Partridge, deceased.

This also indicates that they interpreted the revelation in harmony with this action. No counselors for George Miller were named in the revelation, nor is it clear that he had special counselors in the bishopric.

On August 7, 1841, Don C. Smith, president of the High Priests' Quorum, died, and George Miller was chosen to succeed him.

Bishop Miller retained the counselors of Elder Smith, viz: Noah Packard and Amasa Lyman. It is probable that they also acted as counselors in the bishopric, but on this point the evidence is not conclusive. Bishop Miller served as presiding bishop until the death of Joseph Smith, in 1844.

April 7, 1860, at the Annual Conference, at Amboy, Illinois, Israel L. Rogers was chosen presiding bishop, and served in this capacity twenty-two years,

resigning at the Annual Conference of 1882, at Independence, Missouri.

His counselors, appointed in 1860, were William Aldrich and Philo Howard. Philo Howard died January 25, 1869, and William Aldrich resigned April 9, 1873.

At the April conference of 1873, Elijah Banta and David Dancer were chosen and ordained counselors. Elder Banta resigned September 22, 1874, and on April 11, 1875, he was succeeded by Elder Henry A. Stebbins. Elders Stebbins and Dancer resigned simultaneously with Bishop Rogers in 1882.

Upon the resignation of Bishop Rogers, Elder George A. Blakeslee was chosen and ordained as his successor, serving in that capacity until his death, which occurred September 20, 1890.

His counselors, chosen in 1882, were Elijah Banta and Edmund L. Kelley. March 19, 1889, Elijah Banta died. Edmund L. Kelley served as counselor during the lifetime of Bishop Blakeslee, and at his death served as acting bishop by appointment of the President of the church.

At the Annual Conference of 1891, at Kirtland, Ohio, Acting Bishop Kelley was chosen and ordained presiding bishop to succeed Bishop Blakeslee. At the same time George H. Hilliard and Edwin A. Blakeslee, (son of Bishop George Blakeslee,) were chosen counselors.

Since 1891 there has been no change in the Presiding Bishopric of the church. The personnel now being Edmund L. Kelley, bishop; George H. Hilliard, and Edwin A. Blakeslee, counselors.

ORIGINAL CONTRIBUTIONS

THE LAW MUST BE FULFILLED.

AUTHORITY MUST BE HAD TO ADMINISTER IN TEMPORAL THINGS.

BY E. L. KELLEY, PRESIDING BISHOP.

Frequently we hear the questions: Does it matter how I give my money, just so it goes to help the poor or the missionary? If I give my means directly to the poor, will it not be counted as tithing? These questions involve the supposition that a man may act as his own bishop. In the following brief but concise article Bishop Kelley deals with these questions.—Editors.

Whatever may be thought or conjectured as to the undertakings in church work known as helps, or aids, in its financial life, the fact must not be overlooked that the law as it emanated from God must be scrupulously fulfilled.

It is right and proper for all to stand ready and anxious to help "in every good work"; and those who do so, not having thereby postponed or neglected to fulfill the divine rule which is ever binding until faithfully complied with, must receive great strength and reward, but the performance of one's part in these helps in no way answers the place of a strict compliance with the demands couched in the written law.

Saints readily see that however zealous a person may be in the good works of repentance and invocation, he is not on safe ground if, while standing thus, he neglects or refuses to comply with the law of baptism or the laying on of hands. But it is not so easy for them to see that a fulfilling of the law in temporal things is equally essential. It is not for us to say what works we shall engage in or how we shall comply with the same; we are all under the divine decree, and it is binding and obligatory until fulfilled under divine approval and sanction.

Salvation is brought about, not by works of our own choosing, which we may do, but by obedience to the law of life which makes us participants in

the divine promise,—“Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained (or prepared) that we should walk in them.”

To walk after his commandments then, is to stand in the way of life, or salvation; and to walk out of this way is to wander in the ways of sin and death; for “straight is the gate . . . that leadeth unto life,” but broad is the way that leadeth to destruction. It is asked, however, “Are there no exceptions?” The answer is that of the apostle to the Gentile: “God will render to every man according to his deeds,” “for there is no respect of persons with God.”

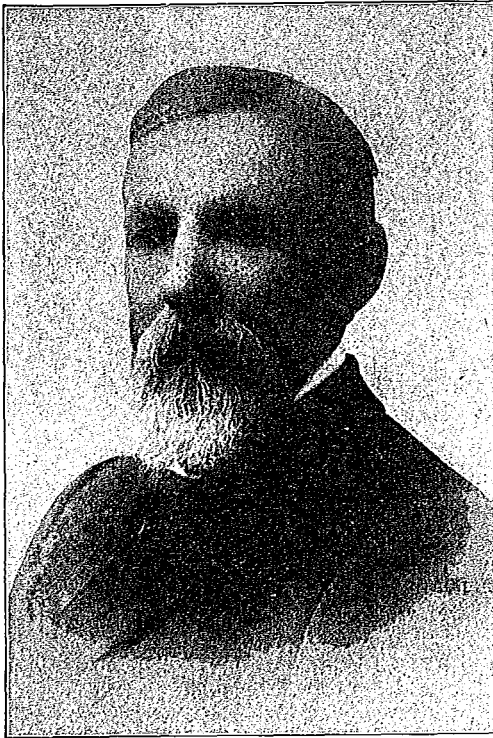
The Lord in his instruction to the Saints in 1861, referring to their work in temporal things, called special attention to the necessity of “fulfilling the law.” This is like Christ. He ever urged that the law should be kept as a whole without an exception. “He that breaketh the least of these my commandments and teacheth men so to do shall not be saved in the kingdom of God.”

To be in Christ then, is to be in harmony with his teaching, his laws; that is “fulfilling” them. The testimony of John is in strict harmony with this: “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”

In December, 1831, the following instruction was given:

Verily thus saith the Lord, It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father.—Doctrine and Covenants 72: 1.

This settles the question, then, that the law touching temporalities is a part of the eternal plan, and extends both here and hereafter, and, as Jesus states, "He who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father."



E. L. KELLEY, PRESIDING BISHOP.

"The law as it emanated from God must be scrupulously fulfilled."

This is as he taught in Judea: "But if ye would rather give alms of such things as ye have; and observe to do all things which I have commanded you, then would your inward parts be clean also."—Luke 11: 42, I. T. The Lord's ways and his teachings are ever the same; man's ways are devious.

In the administration of a law of the kingdom of God there is necessity for an authorized administrator as well as proper subjects to comply. To Peter, and later to many others, Jesus gave authority to act, to administer the laws in the house of God, the church. "Whatsoever thou shalt bind on earth shall be bound in heaven"; each to execute according to authority conferred. But in no divinely directed body would it be thought proper for the teacher or deacon to be set apart to baptize, or the priest to confirm by the laying on of hands; and should such undertake to perform these rites, there would be no binding,—no ratification,—on earth or in heaven.

The act would be void and without recognition in the divine order.

So also in the administration of the law relative to temporalities. It must be performed by one authorized to act, to bind on earth in administering this law, and to bind in heaven; and it would be as inconsistent for a person to assume to be his own bishop in fulfilling the law of tithes and offerings, as for him to undertake to act as his own administrator in baptism. To have a ratification of the act there must be an authorized administrator.

In the divine direction, providing for the execution of the law of tithes and offerings, it is commanded that we "lay all things before the bishop in Zion." (Doctrine and Covenants 72: 3.) This is in keeping with the thought of an authoritative administration.

All things are not given to the bishop; but he is fully informed of the whole condition—assets, liabilities, and condition of family, so that the law may be administered wisely. The act done in righteousness is binding here and hereafter, and what is true of the bishop's authoritative act is also true of his assistants in this work, if performed in wisdom.

• * * * •

EQUALITY; AND HOW TO REACH IT.

BY G. H. HILLIARD, OF THE PRESIDING BISHOPRIC.

The great questions uppermost in the minds of the Saints to-day are: What is true equality? How can true equality be obtained? No man has faced these questions more fearlessly than Bro. G. H. Hilliard. Our readers will surely be interested in the following article from his pen.—Editors.

That God designed his people to be one, with equal opportunity to develop their talents and reach the highest condition of usefulness in their lives here, is clearly set out in the parable of the talents. (Matthew 25: 13-30.) And that everyone made a covenant to give his services when he entered the church, I presume will not be questioned by any. That all who serve him faithfully are to receive alike, is taught in Doctrine and Covenants 38: 3. The Lord says, But it is not given that one man should possess that which is above another; wherefore the world lieth in sin. (Doctrine and Covenants 49: 3.) The Lord then designs that his people should be equal in this world as well as in the world to come.

In Doctrine and Covenants 77: 1, we read:

For if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you *must prepare yourselves* by doing the things which I have commanded you and required of you.

Obedience to the celestial law will bring about this condition. And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom, for he who is not able to abide

the law of a celestial kingdom, can not abide a celestial glory.

That the Saints might understand and keep the law of Christ, he commanded them to go to Ohio, and there he would give them his law. In section 42, we have that law; and on this part, it says in paragraphs 8 and 9:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and

not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.

This will supply the Lord's storehouse, and place the bishop in condition to help the poor into a condition where they can help themselves and educate their children; thus giving equal opportunity to all the children of God for development, and also equality in temporal things; and bring to pass what the Lord says in paragraph 11:

For it shall come to pass that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel, among the Gentiles, unto the poor of my people who are of the house of Israel.

Again, in paragraph 14, the Lord says:

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.

Here we have the amount definitely stated three times, what every man is to have, and the Lord makes no difference, whether it was his own property, or whether he had received it by consecration.

Every man should be amply supplied, and should be satisfied with enough.

Can we do it?

Instead of this pauperizing the church, it would put each one in condition to help himself and have plenty.

This law was given in February, 1831, and the Lord knowing the existing laws of the land, and that one man, with only enough of this world's goods to amply supply himself and family, in his own right; in fee simple (which everyone should have) could not carry on business on a large scale; and as they could not as a church go into ordinary business, buying and selling real estate, personal property, etc., they must put themselves in harmony with the laws of the land, as well as the law of the Lord. So in May, the same year, only three months after the law was given, we have a command to the bishop to organize, as we see in Doctrine and Covenants 51: 1:

For it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws; if otherwise, they will be cut off.

What is first now in this new country:

Appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, . . . and thus all things shall be made sure according to the laws of the land.

Here we see everyone is to hold enough for himself and family in his own name, according to the laws of the land; even if he is cut off from the church. In paragraph 2, it says: "And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I



ELDER G. H. HILLIARD, OF THE PRESIDING BISHOPRIC.

"God designs his people to be one, with equal opportunity to develop their talents and reach the highest condition of usefulness here."

they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose. . . . every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, *inasmuch as is sufficient for himself and family.*

Here it is clearly stated how much the Lord makes every man a steward over; whether he owns the property before, or has received it by consecration, both are to be alike. This defines it, and brings equality. This is a first consecration; and in case a man has not turned over all he can spare above the needs of his family, in paragraph 10, we read:

And again, if there shall be properties in the hands of the church, or any individuals of it, *more than is necessary for their support*, (here the amount is again defined) after this first consecration, which is a residue, (or what surplus was left after the first consecration) to be consecrated unto the bishop, it shall be kept to administer unto those who have

have commanded you." In paragraph 5, we find this was an example for all other churches in other places. They had been taught unity of purpose, and the purpose was to build up the kingdom of God, not lay up riches for themselves.

In 70: 2, 3, we find this rule applied to the leading men of the church, to consecrate and turn into the storehouse, all above their necessities,

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God.

All are here included, who belong to the church. In less than one year from this time he told them to organize or they would be cut off, in March, 1832, he gives the order that he gave to Enoch, for their further development and instruction. They must organize and move forward. One month later, April, 1832, another revelation comes giving further instruction, still urging equality and unity of purpose to establish God's order, enlarge their stewardships by furnishing competent men, with money from the Lord's treasury to carry on any proper business to the extent of their talent or ability, for the benefit of the order—all above their necessities being cast into the Lord's storehouse, or common treasury. The man, competent to do a large business, being furnished the extra capital by the treasurer of the order as a loan, could do business in his own name, and as long as he was a wise steward and faithful laborer, he was supplied in his stewardship, and when he gave up that work, the extra capital, above his own, would belong to the order, and another could take his place; the one going out taking what he owned in his own right, enough for himself and family. Thus maintaining equality of opportunity and property, and unity of purpose, every man working in his line, to his full capacity, paying his tithing and consecrating his surplus; satisfied with enough, and working for the good of his neighbor and the glory of God.

In August, 1831, the Lord gives an example, 58: 7:

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

What does the law direct every man that comes to the land to do? Just what the Lord commanded Martin Harris to do the year before, March, 1830, "impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family."—Doctrine and Covenants 18: 5. This is the general law as clearly stated in section 42, and no exception whatever.

Men are very much alike in trying to justify them-

selves and have their own way in all ages. So it was in the old church, after all the urging the Lord had done, or could do, many of the people would not comply with the law. In 1834, section 101, the Lord renews the command, because some had broken their covenant by covetousness and with feigned words, and says,

It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

The Lord says all this work must be done in his own way. I can not become a law unto myself, and give just what I please, and escape the result. The Lord says he has decreed to provide for his Saints in his way; and we can not change God's decree. Let us choose the right way and reap the good reward. In the same year, 1834, the Lord says, that they had not learned to be obedient to the things he required at their hands, and would not impart of their substance to the poor and needy; and again reminds them that Zion can not be built up unless it is by the principles of the celestial law. All were not under this condemnation, but many would not go up to Zion, but would keep their money, hence, brought themselves under condemnation, but not the whole church. Then, in 1838, they inquired to know how much the Lord required of them as a tithing; and he repeats the law in substance, set out in section 42, only in other terms. One says, "all only what would be for thy support, or all above what is necessary for the support of thyself and family." The other says, "all thy surplus property"; the result is the same in both cases. Section 106 says that after having turned over the surplus they pay one tenth of the increase annually, as tithing for the priesthood, and this shall be a standing law for ever; but consecration, or turning over surplus continues also from time to time, as it accumulates, and preserves equality, which must exist, and that willingly; no man in the church is exempt from it.

Does this law in temporal things apply to us? Yes. Section 42 is renewed to us in section 122: 6, and section 102 is renewed to us in section 127: 7, and in 126: 10 we are told that

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

This includes the whole book.

Now the Lord has instructed that

the bishopric be authorized to take such measures as will bring to pass the organization of those who are desirous and willing to form parts in colonization under terms of association in different localities where settlement may be made and may lawfully secure and hold property for the benefit of themselves and their fellow church members and the whole body of the church when organized. . . . The bishop and his counselors, together with the other bishops of the church, and such other officers as the bishop may call together, with whom he may confer in council, are authorized to devise the methods of procedure; and they will be guided by the spirit of wisdom and revelation to do the work intrusted to their care.

The conference in general assembly authorized us to organize. We have done that work, and organized with those who said they were willing to keep the whole law of God. We who are associated in this organization by our actions have declared our faith in the law of equality. See article 7, Articles of Association.

No one can be in harmony with the law of equality and consecration, as required in sections 42, 51, 70, 77, 81, 101, and using this world's goods in the manner designed of God as stated in 128: 8, who owns in fee simple tens of thousands of dollars' worth of property, above what is necessary for the support of his family, and to leave others without even homes or inheritance, and no proper effort made by the rich, to help the poor into conditions where they could pay for a home and help their family to comfortable conditions. To do so and think we are in harmony with the law of God, as required to become a member of the Order of Enoch, is to deceive ourselves, and expose our ignorance of the law, to men capable of judging in such matters, and to remain silent when such conditions exist, is to bring condemnation to ourselves, and failure to the cause we profess to love.

Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart.—Doctrine and Covenants 129: 8.

As ever, working and praying for gospel equality and unity of purpose, being satisfied obedience to God's law will bring and perpetuate this lovely condition designed of God for his people.

INDEPENDENCE, MISSOURI.

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Only we alone can bring about justice in the world. The cosmic powers outside of us do not make our ideals real. If mankind, as the totality of self-conscious creatures, does not help itself no one helps it. If we will not help our brothers, no one will.—Van Gizeycki.

SHALL WE TEACH OUR CHILDREN TO OBEY THE FINANCIAL LAW?

BY BISHOP RICHARD BULLARD.

Bishop Richard Bullard, who has recently been given oversight of the work in the Independence Stake, has an eye on the future. He believes that we should start right by educating our children to observe the law, thus raising up a generation of men and women who will support the work of God financially. Is he right?—Editors.



BISHOP RICHARD BULLARD, OF THE INDEPENDENCE STAKE.

"It is good for parents to place some financial responsibility upon their children."

Why the financial or temporal law should be any less emphasized than any other part of the gospel economy, I can not understand, as it is part of the great whole, that has been arranged by the Father and Son as a means of salvation for the people of God.

"The law of the Lord is perfect, converting the soul," therefore it is intended that the whole law should be observed, to bring about the perfection of life and character that will entitle mankind to the presence of the Father. Then what is binding upon the parents as law is also binding upon the children, as there has been but one code of laws for the old and young, and as the parent is the custodian of the offspring, whatsoever will be of good for the child, should be taught him, as the Master has enjoined.

There can then be but one answer to the question

propounded, in the light of what has been given us of the Father, and we will answer the question with an emphatic *yes*, and give some reasons why we so decide.

Some of the duties of parents to their children are outlined in Doctrine and Covenants 68: 4, in the following language:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents. . . . And they shall also teach them to pray, and walk uprightly before the Lord. . . . Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

The Lord rebuked four of his elders, fathers in Israel, because they had not properly taught their children the law of God, not only the first principles, as we call them, faith, repentance, laying on of hands; but the laws of industry, benevolence, and love towards their neighbor, etc.

The laws made binding upon ancient Israel under the prophet Moses included the financial law, as recorded in so many places (as in Numbers 18; Leviticus 27: 30-34; Deuteronomy 26: 2-12, etc.) In Deuteronomy 6: 4-9 we have this striking language addressed to God's chosen people:

Hear . . . O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Here the duties of parents are emphasized, and the promises of God to Israel in relation to their success in the promised land could have their fulfillment only as these commands were carried out. Their children were to know these laws; and they were held responsible before God for this instruction.

The father in a sense was to be a priest in his own house, an expounder of the law, by example as well as by precept.

These commands are made binding upon us not only as per the law and testimony as found in the Jewish scriptures, but as found in the Zionite law to us—as given in Doctrine and Covenants (this to us and our generations), therefore we have the commands in a twofold sense.

It is good for parents to place some financial responsibility upon their children, at an early age, some way of them having charge of small amounts they may be taught to earn, and in this way they can be taught to place a value upon money coming into their hands, and they will very soon, if properly

taught, learn their duty to God and the church in the law of tithing and consecration, and thus the dimes and cents earned may help to bring blessing to them and the church.

When a child is taught that a tenth of increase thus obtained is the Lord's, and will help to send missionaries into the field, he will take a delight in thus helping the work of God, and will not easily get away from the lesson learned.

Teach the child that the law of consecration is also attached to the law of tithing, and leave to the child what he or she will give as a freewill offering, and thus help him to enlarge the soul by the cultivation of a generous spirit.

How gratifying to the parent to see the expansion of soul the cultivation of this spirit will bring, instead of the growth of selfishness that is so common among so many of the young, who seem to want to consume everything coming their way, in candy, chewing gum, rings, bracelets, and other expensive articles of ornamentation, moving picture shows, and the theater.

Our Sunday school and Religio societies have done a noble work along the line of instruction to the young of our church, and will show a splendid fruitage in the years to come. May the Master speed the good work thus in hand. The home is the place where this work should begin, then the work of father and mother will be supplemented by the teachings the children receive from the stand, by the servants of God, the Sunday school, and the Religio, as they treat upon the financial law.

But we find too often a lack of this knowledge in our scholars until the matter is brought before them in the lesson study, and the work that will bring the "well done" from the Master, rightly belonging to the parent, if following out the injunctions of our Father, will have to be transferred to those who have shown a more lively interest in the welfare of the children, along these lines.

The Zion of latter days must be built, as was the Zion of Enoch, upon celestial principles or laws, and if our children are to fill the place of the passing generation, it will be because they have become the possessors of the knowledge of celestial laws, and can teach them, and as parents we are to see to it we impart to them what the Master has commanded or enjoined upon us.

"Out of Zion, the perfection of beauty, God has shined." Out of Zion, the perfection of beauty, God is again to shine; and he has promised that his glory shall rest upon Zion of these days, as a light, a glory, a pillar, which is to be the protection of Zion in the day of terror; so that nations will stand aghast at the display of God's power and glory, but he will never thus advertise himself, and his Zion, a people pure in heart, the place of his glory and power,

where the celestial laws are taught, unless we with our children are not only made the custodians of these priceless laws, but have put them into practice in our lives and characters, and we with our children are perfected by them.

This is the time spoken of by Malachi, that the hearts of the fathers were to be turned to their children, and the hearts of the children turned to their fathers; and we might add, the fathers were to turn the hearts of the children to God and his laws, the doing of which will help bring about the purposes of God, in the establishing of his Zion, the building up of the "New Jerusalem," that at the advent of his Son to the earth he may receive a royal welcome by a loyal people. May we with our children be prepared to meet and greet him.

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THE CARE OF THE POOR.

BY BISHOP JOSEPH ROBERTS.

There is a great deal of haphazard giving in the world to-day. Students of sociology say that much of it does more harm than good. God has a definite way of dealing with the poor. When his plan is intelligently carried out giving will be a blessing to the one who gives and to the one who receives. In this article Bishop Roberts, of the Lamoni Stake, deals with this question of caring for the poor.—Editors.

"God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life." The poor come in for a share of God's love, are called blessed, and are promised inheritance upon the earth, to possess it in time and eternity.

THE POOR ARE WITH US.

Peculiar to the divine message of love, the poor in the world have the gospel preached to them. Some hear and obey the message with gladness, thus becoming members of the kingdom and fold of God. On account of sickness or failing health, or having grown aged or infirm, some are deprived of the means of self-support. Some are widows and orphans that through death of husband and father are deprived of support. Through poor management or otherwise some become needy. Others through lack of proper opportunity can not be other than poor. All these and more are catalogued "the poor."

MORAL RESPONSIBILITY.

As brethren of one great, common family, the church, we are our brothers' keepers. The same moral responsibility attaches to the church in caring for its poor as attaches to the care of the sick or watching over its membership, creating spiritual growth or casting out iniquity. A man that will not provide for the needs of his family should have no family; so the church has little business with

membership if it is powerless or unwilling to make the necessary provisions for its members along both spiritual and temporal lines.

ALL POOR DO NOT HAVE CLAIM UPON THE CHURCH.

The distinction must be made between those who are worthy and those who are unworthy. If it were not so the idler could eat the bread and wear the garments of the laborer, which the Lord says should not be. (Doctrine and Covenants 42: 12.) Furthermore, "The idler shall not have place in the church, except he repents and mends his ways."—Doctrine and Covenants 75: 5. This includes idle poor as



BISHOP JOSEPH ROBERTS, OF THE LAMONI STAKE.

"There is nothing good but what we as Saints should stand for. The cause of temperance, the cause of freedom and education, the cry of the oppressed and distressed, as also the pleadings of the innocent, to all these and many more, as children of the light we can not turn a deaf ear."

also idle rich. The gospel of Christ makes men and women industrious, not slothful. "For it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine."—Doctrine and Covenants 41: 2.

ALL POOR DO NOT REQUIRE THE SAME SORT OF CARE.

The helpless must receive directly from the Lord's storehouse such comforts of life as their necessities demand. The helpful poor, those who are able to perform service, need only the opportunity furnished to enable them to wholly or in part provide for their own needs. This is helping others to help themselves. The latter class are not asking that something be given them aside from the mere opportunity to earn support, neither do they wish something for nothing.

ALL TO SHARE IN THE CARE OF THE POOR.

Pure religion prompts the individual to visit the homes of want, and succor the distressed, to do good to all, and especially to those of the church. These are some of the things which constitute, using scriptural language, "a neighbor."

This is one of the places where we need not wait to be called into service by others. The power is resident within each to bring to pass much righteousness. It is only the slothful who wait to be commanded in all things. As individuals, as branches, as districts, as stakes, as a church, all share in the care of the poor, each performing their several duties as becometh Saints.

THE POOR ARE TO BE ESTABLISHED.

The Lord intends, by revealing his will to the church in these latter days and by calling and setting apart individuals to teach his law, to bring to pass a condition in the church where there will be no poor, in that there shall be no rich. This is taught in the law given to govern this church, which law is the same now (1911) as when first given. The Lord holds ownership of all the earth, we are but stewards, each is entitled to a sufficiency for himself and family—no more, no less. If we have more than is sufficient, it is to be given to the Lord's storehouse. (Doctrine and Covenants 42: 9, 14.)

This condition of no-poor-no-rich is to be brought about in the Lord's way (not man's), for he has promised to provide for his Saints. This is the way: "The poor shall be exalted" (poor no longer) "in that the rich are made low," (no longer rich).—Doctrine and Covenants 101: 1. The law as stated in Doctrine and Covenants 42: 8, 9, 10, 11, is the leveling process to exalt the poor and humble the rich.

New converts are continuously being made to the church, out from the world of rich and poor. If these converts are poor, they can not remain so; if they are rich, they can not continue so, under the law of Christ.

True to these facts is the statement of the Master, "I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel."—Doctrine and Covenants 42: 11.

So the rule applies to the new converts, the rich will consecrate, the poor will be provided for, all having sufficient, consistent with just needs. These needs are: first a home, an inheritance; second, a stewardship, an occupation for all who are able to perform service. Putting it in a more simple way, everybody needs a home and something to do. The Lord's way of establishing his Saints is to provide all who need with inheritances and stewardships. The Lord can not do this until the Saints are willing

to comply wholly with his law that makes Saints equal, and organize to carry into operation the law of equality. The poor may then be established, and, until such time the poor will be among us.

THE IDEAL CONDITION TO OBTAIN.

As a result of living the perfect law of the gospel there were no poor among the saints in Enoch's day. (Genesis 7: 23, Inspired Translation.) Until such law was understood and fully observed there may have been, and probably were, poor among Enoch's people, as there are among the Saints in this latter day dispensation. Christ made the statement to some of his disciples, "The poor ye have with you always." True, they had, but had the statement been made to Enoch it could not have applied. Only through the failure to carry into operation the whole gospel law can this statement be made applicable to us, unless it could be construed to mean the poor in the world, and in that sense we would have the poor among us. But the ideal condition to obtain is where the Saints are established under the terms of gospel equality.

The poor, as also the rich, may hold membership in the church. I know of no rule that will keep them from holding membership and at the same time continue the poor and remain the rich. This seems to be left with the membership as to whether they will continue so or not. If the rich determine to continue in the church and not consecrate of their properties, some of the poor will out of necessity need perhaps to continue poor. Just to the extent that the membership comply with the law of consecration will be the extent that the poor will be provided for in the law, thus determining the measure of equality existing.

Yes, we can remain in the church with our riches and with our poverty and take our chance. Here is our chance: "If any man shall take of the abundance which I have made and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Doctrine and Covenants 101: 2. Do we care for the chance? What is this portion to impart according to the law of the gospel? Answer: All, except that which is sufficient for himself and family. (Doctrine and Covenants 42: 9.) We must not lose sight of the fact, however, that we shall not be able to purchase eternal life by means of offering our possessions alone; for it will profit us nothing, according to the Apostle Paul, though we bestow all our goods to feed the poor and have not the pure love of God connected with our labors.

What has been done and what is now being done by the church by way of helping the poor is commendable. Homes have been established for the

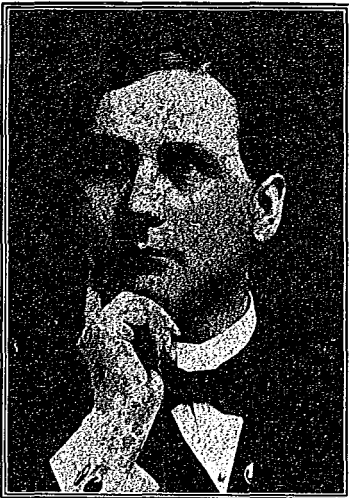
aged, a college erected for the education of the young, the sanitarium builded for our infirm, a children's home completed, the Order of Enoch organized; progress is steadily being made and the future seems bright. But the ideal has not obtained, the redemption of Zion has only begun, the poor are not established upon their inheritances nor granted stewardships. Before such conditions do obtain heed must be paid to the word of the Lord which has been given if the church is to receive and enjoy the blessings which have been looked for when Zion is fully redeemed. "Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart."—Doctrine and Covenants 129: 8.

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DUTIES AND RESPONSIBILITIES OF A BISHOP.

BY BISHOP R. C. EVANS.

What are the peculiar duties, responsibilities, and privileges of a bishop? These questions Bishop R. C. Evans, of Canada, takes up and answers in detail in the following brief but interesting article.—Editors.



BISHOP R. C. EVANS, OF CANADA.

"I write with the prayer that I may reflect some light by which some may see the way of the Lord more perfectly."

From my reading I have learned that "A bishop was a prelate consecrated for the spiritual government of a diocese. The word comes from the Saxon *bishop*, and that from the Greek *swiohowog*?—An overseer, or inspector." (See Buck's Theological Dictionary, art. Bishop, p. 66.)

The above seems to be supported by another justly celebrated writer: "*Bishop*. This word applied in the New Testament to the officers of the church who were charged with certain functions of superintendence . . . general superintendence over the spirit-

ual well-being of the flock."—Bible Dictionary, by Dr. William Smith, art. Bishop, pp. 89, 90.

The great historian, Mosheim, speaking of the little church in the early part of its existence, says, "But the number of presbyters and deacons increasing with that of the churches, and the sacred work of the ministry growing more painful and weighty, by a number of additional duties, these new circumstances required new regulations. It was then judged necessary that one man of distinguished gravity and wisdom should preside in the council of presbyters, in order to distribute among his colleagues their several tasks, and to be a center of union to the whole society. This person was, at first, styled the angel of the church to which he belonged, Revelations 2, 3, but was afterwards distinguished by the name of bishop, or inspector; a name borrowed from the Greek language, and expressing the principal part of the episcopal function, which was to inspect into, and superintend the affairs of the church. It is highly probable that the church of Jerusalem, grown considerably numerous, and deprived of the ministry of the apostles, who were gone to instruct the other nations, was the first which chose a president or bishop. And it is no less probable that the other churches followed by degrees such a respectable example. . . . The power and jurisdiction of the bishops were not long confined to these narrow limits, but soon extended themselves, and that by the following means. The bishops who lived in the cities, had, either by their own ministry, or that of their presbyters, erected new churches in the neighboring towns and villages. These churches continuing under the inspection and ministry of the bishops, by whose labors and counsels they had been engaged to embrace the gospel, grew imperceptibly into ecclesiastical provinces, which the Greeks afterwards called dioceses. But as the bishop of the city could not extend his labors and inspection to all these churches in the country and in the villages, so he appointed certain suffragans or deputies to govern and to instruct these new societies, and they were distinguished by the title of *chorepiscopi*, i. e., country bishops. This order held the middle rank between bishops and presbyters, being inferior to the former and superior to the latter."—Mosheim's Ecclesiastical History vol. 1, chapter 2.

"Bishops, spiritual overseers that have the charge of souls to instruct and rule them by the word."—Cruden's Concordance, art. Bishop.

The position above quoted is in accord with many other authorities that we have read after on the subject, and seems to agree with the word of the Lord, as given both in former and latter times, from which we learn that a bishop is not only to receive tithing, offerings, surplus consecration, and expend it in caring for the poor and needy, the missionaries

and their families, building churches, holding church property in trust for the church, under what is sometimes called the law of temporalities, as some seem to think, but he was regarded as a leading authority, as a superintendent or inspector in branches and districts or dioceses, in spiritual matters as well as the temporal responsibilities.

He was a local authority, and not a missionary. While he might visit the branches in the various districts, yet his calling was not like the Twelve and Seventy, "Go ye into all the world and preach the gospel."

In the Doctrine and Covenants, which contains the word of the Lord to his people with regard to "the duties and responsibilities of a bishop," we learn the following: "Every . . . bishop . . . is to be ordained by the direction of a high council or general conference."—Doctrine and Covenants 17: 17.

A bishop is to be ordained under the hands of the First Presidency. (See Doctrine and Covenants 68: 2; 104: 8.) The bishopric is the presidency of the Aaronic priesthood (Doctrine and Covenants 104: 8.) A bishop must have two counselors, and the three are known as the bishopric. Their duties are numerous, and are set forth in section 104, and other parts of the Doctrine and Covenants.

A bishop is a "judge in Israel, to do the business of the church, to set in judgment upon transgressors . . . among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry."—Doctrine and Covenants 104: 32, 33.

The bishop presides over the common council, and if the First Presidency of the church should fall into transgression, the bishop's council, assisted by twelve counselors of the high priesthood, shall try them, and their decision shall be final. (Doctrine and Covenants 104: 37.)

It is not only true that the bishop shall preside over the court that is to judge the First Presidency, if in transgression, but the law clearly states that "No bishop . . . shall be tried or condemned for any crime, save it be before the First Presidency of the church." (Doctrine and Covenants 68: 3.)

A bishop's court has both original and appellate jurisdiction, and may in turn be appealed from, according to the law of the church. (Doctrine and Covenants 99: 1; 104: 35; Rules of Order, chapter 15, 172.)

A very important part of the work which a bishop is called upon to perform is that of administering to the needs of the poor. (Doctrine and Covenants 83: 23.)

Those wishing to locate in Zion are instructed to correspond with the bishop. (Doctrine and Covenants 123: 12.) And when it is wisdom for the people to gather to Zion, the bishop with the First

Presidency is called upon to take an important part in locating the incoming Saints, in the dividing of their inheritances. (Doctrine and Covenants 48: 2.)

In conclusion, we opine that perhaps the most important part of a local bishop's work along monetary lines is to teach the Saints that God is the possessor of all that exists upon the earth; and that in his law he has made claim upon every human gainer and owner of substance, and that his demand is that one tenth belongs to him. This amount of your holdings should be rendered to him directly, as proprietor and ruler, in token of his original and fundamental ownership, and our allegiance, dependence, and stewardship. This tenth should be paid to God's selected representative, known in the church law as the bishop, or his counselors or agents. (Genesis, 14, 18, 20; Hebrews, 7: 1-9; Genesis 28: 22; Leviticus 27: 30-34; Deuteronomy 14: 22-28; 26: 12; Matthew 23: 33; Luke 18: 12.)

It is also made clear in the law of the Lord, that having paid their tithing, every person holding membership in the church should make an inventory to the bishop of the branch, district or stake where he resides. This means that he should file with the bishop a statement of his holdings, or as it is called in the law, "laying all things before the bishop," who will give him a certificate, to be presented to the presiding bishop in Zion, should the person be called to go to Zion. For a more complete account of this law the reader is referred to Doctrine and Covenants 72: 3, 4; 42: 8, 9; 58: 7; Leviticus 27: 9-15, 16, 23.

Believing that I have taken the allotted space provided for this paper, I will close with the prayer that the other bishops may take up these and other parts of the "duties and responsibilities of a bishop," and that the special number of the HERALD, will be blessed, in that the church will not only understand the law more perfectly, but be inspired to keep it, that love and unity may result in the redemption of Zion.

TORONTO, ONTARIO.

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THE RESPONSIBILITY OF TAKING CARE OF THE POOR.

BY BISHOP ALBERT CARMICHAEL.

The man in the street throws a nickel or ten cents or perhaps a dollar to some object of charity. His sympathies are touched. His act shows that he recognizes the responsibility of helping the poor. But this method is inadequate. Paupers are made and drunkards encouraged by this kind of giving. The Lord shows us a more excellent way. In this article Bishop Carmichael, manager of the Herald Publishing House, tells us more about that way.—Editors.

"The poor ye have always with you." So God's perfect system would not fail to provide for such. The ideal condition to be obtained is one in which there will be no poor. We have not reached that

perfection. The gospel is given to help us so to do. Among the many to be helped are the poor. This class of unfortunates have always been under God's especial watchcare, as the following quotations show:

"Thou shalt not wrest the judgment of the poor in his cause."—Exodus 23: 6.

I know that the Lord will maintain the cause of the afflicted and the right of the poor."—Psalm 140: 12.

Read the following carefully:

Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore



BISHOP ALBERT CARMICHAEL.

"The Lord never changes nor forgets, so in modern revelation we find him championing the cause of the poor."

they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?—Jeremiah 5: 25-29.

Also Isaiah 10: 1, 2:

Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless.

Again we read:

Forasmuch therefore as your treading upon the poor, and ye take from the burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.—Amos 5: 11, 12.

These texts, with many others, show plainly that the poor have their rights, and that it is the duty of some one to see that they get these rights. Whose

duty is it? "The righteous considereth the cause of the poor: but the wicked regardeth not to know it."—Proverbs 29: 7. Isaiah 58: 1-12 tells us how God intends to have the poor taken care of. Ezekiel 16: 49 speaks plainly; hear him: "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Just how we should "strengthen" the hands of the poor and needy is plainly revealed in a latter day revelation.

The Lord never changes nor forgets, so in modern revelation we find him championing the cause of the poor. In Doctrine and Covenants 38: 8 we find the Lord commanding that a certain number of men be appointed to search out the poor and needy. This was given because there had been no bishop appointed. Shortly afterward a bishop was given and he was designated as the one on whose shoulders the responsibility of taking care of the poor should rest. Doctrine and Covenants 41: 3. The next section (42) tells the bishop just how to proceed. Doctrine and Covenants 44: 3 again reiterates the command to take care of the poor and needy "until all things may be done according to my law." When all things are done according to God's law, like Enoch's city of old, there will be no poor amongst us. God does not want his people to be poor, and some day he will accomplish that which he designs.

Section 51 gives in detail just how the bishop is to proceed to enable him to carry out the principles of church government as enunciated in section 42. The same may be said of all other revelations given to the church. They are but exemplifications or enlargements of section 42. These revelations make the taking care of the poor, the retaining of their "just rights," that they get justice and equity, the burden and responsibility of the bishopric of the church. What quorum in the church to-day needs greater wisdom, more of the Spirit of the Master than this quorum, especially when we consider that to accomplish this stupendous work, the habit of a lifetime, the environments of centuries, the whole spirit of present day commercialism must change and give way to God's appointed plan. The bishops of the church can never succeed in carrying out this plan of properly taking care of the poor except the work of properly "transforming" is done by those on whom this duty rests—the missionary—presiding quorums. Thus, after all, the mighty responsibility rests on all of God's chosen servants.

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Beware how you regard as trifling, faults which appear of but little consequence. You weigh them, and think them nothing; but count them, and you would be frightened at their number.—Saint Augustine.

THE BISHOP AT WORK.

BY BISHOP CHARLES HUNT.

How may a bishop present the law systematically? He has an opportunity to reach the people in various ways,—from the pulpit, by the fireside, and through the printed page. How can he best use these methods? In this article Bishop Hunt endeavors to answer these questions. His paper contains many practical suggestions.—Editors.



BISHOP C. J. HUNT, OF THE GALLANDS GROVE DISTRICT.

"As servants of the Lord we should keep the law of obedience before the people."

The principle of indoctrinating is very old. The Holy Scriptures give many examples of systematic teaching. The Great Teacher begins the account of creation by directing Moses to write: "Behold, I reveal unto you concerning this heaven and this earth; write the words which I speak. I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things."—Genesis 1: 1, 2. I. T. In the verses and chapters following, the great events are taken up in their order, from which we may learn lessons of how to better present the temporal law to the Saints in a systematic and impressive manner.

The speaker should be kind, full of faith, having charity for the young and the old, the rich and the poor; he should never carry the "blues" for distribution, but be cheerful, hopeful, always abounding in good works,"—a light to the Saints.

The following words of instruction on teaching, by the apostle to the Gentiles, should be carefully observed: "We preach not ourselves, but Christ Je-

sus the Lord; and ourselves your servants for Jesus' sake."—2 Corinthians 4: 5.

Then as servants of the Master we should keep the law of obedience before the people, making no apologies for it, neither "accusing nor excusing" any, but in a kind, straightforward way present that which is our duty to teach; knowing that in complying with the temporal law we will bless the church and help to eradicate that soul-blighting, destructive spirit of selfishness, so much at variance to the gospel.

EPOCHS OR DISPENSATIONS.

It is well to impress every church member with the fact that there have been several gospel epochs since God said, "Let us make man." Saint Paul called the present epoch, "the dispensation of the fullness of times"; and the Seer of Palmyra was inspired of the Lord to write of our day, "It is the eleventh hour, and the last time that I shall call laborers into my vineyard."—Doctrine and Covenants 32: 1.

In the several epochs or dispensations we find that on the question of temporalities there were general laws which were binding on the Saints of God without exception. Then there were special or specific requirements of his followers, as found in the case of building the city of Enoch, which was taken to heaven (Genesis 7, I. T.); the erecting of Noah's Ark; the making of a portable tabernacle by Moses and the Israelites. It required, as usual, both faith and works to erect them, but the great blessings realized by those participating was glorious indeed, and the lessons to be learned from those narratives will produce strong incentives to-day "to be not hearers of the word (the law) only, but doers of it too."

The general law, called the tithe and freewill offering system, which belongs to the everlasting gospel in every dispensation, will, when fully observed, make it possible for the preaching of the word, the caring for the missionaries' families, and the worthy poor and needy of the church. (See Alma, chapter 10.)

FROM THE PULPIT.

Every Latter Day Saint should be taught that sermon delivered from the holy pulpit in heaven by the Lord, November 1, 1831, and recorded in the first section of the Doctrine and Covenants, which instruction was delivered to His church in this dispensation and with the same love and interest that was in "the sermon on the mount" in New Testament times. He said, "Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; . . . the rebellious shall be pierced with much sorrow, . . . and the voice of warning shall be unto all people, by the mouths of

my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them."

What congregation of Saints would not be strongly impressed with a sermon introduced by the words of the Lord just quoted? The listeners would feel that they were being addressed personally, that the message to follow was for them, and then voicing the instruction of the Psalmist: "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments," (112: 1) and who also said, "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." Particularizing further he wrote, "For every beast of the forest is mine, and the cattle upon a thousand hills."—50: 10.

We are only stewards, and should be made acquainted with the fact that the final crowning of this work by the Master depends on the church observing every command given by him, hence it is the imperative duty of those appointed to teach that part of the gospel called the temporal law, to so impress them with the necessity of bringing all their "tithes into the storehouse, that there may be meat in mine house."—Malachi 3: 10.

The church has by action of General Conference decided that, "The word *tithe*, means *tenth*; and a rendition of a tithe referred to in the Bible, is the turning into the hands of the bishop appointed to receive the same, the tenth part of what a man has, over and above his indebtedness; or 'a tenth of the increase.'"

Yes, my fellow-workers, this church of which we are members, and should be tithepayers in, is the very one in succession from 1830, spoken to from that pulpit in heaven, declaring it to be "the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually."—Doctrine and Covenants 1: 5.

Now the Holy Scriptures bear faithful witness that Abraham, Jacob, and others observed and taught the temporal law, and that Jesus also commended and required the keeping of it when in missionary work here on earth. Would he not teach the same laws if he were here to-day? Yes. And it would be a part of your duty to faithfully observe it as long as you live. How comforting are the words, "I am the Lord, I change not," and how true their meaning and fulfillment has been to this church in every respect, the temporal as well as the spiritual, for it was only a few months after the organization of the church, in this last dispensation, when from that same pulpit on high this organization was directed to observe the law of tithes, freewill offerings, consecrations; and later that of surplus.

Are we observing those laws? Is the missionary arm of the church suffering? Are there fewer laborers in the great harvest field than should be?

Are the worthy poor still pleading for aid? Is the United Order of Enoch hindered from fulfilling its mission of charity, as designed of God, because the law of temporalities has not been fully complied with? If you have not heard it explained, send to the Herald Publishing House, Lamoni, Iowa, for a supply of reading matter on the subject and you will be favored at once.

BY THE FIRESIDE.

Saint Paul said: "Our conversation is in heaven."—Philippians 3: 20. Experience and observation has proven that one of the most successful ways to teach the greatness of the tithing law is in the homes of the Saints. In this way we can carry the blessed message of peace, assurance, and sympathy to them, and as a rule they will be reasoned with, instructed, and encouraged to do their duty. It is a good time and place to talk to them about the great gospel work, the blessings already received, the prospects and possibilities before us. But in doing this be sure to obey the Lord who said "be of good cheer," for the opposite breeds discouragement and final loss to the cause.

If the member you visit is not a subscriber to the church papers, help him make selection of one or more, so he can by reading of the onward march of the angel's message to the world, receive and enjoy intellectual food and spiritual life so very essential to the development and welfare of everyone. With the aid of the church papers it may be seen that the observance of the spiritual law pertaining to temporal things can be so much better understood, hence easier complied with than without such good help. If the one visited offered five dollars tithing, could not spare more, and is not a subscriber to one of our church papers, it is well to encourage him to enroll his name, deduct the price of the paper, then receipt for the balance.

BY PRINTED WORD.

Every bishop or agent in charge of a district, mission, or stake should issue a circular letter, sermonette, or booklet annually on church finances, mailing one to every Saint holding membership in his district, far and near inclosing a self-addressed envelope for reply. The branch clerks can, as a rule, furnish names and addresses; and the expense of printing, postage, etc., should be paid by the district or from the tithe and offering fund. Make the printed matter readable, as well as instructive, and it will be "like bread cast upon the waters," or as "seed sown upon good ground," bringing good returns in due time.

This was demonstrated by a local bishop who mailed about one thousand circulars or booklets, and in less than thirty days received church funds from

Indiana on the east to California on the west, and one day's mail brought gifts for the Master's cause from members living in five different States, some of whom never had their names on the bishop's books before.

Yet, it pays to use the printed word to help educate the Saints to "lay up treasures in heaven," and to "seek first to build up the kingdom of God, and to establish his righteousness," (Matthew 6: 38 I. T.) for all must yet know that Jesus will not come to reign on the earth a thousand years, neither will the resurrection, the uniting of loved ones from heaven and from earth be until "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Are you by withholding your tithes and offerings, helping to delay the Lord's coming and glorious reign on the earth? Do your duty. Do it now.

DELOIT, IOWA.

C. J. HUNT.

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THE BISHOP; HIS CALLING AND WORK.

BY BISHOP J. A. BECKER, OF KIRTLAND, OHIO.

The average member of the average religious denomination, if asked to define the duties and calling of a bishop and support his definition by scriptural evidence, would be at sea. The Bible names the bishop but is silent as to his duties, as is the case with other officers that we might name. Those who "speak where the Bible speaks and are silent where the Bible is silent" must ignore these officers or else resort to a human definition of their duties. However, for those who believe in continued revelation there is still opportunity to learn the will of God in all matters. In this article Bishop Becker outlines the calling and work of a bishop as it is revealed to us.—Editors.

The gospel economy contains provision for the office of bishop; however, the Bible has but little to say about such official further than mentioning his existence. The apostle Paul mentions the bishop in writing to Timothy:

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the Devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the Devil.—1 Timothy 3: 1-7.

Also in writing to Titus:

A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.—Titus 1: 7-9.

In these two quotations we have a brief statement

as to the qualifications of a bishop. However, it is sufficient to prove to us that such an official existed in the church in the days of the apostles. If this "royal law," this "perfect law of liberty" contained such an officer, his work must then be essential to the salvation of mankind, that together with the other officials their work may make a perfect whole.

From such a brief description of the qualifications of a bishop, and with the utter silence as to his duties, it is not to be wondered at that some religious societies do not have such official in their organiza-



BISHOP J. A. BECKER.

(Pittsburg, Kirtland, and Ohio Districts.)

"The observation of the law is a means of eradicating selfishness among God's children."

tion, and that those that have retained the office are so divided as to his duties. It is but an added demonstration of the present necessity of receiving divine communication from him whom we are worshiping.

From the Catholic Encyclopedia we quote:

During the first three centuries the entire religious life of the diocese centered around the person of the bishop. The priests and deacons were his auxiliaries, but they worked under the immediate direction of the bishop.

Again from the same source:

The primitive Christian communities were administered by a college of presbyters; those of the presbyters who administered the finances were called bishops.

Again:

In his diocese, the bishop is judge in the first instance in all trials, civil and criminal, that pertain to the ecclesiastical tribunal.

McClintock & Strong, in their *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, have this to say of the New Testament use of the word *bishop*:

The apostles originally appointed men to superintend the spiritual and occasionally the secular wants of the churches.

They also present the thought that no difference of order existed between elders and bishops. The common definition given to the word *bishop* in the post-apostolic period was, "A church functionary superior to, and ruling over the elders or presbyters." The more modern definition, "A spiritual overseer ranking beneath an archbishop, and above the priests or presbyters and deacons of his diocese, but his jurisdiction is territorial, not personal."

One writer expresses the opinion that the office of bishop was brought into existence through the persecutions to which the early Christians were subject. His statement is this:

Times of persecution bring the strongest to the front, and that strong man would, at nearly every crisis, preside over his fellows. He would become their natural leader, and after a time their actual leader. A distinctive appellation was required to discriminate him from his colleagues, and gradually he monopolized the term *overseer* or *bishop*, leaving the humbler designation of *presbyters* or *elders* to his former equals.

In the light of the above, and when from the Scriptures it is evident that bishops were in the church, but their calling and duties merely hinted at, it is evident that we need light from a higher source than man. It is with pleasure and satisfaction that we point the reader to this light that has been given in response to the earnest desires of those who have been striving to walk in the paths of righteousness. A careful consideration of it, with a sincere desire for more light, will bring you the evidence that the word is from the Lord. Your love for God and your confidence in his promises will be increased.

HIS CALLING.

From the Doctrine and Covenants we quote:

I have called my servant Edward Partridge, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church.—Doctrine and Covenants 41: 3.

There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedec priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron.—Doctrine and Covenants 68: 2.

The office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron: for unless he is a literal descendant of Aaron he can not hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchisedec, may be set apart unto the

ministering of temporal things, having a knowledge of them by the Spirit of truth.—Doctrine and Covenants 104: 32.

From these quotations we get a clear conception of the calling of a bishop. He must be a high priest, thus holding the Melchisedec priesthood, unless he is a literal descendant of Aaron. He is to be appointed by the First Presidency of the Melchisedec priesthood. His calling is to preside over the Aaronic, or lesser priesthood, when no literal descendant of Aaron can be found.

HIS WORK.

The bishop is to be "set apart unto the ministering of temporal things." This seems to be his first and principal duty. "The law of the Lord is perfect, converting the soul," says the Psalmist. James calls it "the perfect law of liberty." It includes provision for every need. Our heavenly Father, in order to develop us into perfect characters, has given laws to govern us in our temporal affairs, as well as the spiritual. The execution of these laws governing in temporal things is made the special duty of the bishopric as is revealed in the following: The temporalities of the church are to

be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the Saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations.—Doctrine and Covenants 129: 8.

They are to gather, care for, and distribute the contributions of the Saints under the terms of tithing, surplus, free-will offerings, and consecrations.

Tithing, the tenth part of the increase.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people.—Doctrine and Covenants 64: 5.

This is in harmony with the biblical evidence. Abraham "gave him (Melchisedec) tithes of all." (Genesis 14: 20.) Jacob also made a vow saying,

If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28: 20-22.

In the days of Moses they observed this law.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's.—Leviticus 27: 30.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.—Deuteronomy 14: 22.

The Savior enjoined it upon his hearers in his day.

Ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.—Luke 11: 42.

Malachi presents the thought in its serious aspect.

Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye

are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3: 8-10.

It is the especial duty of the bishop to see that this law is observed by the children of God. However, he can not assess them or deprive them of their property. Observance must be in harmony with the instructions of Paul.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians 9: 7.

The giving should be prompted, not by the mere desire to be in harmony with the law, but by their great love for the Lord and his work. In fact, giving with any other motive would not be in harmony with the law.

Surplus, "Whatever amount or kind of property can be spared by any person without injury to his business, or impairing his stewardship, is under the law properly termed surplus. In other words, it is that part of man's properties which he has more than he has need." The observance of this law is a means of eradicating selfishness among God's children, and a step preparatory to the bringing about of equality among them, which condition must obtain before they can become perfect in their service. The Lord is long-suffering with his children, nevertheless he insists upon obedience as will be observed from the following:

I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—Doctrine and Covenants 101: 2.

Free-will, consecration. The greater the love for the Lord the greater the desire to sacrifice for his cause. Therefore the Lord extends unto his children the further privilege of making a free-will offering or a special consecration out of what is left after the former duties have been observed. In the teaching and carrying out of these laws the bishop assumes a great responsibility.

How shall he distribute the contributions?

From Doctrine and Covenants 101: 2 we learned it is our duty to impart our portion "according to the law of my gospel, unto the poor and the needy." Part of the contributions, at least, are for the poor and needy, and it thus becomes the duty of the bishop to look after their wants. He is to "travel around about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud." (Doctrine and Covenants 83: 23.) He is to look after the wants of the missionaries.

(Doctrine and Covenants 60: 3, 72: 3.) Also his family, that the missionary may be free to wait upon his ministry.

In counsel with "other officers" the bishop is privileged to use the contributions with which he is intrusted, for the purchasing of lands, building of houses of worship, building up the New Jerusalem, and the gathering of the people. (Doctrine and Covenants 122: 6.)

In addition to these duties in temporal things the bishop also has duties in spiritual matters resting upon him. He is "to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors." "Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere: and inasmuch as there are other bishops appointed they shall act in the same office." (Doctrine and Covenants 104: 32, 33.) His duties are great, and as a help and a safeguard he is given the assistance of two counselors, that together they may protect the interest of every child of God. He is privileged to receive divine assistance from above to aid him in the work intrusted to his care. We are made glad and our hearts rejoice when we realize the wonderful work of the Lord, the completeness of his organization, and the loving manner in which he directs his servants to carry on his work. It is a joy and a comfort to be enlisted in his cause.

Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and receive it? Do we dream that the divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with to-day's burden, to-day's temptation. Thrust yourself further and deeper into the stream of God's power, and feel it again as you have felt it before, able to do exceedingly abundantly. Remember and trust.—Henry Van Dyke.

Pray and read and read and pray, for a little from God is better than a great deal from men. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss as to some things is because they are content with what comes from men's mouths, without searching and kneeling before God to know of him the truth.—John Bunyan.

BIOGRAPHICAL DEPARTMENT

Bishop George Lewis, of Australia. An Appreciation.

BY GOMER R. WELLS.

Readers of the "Herald" will be interested in hearing about our Australian bishop, Bro. George Lewis. We are fortunate in being introduced to him through Elder Gomer R. Wells, long-time missionary to Australia, and personal friend to Bishop Lewis.—Editors.



BISHOP GEORGE LEWIS, OF AUSTRALIA.

George Lewis, the first bishop of Australasia, was born of Welsh parents October 30, 1867, at Minmi, a coal mining suburb of New Castle, New South Wales, Australia, and he has resided in the New Castle District ever since. He was baptized by Elder Joseph Burton, at Wallsend, on the 28th of June, 1885, and three years later was ordained teacher and was serving in that capacity for the Wallsend Branch at the time we first met him.

After leaving school he chose the baker's trade, which he learned but had to abandon because of a physical tendency to asthma. He then turned to mercantile pursuits, learning all the intricacies of a large general store in Wallsend, and for years held a responsible position therein. Believing that he should launch out for himself he started a grocery and dry goods store about eight years ago at Wallsend, much to the regret of his employer. His large acquaintance with the miners, and his genial disposition, soon won for him a large trade, and he was in a fair way to get onto his feet financially when there occurred one of the biggest strikes that the coal-mining world has ever known. He was unable either to carry his customers through it or to stand the loss of trade sure to follow such inability, and he had to close up his business to satisfy his creditors.

Since that time he has devoted his time to his special work

in the bishopric and doing such other ministerial work as opportunity presents, all of which keeps him busy.

He is the father of a large and bright family, mostly daughters, some of whom were of assistance in his store. Both he and his estimable wife belong to Latter Day Saint families and they remember the first missionaries sent by the Reorganized Church to Australia. One of the first things Brother and Sister Lewis decided to do when starting a home of their own was that they would endeavor to always provide a stopping place for the missionaries passing to and fro. They have lived up to this ever since, even in the midst of increasing family and business cares. Thus one of the qualifications for a bishop named by Paul in his first letter to Timothy,—“given to hospitality,” began early to be cultivated. We are pleased to say that the other qualifications mentioned by Paul are not wanting in the bishop of Australasia.

Our first remembrance of Brother Lewis dates back to one Sunday morning in August, 1893, a few days after Brother Kaler and the writer landed in Sydney. Brother George and his brother Dave came down from Wallsend, about a hundred miles to the north, to see the new missionaries. While out for a walk, he handed me a strange piece of paper which I afterward discovered was a pound note and was intended to pay my fare to Wallsend the following day with him as my guide. We stayed at his home and made the acquaintance of his relatives and the Saints of the district. Our relations were ever after most cordial. Brother Lewis inherited musical talent and was ever ready to “have a sing” from our song books. On January 1, 1900, I had the pleasure of ordaining him to the office of elder.

The General Conference of 1901 sent the Presiding Patriarch, the late Alexander H. Smith, to Australia and the Society Islands, there to assist the brethren in arranging their missionary work, and to ordain a bishop. The New South Wales district conference of that same year met during Christmas week at the new church at Wallsend. Brother Smith had not yet arrived. We knew he was in the islands, but knew not when he might reach our shores.

It was Sunday afternoon, December 29. The writer was presiding at a fellowship meeting, and the church was full. While the Lord's supper was being administered I saw a familiar face at the door. It was the long expected Patriarch. Bro. John Kaler was sitting near the entrance, and I shall never forget the beaming expression on his face as he arose and grasped the hand of Brother Smith, whom he had not seen for over nine years. And as I write these lines I can not but think those two brethren have lately met again, this time where parting shall be no more.

As soon as I could conveniently do so I announced that President Smith had arrived from the islands and was now in the audience. Sitting by me was Elder Walter J. Haworth, who had been called to the work of a seventy at the previous General Conference. At my request Brother Smith came forward and was spokesman in the ordination of Brother Haworth. The meeting was then turned to testimony, but it was very apparent that the Saints were anxious to make Brother Smith's acquaintance, and we soon brought the session to a close, with the request that no one should wait for a formal introduction, but all form into a line and each one introduce himself.

After the benediction an informal reception began. I had gone back of the stand to put away my books, and while doing so happened to glance over my shoulder at the pleasing scene and saw that Bro. George Lewis had just introduced himself and was standing with his hand still in Brother Smith's, having a few short words of conversation. There

came to me this intelligence: "He (Brother Smith) is now shaking hands with the future bishop of Australia"; but I said nothing to anyone about it, preferring to wait for the fulfillment.

Elder Kaler, one of the presidents of the district, approached Brother Smith the next morning regarding the manner in which a bishop was to be chosen. "I suppose," said Brother Kaler, "that you will present a name to the conference?" "No," said Brother Smith, "I will expect you brethren to nominate and then I will consider it."

In the business session that followed, with Brother Smith in the chair, Elder Kaler arose and presented the name of Elder George Lewis for ordination to office of bishop, doing so according to spiritual direction.

After giving opportunity for further nominations and receiving none, President Smith arose with tears in his eyes and related how that on the yesterday while shaking hands with Brother Lewis the Spirit rested upon him and told him that this was the man he was to ordain to the office of bishop in Australia. He therefore had no hesitancy in concurring in the nomination, believing that the Spirit was directing the matter. We then felt it our duty to arise and bear testimony of the independent evidence that came to us at the same instant mentioned by President Smith.

The vote was unanimously in favor of the ordination, and on January 1, 1902, President Smith ordained Brother Lewis to the office of high priest and bishop, and also ordained the writer as his first counselor. On February 23, 1902, he ordained Elder J. D. Imrie second counselor; but he lived but four months and the writer continued to act alone as counselor for six and a half years, or until the last conference, Christmas, 1908, before leaving that mission. At the same conference Elders John Jones and George Stewart were ordained counselors to Bishop Lewis. As we write this we see from the *Gospel Standard*, of July, that Brother Stewart quite recently moved to New Zealand, which will probably mean another change in the bishopric.

Two important benefits resulting from the giving of a bishop to Australia were the unifying of the finances and the convenience of having an appellate court. Before this there were several agents, acting separately, and each reporting to the Presiding Bishop in America. If a weak district ran short there was a delay of months in getting assistance from the main treasury. That was changed after they were given a bishop for the mission, and they were not slow to appreciate the advantage. Now the surplus in a large and strong district goes promptly to help the small or weak one, through Bishop Lewis' agents. The Presiding Bishop has but one officer to deal with, which relieves his office somewhat.

Hence we conclude that there was divinity in the direction to send the Patriarch to that land to do that work, and it is apparent from the facts above related that the right man was put in the place. We saw him develop from a man of uncertain delivery in the pulpit into a forceful preacher. We were glad when we heard recently that he was devoting his whole time to his ministry, and we hope he will increase in wisdom and power for good to that mission. We consider it the next best field outside of America: The Saints number only about one thousand, yet they so carefully remember the treasury that the Presiding Bishop has seldom had to send them financial help, notwithstanding they often have droughts, to which the country is peculiarly subject, and were passing through a very long one when their bishop was called. They have not only supported the missionaries that have been sent over there and those who live there, but have helped pay the fare of nearly all who have returned.

The late Bro. John Wright, the bishop's agent who pre-

ceded Bishop Lewis in New South Wales, served the church nobly, and Brother Lewis received from him a neat and well kept set of books, due to the care of his assistant, Bro. C. S. McLaren.

A more thoughtful, devoted, and kind-hearted lot of Saints can not be found anywhere. They are worthy of the best helps in the way of better organization and missionaries that the church can give to them. We trust their mission will continue to thrive and maintain its place as one of the brightest jewels in the gospel crown of latter days.

A Group of Well-Known Bishops.

BISHOP RODERICK MAY.

Bishop Roderick May was born September 15, 1850, in the old Scotch city of Glasgow. He was baptized May 17, 1876, in the city of London, Ontario, and is still remembered by the Canadian Saints as one of the leading church men that have come from the London Branch. He was ordained



BISHOP RODERICK MAY.

(British Isles.)

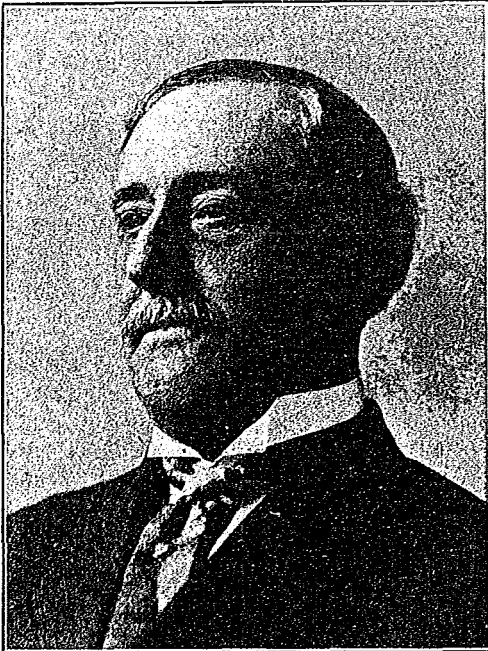
to the office of bishop, April 21, 1900, having previously filled the offices of priest, elder, and high priest. He was chosen bishop of the Independence Stake at the time of its organization in 1901, and occupied in that position until the present conference year, at which time he was appointed to the British Isles. We have the following sentiment from the pen of Bishop May:

"The people of the old church forgot the equality or union required by the laws of the gospel, the celestial kingdom, and were driven out of the land of Zion. They did not learn obedience in the things that God required of their hands, and finally the church was rejected as a church. (Doctrine and Covenants 102:1.) Now we have asked the Lord for revelations to direct us in temporal matters, and he has directed us to organize ourselves as he did the church in 1831. We are required to be united and equal according

to the laws of the celestial kingdom; otherwise we will be cut off. No, God does not propose to establish an aristocratic church until he comes whose right it is to reign, nor an aristocracy among his people, and he has said, 'If ye are not one ye are not mine.'

BISHOP ELLIS SHORT.

Bishop Ellis Short was born April 18, 1848, at Freeland, in the Hoosier State of Indiana. He united with the church August 20, 1875, and was ordained to the office of bishop May 13, 1900, having previously acted as priest and elder. Bishop Short is treasurer of the United Order of Enoch at Independence, Missouri, and presents this plea in connection with the Order of Enoch:



BISHOP ELLIS SHORT.
(Spring River District.)

"For every one that feareth God and worketh righteousness, is accepted of him.' Now if we are accepted on account of righteous works, it follows that those who work approximately nearest the law of life will receive the greater commendation of our heavenly Father.

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.' Doctrine and Covenants 81: 3. There could not be a more far-reaching and positive declaration made to the people than that. Are you certain that your service of obedience is 'binding' the Lord?

"See all of section 106, then examine yourselves. Section 42: 8 also furnishes and excellent foundation for self-examination, and in part we read as follows: 'If thou lovest me, thou shalt serve me, and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, . . . and inasmuch as ye impart of your substance unto the poor, ye will do it unto me.'

"Have you observed the above enough to have the Lord 'bound' in our behalf; especially have we, since the United

Order of Enoch has been organized? If not, can we claim the promises while the cries of the worthy poor can not be answered?"

BISHOP JOHN ZIMMERMANN.



BISHOP JOHN ZIMMERMANN.
(New York and Philadelphia District.)

Bishop John Zimmermann was born November 28, 1855, in Germany, and coming to the United States was baptized January 20, 1884, at Camden, New Jersey. He was ordained a high priest and bishop, April 15, 1905. He is a man of considerable ability as a financier and business organizer, and never hesitates to use his accumulated means in the interest of the church work. He is eminently a man of deeds and not of words, and so we have been unable to secure anything from his pen.

BISHOP MYRON C. FISHER.

Bishop Myron C. Fisher was born June 21, 1870, at Manti, Fremont County, Iowa. He united with the church August 4, 1878, at Shenandoah, Iowa. He was ordained bishop April 19, 1908, having previously acted as priest, elder, and bishop's counselor. He is bishop of the Massachusetts District.

BISHOP GEORGE P. LAMBERT.

Bishop George P. Lambert was born December 5, 1858, at Rock Creek, Illinois. He comes of an old Latter Day Saint family, being a brother to Joseph R. and Daniel F. Lambert. Early in life he united with the church, being baptized April 2, 1878, in the old city of Nauvoo. He was ordained to the office of bishop June 11, 1904, and has since acted as bishop of the Nauvoo District. Previously he had held the offices of priest, elder, and high priest. Bishop Lambert presents the following report of his work in the Nauvoo District:

"Our present year's work is in advance of any other. Not because times are better and money more plentiful, but because we are educating, as we believe, along right lines, and our brethren are developing in their love for God and his work. When we are fully converted and understand that

God desires us soul and body, spiritually and temporally, it is not a difficult matter to see that he wants us to work along both these lines; yes, often, in a real, substantial, materialistic manner. When we are once set about keeping

26, 1901, under the hands of Patriarch Alexander H. Smith, on the occasion of the visit of the latter to the South Sea Islands and Australia. He died April 18, 1909. He was a man of great integrity and honor and was one of the ablest men that the South Sea Islands Mission has produced. In a letter to the HERALD Editor, Joseph F. Burton bore this testimony to his character:

"He is an honorable man, a good Latter Day Saint. He was first baptized by Elder Paita, in 1871, and was again baptized by Elder Gland Rodger in December, 1873 upon hearing of the Reorganization under Joseph, the son, and has remained a firm, faithful member of the church until this day. And when it became necessary to place the little *Evangelia* under the ownership of one of the membership of the church, the advice of the leading merchants of Papeete was sought concerning the person best qualified to bear faithfully the responsibility of ownership under the French laws. Their reply was that Metuaore could be safely trusted as he had always proven himself an honorable man among them."

In the year 1901 Bishop Metuaore visited the United States and attended the General Conference. At that time he expressed the following sentiments through the columns of the HERALD:

"And oh, my beloved brothers, I have received very great pleasure indeed in all the good things (spiritually translated) which have occurred amongst the Saints, and in that way will the work of God become flourishing and the kingdom of God move forward when we stand upon the unshakable foundation—that is—Christ."

BISHOP C. A. PARKIN.

Bishop C. A. Parkin was born April 24, 1847, in Sheffield, England. He united with the church May 17, 1867, in Nevada. He was ordained bishop September 6, 1900. Previously he had occupied as priest and elder. Bishop Parkin bears this testimony:

"When I learned that I was to be a bishop, I made up my mind to decline, but I made it a subject of prayer, and the Lord confirmed the call to me in such an unmistakable way that I did not dare to decline. I am responsible for the use I make of my opportunity to prove my worthiness as a wise and faithful servant. My observations have been, that where the people have tried to make an honest effort to honor the law, God has been true to his promise to bless. It would make this effort too long to tell how the Lord has blessed me, but I do know that it pays (in more ways than one) to 'honor the Lord with thy substance, and with the first fruits of all thine increase.' (Proverbs 3: 9.) The Northern District of California is in a prosperous condition, and I congratulate all who have made use of their opportunity."

BISHOP WILLIAM ANDERSON.

Bishop William Anderson, deceased, was born February 1, 1840, at Glasgow, Scotland. It will be seen by this that Glasgow has furnished us two of our bishops. He was baptized September 11, 1864, at Saint Louis, Missouri. He was a member of the Standing High Council from the time of its organization until his death. He was ordained bishop April 21, 1900, and acted as bishop of the Lamoni Stake until his death, March 4, 1911. Previously he had held various offices, including those of elder and high priest. On the occasion of his funeral Bro. Heman C. Smith bore this tribute to his character:

"I do not know whether all of you have observed it or not, but one of the chief characteristics of the life of William Anderson, that I have noticed, was his tenderness, his love, and his consideration in the home circle; to make it a place of peace, of happiness, of comfort, of joy. So far as I knew



BISHOP GEORGE P. LAMBERT.
(Nauvoo District, Illinois.)

God's laws and do not draw the line between them and say, 'These I will keep, but these I will not'; then God fulfills his word of promise and blesses us with such blessings as he in his infinite wisdom sees are for our present and eternal good."

BISHOP METUAORE.



BISHOP METUAORE.
(Deceased, South Sea Islands.)

Bishop Metuaore was born in 1847 in the South Sea Islands. He was baptized April 5, 1885. He was ordained an elder April 6, 1885, and was ordained bishop November

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THE SAINTS' HERALD

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him he did not carry into his home the vexations and troubles of his business life, whatever they may have been, any further than it was necessary for him to do so; but laying



BISHOP WILLIAM ANDERSON.
 (Deceased. Lamoni Stake.)

these aside as he crossed the threshold of his home, he sought to make life pleasant there. To me this is one of the chief characteristics of his life, one of the most praiseworthy things that the mind can dwell upon in connection with him and his memory."

Miscellaneous Department

Conference Notices.

The Minnesota district conference will convene at Bemidji, Minnesota, November 4 and 5, 1911. Prayer meeting at 9 a. m.; business session at 10.30. Arrangements will be made to meet the trains Friday evening to take to the meeting place all visitors, if they will notify D. A. Whiting, R. F. D. 1, Bemidji. L. A. Gould, district president.

Conference of the Western Maine District will convene with the Mountainville Branch, November 4 and 5, 1911. Business session the 4th, at 2 p. m. Send all financial reports to J. H. Robbins, chairman of the auditing committee, Stonington, Maine, and all other reports to the district clerk. There will be a business session of the district Sunday school association at 10 a. m., November 4 to which all interested are invited. W. A. Small, district clerk.

The Southern Missouri district conference will convene with the Thayer Branch, at Cane Hill Schoolhouse, Saturday, November 4, 1911, at 10 a. m. We hope that every branch will be represented at this conference. Those coming by rail should inquire for Elder G. A. Davis, who lives in Thayer. All statistical and ministerial reports should be sent to the undersigned. Benjamin Pearson, secretary, Tigris, Missouri.

Notices.

The joint convention of the Lamoni Stake Sunday school association and Zion's Religio-Literary Society, will be held at Hiteman, Iowa, November 2 and 3, 1911. Programs, announcements, and credential blanks will be mailed to each school and local. Credentials for both societies should be sent by mail to Miss Stella Barker, Hiteman, Iowa, so as to reach there not later than November 1. Reports should be mailed to the undersigned secretaries at Lamoni, Iowa, so as to reach there not later than November 1, in order to reach convention. Every Sunday school and local should be represented at this convention. C. B. Woodstock, secretary Sunday school association; Martha Martin, secretary Zion's Religio-Literary Society, Lamoni, Iowa.

Church Dedication.

The dedication of the Weir City Church, at Weir City, Kansas, will occur October 29, 1911. Dedicatory sermon by I. N. White, of Independence, Missouri; prayer by T. W. Chatburn. Ample provision will be made for all who wish to attend these services.

Married.

MAMERON-BENJAMIN.—Sr. Jennie Benjamin, of Flint, Michigan, was united in marriage to Mr. Frank Mameron, of Bay City, Michigan, September 27, 1911, in the Saints' church at Bay City, Michigan; Elder E. S. White officiating. They will reside in Bay City, Michigan. Their many friends and relatives wish them success in their journey of life together.



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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, NOVEMBER 1, 1911

NUMBER 44

Editorial

PROPHECIES.

The Lamoni reunion of 1911 was pronounced by many one of the best reunions ever held in the Lamoni Stake. The prayer meetings were spiritual feasts, the Spirit being manifested in an unusual degree. The following prophecy was given to the Saints by the Spirit through Apostle J. W. Wight at the morning prayer service of August 25:

Yea, thus sayeth the still, small voice of the Spirit—that Spirit that pierceth the soul, that comes as a comforter, sent to the people of God, promised by the Son of God as a comforter—saying to my people, I have come to you in special enduing power during the sessions of this reunion, and had my people been more faithful, more humble, I could have exercised greater power among you, and your lives would have been made to rejoice even more.

This special endowment has come to give unto my people a foretaste of what it means to dwell in Zion, and to help you to make the needed preparation for that great event. Oh, in pleading with you this morning, my people, will you from henceforth make greater effort and seek to overcome more of your own follies, foibles, and weaknesses, and to heed the injunction given thee? More especially will the young of my people, hearing, give heed to my voice and to my pleading, and forget not. Go not away and turn again to the follies of the world. Let all my people cease their bickerings, their strife, their backbiting, their follies. Overcome these weaknesses. Cease to be jealous one with another. Seek to please God in all that you do and say, forgetful as to whether it shall please man or not; but seek to be examples of that life lived by your Master so long before you as an evidence of the attainment that my people may be permitted to reach.

Your Father has sent forth his Spirit this morning to witness unto your souls, to give you comfort and consolation, and has spoken to one of the handmaids of the church for special reasons, to give her encouragement in the hour of need, and now speaks to one and all, that inasmuch as you give heed to the injunctions of the voice of that Spirit, that still small voice that comes in the very hour of need, if you will but prepare for it, now speaks to you, and again admonishes to be faithful, be diligent, be earnest, be prayerful; overcome the temptations and trials of life; seek to build characters for God, so that in the day of preparation, you may really be among the number that shall see Jesus; and diligently strive that you may be with the faithful, having made the necessary preparation to meet your God.

Oh, will my people hear the pleading of my voice, and live more humbly, more faithfully? And then will the blessings be poured out more and more, and there will come to you that comfort, that consolation that nothing else can bring. Thus saith the voice of the Spirit. Amen.

The following was given through Bro. John Smith at the afternoon prayer meeting on Sunday, October 1, 1911:

I say to thee, Brother Berve, thy heavenly Father has brought thee to this place to take this position. Thou art called upon to be among my people. I know it is a trying one, but if thou wilt be faithful and diligent, I will be with thee and bless thee. Thou shalt be a father to my young people. Fear not what may come to thee: I will be thy help and thy strength. I know of thee and what thou wast capable of doing among my children, and this is as much a part of thy work in my ministry as preaching the gospel, and I will bless thee in all thy ministerial service among my people. Thou hast been troubled with many discouragements, but I will be with thee.

Therefore, I admonish thee, in all these trying conditions that will come to thee, from time to time, to cultivate that patience which is necessary to enable thee to become successful in thy work. Go to thy secret chamber frequently, and I will listen to thy prayers, and my Spirit shall rest upon thee, and I will bless thee among my people in all thy work.

Be not afraid of those who may be jealous of thy success. Therefore, fear not; but let thy heart be cheered and thy soul be glad; for thy heavenly Father will be thy friend indeed.

And unto you, my Saints, our Father says to you, It is pleasing to me for you to gather together in my service. I have spoken to you of late by the manifestations of my Holy Spirit, as I am doing in the gatherings of my people in many places. This is the hastening time, when troubles and distress and turmoil and strife are abroad in the land, and it is nearing the time when my people desire to gather together, and this is the reason that my Spirit rests upon them, and they are longing everywhere, from the farthest parts of the earth, that are in my gospel, to gather unto the land of Zion; but they can not be gathered unless they are individually prepared as well as the church, according to my commandments.

Let us not forget that our Father has said in the revelations to his church, It must be done in mine own way. No other way can I accept but that which I have revealed in my law for the good of my people, and under no other condition or circumstances can that equality be brought about that you so earnestly sought for and hope for, and many are longing to understand and participate in.

Therefore I will pour out my Spirit, not only upon the membership of my church, but upon my ministry also, so that they will be better able to unfold the true interpretations of my law and commandments for the salvation of my people, for the glory of my truth, and for the well-being of Zion. Therefore, I say unto you, my children, be faithful, be patient, be prayerful; shun the things that are a sin in my sight, and nothing shall prevent you from overcoming in your warfare against sin, and my blessings shall fall upon you like

a benediction from heaven, so that as a people you shall rejoice in my truth and be mine if you are faithful to the end. Amen.

OBEDIENCE TO CIVIL LAW REQUIRED BY CHURCH COMMANDMENT.

If there is any people, existing in the United States, or anywhere else for that matter, where statute law exists in defining rules of conduct, we should be obedient to existing laws, the Latter Day Saints are clearly of that number; nor is any class of believers in "Mormonism," using that term to signify the faith and practice instituted by command of God, April 6, 1830, exempt from this obligation. Obedience to the law was enjoined upon the church by divine commandment through revelation which was credited and adopted by the church in solemn assembly.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." This is clear, plain, and explicit, and so far as we know has never been repealed. The statutory laws of the United States are all based upon the law, usually called the English common law. This law has its original basis in the commandment uttered long, long ago, found in the sentence inscribed on the table of stone, "Thou shalt not kill." The perpetual penalty for permitting the crime of shedding human blood is found in the brief sentence, "Whosoever sheddeth man's blood, by man shall his blood be shed."

The attention of the citizens is daily called to scenes of injury and murder, inflicted upon men by others, which comes under the inhibition which we have just recorded, "Thou shalt not kill." The heart of the good man is wounded every day in contemplating the sad catalogue of suffering and evil, including the shedding of blood, inflicted by men upon their fellows, neither age nor sex being immune from the execution of this cruelty.

Our attention was notably called to an instance which occurred not many weeks in Nebraska, the result of which has been the blighting of the lives of six persons, besides inflicting grief and sorrow upon a wide circle in the community. The story runs something like this. Two young men were paying attention to a young woman. One of these young men apparently was a favored suitor; the other was not. The young woman was displeased with the attentions of one, and desired he should cease paying them, feeling herself persecuted by them. Notwithstanding his attentions displeased the young woman, he did not desist from forcing himself upon the young woman's attention. This condition of things coming to the knowledge of the favored suitor seemed to call for his interference. He felt called upon to put a stop to these obnoxious attentions to the woman he loved. Instead of making

an appeal to the protection of the law, either by advising the young woman to make complaint before proper authorities or to permit him to do so, he secured the assistance of three other young men about his own age, and proceeded unlawfully to take this importunate suitor from his home, and hung him to his death.

It appears that two of the young men who assisted the favored suitor to thus stop the attentions of the one complained of, reflecting upon what they had done went before legal authority and made a statement of the affair. The enormity of the crime which the four young men had committed did not seem to be realized by these young men. They appeared to think it was a correct action, to stop the obnoxious pursuit of the young woman.

The attention of the authorities having been called to the crime which had been committed, the two young men who gave the information were placed in custody and the principal and other accomplice were arrested, and the whole four placed in confinement. A warrant was issued for the young woman as a possible accomplice before the act and the whole were arraigned before the court. It was a greivous crime, and when the enormity of the deed which they had done dawned upon these young men, regret and remorse began their work, and in sadness and sorrow, resulting from confinement, and the shadow of the jail or the gallows their constant recurring mental inquiry was: Why, why did we do it?

The end was inevitable. When arraigned before the court by due process of law, these four young men pled guilty to murder in the second degree, and were sentenced to imprisonment for life. The young woman was not held as an accomplice before the fact, and she was dismissed from the court. When facing the dread inquiry of justice instituted by the court, no plea of justification could be made by these men. They had taken the life of a fellow-being. They had done so apparently without thinking that they were doing anything more than a proper action of defense by which a woman was protected from an obnoxious suitor.

By what peculiar process of conversation and reasoning these four young men, just starting in the activities of life, were made to take common cause which deprived a fellow-being of their own age in years from the opportunities and privileges of the life which now is, and ended his life by a disgraceful death, will not be known until these young men themselves set it down for their fellow-men to read.

Our object in reciting the foregoing story which has lately been written upon a page of history in action is to call attention of the Saints to the terrible consequences of too lightly holding our allegiance to the laws of the land. It would seem, that if any one of

these four young men had thought seriously for a single moment of the terrible deed which must have been suggested and talked over among them, before it was done by them, it would have aroused the latent understanding of all, that they were putting themselves into the dark shadows of the penitentiary or the gallows, and that the deed would surely result in their punishment.

Here are the lives of six persons ruined. One life is blotted out, that of the unfortunate suitor: one is sent out from the court with a weight of regret and sorrow which will last her all her life, no matter how long or short that life may be, and that by no fault of her own: four other young men, with lives just opening upon the opportunities and activities of life, are shut in confinement, virtually cutting them off from human associates in the darkness of the jail and the dungeon. Who will say but what the imprisonment for life with these young men is almost the fate which the young man met at their hands. Think of it, young men who read the HERALD, and when tempted by fancied or real insult or injury as a cause, be sure that your thoughts are right and will bear the scrutiny of the Just One who in the meridian of time reiterated to his apostles the commandment of his Father uttered in the morn of time, "Thou shalt not kill"; and subsequently when reviving his work, in these last days, by his Spirit again placed the divine sanction upon the rightness of the statutes of men, providing the penalty in the sentence, "Whoso sheddeth man's blood, by man shall his blood be shed," reiterating as if from the thunders of Sinai, "Thou shalt not kill."

All lesser obligations of the law should be kept by the Saints, that when the end shall come, and all have to answer, we may be able to say not only that we have "kept the faith," but that we have kept the law and our lives bear testimony.

NOTES AND COMMENTS.

MISTAKE.—Some little time ago we received a letter from Bro. G. T. Griffiths, of some six or seven pages. When our assistant copied this letter it was discovered that page five was gone, whether it was lost after reaching us we were unable to discover. This was annoying, to say the least, and all we could do was to bridge the hiatus as well as our knowledge of the situation permitted, and thus publish it. It appears from a letter from Brother Griffiths that this accident has embarrassed him somewhat in his references to the work in the British Isles. For this we are sorry indeed, and herewith make apology for whatever blame attaches to the editors as a result.

SAINTS RECOGNIZED.—From a late press item we note a dedication of the Logan, Iowa, courthouse, to take place November 3. We are pleased to note that among those who are to have a part in the speech making are a number of our members: S. B. Kibler, Woodbine; A. M. Fyrand, Magnolia; Joseph Seddon, Sidney Pitt, Persia; and J. C. Crabb, Little Sioux. We wish to commend the Saints of Harrison County for the upright conduct and good citizenship which merit such recognition on the part of the county at large.

A FAVOR DENIED.—A brother in writing in regard to a correction he desires us to make in conference minutes sent by him, refers to the report "which I had especially requested might be inserted in HERALD of the 11th inst., a favor that was denied those interested." Now we wish to call attention to the fact that there is no disposition on our part to deny any favors within our power to extend whenever requested. It is often true that we are unable to do so. We want to be impartial. Conference minutes from the various districts are equally important and are used as soon as possible. We do not recall the particular request referred to by the brother, but in all likelihood the minutes were received too late for insertion, or for copying and insertion, because we have to copy on the typewriter the greater part of our material, and copying requires time. In this connection we wish again to call attention to the fact that "good copy" will always stand the best show for early use in the HERALD—quite naturally.

Under date of September 9, Brother Pitt writes from Geelong, Australia, saying that he is enjoying his work in Australia and meeting with good success. His address is care of Standard Office, Darling street, Roselle, New South Wales, Australia.

NORTH PHILADELPHIA INSTITUTE.—From Brother Walter W. Smith we receive a column article clipped from a Philadelphia paper concerning the institute or Bible school held under the auspices of the Reorganized Church at that place. It gives a brief outline of the history of the school and commends the work done there. The schedule for the coming months is given, as also the names of the board of managers. We quote:

"Night classes have been maintained for some time. In 1909 the Daily Vacation Bible School was added for children under fourteen years of age. The Women's Auxiliary conducted evening classes for girls during fall and winter of 1910. The same fall the Young Men's Association opened reading rooms and gymnasium with night classes for both girls and boys. With the growing demand has come a number of persons with college training volunteering to

teach, and the offer of the Saints' Church of its basement, gymnasium, and school rooms for this purpose, so that there is offered to the student a wide range of work, including both the elementary and college preparatory subjects in a well-equipped institution.

The school is nonsectarian, being open to all without regard to church affiliation." Brother Smith writes that they have enrolled about two hundred students.

ANNIVERSARY AT PORT ELGIN.—From handbill sent us we learn of the celebration of the tenth anniversary of the Port Elgin, Ontario, Branch, to be held Sunday, November 12, Bro. F. A. Smith to be the principal speaker. The church is one and a quarter miles south of Port Elgin. Saints and friends are cordially invited to come, and they will be cared for by the branch.

SOUTHERN INDIANA CONFERENCE.—The *Courier-Journal* of October 22 contains a picture of the meeting place of the Saints in Louisville and a write up of the conference recently held there.

SAINT MARYS, ONTARIO.—The *Saint Marys Journal* of October 16 has a history of the Saint Marys Branch and an account of the reopening of their church, which has undergone extensive repairs. The distinction between us and the Utah Church was clearly made as follows: "The Reorganized Church of Jesus Christ of Latter Day Saints who are a distinct and separate body of people from the Salt Lake, or Utah Mormons, who are improperly called Latter Day Saints." We hope to reproduce the entire article in an early number.

WOODS' LECTURES.—Bro. Solomon Tripp, Fort Madison, Iowa, has taken a Mr. Woods (a lecturer against Mormonism who has been occupying at that place) to task for certain statements regarding the Prophet Joseph Smith, and publicly challenges him to prove his assertions. Brother Tripp has the correction and challenge printed in the *Daily Madisonian*.

THE CHRISTIAN STANDARD.—One O. P. Burris, Thomas, Oklahoma, writes to the *Christian Standard* that the Mormons have undermined the work of the Christian Church at the town of Weatherford, Oklahoma. We are in doubt as to whether he means our church or the Utah Church. He calls for assistance in cash, and wants "some one to volunteer to come here and chew up these Mormon elders." The gentleman shows a resentful disposition. In a later issue we note that one Williams, of Joplin, is notified to make collections, as Reverend Boles is to be sent to Thomas to take care of the Mormons, and one R. E. Snodgrass insists on Reverend Boles being sent

and expects to drive the Mormons out of the country. Bro. C. M. Wilder, Logan, Iowa, writes us regarding a debate soon to take place there between Bro. S. W. L. Scott and this same Rev. W. H. Boles. The discussion begins Tuesday, October 31, and is to be held in the Christian church. Reverend Boles seems to be a very busy man.

Hymns and Poems

Selected and Original

October's Tapestry.

By the mountain stands October,
Like a weaver brown and old;
For his warp he uses sunbeams—
Threads of palpitating gold;
And the loom spread out before him
Is the forest dim and green.
While his shuttle plying swiftly,
Is the wind of autumn keen.

For his woof he chooses colors—
Amethyst and purple lost
In the blue of smoke and shadows,
In the gray of early frost;
Vivid carmine, saffron, amber;
Faded tints the summer left;
Mauve and lilac softly blended—
All these form October's weft.

All day long I hear the music
Of his shuttle and his loom;
All day long I watch him weaving
Till the stars begin to bloom.
And the figures of his fabric,
As each day they brighter grow,
Seem the forms and flow'r-like faces
Of the Junes I used to know.—Alice E. Allen.

A Song of October.

Ho! October is fast coming,
Ever blithe, and ever gay—
For I saw his roving footprints
In the meadows yesterday;
Flame of sumac he had kindled,
Golden tracks traced in and out,
Through the woodlands and the marshes,
And the little streams about.

Over uplands and on hillsides,
Plumes of gorgeous goldenrod
Shimmer in the molten splendor
Shining down on sand and sod;
And in shady, woodland passes
Autumn leaves are softly falling
To the rhythm of the grasses—
Of chirping crickets calling.

In the tawny fields are gleaming—
Oh ripe and round and yellow—
Pumpkins, like a gold moon-beaming—
Through tang of apples mellow
From the rich expanse of orchards
Where the boughs are hanging low
With their red and golden fruitage
In the summer's afterglow.

—Augusta Wall, in *Atlanta Constitution*.

Original Articles

ITEMS OF INTEREST.

THE STEADY LICKS COUNT.

The Men and Religion movement does well to recognize the value of publicity as an aid to its work of evangelization, but it, no more than any other sane enterprise, should build upon the boom basis. Not the splurge, but the steady licks, is what it is counting on in its own efforts for results. That is what will count more, too, in the help it gets from the public prints. No serious effort of any kind may safely depend upon the spasmodic burst, the impulsive gust of enthusiasm for its success or highest achievement. The movement under discussion was foresighted enough to provide for the conservation of its resources and results. That gives it character, which some other kindred enterprises have lacked, but conservation and monthly booms do not go together.—*Omaha Bee*.

A QUESTION IN ETHICS.

By a majority of the members of the First Baptist Church Bible class [Philadelphia], it was decided that the telling of a lie is sometimes justifiable. The discussion of the question, "Is a lie ever justifiable?" was participated in by the members, and sharp differences of opinion developed.

The Rev. F. L. Hardy, pastor of the church, and teacher of the class, related that his mother came near dying recently, and his physicians advised him to cable for his sister, at Honolulu. When Mrs. Hardy heard her daughter was coming, she asked the minister if he had sent a cable. The minister said he did not lie outright, but he admitted that he evaded the question in such a way that he might as well have lied in a straightforward manner.

The class agreed that the action of the minister in failing to tell the truth was justified.—Press item.

INDIANS TO HOLD CONGRESS.

COLUMBUS, OHIO, October 8.—Final preparations for the opening of the convention of the American Indian Association here Thursday were made to-day. In the convention for the first time in the history of the American Indian, representatives of all the tribes will gather to act for the common weal.

The initial meetings Thursday will be for the delegates only, and plans for the formation of a permanent association will be made. A public meeting will open the convention, at which addresses of welcome by Dr. W. O. Thompson, President of Ohio State University, and Governor Judson Harmon are scheduled, with others by many distinguished statesmen and Indian leaders.

Many efforts have been made to establish an Indian association, but never before have the Indians attended in a body and with every existing tribe represented. The majority of the Indians attending are professional or business men. Among those to speak are Charles E. Dagenett, Federal Supervisor of Indian Employment, Denver, Colorado; A. C. Parker, New York State Archaeologist, and General R. H. Pratt, founder of the Carlisle Indian Institute.—Press item.

A CHINESE REBELLION.

The Chinese rising has become the Chinese rebellion. *The Outlook* has chronicled the rising in Szechuan, the westernmost province of China proper. Last week the rising spread eastward down the Yangtze Valley into the adjacent province of Hupei, the capital of which, Wuchang, together with the adjacent cities of Hankow and Hanyang, fell into the hands of the rebels. The chief cause of the rising is the long cherished desire on the part of the Chinese to overthrow the power of the Manchu dynasty at Peking. About three hun-

dred years ago the Chinese called in the Manchus—a warlike race—from their home in Manchuria to assist in suppressing internal troubles which threatened the overthrow of the Ming dynasty. Their work done, the Manchus refused to withdraw from the country, but proceeded to conquer it for themselves, and in 1644 proclaimed the son of their own ruler as the first emperor of a new dynasty: a tenth emperor of that dynasty now reigns. To their credit be it said that the Manchus have endeavored to rule on Chinese lines of polity and have made many efforts to conciliate the natives, especially in abstaining from appointing Manchus to office; a few years ago it was stated that of the nearly one hundred and fifty officials then forming the emperor's supreme government, only one-fifth were Manchus. Despite this, however, the two peoples have existed side by side with more or less of clashing; in the Yangtze Valley and south of it there has always been unrest and resentment, now tragically emphasized by the massacre of Manchus at Hankow. At the present time there is also resentment against the high cost of living, and especially against those who have profited thereby; there is also some opposition to the building of the Yangtze Valley railways by means of foreign capital, and a convenient forgetfulness that half the local capital originally collected for that purpose was squandered. But, compared with the anti-Manchu feeling, antiforeign feeling is slight. This is seen in the fact that the Revolutionary Committee has threatened to behead anyone who attacks a foreigner. While this should reassure other nations, it may have a sinister significance to the Imperial Government at Peking, for it would indicate that the rebellion is better organized than was supposed. Other Chinese outbreaks have generally meant wholesale rioting, in which the lives and property of foreigners were in danger. But, in proportion as the leadership of revolt is intelligent, its suppression is all the harder. And latest indications lead us to suppose that the present rising is the most important since the Taiping Rebellion, fifty years ago.—*The Outlook*.

Canadian Mirror Department

CANADA'S INDIAN POLICY.

The Indian policy of the Canadian Government was inherited from the British procedure in the American colonies. The reserve system appeared at the earliest, and there was but little difference between the policy of the French and British in Canada, except that with the French the evangelization of the Indian was an important feature. Thus, in 1867, when the Dominion Government took over the administration of Indian affairs, there was a certain well established policy. In the Maritime Provinces and Quebec the Indians had received grants of land—or reservations; and in Ontario the Indian titles had been surrendered by treaty for a consideration in land and money. The first of these treaties had been made by Governor Haldimand in 1784.

In earlier times the untamed and warlike nature of the Indians was a real menace to the colonization and development of the country; but now this nature seems as a fire that is waning; it is being displaced by the principles of Christian conduct and civilized manners and customs.

But even in his most uncouth and savage condition,

he was unspoiled by the white man's arts of sly lying, paltry cunning, and low vices. He believed in the sacredness of treaty promises. Whatever has been written down and signed by king and chief both will be bound by so long as "the sun shall rise and set." This trait of the Indian character has been taken advantage of by British and Canadian Governments, and the Indian made a friend and ally by treaties judiciously made and sacredly kept.

This treaty policy so well established previous to the Act of Confederation going into effect in 1867, has been continued, and nearly all Canada is covered by these Indian treaties and surrenders. A map colored to show the territories affected by these treaties would make Ontario look like a patchwork quilt; and the patches lie edge to edge westward and northward to the confines of the new provinces of Saskatchewan and Alberta.

We give the terms of the last treaty made with the Indians of Ontario, when in 1905, 90,000 square miles in the northern part of the province around James Bay was surrendered, as a sample of the policy of the Dominion Government in dealing with the Indian. Eight dollars was paid at once to every man, woman, and child; then ever after, "so long as grass grows and water runs," each person was to receive four dollars each year; they were to receive reserves of one square mile to every family of five or in like proportion; schools were to be provided for their children; and the chief was to receive a flag.

Thus the Canadian Government becomes a "father to the Lamanites" and they as wards of the Government are educated, settled upon homes of their own, and receive their yearly allowances. This is a policy that has been of advantage to Canada as a whole, and tends to lift the Indian to a higher and nobler plane in life, preparing him for the time when the "Lamanite shall blossom as the rose."

R. J. FARTHING.

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CHATHAM BRANCH AND DISTRICT.

The Sunday school, Religio, and Willing Workers of Chatham Branch are progressing. The church services are largely attended, and within the last month five have been added to the church through baptism. Two babies were blessed.

The reunion at Erie Beach, August 5 to 14, was a success. The village of tents was very attractive and unique. Many outsiders heard the gospel on Sunday. They were mostly friends of the Saints who came out on the trolleys from Chatham, Wallaceburg, and other places.

Arrangements are being made for the fall conference to be held at Chatham, October 14 and 15. A mission will be conducted afterwards. The interior of the church is now being decorated and painted. Everything is being done to make the conference a success.

Sister Badder, from Wabash, Ontario, was visiting with Chatham Saints for a couple of days. She was introducing the work of the Woman's Auxiliary and endeavoring to effect an organization here. The work is much needed and

its aims are pure and practical. Judging from what we have read and heard, it will bring about better conditions among God's children by bringing the sisters into closer unity and Christian fellowship. It is to redeem and reclaim the erring and negligent ones. It is also to bring about better conditions in the home of every Saint, to eliminate evil speaking and gossip, which have a tendency to wound or be unkind. One of the aims is to help the mothers learn how to bring up their boys and girls to be both moral and spiritual, and also to establish truer parenthood, happier homes, and purer society. One of the leading objects of the organization is mutual benefit through increased love of home, which will lead us to educate our children in the principles of the gospel, thus preparing them to resist the evils of the world and become active agents for good. The organization seeks to promote social purity and to lead the sisters to realize the great responsibility of motherhood, that they should be mothers indeed, guardian of the interests of not only their own children, but also the children of others, and extending the helping hand to win erring ones back to the paths of righteousness.—E. E.

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SELECTED PARAGRAPHS ON RELIGION IN CANADA.

CHURCH UNION.

The progress of church union in Canada is interesting and suggestive. Thirty years ago the different sections of the Presbyterian Church were united, and to-day nearly the whole of Presbyterianism is ranked under one banner. Eight years later the Methodist, the Methodist Episcopal, the Primitive Methodist, and the Bible Christian churches came together as the Methodist Church, which, with very few exceptions, embraces the entire Methodism of Canada. The Baptists are also one body, and have never been separated, as they are in the United States and other lands. The denominations are therefore practically one among themselves, and this argues well for the wider union now considered by the Presbyterians, Methodists, and Congregationalists.—Rev. J. P. Gerrie, in *Review of Reviews*, vol. 31, p. 720.

WHAT THE CHURCHES SAY OF GRAFT.

The Presbyterian Church, the Anglican Church, the Methodist Church, these in the last few weeks, [This article was published October 3, 1907.] at their respective conferences in Canada, have declared strongly and unequivocally against the corruption—political, social, moral, and commercial—in Canada.

At a meeting of the General Assembly of the Presbyterian Church, held in Montreal recently, G. M. Macdonnell, K. C., a leading Kingston lawyer, declared in effect that "the national curse of Canada to-day is graft, not intemperance," and that "the people of Canada were no longer an honest race."

At the Anglican Synod, in Toronto, the following resolution was adopted: "That it is the conviction of this synod that a great purification of politics, financial, social and business methods in this country is imperatively demanded to-day, and that the church, her bishops, clergy and laymen should take a leading part in the immediate improvement of the present deplorable state of affairs."—W. R. Givens, in *Independent*, vol. 63, p. 804.

THE INDIAN RACE NOT BECOMING EXTINCT.

The theory that the Indian race is waning into limbo along with the dodo and the bison is a theory that will die even harder than the Indian. It is impossible that the race should ever expect much influence again on American life; it is probable that it will gradually be absorbed into the national life by intermarriage and education. But for the

present, the Indian population is generally accepted as at worst stationary. There are many grounds for believing that there are more Indians living in America to-day than there were when Columbus landed. The wild exaggerations natural to the excited and terrified pioneers were too long accepted as truth. As a matter of fact there were vast tracts of territory which the Indians never traveled. The very necessities of the hunt made a crowded civilization impossible. They lived in small and widely isolated tribes. Famine was their bitterest foe, and their legends are full of the ravages it made in their numbers. Starvation, pestilence, and inter-tribal war kept down their numbers long before the white man's gun startled the forest.—Historians' History of the World, vol. 22, p. 503.

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RALLY DAY AT VANCOUVER, B. C.

The British Columbia Saints had a very successful rally at Vancouver on Sunday, October 8. Saints from New Westminster, Clayburn, and Nanaimo were present. The order of meetings was as follows: Prayer, testimony, and sacrament meeting at 11 a. m., Sunday school at 2 p. m., preaching at 3 p. m. and 7.30 p. m. A goodly degree of the Spirit was enjoyed in the morning meeting. There were eight prayers, twelve testimonies, and a few words of admonition from the Spirit, telling the Saints to lift up their heads and rejoice. And they did rejoice, for it would be hard to find a happier band of Saints anywhere. Success does not always depend upon the number present; but numbers meant something to the Saints of Vancouver, because for years they have had to struggle along with the ones and twos. In fact, Elder I. McMullen has had the distinction of preaching to a congregation of one. Is it any wonder that they felt glad to see so many present?

We are pleased to report that our numbers are increasing though not from baptisms, but from Saints moving here from other branches. We were glad to meet for the first time Brother and Sister Elliot, from the South Salford Branch, England; also Brother Kettlewell, from Longwood Branch, Ontario; and at the time of writing, Brother and Sister Bagnell, of the London, Ontario, Branch, have arrived. Brother Bagnell has lately been ordained a deacon, and London's loss will be our gain.

The Saints are very much pleased that Sr. Mabel Clark has returned to Vancouver again.

Patriarch Ammon White was the speaker at the rally, both afternoon and evening, and his sermons were very much enjoyed. Brother White has done good service for the church since coming here some months ago, having preached every Sunday in Vancouver in the afternoon, and at New Westminster in the evening. The Saints will be sorry when he leaves. He will leave the Saints in a better condition and will be kindly remembered.

The success of the rally did not depend entirely on one individual, for everybody seemed willing to do all he could. Brother Reid had charge of the singing; Sister Muir, of Nanaimo, presided at the piano; Priest Hartnell, of Weyburn, assisted Brother White in the afternoon, and Elder I. McMullen in the evening.

Refreshments were prepared for all at Elder McMullen's and between meetings a nice social time was had and much singing indulged in, which made it a very happy and busy day.

SAMUEL POPE.

NEW WESTMINSTER, B. C., October 13, 1911.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple avenue, Independence, Missouri.

Chairman of Finance Committee: Mrs. L. R. Wells, 700 South Chrysler street, Independence, Missouri.

Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Children's Home.

There are some who desire to aid in the work of the Children's Home who have not money to send, but who can get goods in exchange for their produce.

For the benefit of these we give the following list of articles which are needed at the home.

Knit underwear, stockings, overshoes, caps, mittens, hoods, scarfs, outing flannel, blankets, comforters.

Those who can send money are requested to do so.

Executive Committee for Children's Home,
LUCY L. RESSEGUIE, *Secretary*.

Donations Received by the Executive Committee During the Month of October.

Second Kansas City Branch, Kansas City, Missouri, through Sr. Margaret Robertson,\$6.50.

Babyhood. Supplementary Reading.

While our boy has a happy disposition he is not a particularly easy child to manage. As a consequence he furnishes much more educational material than if he never made any trouble at all. . . .

Our first great problem came from a habit, acquired in the first three weeks of the baby's life—finger sucking. It did not seem as though a habit could become very permanently fixed in so short a time, but our boy at that early age showed one of his prevailing characteristics—that of becoming firmly fixed in his ways and then being very hard to change. This, of course, has taught us to be very careful of the first things; that is, we must not allow him to do once what we do not want him to continue doing. With some children it may do to make exceptions; with this child only that which is to be regularly allowed should be permitted at any time.

To go back to our first problem, however. At three weeks we started to break him of the finger sucking habit, thinking that it would only be a matter of a week or so. We devised methods for keeping his fingers away from his mouth, tying his arms by ribbons to the side of his bassinet, putting on fuzzy mittens, making the sleeves of his nightdresses long and closed at the end.

We watched him when awake to take the fingers out of his mouth whenever they strayed to it. At four months, according to the record, if I would touch his sleeve without exerting any force, he knew what I wanted and took his fingers out of his own accord. The first lesson in obedience was thus learned very early in life. In a very short time he learned the meaning of the tones of my voice when I would

He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief.—Francis Bacon.

say, "Bruce, take your fingers out of your mouth," for he obeyed the spoken command with no movement on my part to show him what I meant. Finally, if I just said "Bruce!" in a reproving way, he would obey, showing that he knew that what he was doing was not allowed. Sometimes he would smile mischievously and keep them in a few seconds, but eventually they were removed.

It seemed as though we had conquered the habit, when his teeth began to bother him a little, and then the desire for his fingers returned with overwhelming force. This called for redoubled energy on our part. We tried dipping his fingers in aloe, but the bitter taste did not seem particularly objectionable. The only effective method is for us to watch him when he is awake and put mittens on him when he goes to sleep.

Even yet, at ten months, the habit is not entirely broken. When he is sleepy or uncomfortable, his fingers gravitate in the forbidden direction. Still we do not feel that our work has been wasted. We have kept him from giving himself up to the habit. For instance, some babies can not go to sleep without their thumb or fingers or soother. Bruce looks upon mittens as a part of the regular bedtime routine. If the fingers get into the mouth before the mittens have been procured, when I produce them he will voluntarily take his fingers from his mouth and put his hand in the mitten, laughing up into my face as though it were some pleasant game. We have kept him from wanting something to suck at other times, so that, unlike many babies, he is not seen on the street car or in the house amusing himself in that way. And we expect that some day he will get over wanting them at bedtime—and then will come the reward of our long-continued efforts. His desire for this form of pleasure will die out without the fight that many children must go through before they can give up the sucking habit. Moreover, observation has convinced us that the baby sleeps much more soundly when his nerves are not allowed the desired excitation.

You have been told how he plays by himself—but even that happy condition calls for constant watchfulness. He wants attention just as much as any baby ever did, and once in a while he demands it. If he has not been as well as usual, so that it has been necessary to give him a little extra care, he immediately gets the idea that such attention is very desirable. The next day, therefore, when put upon the floor to play alone, he may begin to cry loudly in expression of his desire for attention. Then is the time for firmness. As a rule, everyone is sent away, and he is left to cry to the air about him. In a little while he sees that he is without an audience; a toy attracts his attention—and in two minutes tears are a thing of the past. But the lesson is not learned by once doing, nor by twice, but must be repeated at intervals whenever the necessity arises.

It has been a surprise to me to see how easily a good baby may be spoiled. On the day we moved, it was necessary for his grandmother to have him at a neighbor's. As his surroundings were strange, he refused to leave her lap, and for the sake of the friends in the home, it seemed best to humor him. But that one day resulted in weeks of struggle. He gained the idea that grandmother ought to be always within reach. Let her step from his side and a howl was the result. Each day the cries were heard, even though those of the day before had been unsuccessful. We sometimes think that even yet we are struggling against the effects of that one day's indulgence. For several weeks he will be perfectly content playing alone; then suddenly he will get the notion that some one should be devoting herself to him, and a tempest of tears results. The rule is, however, that he must not be taken up when crying, and that rule is rigidly adhered to. Sometimes it becomes necessary to use stratagem to get him quiet in order that he may be taken up, in which case his

attention is diverted and smiles brought to the little face before he is lifted in loving arms.

Another unbroken rule is that he must have nothing given him from the table. He is fed before we sit down to the table, so that he is not hungry. Then he is put in his jumper where he can see us and feel himself a part of the family gathering. A hard roll is given him and this he sucks and nibbles on, watching us intently, laughing at every joke, and sometimes making some of his own in his own language. The roll is made of entire wheat flour, unleavened, and is so hard that he can get nothing off until it is well soaked with saliva, and by that time we are ready to leave the table.

Of course he reaches out his hands for things at the table, asking for them in his pretty, pleading way. But they are not given him, for to give him even harmless things would be to encourage him in the idea that he can expect something from the table every time, and that would not be a desirable state of affairs. His pleadings soon stop, as they are without avail, and he turns his attention in other directions. Were his wants met once or twice, such a happy state of affairs would soon become impossible.

I have heard it characterized as cruel to put a baby to bed and leave him to cry himself to sleep. But why cry himself to sleep? If he is used to being put to bed in that way, he will not cry himself to sleep as a rule. Our boy laughs when put in his bed, watches with interest the pulling down of the curtains, and waves his hand by-by when finally left to his own devices. Sometimes he plays by himself for twenty minutes before dropping off to sleep, and a pretty sight it is to peek in and catch a glimpse of him playing with his pink toes and talking to them so happily.

Of course, when he is not feeling as well as usual, he may object. But the kindest thing, experience proves, is not to go near him. He cries sometimes because he is so sleepy that he is uncomfortable. To go to him or to take him up is but to prolong his unhappiness. Left to himself, his cries are brought to an end by the sudden descent of oblivion—and that is the happiest thing that can come to him. Moreover, I have noticed that he sleeps unusually well after such a cry, and wakes up remarkably happy. So the cry is not a real sorrow.

The other day I remarked to a visitor, "I must go up and see if my baby is awake." "Why, won't he let you know when he wakes up?" she asked in astonishment. "I should think you would hear his cries without any difficulty." A few minutes later I took her upstairs with me to peek in our bedroom door. There was the boy, his feet in the air, the stocking removed from one foot, while the mittened hands were busily engaged in pulling off the remaining bit of foot covering. The only sound to be heard was soft, happy talking.

"There's no way of telling how long he's been awake," I told her, "for he was playing when I first looked in."

I have learned that he is better tempered if left to play by himself for a short time in this way than if taken up the moment his eyes open. He awakens gradually, probably takes a few dozes in the process, and is not disturbed until fully aroused and active once more.

Some months ago we began playing a new game with him. Whenever he handed us anything, we smiled and nodded and said, "Thank you." He thought it lots of fun; and now, if we want to take anything from him, we hold out a hand and say, "Thank you," and the desired object is placed in our hands without a demur. There is no snatching things away from him; if we don't want him to have it, all that is necessary is to say, "Thank you." As a rule, whatever he picks up from the floor or the beach is handed to some one for the "Thank you" that is sure to follow. This is better than having them put in the little mouth.

In everything possible we allow him to follow his own

desires, interfering only when it becomes evident that what he desires is unwise. For instance, he is never allowed to pull hair or scratch faces. When his overflowing energy takes that direction, we take hold of the little hand and pass it lovingly over the face he has been attempting to scratch, and say, "Nice father," or "Nice grandmother," as the case may be. He laughs at the new game and forgets his original impulse. Because that was done every time, he almost never attempts now to scratch or pull hair.

In the same way he started pulling glasses off noses. That was not allowable, however; so whenever the little hand clutched the attractive glasses, it was taken in a firm clasp and compelled to let go.

Mother's glasses are fastened by chain to a spring, and it is exciting fun to pull them out and then watch them spring back into place. This, too, is tabooed, however. At first, to be removed from this fascinating plaything caused tears and loud cries. Now, however, the little hands hardly ever reach after the "forbidden fruit," and when they do, a "No, no," causes the attention to be turned, without complaint, in another direction.

We have few rules—but those rules are followed unswervingly. Thus the boy is allowed the freest life possible, and knows where the limits are placed. This, I believe, is one reason for his serenity.—Rose Woodallen Chapman.

Letter Department

OSTERDOCK, IOWA, October 12, 1911.

Editor Herald: The Saints of the Osterdock Branch were made happy a few weeks ago when Elder J. S. Roth, who contributed much in starting the branch about twenty years ago, came among us again, and much to the spirituality and pleasure of us all, preached about ten or twelve times and baptized five.

While the writer has preached here considerably in the past six years, and succeeded in building up the branch numerically, at least, we were pleased to have Brother Roth come among us and do some reaping.

Sr. Lucy Schrunk is in very ill health and requests the prayers of the Prayer Union, and the Saints, that she may have normal health according to her years. Pray for her, dear Saints.

In gosrel bonds,

J. B. WILDERMUTH.

INDEPENDENCE, MISSOURI.

Editors Herald: I just arrived home from Bucklin, Kansas, where I was called to preach the funeral discourse of our noble young sister, June F. Redfield, who passed from earth life October 7. Her father died a year ago last July. There are only two families of Saints living there: Redfields and E. L. Basket. Bro. F. C. Keck was there a few weeks ago, and preached several times in the Christian church, to a few, the people being as hard against the Christian Church there as they are against us. We had no church building to hold forth in. The Rev. Mr. H. A. Doty sent word that we could use his church, and we gladly accepted. I called upon to assist me. He did so, and took me in his buggy to the cemetery, and closed the service there. The church was filled with attentive listeners, and many stood outdoors and listened. Many remarks were made by the people, how well they liked the sermon.

On Tuesday night I spoke at the boarding house of Sister Redfield. Some remarked they could sit all night and hear that man talk. I was blessed with the good Spirit in delivering the Father's message. I was highly pleased to find so many that spoke so highly of our Sister June. Precious in the sight of the Lord is the death of his Saints. It was

hard for Sister Redfield to give up her baby girl, but God showed her that he had work for her in paradise. She saw her class surrounding, with her sitting inside the circle with a rule in her hand, teaching the younger ones. Oh, how we can exclaim:

Oh, happy day! happy day!
When Jesus washed my sins away!
I am as ever,

J. C. FOSS.

TORONTO, CANADA, October 13, 1911.

Dear Herald: I am pleased to see you have reserved a part of your valuable space for Canadian news. I believe this is a step in the right direction. The HERALD is the official organ of the church, and I must say it is ably conducted. I have enjoyed and benefited by it to a great extent, yet it has always seemed to me that it was more an American than an international paper. For weeks at a time there would be very little Canadian or foreign news. This gave a one-sided appearance, perhaps not intended by the editors. I understand if the members of the church in Canada and foreign lands did not contribute any news, the Editor would not have any to publish. Perhaps many members of the church have thought as I have, the paper is always so full of American news, there seems to be no room for anything I might say. This may be the reason why little has been contributed from this side of the line. I trust that in the future every copy of the HERALD will contain something of interest to its many readers from this part of the great work, and that the brothers and sisters will see to it that the space that is so generously set apart by the Editor will be filled with interesting matter.

Our district conference is over, and it has given to those of us who attended plenty of material for thought. In some respects it proved to be a disappointment to many of us. We saw demonstrated how very little dependence can be put in spiritual manifestations from any source whatever. We have seen how very much of it is of man.

We all enjoyed the presence of the general missionary in charge, Apostle F. A. Smith, who by his kind and courteous manner made a host of friends amongst the Saints. If we can judge the rest of the brethren by him, the church has a quorum of apostles that they may feel justly proud of, and our prayer is, that he may long be spared to take charge of the latter day work in these parts. Some of us made an unsuccessful effort to win him from Uncle Sam, but we trust that if the General Conference will leave him with us he will yet see the error of his ways, and become a citizen of this grand young nation.

Wishing you and the HERALD every success, I will do all that lies in my power to make the Saints see what they are missing by not being subscribers to our paper,

Your brother in the gospel,

JAMES A. WILSON.

WILBURTON, OKLAHOMA, October 3, 1911.

Dear Editor: I find lots of work to do for the Master. Truly the field is white and the laborers are few. I believe Oklahoma is ripe for the gospel, as I find lots of calls for preaching,—more than we are able to fill.

Our reunion was in August; was fine. I believe some good was done, as we have gathered in some since. As the result of the good preaching during the reunion, I baptized a fine young woman and her husband.

Last month at Panola, [Paola?] Oklahoma, two were convinced during the time. I am busily engaged; every Sunday away from home except the first, as I am the president, and that is sacrament day.

Although I find much more pleasure out preaching to the world, as it is a new thing to them, I find there is a good work to be done among the Saints. Sometimes we are made to feel many have gone astray; so we find lots of work to be done in the branches. There are so many things to draw away our people. We are blessed (?) in Wilburton with picture shows. You can hear their music before dark, and at late hours. It is tempting to the young people.

When I accepted the gospel I laid all those things down. Some tell me I am too hard on such. I believe we should be temperate in all things. I hate to see our people, especially the priesthood, indulge in those things. I believe those things are of the world, and Jesus said the world will love its own. If a man can go to heaven and indulge in those things, the gospel is not what I think it is. More money is spent in Wilburton by our people at the shows, than goes to the church.

Jesus said: "It is more blessed to give than to receive." We find in the Doctrine and Covenants that "the elders must see that my law is kept."

Now, let us keep clean of those things, and then we can be able to teach the people. Ever praying for the welfare of the church at large, and those who bear the vessels of the Lord,
Your brother in Christ,

VIRGIL L. LUM.

DELOIT, IOWA, October 13, 1911.

Dear Herald: I just received your welcome pages of October 11, in my home, and glancing over the columns, I read the poem written in memory of the Magnolia reunion of 1911, by Sr. Vida E. Smith, and as the sweet memory of this reunion lingers with us, the blessed influence of that Holy Spirit which pervaded the camp of the Saints, and gave them renewed courage and strength, giving them another evidence that "God is a rewarder of those who diligently seek him," it makes me feel it my duty to write of the special blessing I received while there.

I hope it may encourage some who have also had trials. We have for some time longed to attend this reunion, but on account of the serious condition of my health for the past year and a half, we were very much undecided whether it would be wisdom to make the effort. However, on the first Sunday we made up our minds that we would try it, trusting in the Lord for help and guidance. I was in very bad health when I went. The Lord only knew my true condition, as I could not tell myself. I had received great benefits in answer to prayer and the administration of God's servants all along. The earthly physician had said he had done all he could, but the "All Wise Physician" came to my rescue, and by his blessings it gave me greater confidence to place all my trust in him, whom I knew had all power, and nothing was impossible, if it was his will to perform. My faith in the Lord was strong, but my faith in the arm of flesh was very weak. I have noticed those who depend upon our earthly physicians for aid, if they did not get the necessary help, call time and again. Knowing how much more merciful is our heavenly Father, and that he is more ready to hear his children and give them good gifts and blessings, than we are to our children, if we are worthy and ask aright, I always felt it was my privilege to call often on God and ask him for divine help in time of need, therefore I have often called upon God's servants to administer to me. And during this reunion, I wish to bear my testimony that God heard the prayers of his servants in my behalf.

I began to grow better and stronger each day at the reunion. The last time I was administered to, all of the administration committee were present, and the Lord was also with us by the power of his Holy Spirit, and I received

a special blessing, and also my husband; and the Lord did wonderfully bless me, and I dwelt under that peaceful influence of his Spirit for days, and I was led to exclaim praises to God for his mercy and blessings.

My health has continued to grow better and I am very much stronger. I am still trusting my Creator, who knows all about the human body, to restore and strengthen each organ that I may still be of some use in his service.

I am indeed thankful for the plan of salvation; that we have one who is a present help in every time of need. I still ask to be remembered in your prayers.

Your sister in gospel bonds,

ELLEN HERR.

NEWBERRY, MICHIGAN, October 8, 1911.

Dear Herald: I am always glad when you come. I love to read the letters in your dear pages, as they are such a help to me. We have no branch or Sunday school. Bro. Alvin Ellis is preaching around this part of the country now, he seems to have a good interest.

It was three years ago last July since we joined the church. I have always been thankful to our heavenly Father for sending Bro. B. S. Lambkin to preach the gospel to us.

I wish to tell you a dream that I had nine days after I was baptized that has always been a comfort to me. I dreamed that the end of the world had come, and I saw an angel descend from heaven who seemed to be clothed in a robe like those worn in olden times. I thought he was going about gathering the people together, and I looked around and I saw something like a large blackboard put up high on two posts, which seemed to be about fifteen or twenty feet high. I saw the figures "70" in large characters, and there were some smaller figures that I could not read.

While I was looking, all those things vanished away and I thought I was walking all alone in what seemed like clouds the color of a beautiful sunset, and I saw a person coming toward me who was in the likeness of the express image of our Savior, as I have seen him shown in pictures, and he seemed to be clothed in a pure white robe. As he came toward me I held out my hands and said, "Be my guide." I repeated these words three times, and he came and took both my hands in his and said, "Come," and I went with him. I was walking by his side when I awoke, and I was so happy I could not express the joy I felt.

That dream has always been a great comfort to me, for I know that if I always go to Jesus to be my guide he will never fail me, and will lead me into all righteousness.

I ask the prayers of all the Saints that I may live faithfully, so that when Jesus comes to claim his own, I may be prepared to meet him.

A sister in the true gospel,

MRS. ANNIE PENTLAND.

KNOX, INDIANA, October 10, 1911.

Editors Herald: I have been in the church but a short time, and have read but few of the HERALDS,—what I have read being borrowed from brothers and sisters in the church. It always makes me feel good to have an opportunity of reading the letters from those whom I have never seen, but am interested in their welfare and happiness.

Perhaps it would interest you to learn how I found the true, and what I consider the only church of God. Last winter, while two of the elders from Michigan were holding meetings, a lady, who at that time lived near us, asked me to accompany her to church. As she had no one to go with her, and did not like to go alone, I went, and was much surprised to hear the gospel so truthfully put forth. I, like many others, had heard much against the church, and until

that time been used to hearing sermons made up to suit mankind. It was indeed a happy surprise to find there was at least one church that put the gospel before the people as it is. The following evening I went to church again, and continued to go as long as the meetings lasted, missing only one night.

At the close of these meetings the elders went away, and in a few weeks returned, and gave a few more interesting talks. At the end, I was convinced that I had found that which for the last three years I had sought in vain in all other churches. What did I seek? I sought a church in which I would feel welcome and at home. Also one that contained all the officers that should be in the true church of God; and many other things that are in this church, but not existing in others. It was my desire to be baptized into the church at once, but it being cold weather, my father objected, as he feared the consequences. So I put it off until May 21. At that time we sent for one of the elders, and another sister and I joined the happy little band of Saints living here. Another sister had desired baptism at the same time, but was prevented on account of illness.

A few weeks later we attended conference at Coldwater, Michigan. The sister who was unable to be baptized accompanied us and was baptized during conference. The elders organized a Sunday school while they were here in the winter. Our number was small at that time, but has since been slowly though steadily increasing in number as well as strength. At the present we have Religio every Thursday night, Sunday school Sunday mornings, prayer meeting Sunday night, and sacrament the first Sunday of each month.

How well I remember the next to our last sacrament meeting when one of our dear sisters partook of the sacrament with us for the last time; Sr. Maggie Collins, an energetic worker for the upbuilding of the church. On September 15 this dear sister took suddenly ill with what the doctors called bronchial pneumonia. For a few days the sister suffered severely. She was relieved through administration by Brother Scott. She did not seem to suffer so severely as she had been, but passed quietly and peacefully into another life, where we feel that she will take up the work she left off here.

Perhaps all realize what it means to have such a great worker and helper taken away. We find it a great trial to try to get along without her, but feel the heavenly Father needs her worse than we do. This feeling comforts us. The sister was president of our Religio, and a very helpful leader we found her. She was also chorister in Sunday school.

We hope to have a two-day meeting in our branch during this month or next. Asking an interest in the prayers of the Saints,

MISS PEARL MALOTT.

DUNEDIN, NEW ZEALAND, September 13, 1911.

Dear Herald: I arrived here August 19, after a pleasant trip from Kansas City, westward. On arrival, I found that the brethren had been having an interesting time over an agitation for the expulsion of the Mormons from New Zealand. Learning that the matter was to come up in the Dominion Parliament, Brethren Hall, Bradley, and Leberz each wrote their respective members relative to our teachings and standing in the community. This resulted in Mr. G. M. Thompson, M. P., publicly announcing the difference between the two churches on the floor of the House, as well as a man of the world, not too well acquainted with our work, could be expected to do. A report was published in "Parliamentary Debates, Fourth Session, 1911."

Mr. Thompson also wrote to the *Otago Daily Times*, a letter of which I inclose a copy. This aroused the ire of Elder A. Y. Shirling, of the Mormon Church, and he wrote a

letter of which I will try to obtain a copy. To this, Brother Hall wrote an answer, but as the newspaper kept this in hand for nearly two weeks, I also wrote a letter. Shirling replied, and I got another letter in, but the editor shut down on the correspondence before I could get the third reply. I should have liked a chance to reply, as I had made a mistake in asserting that Taylor and Cowley were still members of the Utah Church. In traveling, I missed any such announcement as that made in Shirling's last letter. Of course I should have "owned up" to the error, but would have pointed out his inaccuracy in stating that they were expelled for polygamy, and then furnishing evidence of their expulsion for something else. I should also have dwelt upon the tardiness of the church in expelling for polygamy in 1911, when in 1904 and 1906 they were aware of their having plurally married after the Manifesto and dropped them from the twelve for it.

The plurality of gods argument would have given me little trouble; it was only used to cover up the fatal fact that they were beaten on the other issues. However, being denied the privilege of reporting his arguments, we shall take other measures to inform the public. I inclose the correspondence, having procured all of it, and include a challenge to the Brighamites, issued since I wrote this letter.

We are doing fairly well. The branch is small and new and the work of building up rather slow. This is a Scotch town, with many Presbyterian citizens. It is awfully difficult to get people to our indoor services. We are having fair audiences; however, we would like to have them larger.

I leave here for Australia November 15, and expect that Brethren Davis and Robertson will be here to take up the work early next year.

With kind regards,

W. J. HAWORTH.

Care R. W. Hall, 62 Macandrew Road.

WOODLAND, TEXAS, September 9, 1911.

Dear Herald: We are here alone trying to battle with the wiles of this world. We are holding onto the rod of iron, though like other Saints we have our trials, but the Lord comes to our help. Of a truth he is our helper in every time of trouble. We have been blessed with a very good crop this year, considering the great drought that struck Texas. What few Saints I know of will make very fair crops. All have left northeastern Texas for Oklahoma, except just a few that are scattered about so much that it renders it impossible to even have prayer meeting or any kind of meeting. My husband has heard but a sermon or two since he was baptized, and he is anxious to hear more preaching. I am anxious for him, for I realize the need of understanding the whole law, so one can comply in order to obtain a whole salvation.

We have been in debt, like a lot of people in this country, but I have earnestly prayed the Lord to prosper us, that we may owe no man anything, and that we may yet be able to help push forward his work among the nations of the earth with means as well as faith and prayer, for it takes our all in this great latter day work; not a part, but our all. The earth is the Lord's and the fullness thereof. We ought not to say that all we have is ours, for when we consecrate ourselves to the Lord, and our work to his work, and to be collaborators with him, we are of a truth his, and all we possess is his.

I want to ask through your columns for an elder to visit us and preach for us and the people, as there is an interest here that needs seeing after. There have never been any of our elders preach here, and there are as many as three families here that have all expressed themselves to me that they want to hear some of our elders. The Utah elders

preached here. This is one of their old trails, and they have the people stirred up with the first principles of the gospel, and since we came in here have revealed the fact that they have strayed from what the church taught in the early days. The people are more anxious than ever. I talked with a fine lady the other day, and was telling her about the work and the Book of Mormon, and when I was through she said, "Well, that is the most reasonable thing I have ever heard." She said, "When I was going to school I often wondered why our history did not tell us something about the people that Columbus found on this continent, and it has always been most mysterious to me."

Another family, fine people to the gentleman, seem to be very much interested in the work. He treats those Utah elders very kindly, but says he is not able to accept some of their doctrine; the first principles are fine.

I believe that those people and a lot of others have a fair understanding of the angel's message; so hoping you will publish this and some of the elders will read and come to our call, we will meet them at Detroit, Texas, on the T. & P. R. R. I can hear of their being there once in a while, but I am never able to see any of them. Any that will stop off there a week or so and will drop us a card at Woodland, we will come after you and take you back.

Yours for the spread of the truth,
MRS. M. M. AARONS.

HARTSHORNE, OKLAHOMA, October 8, 1911.

Editors Herald: I feel glad to know that I have obeyed the gospel in its purity and simplicity. I can say that it is the work of God, and that he is a rewarder of those that diligently seek him, but I do many things that are not pleasing in his sight. We are among the isolated ones, with no church privileges, yet we do all in our power to show our neighbors the right way. They are very prejudiced against our faith. Our neighbors are all Campbellites, or Christians as they call themselves, and Missionary Baptists. They persecute us because we believe Joseph Smith was an inspired man, and that the Book of Mormon was translated by inspiration. They say it is all humbug and foolishness to believe any such stuff. I got one lady to read the Book of Mormon; she says it is all right, and now one of the Christian brethren claims as reading it, but I think he is afraid, for they choose darkness rather than light. Oh, how I do wish some of the elders would come and preach the gospel here. Bro. Jesse Simmons was over last spring and preached some, and came very near scaring the Christian preacher out of his wits. He said there wasn't any use of Brother Simmons preaching, for there weren't any Saints here. Brother Simmons told him he might make some Saints, for we had baptized some of his brethren. That made him very angry.

I love to read the HERALD. The first thing I do when I get my paper is to see if anyone that I know has written, but I have never seen more than one letter from anyone I knew, and that was from Brother Calley, at Dalbey Springs, Texas. We were glad to see a letter from him, as it was in my husband's wagon that he rode to the water to be baptized. We were glad to know that he is still trying to live up to the gospel law.

My husband is in very poor health and has been for some time. I want the prayers of God's people in his behalf, that he may be restored to health, and that he may live better in the future than he has in the past. May the Lord's blessings rest on each and every one of his children, and may the abiding Comforter guide, guard, and lead them in the straight and narrow way that leads to everlasting life, is the prayer of your sister,
SALLIE RICHARDSON.

LOWER LAKE, CALIFORNIA, October 15, 1911.

Editors Herald: After returning from the reunion, and getting down to my usual fall work—gathering in the corn crop,—my thoughts frequently revert with pleasure to the happy, and spiritually profitable time spent with the Saints. I can truthfully say that we felt spiritually and physically renewed and are already planning for the next season's meeting. And we hope, with a large majority, that it may be again on the old grounds.

It was moved and seconded that we hold the next reunion at Santa Cruz, which was changed to Monterey. But judging from the gloom that overspread the faces of nearly all the assembly, and the long list of signatures to have the motion reconsidered, clearly all but a few desired that Irvington should have had a vote which would have resulted in an overwhelming "yea." I am safe in saying that I voice the general sentiments of the Saints of Nevada, Sacramento, Chico, San Francisco, Oakland, San Jose, Ukiah, Windsor, Fulton, Napa, Santa Rosa, and Lower Lake when I say that we could not attend any place at a greater distance than Irvington! Many representatives of the above places expressed themselves as being unable, financially, to attend a reunion if held at Santa Cruz or Monterey.

The people of Irvington in general, regardless of any financial benefit that might accrue from the patronage of the Saints, expressed themselves as willing to assist in procuring suitable grounds for their convenience in holding reunions. The Chamber of Commerce, and the Ladies' Aid Society offered to take up the matter! It seems strange that *missionaries*, who are unlikely to attend every year, should have a place on a committee that concerns the convenience and financial ability of the greater part of the Saints.

It was finally decided that the "reunion committee" be empowered to select the permanent grounds on which to hold future reunions. Below we quote a brief article from the *Washington Press* (a local paper): "Irvington has been greatly enlivened this week by the annual gathering of the Reorganized Church of Jesus Christ of Latter Day Saints. The meeting this year is one of the largest and most interesting held in Irvington in recent years. The attendance at the present meetings has come from many parts of California, as well as from other States. Some are from Oregon, Washington, and even as far away as Minnesota; four hundred people in attendance. Fifty-six tents are pitched on the camp grounds, being the largest number to be occupied at any of the gatherings held in Irvington in recent years.

"Services are held every evening in a large tent, and this Friday evening will be children's meeting. The assembly this year is marked by the excellent music which is rendered. Those in attendance are of a superior class of people, and Irvington congratulates itself on being the permanent annual meeting place of these people."—September 8, 1911.

Our little branch meetings are held in Brother Minton's home each Sunday, at 1 p. m. Sunday school, at 2 p. m. preaching, and at 3 p. m. reading, a sermon from the *Toronto World* by Elder R. C. Evans. Brother Minton's eldest daughter is a nice, efficient little organist, so our music is of a high order. Sacrament services on first Sunday of each month, Religio Sunday evenings. As superintendent of good literature committee we have distributed over a hundred *Ensigns*, loaned many tracts, Voice of Warning, and Two-Story Books. We are moving along quietly, but doing all we can for the cause of the Master in our little way.

Hoping that our heavenly Father will bless our efforts along these lines.

Yours in gospel bonds,
EDWARD F. ADAMSON.

COMSTOCK, NEBRASKA, October 19, 1911.

Editors Herald: I write you a line to say that I went up into the vicinity of Plano, Iowa, the first of this month and introduced the gospel. This is a new point—none of our ministry having been there before. By the help of the Lord I aroused an interest there. Baptized one fine man by the name of J. T. Bills. As this is not far from Lamoni, I wish the ministry there would look after our interests at that point. Address Bro. J. T. Bills, Plano, Iowa.

I am glad to say that the outlook is favorable for gospel work in my field. Our Bayard reunion was a good one; Bro. J. W. Wight favored us with his presence there, and we enjoyed his able sermons as I wise counsel very much. Western Nebraska is becoming an important field for gospel work, and needs more laborers badly. Let us pray the Lord of the harvest to send the needed help.

I am feeling well in the gospel work. Glad to say the Lord has blessed me and mine in a marked degree in my efforts.

Yours in the one faith,

C. W. PRETTYMAN.

IPSWICH, QUEENSLAND, AUSTRALIA.

Dear Herald: I am the only member of the church here, the nearest Saints being about thirty miles away. I am thankful to our dear Father in heaven for permitting me to come under the sound of the glorious gospel, and for his wonderful love to me, for the many demonstrations of his wonderful power in me from time to time. I have a hard road to hold here, as the people are intensely bigoted, and the elders of the Utah Church have caused the name of Joseph Smith to become a stench in the nostrils of the people.

I am doing my best to spread the truth here and insist on telling and showing the people the difference between the two churches. I am always glad when the HERALD arrives, and scan it eagerly for the spiritual food it contains. I also rejoice to hear how the work is going on in other parts of the world, and have been helped by some of the letters contained therein. I hope the Lord will soon come into his kingdom.

Your brother in Christ,

F. EDGWORTH.

NORWOOD, MISSOURI, October 21, 1911.

Brother Editor: I am now three and a half miles south of Norwood, with the gospel tent well stretched and meeting in full blast, meeting announced for to-night and snowing fast. Now, what think ye of that? The fields are already white, and there are no signs of a let up.

I have been with the tent all summer, and some excellent meetings have been held. We have baptized a few honest souls and left many interested. The Saints are also encouraged, and feel determined to press forward in this glorious work; but looking out this morning and seeing the snow falling so thick and fast, I wish the tent was housed away for the winter and our meetings announced for some schoolhouse. Tent meetings in the winter are not what some people might think them to be; especially when a man's summer underwear are worn out, and he has no money with which to secure more substantial for winter; and what is worse, no overcoat for the winter. But I will not complain; if it don't warm up I will move on farther south, where it will suit my clothing better, but my field of labor only extends to the southern boundary of Missouri and then I will have to come to a halt. What then? Why, do the very best you can! I hear some one say; that is as good as the angels can do. Yes; but sometimes when we do the best we can, that is bad enough, and really too bad, unless others would also do the best they could, that we may be laborers together,

and also be a little more equal in the things of this world, that the abundance of the Spirit may be not withheld.

I hope to be able to get to our district conference at Thayer, Missouri, November 4 and 5. Any wanting preaching in their vicinities may write me at 121 South Fuller street, Independence, Missouri. This is my home address, and it will reach me in due time, and I will do my best to reach the different points.

As ever,

W. R. SMITH.

SAN ANTONIO, TEXAS.

Editors Herald: The Morgan-Norman Debate of twelve consecutive sessions closed September 16. Discussion was on the usual church identity proposition, including the authenticity of the Book of Mormon, and the inspiration of its translator. A vacant lot near the center of the city was selected and procured at a cost of twenty-five dollars, a rostrum was built, lot seated, and lighted with electric lights, as one of the most suitable places at which to hold the debate.

The Church of Christ in this controversy was represented by Evangelist J. E. Norman, who, though perhaps more pleasant in the main, than the usual debater of that society, resorted to the Pharisaical method of demanding a sign, and sought to prejudice the audience, as well as to intimidate his opponent, by reference in a bombastic way to some supposed practice of the Saints of evil character, result of their doctrine, that would be made public in the form of certain affidavits; intimating criminal negligence.

Said he had fifty pounds of thunder (of the Chism, Arceneaux order) in his grip, to spring on the Saints at the proper time. He seemed to delight in the use of slang, in which he was quite proficient, often repeating misapplicable and rude stories, frequently saying: "Now elder, show us a sign; deliver the goods; or down goes your theological cob house. Why, elder, if you were running a silk factory here, we wouldn't get enough out of your argument to make a necktie for a red ant."

Said he would prove that we did not believe our own doctrine, took a five dollar bill, laid it on the stand 'midst the roar of his rumbling Arceneaux thunder, and said, "Now, it's yours, elder, if you will just work a sign; just any old thing will do; just make your own choice, but for goodness' sake do something and redeem yourself." Turning to the congregation he said: "He can't; he knows he can't; but he is one of the inspired (?) like old Joe, and that is the way they deceive the people." This challenge was repeatedly made, each time with renewed emphasis, and self-assurance of defeat. So at the close of the last night on second proposition, Brother Morgan gave the usual sign by reference to Matthew 12: 38, 39, as also to Acts 8: 18-22, in the following poem:

"Now a little story I wish to relate,
'Tis just concerning this debate,
My opponent here put up a plea,
And roared for a sign you see.

"With thunder loud he surely roared,
Laid his cash right on the board,
He roared and roared with all his might,
To see a miracle wrought right in his sight.

"A sign, said he, and to the creek I'll go,
He'd take a plunge right in with us you know,
Though he said we were all in folly and sin,
But for a sign he'd jump right in! ! !

"Now there was Simon, a man of old,
Who offered some of his filthy gold,
He too, had a sign seeking eye,
And sought some gifts to buy.

"His heart was wrong we are told,
And that he would perish with his gold,
He couldn't purchase God's will
By a filthy five dollar bill.

"Modern Simon said here is the cash,
A sign now, or your cob house goes to smash.
But soon he changed, said 'twouldn't do,
Hypnotics can do that sign business too.

"Now when we fired a testimonial gun,
Straight for the Hypnotic he took a run,
Turned his back on the gospel creek,
'Cause he was a Simon Magus freak.

"But such men we couldn't take to the river,
Who for a sign would their cash deliver,
So we said, Just halt and go a little slow,
You'll have to repent before we go."

He said at one time that the perfect thing mentioned in 1 Corinthians 13: 8-10, reading, "But when that which is perfect is come, then that which is in part shall be done away," terminating the period of miraculous demonstrations, occurred at the ascension of Christ. Then again it terminated in the year 96 A. D., with John on the Isle of Patmos. Again, when the last one died that had had the imposition of apostolic hands. To this Brother Morgan replied, quoting the 12th verse of the same chapter, which is: "For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known," commenting with emphasis on the "I" and "We," as a time future to this earth life, for Paul the apostle to receive, with the church of his day the perfect condition, contemplating evidently the reign of Christ, or the millennium, terminating the miraculous period during this age, and thus continuing the age of spiritual gifts till at least after the resurrection. To this position Evangelist Norman never replied, save only to deny his shifty position.

He denied Alexander Campbell, his church father, showing himself to belong to that class of disobedient children, without natural affection, referred to by Paul in 2 Timothy 3: 2, 3, and started in back with the apostles of Pentecost for a straight run down to the present. Brother Morgan bound his fifty pounds of printed thunder by Bible logic so that it never got on the outside of his ponderous book satchel, save but a little weak affidavit to the effect that a certain Saint got sick and died!! The intention, however, was to show that medical aid was denied her, or omitted on account of faith of the church. Brother Morgan was prepared for this, and presented an affidavit signed by a practicing physician, certifying that medical aid was given her from the start; also, the oral testimony of the husband of the deceased, given before the audience and thus came to naught his roaring insinuations of criminal negligence, and his effort to prejudice the people.

In his affirmation Norman set up no officers in his church organization, claimed faith, repentance, baptism in the singular, resurrection, judgment, and collections. Said it was the "perfect thing," and identical with the one set up by Christ.

To the Scriptures offered in proof of the authenticity of the Book of Mormon, he absolutely offered no argument against them, but said if he could show that the witnesses

were corrupt, which he could, especially old Joe, and that he and all the rest had gone to perdition, that the whole scheme would be proven a fallacy. Accordingly he proceeded to introduce the testimony of certain women, the coin of Utah Mormonism, and said Brother Morgan was a woman hater because he rejected their testimony. Brother Morgan replied, that when it came to women of that kind that he had no more regard for a dishonest woman than a dishonest man. Their character was shown to be not the best, and their testimony contradictory, by judges of the Supreme Court who had been called upon to examine them. The testimony of Joseph Smith's legal wife, Emma, was shown to condemn them, to whose honor Norman proved to be the woman hater.

This was turned against him, as it was shown what kind of company he associated with, and Acts 17: 5 was read, with a little variation as follows: But the Church of Christ which believed not, moved with envy, took unto them certain lewd women of the baser sort, and gathered a company and sought to set all the city of San Antonio in an uproar, and assaulted the house of one Mr. Davenport, and sought to bring them into reproach.

We think good was done for the cause, much prejudice removed, and a spirit of investigation started. The debate was closed with quite a friendly feeling existing in the main, particularly with the two disputants as no personal feeling had been created.

FLOSSIE JETT.

HEYBURN, IDAHO, October 15, 1911.

Dear Herald: I am away out in Idaho with no church privileges; live on a ranch on the Minidoka project. My husband works away from home a great deal at carpentering and that leaves me alone, as our children are all married.

I would be glad to give some one a home, and of course I would prefer some one in the church—a maiden lady or a widow without children rather than a young girl, on account of company, as the girl would be in school all the time. Anyone wanting a home and seeing this letter could write me at the above address.

In gospel bonds,

MRS. E. A. GILL.

CEDAR RAPIDS, IOWA, October 23, 1911.

Dear Herald: We as a few are striving to keep the gospel banner afloat. We have two members of the Utah faith here, and one lives just across the avenue from our place of meeting. Two of the Utah elders make that their headquarters.

We have had Elder J. B. Wildermuth with us for a week, and they and their members have attended for four or five nights. They have discussed the differences two nights, last night they divided the time on the sermon. They were quite pleased at the hospitality, but the husbands of the two ladies who have joined their faith have not joined as yet but came every night and are not opposed.

Brother Wildermuth was called home on account of the serious illness of his mother-in-law, who is not expected to live. He felt very sad at heart to have to part with the dear ones of life, but rejoice that she is one of God's children and will be free from the sorrows and cares of this world.

1306 C STREET WEST.

MRS. L. DULIN.

JERUSALEM, PALESTINE, Care French Post, October 1, 1911.

Elder R. M. Elwin; Dear Brother: We are glad to say that our health is fairly good just now. The climate seems to agree well with us, though it is hot, and we have not seen it rain since we came here. We had a little rain while passing through France, and that is the last that we have seen. This is a delightful country, though at present it presents rather forbidding aspects, the results of many centuries of

withering aridity; and also the ruins of ancient towns and cities, now in disordered heaps. They show no trace of even a single wall; that is, many of them do not. Nevertheless, the land is extremely rich, and its richness is beginning to become known, so land will soon be advancing here. The tokens are that the times of the Gentiles are rapidly coming to an end. And the work here will be advancing quite rapidly after awhile; but not yet.

The church will have lots to do in order to place herself in a good position to prosecute it with effect. We must meet conditions here as we find them, and take all the advantages they afford, for they have their advantages as well as their disadvantages. But their advantages are of slow processes but sure results.

We had a splendid meeting here on Thursday afternoon. The gifts of the Spirit were enjoyed for the first in Jerusalem for many, many centuries, so far as we know. The promises were good. The Carr family here were promised great blessings; and that they would be instrumental in bringing the work before the people. An Arab brother who was present was also spoken to, and he and his family are to be blessed in bringing the gospel to their people, or nation. We all rejoiced under the hallowed and peaceful influence of the Holy Spirit. On last Friday evening Sister Jenkins and myself went to temple grounds, on which now stands the Mosque of Omar, and went to the wailing place of the Jews, which is on the outside of the wall surrounding the temple ground or court. It is the ancient wall, and the Jews, rich and poor, congregate there to bewail their great loss. The scene is one of anguish and painful woe. We turned away in sorrow;—Solomon's dedicatory prayer having been brought forcefully into mind.

We hear to-day that the Italian Post has moved out of the city in a great hurry, and the Italian consul is packing up to go in a hurry too. So it seems there is something radically wrong between Turkey and Italy. We do not know anything about how the world is moving here, as we seldom get any news, but we have had a clew that Italy and Turkey were "scrapping." But it seems now that a real war is on. In closing I may say that conditions within the branch here are promising and encouraging.

With kind remembrances and best wishes and regards, we remain as ever your brother and sister in Christ,

R. AND H. JENKINS.

OMAHA, NEBRASKA, September 23, 1911.

Dear Herald Readers: As we look out upon Mother Earth, here and there dotted with the different shrubberies; the leaves that just a few weeks back were a beautiful green, now a golden yellow, denotes that fall is upon us. Never can the hand of Nature be excelled: just so in all things, God's hand is mightier than all. My mind now drifts out along another channel, which displays to us again, that God's hand is in all and through all, and by a constant, faithful effort on our part, the end sought for will be accomplished; just so in regard to us as a branch here in the city of Omaha. By constant persevering upon our part, and God's divine direction, we are made to rejoice, at last, that we are privileged to worship in a new church building, which we have long sought for and prayed for. This building stands on one of the most beautiful plots in this vast city on the corner of Ohio and North Twenty-Fourth streets, making it convenient for members to have access to. Two car lines pass in front of the building, and another two blocks away.

As the building does not stand on a level with the car line, but very much higher, makes it more pleasant and agreeable to all who may sit and listen to a discourse by not being disturbed, by the passing street cars.

We sincerely hope, that now we have been so fortunate as

to have such a neat, commodious building to worship in, and such a desirable location, that we will be able to attract more people of the world as they pass by, and probably a great many through mere curiosity, will drop in and hear the beautiful message of truth. I think there are a great many that are now enjoying this beautiful gospel, had it not been for mere curiosity on their part to see and hear, they would not to-day, be enjoying this great spiritual feast. Oh, how many there are hungering for this great plan of salvation! To me it is a problem, how we are to understand each other's lives.

"There's many a stone along life's road,
That we could from the pathway take;
There's many a word that we might say,
To those whose hearts with anguish break;
If we but knew their bitter need,
We'd offer them a helping hand,
But carelessly we hurry by,
Because we do not understand."

The constant desire of my heart is to be able to lend a helping hand, give a kind word somewhere, somehow, or some place. I do not want to be cast off as one who shrinks their duty in the Lord's work, but I want to be up and doing while yet it is day, for soon the night cometh when man's work is done. My days, your days, are gliding swiftly by, soon the time will come when we can not render the assistance that we now can, because of advanced years. The trembling hand, the tottering foot, the locks of silver hair, will all denote that our race is nearly run.

Oh, I wonder how many of us take the advantage of each passing day to make our standard, at least one degree higher, for we know not the day nor the hour when the Son of Man cometh.

"Lead me, Savior, lead me ever,
Never from thee let me stray;
Keep me close, that naught may sever
Me from thee, or from thy way;
I would walk fore'er beside thee,
While life's darkest vale I roam,
Thou alone canst safely guide me
To my everlasting home."

In gospel bonds,

IDA L. SNOW.

GUERNSEY, CALIFORNIA, September 28, 1911.

Dear Saints: Though I am a beginner in this great latter day work there are a number with whom I have become acquainted and who will be wondering what I am doing since the church has intrusted me with the responsibility of a missionary appointment.

From General Conference my time has been spent, up to the middle of this month, in a very pleasant, yet not altogether satisfactory way, considering my appointment. Being young in the work, as well as green in the missionary ways, I dared not to launch out too bravely or confidently; but waited for my companion of appointment, who was unavoidably delayed from entering the field until very late.

While waiting, I visited in succession the following places: Independence and Kansas City, Missouri; Lawrence, Kansas; Los Angeles, Stockton, Sacramento, Oakland, and San Francisco, California; preached as often as opportunity was offered me, and everywhere I went I was used as long as I remained there. I visited amongst the Saints, and became acquainted with a great number in this district as a result.

Too much time for visiting may be the cause of my finding a certain young lady in Sacramento, and learning enough about her to get her consent to have a ceremony performed that made us man and wife.

Like all other married men I must say that I am happy, but it comes rather hard, when I was forced to leave my wife after only two weeks of this new life.

I am confident that no earthly position or emolument could have pressed me into making such a sacrifice; but in this work of God I have done this thing with good grace and I enjoy the preaching of the gospel to those who will come and hear. Only those who have had similar experiences can fully appreciate my present position.

At Guernsey we are well cared for in the hospitable home of Bro. Joseph Flory. He has rented a hall near the depot, in which we tell the "Angel's Message" to all who will come and hear. The inhabitants hereabouts are farmers, and come from various distances to hear; some as far as nine miles.

Brother Farr was here last winter, before General Conference, and created a stir. He is intent upon getting the same motion upon public interest as he had then, but there seems to be a careless, listless spirit predominating. Needless to say, both Brother and Sister Farr do their part well; and it is no fault of theirs if the people will not see the truth. Sister Farr's solos, both vocal and instrumental, and the instrumental duets by her and Sr. Mabel Flory add much to the attractive part of our meetings. Brother Farr and I take turn about preaching. We have had as many as forty out to hear, up to this writing, and we began the 17th.

Yours in the gospel army,

BENJ. BEAN.

SUMMERS, ARKANSAS, October 1, 1911.

Dear Saints: We are in Washington County, Arkansas; came here March 1. I would like to know if there are any Saints near here. I have inquired and can not hear of any. This is a very lonely place to live. I want to live in a branch of the church. I am sick of being out in the world, so to speak.

I have been sorely afflicted with neuralgia in my face.

Would like very much to sell out here and live among the Saints. I desire an interest in your prayers. May the Lord bless his Saints. I would like to know the address of secretary of the Springfield, Missouri, Branch.

If any of the elders come this way, please call, twenty-five miles west of Fayetteville, three miles north of Summers.

Your brother in the one faith,

THOMPSON COCHRAN.

In Memory of Elder A. J. Smith.

Again the angel of death has visited the Spokane Branch, and claimed our worthy president, Elder A. J. Smith. The funeral service was held at the Saints' Church, Sunday, October 1, 1911, at 2 p. m., Apostle W. H. Kelley officiating, assisted by W. W. Fordham. Interment at Greenwood Cemetery. Elder Amos J. Smith was born May 17, 1857, in Eyota, Minnesota, died September 29, 1911, at Spokane, Washington, age fifty-four years, four months, and twelve days. He was baptized June 11, 1893, by Elder Swen Swenson, and was ordained to the office of elder, October 14, 1900, by Elders I. N. Roberts and T. J. Martin in Audubon, Minnesota. Was married to Isadora Dorety February 29, 1880, at Saint James, Minnesota; to them were born seven children, four sons and three daughters; the oldest daughter died in infancy. The six children and wife survive him. The deceased brother was a resident of Minneapolis twenty years, president of the Minneapolis Branch four years, came to Spokane in March of 1901. Soon after his arrival here he was elected to the office of branch president, where he has occupied as a faithful servant, and departed strong in the faith. His parents emigrated to Olmstead County, Minnesota, in 1854, his father a native of New York and his mother of New

Hampshire. He was the first white child born in Olmstead County, Territory of Minnesota.

The last year of his life was a year of suffering, but he bore it with patience. He was a faithful servant and made his Master's work his first duty. He leaves four brothers and three sisters, which are not members of the church, and a host of Saints and friends, to mourn his loss. We mourn not as those without hope. We wish him not back in this world of suffering, believing he was prepared to meet his Savior. The branch loses a good shepherd, but our loss is his gain. In times of discouragement and trial he was always cheerful, and imparted words of comfort and consolation to the Saints. He was a good husband and a loving father, and was always ready to go and administer to them that were sick and afflicted, even while the hand of affliction rested heavily upon him, and was conscious up to the last, realizing his time had come to depart, having set all of his temporal things in order. When the brothers and sisters called at his bedside, he was always talking of the gospel hope and how grand it would be when we all could pass over on the other side. In his temporal work in life he was active in railroad service, having occupied several responsible offices for different railroads; was a man of business ability and was held in the highest esteem by all who knew him. At the time of his death he held the office of president of the Priest River Electric Power and Railway Company. He attended and presided over the weekly prayer meeting the week before his death, bore a strong testimony in the gospel work, that he would not give in exchange his hope in the gospel for all the world, and he was ready to go at any time when his Savior should call him home.

Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, for their works do follow them.

Dearest brother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee
When death's gloomy night has fled,
Then on earth with joy to greet thee,
Where no bitter tears are shed.

EMMA BELL.

SPOKANE, WASHINGTON, October 4, 1911.

At the Rich Hill Reunion.

At the reunion held at Rich Hill, Missouri, August 18, to 27, 1911, the Sunday school and Religio departments were ably represented by Sr. Altha Deam.

The reunion committee granting us the time for a meeting each day in the afternoon, the time was occupied in Sunday school and Religio work alternately. The nature of the work was instructive and entertaining. Sister Deam does not believe in doing all the work herself, but, like a true teacher, keeps all her helpers busy. However, all seemed to enjoy helping with the work, for it was made so pleasant that they could not but enjoy the work.

Clinton District has some good workers in these lines, and with the help of such workers as Sister Deam, we hope to see them, in the near future, taking prominent places in the work.

Let us begin to make preparations for the reunion at Rich Hill in 1912.

A. C. SILVERS, *Secretary of the reunion.*

There is no happiness in the world into which love does not enter; but love is the discovery of ourselves in others, and the delight in the recognition.—Alexander Smith.

News From Missions

Northeastern Texas.

From the field of the Eastern Oklahoma District, on the 11th of September, I started for northeastern Texas, to hold some meetings. On the evening of the 12th I began preaching near Avery, Texas, and was joined on the 15th by Bro. Lee Quick. We were then carried south by Bro. W. H. Cox, fifteen miles through the great forest and over Cow Horn Prairie, to find a brush harbor which Bro. J. N. Cox and other brethren and friends had prepared for a meeting.

On the evening of the 16th we began preaching, with Brother Quick in the stand with his mighty voice. About one hundred and fifty were there to listen to the "angel's message." The horned owl, the great bird of the West, soon woke up to the fact that there was some one else in Sulphur Bottom besides himself. Brother Quick's voice was soon echoing on the distant hills.

So the meetings progressed, with an increasing crowd, until about three hundred people were on the grounds. On the evening of the 24th we retired to the water to attend to baptizing the five that had asked for it. After we had opened the service and Brother Quick had administered the ordinance and I was about to dismiss the crowd, a man stepped up to me and said, "Brother Erwin, I want to be baptized."

I told him it was all right, and then I spoke to the crowd and invited others. Six more followed making twelve in all. The Spirit was manifested in such power that it looked like half of the crowd would go into the water, and it was estimated that there were four hundred people on the grounds.

We had the confirmation and prayer meeting in the afternoon at three o'clock, and indeed we had a joyous time; many wept because of the outpouring of the Spirit. That evening at the preaching service eight more good men and women asked for baptism, so next day we went to the water again, and the writer led eight more good people into the water. That evening we closed the meeting with many others about converted.

The brothers and friends did not forget us on the financial line, they indeed supplied our needs.

Sr. Dr. H. L. Dalbey was with us and rendered us great help in the way of singing and talking to the people about the gospel. We want to say, Sister Dora, keep on telling the message. Sister Dalbey has many relatives in the northeastern part of Texas whom she is visiting.

We went to Avery to preach a few days, but the good Christians at that place would not let us have their church to preach in. Bro. W. S. Goodman and wife, who live at that place and are noble Saints, told us to preach in their house; so we occupied a few days and closed with a good crowd and some interest. On the morning of the 2d, Brother Quick bade us good-bye. Bro. P. B. Bussell joined us at Avery, and we went to Bowie County. We preached there a few days; baptized a noble old lady and man. From there we came to this place, on the line between Texas and Louisiana, where the pines grow tall, and the owls holler loudly, and the mosquito bites hard.

We began meetings on the 9th with a very good crowd, which is still increasing; with some interest manifested. Hope some will be gathered in. Bro. Alford Durham and Bro. George May live here. They are noble Saints, doing all they can for the gospel.

Ever hoping and praying for the building up of Zion and the spread of the gospel, so our Savior can come to reign Lord of lords and King of kings, and we can return home singing songs of everlasting joy.

E. A. ERWIN.

SIMS, TEXAS, October 12, 1911.

Saskatchewan.

Following the subsidence of the reciprocity and annexation scare, we have the census excitement, and, judging from the meetings being held in various places, and the protests being made, there is widespread dissatisfaction because the count of noses was not big enough, while the baseball "fans" eagerly scan the bulletin boards for the latest returns from the world championship series between the Giants and the Athletics.

In the midst of all the contending forces calculated to absorb human interest, we find the Saints generally maintaining a commendable equilibrium. How important the injunction to "stand in holy places."

Like all other missions, Western Canada has its advantages and disadvantages. In the first place it is a great big country with multitudes of people of all classes seeking and making homes, affording exceptional opportunities for spreading the gospel message. While all this is true, we have, as elsewhere, the combined opposition of sectarian prejudice to combat; and, if anything, it is more pronounced here than in many places in the States.

In a number of instances where we have tried to effect new openings we have been met with the stay-away plan, after the first or second meeting, usually instigated by the local preacher. This seems to be their only way to escape the dire consequences incident to a comparison of "creeds." Another disadvantage is the scattered condition of the people in the country districts, owing to the fact that they all have from a quarter to a section and a half of land with considerable open land in between which is held by speculators; so that it is hard to get a crowd of any size in a given locality. Some must go quite a distance, and in the newer settlements there being only a "trail" as yet, they will not venture very far away after dark. Consequently we can do little more than hold public meeting on Sunday and be content with a small crowd. Naturally, progress under such conditions is bound to be slow. Being used to holding services nightly for weeks and months at a time, it is difficult for the American missionary to adjust himself to the conditions without a bad case of the "blues." However, we are making some progress.

On September 24 I organized a branch at North End, Saskatchewan, with W. J. Levitt as president, Willie Cornish as presiding priest, and Samuel Kilpatrick, deacon. There are about fifty Saints there, mostly from Michigan, Elder J. J. Cornish being among the number. The branch bears the name of Michigan; so in Saskatchewan we have the Iowa, the Minnesota, and the Michigan branches. Bro. J. W. Peterson was with me here and rendered efficient service, as we had some ugly "cleaning up" to do. He returned to Nutana, intending to go to Prince Albert, where there is a demand for preaching and baptism.

From Macklin I went to Calgary, where Bro. J. L. Mortimer has been since the conference at Sedley; Bro. E. E. Moorman having joined him later. We found some interest manifest there, despite opposition. The Utah Mormons seem to have quite a following in the city, some of whom are becoming interested in the "Reorganite" claims.

From Calgary I went to Innisfree, Alberta, where I organized a branch with about fifteen members to be known as the Innisfree Branch; Bro. William H. Ray, president; John Newberry, teacher. This band of Saints are mostly, if not all from Grand Valley, Ontario. They seem to be alive to the interests of the work, meeting regularly for Sunday school and prayer service. This is as it should be. Two were baptized by Brother Ray and confirmed by the writer.

I left Innisfree the 16th and came to Sedley, Saskatchewan, where I am at present domiciled at the home of Bro. and Sr. T. J. Jordan, and headed homeward, where I am to meet W. G. Roberts in public discussion for eighteen sessions.

By request of the district president, I will stop at Weyburn to attend to some matters there. At last accounts, Bro. C. C. Joehnke was at Mayner, Saskatchewan, preaching every Sunday in Bro. Albert Armstrong's home. Bro. S. W. Tomlinson has sold out and moved his family to Niagara Falls, since which time I have heard nothing from him. It will be seen that our missionary force is small, compared to the extent of the country and the opportunities for work. We need men in this mission who could devote the summer months to street preaching; as Winnipeg, Brandon, Saskatoon, Regina, Calgary and Edmonton, with a host of smaller towns, afford excellent opportunities for such work. Truly the harvest is great but the laborers are few. E. E. LONG.

SEDLEY, SASKATCHEWAN, October 19, 1911.

News From Branches

Omaha, Nebraska.

On last Wednesday evening, at our regular quarterly business meeting, we decided to hold prayer service every third Sunday morning, at 11 o'clock, in the place of preaching, making two Sunday morning prayer services a month. The first Sunday of each month is devoted to sacrament and prayer service.

We have been in our new church on Twenty-fourth and Ohio streets, a splendid location, since about the 15th of August. We feel that the spiritual condition here is growing better; although we yet can see much that we lack.

The attendance at our Sunday school averages about sixty. Bro. H. A. Scott is an able superintendent.

Our Religio is showing an improvement, but as yet we have an attendance of only about twenty-five. Brother Hicks, the president, is kept from doing more work on account of the severe sickness of his daughter, Florence, who has been sorely afflicted for some time.

Zion's League, which is an organization composed of young folks, under the age of thirty-five, organized for the study of church literature, and for general social, spiritual, and intellectual development, meets one evening a week. The first meeting night of the month being a prayer service, held at the church. The second and third meetings are for lesson study at the homes of the members, and the fourth is devoted to social gatherings, such as parties, etc. A. E. Stoff, as president, makes a good leader among the young of the branch.

Choir practice every Friday evening, directed by Sister Fitzpatrick.

Ladies' Aid meets every Thursday afternoon, and have a social lunch once a month.

Brother Baker, our missionary, gives us some excellent sermons from time to time.

MABLE L. STOFF.

1921 SOUTH ELEVENTH STREET.

Comins, Michigan.

We are still striving to follow on in the steps of our Savior. At our two-day meeting we are pleased to note a good time was enjoyed by all. God's Holy Spirit was with us, and on Sunday evening three precious souls were buried beneath the waters in baptism, to arise and walk in newness of life.

Bro. Noel Starks was ordained to the office of elder on September 30, and Bro. Ed Yoder was ordained a priest. On October 8, Brn. William Hogle and Winfield Scott were ordained to the office of deacon.

On October 8, we again had the opportunity of assembling together beside the waters, and another soul was brought into

the fold. We are also made glad to rejoice in our prayer meetings. Last Sunday, October 15, the sweet, peaceful Spirit of God was again with us, and the cheering and comforting words given through Sr. Myrtle Scott brought comfort and strength to all who heard.

Many of this place wished to attend the Beaverton conference, but were disappointed. One sister had made many preparations for that time, thinking of the happy time ahead; and that God would surely open the way, but none was opened. Although disappointed we may have been, God had not forgotten us, and still continues to bless us. We are all made to realize many times that God knows best.

Brother and Sister Fultz were permitted to attend, and reported a good time. The peaceful influence is also felt in our preaching services here of late; we are all made to rejoice in this great latter day work.

Ever praying for the welfare of Zion,

LAURA DIMICK,

MARY HOGLE,

Press Committee.

Saint Louis, Missouri.

Our sacrament service last month was in charge of Bro. T. J. Elliott, assisted by Brn. Reeves, Rhoads, and Gall. Brother Reeves in his opening remarks referred to a contract between man and man as being considered sacred, but a covenant between God and man being the most sacred covenant made.

The preaching services the past month were by Brethren Sawley, Elliott, and Reeves. Among the subjects were, A doer of the work, Trials and God's hand in them, What is in a name? Charity and faith; edification being received from each.

Brother Sawley expressed himself as feeling well in the work, having worked almost entirely in new fields, thus presenting the gospel to many who had not heard it before.

The efforts of Brother Dowker in Belleville, Illinois have been meeting with success, he holding nightly services for some time, resulting in the baptism of eighteen, and a splendid interest among others.

Sister Swift has been very ill since last report and should be remembered in our prayers.

2739 DEJONG STREET.

ELIZABETH PATTERSON.

Miscellaneous Department

Conference Minutes.

NORTHERN MICHIGAN.—District met at Alpena, October 14, 1911, at 10 a. m., district president J. C. Goodman in charge. A. R. Ellis and J. H. Blackmore chosen to assist. C. N. Burtch chosen secretary; Cara Goodman, chorister; Alice Joslyn, organist. Secretary being chairman of the press committee, chose S. W. Rudd and Alice Joslyn to assist. Reports of officers read, showing an improvement and gain in their districts. A petition was presented from the Saints at Reyburn to have a branch organized at that place; this was referred to the district presidency. The names of S. W. Rudd and E. O. Banks were recommended to the office of elder; and that of Ernest Orton to that of priest. Conference voted that they be so ordained. Delegates were elected for General Conference. Officers selected as follows: J. C. Goodman, president; J. H. Blackmore, vice president; Charles Burtch, secretary; Ada Aldread, treasurer. Time and place of next conference left with district presidency. Preaching by J. H. Blackmore, N. Stark, J. C. Goodman and A. R. Ellis. Charles Burtch, secretary.

WEST VIRGINIA.—District convened with the Mount Zion Branch at the Goose Creek church, September 3, 1911. The conference opened with the district president, Samuel Brown, in charge. Missionary in charge, R. C. Russell, elected to preside, D. L. Shinn and Samuel Brown associates. The following officers elected for the ensuing year: Samuel Brown,

president; Joseph Biggs, first vice president; B. Beall, second vice president; Frank L. Shinn, secretary; Sr. B. Beall, treasurer; B. Beall, bishop's agent. Branch reports were received from Clarksburg, Mount Zion, Cabin Run. The following elders reported labor done in the district: Samuel Brown, Joseph Biggs, D. L. Shinn, and B. Beall. Frank L. Shinn and B. Beall were elected delegates to the joint reunion of the West Virginia, Ohio, Pennsylvania, and Kirtland districts. A Sunday school organization was perfected with the following officers: Joseph Biggs, president, Frank L. Shinn, vice president; Katie Ross, secretary and treasurer. The following delegates were elected to the next General Conference: R. C. Russell, Samuel Brown, B. Beall, Brother Winegar, and D. L. Shinn. Bro. and Sr. Charles Moore, of the Bell Grove Branch were granted letters of removal to the Kirtland Branch, the Bell Grove Branch being in a disorganized condition. The following were the speakers during the conference: R. C. Russell, Samuel Brown, D. L. Shinn, and Brother Winegar. A resolution was presented to make the arrangements to have some changes made in the boundary line of the district, and the matter was referred to the district officers, who were instructed to prepare the necessary papers and present them to the General Conference for approval. Conference passed very quietly and peaceably, and all had an enjoyable time. Attendance was not as large as it should have been, showing that there are many Saints in the district that are sleeping on their rights. The conference adjourned to meet with the Clarksburg Branch, the time being left with the missionary in charge, and the district president. Frank L. Shinn, secretary.

FAR WEST.—District conference convened with the Second Saint Joseph Branch, October 7 and 8, 1911. Bro. F. M. Smith, T. J. Curtis, and district president, T. T. Hendricks in charge, Charles P. Faul, A. A. Richardson, and S. J. Hines, secretaries. The following recommendations from branches were received: First Saint Joseph Branch, Blair Dobson to the office of elder; German Stewartsville, Elias Hinderks to the office of elder; Pleasant Grove, Leon Bean to the office of teacher. These recommendations were adopted by the conference, also the recommendation of T. T. Hinderks, that George W. Mauzey be ordained to the office of elder. These brethren were ordained to these offices, with exception of Leon Bean, whose ordination was provided for because of his absence. District treasurer, B. J. Dice, made a report of his accounts which was adopted. The following two-day meetings were provided for: First Saint Joseph, November 11, 13; Second Saint Joseph, November 18, 19; Third Saint Joseph, November 11, 12; Edgerton Junction, November 25, 26; Norborn, November 11, 12; Alma, December 2, 3; Kingston, October 28, 29; Far West, November 25, 26; Oak Dale, October 21, 22; Cameron, December 16, 17; Delano, November 25, 26; Stewartsville, December 9, 10; Pleasant Grove, January 13, 14; Coventry; German Stewartsville, January 27, 28; DeKalb, December 16, 17; Trenton and Mount Hope to be arranged for by E. L. Hensen and J. A. Roberts; Boxford, October 21, 22. Branches reported: Pleasant Grove 73, loss 5; Edgerton Junction 48; DeKalb 53; Far West 49, loss 10; Delano 85, loss 3; Kingston 82, loss 5; Oakdale 40; Carmen 143, gain 7; Alma 40; Norborne 48, gain 1; Stewartsville 231, loss 5; German Stewartsville 82, gain 1; First Saint Joseph 552, gain 5; Second Saint Joseph 117, gain 1; Third Saint Joseph 97, gain 4. Preaching by J. A. Roberts, Fred M. Smith, and F. J. Curtis. Adjourned to meet with First Saint Joseph Branch, February 3 and 4, 1912.

NORTHEASTERN KANSAS.—District conference convened at 10.30 a. m. in the church at Fanning, September 9, 1911. District president Frank C. Hedrick and W. E. Peak presiding. The branches reporting were: Atchison 89, Blue Rapids 129, Scranton 100, Fanning 114, Centralia 32, and Topeka 53. Ministry reporting: W. E. Peak, Oscar W. Okerlind, Frank G. Hedrick, Mahlon Smith, Fred A. Cool, J. D. Shower, L. W. Hays, A. V. Armstrong, William Brooks, John McDougal, G. H. Robinson, H. B. Sprague. Be it resolved that branch clerks be instructed to include their statistical reports to the conference the number of scattered members. Also to forward as soon as practicable, to the district secretary a list of names and addresses of scattered members of their branch. Atchison was selected as place of next conference; time of next meeting left with district president. Preaching by W. E. Peak and Oscar W. Okerlind. Emma Hedrick secretary.

NEW YORK.—District conference was held at Niagara Falls, October 7 and 8, 1911, at 10 a. m., president, Elder Stone in charge. Organization resulted in the selection of the minister

in charge to preside, associated with the presidency of the district. The district secretary was chosen to act as secretary. Fannie Schofield chosen chorister, Anna Landes organist, and Fred Mesle and Brother Warner ushers. Visitors granted the privilege of the floor. Morning sessions devoted to social service, short speeches being made by many of the Saints present. Statistical reports from Niagara Falls, Buffalo, and East Pharsalia branches read and accepted. Ministerial reports of Elders A. E. Stone, F. C. Mesle, L. H. Lewis, William Brothers and Alma Booker, and Priest F. H. Rathbun, read and accepted. Treasurer's report read and book referred to an auditing committee, appointed by the chair. Report on funds raised for the purchase of an organ for the tent was read and accepted and a vote of thanks tendered the committee. Reports on Sunday school and Religion convention, held October 6, read and accepted. The order of meetings was left with the presidency. Elders Davison and Mesle were appointed press committee. Motion prevailed that collections be taken up at each preaching service during the conference, and the amount collected be divided equally among the missionaries present, after the expense of the conference was paid. Communication read from East Pharsalia Branch, requesting that the next conference be held at that place. By resolution the time and place of the next conference were left with the missionary in charge and presidency of the district. Auditing committee's report on the treasurer's book read, and recommendations contained therein (to be forwarded to the treasurer with instructions that he comply with the same) accepted, and auditing committee dismissed. The following delegates for General Conference were nominated: Elder Greene, Elder Stone, Elder Davison, Elder and Sister Booker, Elder and Sister Brothers, and Sister Mesle. The nominees were accepted as representatives or delegates to represent the district, entitled to cast the full vote of the district, and in case of division to cast a majority and minority vote. Report of tent funds read. Motion prevailed that the present district officers be sustained, and that hereafter the district officers be elected annually at the spring conference. Motion prevailed that we, as a district, adopt for the officers of branches and district the method of reporting on blank forms, to conference; that said reports be sent to the district secretary one week prior to the convening of the district conference; and that a committee be appointed to draw up a form, have a supply printed, and draw on the treasury for the amount necessary to defray the expense. Motion prevailed that the executive of the district constitute the committee for securing said forms. At 8, preaching by Elder Booker; at 9 a. m., sacrament service in charge of Elders Angus and Stone. At 10.45, preaching by Elder Greene. At 2.30 p. m., preaching by Elder Stone. At 8, preaching by Elder Greene. Vote of thanks extended to the members of Niagara Falls Branch for their hospitality. Lila B. Schofield, secretary.

Convention Minutes.

TORONTO.—The Zion's Religio-Literary Society of the Toronto District met in convention at Grand Valley, Ontario, September 29, 1911, at 10.15 a. m., with Pres. Floralice Miller, and Vice President J. T. Whitehead in charge, they choosing Apostle F. A. Smith as their assistant. Sr. Ada Hamilton was selected to act as secretary pro tem. The following officers were elected for the ensuing year: President, Floralice Miller; vice president, James Pycoc; secretary, Victoria Snell; treasurer, N. E. Leeder; librarian, Thomas Dodd; home class superintendent, Burney Galbraith. In the evening a joint session was held with the Sunday school when an appreciated program was rendered. Addresses were given by Apostle F. A. Smith, James Pycoc, J. T. Thompson, and R. C. Evans. Music was contributed by Misses Hazel Hathaway Elsie Hill, Laura Rhodes, and Messrs. Norman Rhodes and R. W. Tarzwell. The next convention will be held at the same place as the district conference. The local secretaries of this district will kindly send all reports to Victoria Snell, Port Elgin.

Convention Notices.

The joint session of the Massachusetts District Sunday school association and the district Religio association will convene in the Saints' church at Sewall street, Somerville, Massachusetts, November 11, 12, 1911, at 2.30 p. m. Ora Viola Holmes and Ada Manan Lewis, secretaries, 202 School street, Winter Hill, Massachusetts.

The Minnesota District Sunday school convention will convene during the conference at Bemidji, Minnesota, November 4, 1911. P. W. Martin.

Two-Day Meeting.

There will be a two-day meeting with the Valley Branch, Bay City, West Side, Michigan, November 25 and 26, 1911, for the purpose of dedicating the church. We expect Apostle Frederick A. Smith to be present and doubtless other able speakers will be there. All Saints are invited. Come and enjoy the good things of God. E. A. White, assistant district president, 610 North Chilson avenue, Station A, Bay City, Michigan.

The Presidency.

Those concerned will please note that by concurrence of the ministers in charge of the respective fields and the First Presidency, Bro. C. E. Willey is transferred from the Seattle and British Columbia District to the Des Moines District, where he will labor for the remainder of the conference year.

FREDERICK M. SMITH, *Secretary First Presidency.*

INDEPENDENCE, MISSOURI, October 25, 1911.

Notice is hereby given, the First Presidency and missionary in charge concurring, that E. B. Welch has been released from his appointment for the balance of the conference year.

THE FIRST PRESIDENCY, *By Secretary.*

INDEPENDENCE, MISSOURI, October 23, 1911.

The Bishopric.

AGENT'S NOTICE.

To the Saints of the Spokane District; Greeting: We are truly appreciative of the financial support the Saints in this district have rendered in the past and are assured the Lord will amply reward the same; but at present time this department of the work is in need of help, while the burden we have to bear this conference year is not great, yet the allowances of the missionaries' families should be paid promptly. The burdens of the missionaries are sufficient without having to worry about the support of their families. So, dear Saints, whatever you have in tithes and offerings please send it promptly. Do not wait until you have a large amount before remitting. If you will do this, we will be able to meet the obligations we are under. Let us not be forgetful of our duties, but remember the needs of the Lord's work.

The following counties are in the Spokane District; Stevens, Ferry, Okanogah, Chelan, Douglas, Grant, Lincoln, Spokane, Whitman, Adams, Franklyn, Kittitas, Walla Walla, Columbia, Garfield, Asotin, Benton, Yakima, and Klickitat. Counties in Idaho: Benner, Latah, Shoshone, Kootenai, Nez Perce, and Lewis. Members living in any of the above counties having tithes please forward to

W. W. FORDHAM, *Bishop's Agent.*

SPOKANE, WASHINGTON, SOUTH 238 HAVEN STREET.

Pastoral.

Inasmuch as some think, and others have said that we have never taught "The temporal law" or the law of tithing, etc., in the West Virginia District, I would ask the Saints of the district and others who have been interested, to read the following pastoral notice, which was published in THE SAINTS' HERALD, October 7, 1893. (Vol. 40, no. 40, p. 641.)

To the Saints of the West Virginia District. Dear Saints: You will see by reading the minutes of our late conference, in bishop's agent's report, that there is but one dollar in the treasury. Now this is the Bishop's treasury into which we are to pay our tithes and offerings for the support of the work. Every member of the church when uniting therewith entered into the covenant of the church with the Lord to believe and obey all the words and commandments of the Lord. The doctrines of the church were all formulated and established before we joined it, and therefore let us consider that we have by joining, indorsed all its laws and principles. There are two departments of rules or laws in the church for its government; namely, the *spiritual*, or those rules relating to our moral conduct and faith, worship, and eternal inheritance; and the *temporal* department, or those rules which govern in temporal affairs, called by some, "the temporal law." In this department of the church work

we are all to be engaged in paying our tithes and offerings annually. The Lord says he requires us to pay so much and in a particular way. (See Doctrine and Covenants, section 106.) This is explained by the Bishopric to mean a tenth of what we have, and afterwards a tenth on our interest annually. If the Lord requires it we certainly should be obedient, and render unto God the things which are God's. The bishop of the church expects us to do this, and has appointed an agent in our midst who will receipt us for the tithes and offerings. It therefore seems requisite that each member of the church in West Virginia prepare for this good work. Some time ago there appeared an editorial item in the HERALD of July 22 which some thought to be a restriction on giving to ministers for traveling expenses, etc. In reply to a letter from me on the subject, the Bishop says: "No reference is made, as I understand it, as to persons aiding ministers traveling in their proper fields of labor for expenses. The law of the Lord directly teaches that ministers may be given food, and clothing, and money, and it would be just as proper to hold that no food or raiment should be given to the ministers as to say that they could not be given a quarter or a dollar to help them on their way by way of expenses.

In our late conference, a resolution was passed to the effect that traveling ministers should be aided in this manner. So you see we are in harmony with the Bishop as to these things. Let us, therefore, always be ready to aid the ministers in this respect. But we should not forget that the Lord *requires* our tithings and offerings which are used by him for the poor and the support of the families of the traveling ministry. Tithing is a debt we all owe to the Lord according to the Scriptures, and if we use the Lord's share of what we have, we are said to be "robbing God." (Malachi 3:8.) Paul says this, in acts 20:35: "I have showed you all things how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Again, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—1 Corinthians 9:11. And again: "Do ye not know that they which minister about holy things *live* of the things of the temple? and they that wait at the altar are partakers with the altar? Even so, hath the Lord ordained that they which preach the gospel should *live* of the gospel." Those priests who labored in the temple, under the old law in Jerusalem, had their living in the temple. They were not given an inheritance of land with the rest of the people. (See Numbers 1:49-54, 18-20.) Thus the Lord "hath ordained" that the preachers of the gospel should have their living in the church when they are called to labor. Will anyone dispute this, and say it was not so in this dispensation? Let him read and be convinced. Paul says "even so"—as it was with them in old times, it is with us. But another says, "The preacher must not preach for money, but is to go out 'without purse or scrip,'" etc. But does this say that his family is to stay at home without purse or scrip? Paul says the preacher is to *live by preaching the gospel, even so*, as those priests in the Jewish temple did. Is not Paul good authority? If the preacher is to go without purse or scrip, then he is in no condition to make money for his expenses, clothing, or the support of his family, and *this* is the very reason why we should pay our tithes and offerings promptly. We are free, the preacher is not. He can not stop to provide from manual labor, means to support his family. The priests in the Jewish church depended entirely for themselves and families on the tithes and offerings of the people who received the increase and blessings of the earth. What would these priests and their families have done if the people had refused to pay their tithes and offerings? They were utterly dependent on the Lord—not being permitted to own farms and carry on business for a living as others did. They had to "live of the things of the temple," and content themselves to be "partakers of the altar." The elders and their families are also dependent. They "live of the things of the temple" (church), and can only be "partakers with the altar." If the altar gets nothing offered upon it, what is to become of those who "wait at the altar"? Now if God has ordained these things, and has so ordered it; why should anyone object to it or neglect it? But I have proved that the Lord *has* ordained it. Paul, showing the laws for the support of the Jewish priests and Levites, declares that the Lord hath so—"even so"—ordained the laws providing for the living of preachers of the gospel. It is therefore the *law* that "they who preach the gospel shall *live* of the gospel," and they who are of the church—the Lord's people—are to furnish the means. Let us therefore regulate our lives here to these divine laws.

Let the Saints in West Virginia seriously consider these things, and willingly and faithfully follow the truth, and develop a work in West Virginia in the next year that will be worthy of praise.
D. L. SHINN.

To the Saints of Nebraska; Greeting: I take this opportunity and means of addressing you all, and I hope these few lines may be carefully and prayerfully considered.

I learn from the reports from the brethren in the general ministry that in a number of places a number of successful series of meetings have been held; a number of good people have united with the church, and the Saints have been strengthened materially in a spiritual sense. Also from the local ministry comes encouraging reports of conditions in the branches, and of the wonderfully good spiritual uplift they have had from the several reunions throughout the State, of blessings received and promised through the patriarch, and the enjoyment of the gifts of the gospel, etc.

Now the question arises before me like this: What have we given, and what are we willing to give to this church in return for all the precious blessings we have received from the Christ? Jesus Christ has said, "He that hath my commandments and keepeth them, he it is that loveth me." And again, "If a man loveth me he will keep my words." In Doctrine and Covenants 42: 8 we find this statement: "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me."

Now brethren and sisters and Saints everywhere, are we not all poor? And it makes no difference how much of this world's goods we have, do we not beg blessings at the hand of Christ continually? And oftentimes, we do not wonder why we are not receiving greater blessings that are so clearly promised in the word? Have we each and all complied with the law of tithing? And consecration? If we have not, should there be any wonder in our minds why the greater blessings are not received? Jesus says: "Ye are my friends if ye do whatsoever I have commanded you." Can we expect to receive continually of Christ, and not manifest our friendship for him by doing his will? Only last Sunday, the statement was made by the Presiding Bishop of the Independence Stake that unless aid was forthcoming in a financial way, some of the ministry would have to be taken out of the field. It is true that this has been rather an off year, and crops in many localities have been poor, but let us economize a little closer. How about this picture? Here are two families living in the same city; one of these families consists of eight persons; the other of three. The family of eight are living quite well on fifty dollars a month and have paid a little tithing. The family of three are trying to live on one hundred dollars a month; are saving no money, neither are they paying any tithing. I do not need to tell you that in the latter case a desire to conform to the world in fashion and manner is the impediment in the way of their hope for financial gain, and consequently great loss to themselves spiritually.

In Doctrine and Covenants 101: 2, Christ says: "Therefore if any man shall take of the abundance which I have made and impart not his portion according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." This is truly plain language, but we certainly must admit that Christ knows just where we shall find our immortal souls if we fail to keep his word. Let us therefore be doers of the word and not hearers only, as the Apostle James says, "deceiving your own selves."

Again I wish to say a word in regard to contributions for the Sanitarium. Being there and having found out from those in charge just what could be used to the best advantage, I find that they can use money the easiest, but material for sheets, pillow cases and bed spreads are always needed. As the sick are in bed so much of the time, these particular features of bed clothing are used all the time. Do not send quilts, as they have a supply on hand. Common flour sacks for dish towels are very useful. Canned fruit, well packed so it will not break in shipping, is very acceptable. Send all contributions to Dr. W. E. Messenger, Independence Sanitarium, Independence, Missouri. I hope the Saints will avail themselves of the opportunity of helping in this most commendable work.

Dear Saints, let us each and all who are strong help bear the infirmities of the weak, and I know Christ will bless us. None of us know how soon we may need the care and medical skill afforded us in this institution, where we may have the sympathetic watchcare of trained nurses of our own faith, and administration by the elders as often as needed. I did

not know, neither could I have conceived, without the experience I had while there, the great blessing this Sanitarium is to the church, and the blessed influence pervading within its walls. May Christ's blessings according to the holy desires and faith of the covenant children, be and abide with Israel everywhere.
J. R. SUTTON.

Notice.

To the Members of the Quorum of High Priests; Greeting: I am now mailing to each member of the quorum, the "H. P. Annual of 1911." And inclosing a copy of the program of 1912 therewith, to your latest address that I have been able to obtain.

Now if you fail to receive these within a reasonable time, write me and I will send you others. Should you be absent from home, it might be advisable for you to write to the home folks immediately, telling them what to do with your Annual.

Once more, brethren, permit me to urge upon you, that if you make any change in your address, please file prompt notice with me.

ROB'T M. ELVIN, Secretary.

LAMONI, IOWA, October 20, 1911.

Missionary Appointments.

The First Presidency, missionary in charge and general bishop concurring, the following appointments are made to hold until the next General Conference, namely: Lyman Fike, to Arizona and contiguous territory; Charles Chase, to Utah; New Madden, to Idaho and contiguous territory.

F. M. SMITH, Secretary of First Presidency.

INDEPENDENCE, MISSOURI, October 17, 1911.

Corrections.

In conference minutes of the Pottawattamie District in HERALD for October 18, the Pottawattamie, Gallands Grove, and Northern Nebraska districts were reported as "refusing" to be incorporated for a common reunion. These were the districts which favored this project. Those interested will please note this correction.

Addresses.

T. U. Thomas, care of Mr. David Thomas, Richmond House, Garthen Terrace, Llanely, Carm, South Wales.

Wardell Christy, 703 North sixth street, Brainerd, Minnesota.

Died.

REDFIELD.—Sr. June F. Redfield died at Bucklin, Kansas, of diabetes, October 7, 1911, age 19 years, 5 months, and 2 days. She was baptized and confirmed by Elder B. J. Scott, at Bucklin, Kansas, July 29, 1910. She leaves a dear mother, four brothers, two sisters, and a host of friends to mourn. Funeral services in the M. E. church, by Elder J. C. Foss, assisted by Rev. H. A. Doty.

STEDMAN.—Sr. Catherine Stedman died at Lamoni, Iowa, October 11, 1911, aged 80 years, 3 months, and 23 days. She was a daughter of Bro. and Sr. John Landers. Her husband, Charles Stedman, died in 1898. Five children survive her. Her parents obeyed the gospel in Canada in 1836, and went to Nauvoo in 1842, and when the Reorganized Church arose, they united with it. Sr. Stedman was baptized in 1886, by Bro. H. A. Stebbins. Funeral sermon was preached by Bro. R. M. Elvin. Prayer and sketch of her life, and of her parents, was read by Brother Stebbins.

MARTIN.—Sr. Sarah A. Martin died at Lamoni, Iowa, October 12, 1911, aged 59 years. Husband and three sons and two daughters remain. She was baptized in 1871 by Bro. J. S. Patterson, at Kewanee, Illinois. Married in 1877 to Bro. James Martin, and occupied faithfully as wife, mother, and Saint. Funeral service in charge of Bro. John Smith; sermon by Bro. H. A. Stebbins, assisted by Bro. R. M. Elvin.

WIND.—Peter H. Wind was born September 10, 1844, Loulan, Denmark; died October 5, 1911. Came to America in 1865 and married Mary Hansen April 19, 1868, near Council Bluffs, Iowa. To this union eleven children were born, four sons and seven daughters, one son having preceded him

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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in death. His widow and ten living children, besides numerous other relatives, were present at the funeral. Brother Wind was baptized in 1868. Elder J. W. Wight conducted the funeral at the home, and the Masonic fraternity at the grave. The very large funeral concourse both at the home and the grave denoted the high esteem in which our departed brother was held.

GAULTER.—Loren Gaulter, second son of Louis and Harriet Gaulter, died at his home three miles south of Lamoni, Iowa, on Sunday, October 1, 1911. He was born in Brigham City, Utah, May 25, 1856, being at the time of his death, 55 years, 4 months, and 6 days old. Was married August 25, 1897, to Elizabeth A. Sumption, by H. A. Stebbins. Of this union were born two children, a son, who died in infancy, and a daughter, Nellie, who is a comfort to her mother. A kind and loving husband, father, and son has gone to rest, after months of pain and suffering; having visited various sanitariums, also undergoing an operation. He was baptized into the Reorganized Church in his youth, and has remained faithful. Honest and upright in all his dealings, he won the confidence of all. There are left to mourn, his wife and daughter, aged father and mother, three brothers, three sisters, and many other relatives and friends. Funeral service in charge of John Smith; sermon by E. A. Smith, assisted by Amos Berve.

CREEK.—Christie Creek was born February 2, 1890, near Stewartsville, Missouri. United in marriage to Earl D. York, July 27, 1908; was baptized into Christ September 6, 1911. To this union was born one daughter, named Thelma York; little Thelma's visit was short; she passed on to the other shore at the age of 6 months and 27 days, July 27, last. The mother followed October 8, 1911; laid to rest in the Stewartsville cemetery; service held at the church in charge of Bro. D. E. Powell; sermon by Bro. William Lewis, to a large, sympathizing audience.

DAUGHERTY.—Rebecca Daugherty, at Saint Paul Minnesota, May 19, 1911, aged 65 years and 29 days, leaving three sons; William, of Plattsmouth, Nebraska; Fred, of Havelock, Nebraska; and Harry, of Saint Paul; and two daughters, Mrs. W. H. Wallace, of Havelock, Nebraska; and Mrs. J. E. Miller, of the same place to mourn her departure. Rebecca A. Richardson was born in Marion County, Indiana, April 20, 1845, and married to Madison Daugherty in Harrison County, Iowa, March 17, 1867. Baptized into the Reorganization at Plattsmouth, Nebraska, May 11, 1890, by Jesse Spurgeon. Sermon by J. W. Peterson. Remains were shipped to Sioux City, Iowa, for interment.

TOWNLEY.—William Townley was born in Gloucestershire, England, February 14, 1828; was baptized into the Latter Day Saints' Church in 1849; married to Miss Henrietta Folk, June 3, 1850. In the spring of 1865 he and his wife emigrated to Utah, but his wife died on the plains. He was married January 15, 1868, to Miss Anna Festeren at Echo City, Utah. To this union were born six children, three remaining: Joseph, John W., and Mrs. Etta Jennings. He was baptized into the Reorganized Church in January, 1870,

and removed to Moorhead, Iowa, shortly afterwards, living there ever since. He passed away October 12, after an illness of only twenty-four hours. He was a faithful Saint, loved and respected by all. There are left to mourn, his wife, two sons, one daughter, grandchildren, and a host of friends. Funeral sermon by Elder J. C. Ballantyne, assisted by Elder Mark Jensen.

MORRIS.—Miss Pearl Morris, of Comstock, Nebraska, died October 15, 1911. She was born March 28, 1894; and being an exceptionally good girl, will be missed by everyone. There are left to mourn, a mother, eight brothers and sisters, and numerous relatives and friends. Funeral sermon by C. W. Prettyman.

MARK.—Edith L. Mark died September 24, 1911, at Flagler, Colorado. Her body was brought to Pleasanton, Iowa, and interred in the Hamilton Cemetery. Sermon was preached by M. M. Turpen, to a large crowd of friends of the deceased. She was born February 8, 1884, and united with the church November 19, 1903. Married to Charles E. Mark, February 21, 1904. She was of a quiet, lovely disposition, and had a spotless reputation.

SPANSWICK.—Valentine Spanswick was born in Easton, Wiltshire, England, July 30, 1868. Died September 13, 1911, at Logan, Iowa. He came to America with his mother, two brothers and two sisters, in September, 1886. He was baptized into the Reorganized Church June 13, 1887, by Elder David Chambers, at Persia, Iowa. Married to Mrs. Anna Clayton, January 17, 1892, from which union seven children were born, all of which, with the wife, survive to mourn. Brother "Vant," as he was familiarly known, was a kind and loving husband and father, and a good neighbor; one held in high esteem in the community, as was evidenced by the large attendance at his funeral. The services were held in Bethel Church. Sermon by Elder Robert Chambers, of Magnolia, Iowa. The Spirit ministered to the need of the bereaved ones through Brother Chambers to a wonderful degree, many saying they had never heard such a consoling funeral sermon. Interment was in Bethel Cemetery.

Frank J. Goodnow.

Prof. Frank J. Goodnow, whose Social Reform and the Constitution was published last week was recently appointed by President Taft to serve on the important commission of National Economy and Efficiency. Doctor Goodnow has been Eaton Professor of Administrative Law at Columbia University since 1883. He is a graduate of Amherst College and of the Columbia Law School. He has studied in the *École Libre des Sciences Politiques* in Paris and at the University of Berlin. He is the author of Comparative Administrative Law and Municipal Home Rule, Municipal Problems, and Politics and Administration. Anything that he has to say upon the subject which he has made his life study is sure to be of more than ordinary interest and value.



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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, NOVEMBER, 8, 1911

NUMBER 45

Editorial

THE STUDENT; HIS AIM AND METHODS.

Baccalaureate sermon delivered by Elder Elbert A. Smith before the graduating class of the Lamoni High School, May 21, 1911. Reported by Estella Wight.

I greet the teachers of the high school, the class of 1911, and the friends and brethren who are here this morning, and invite your attention to a scripture reading from Proverbs.

A wicked man hardeneth his face; but as for the upright, he directeth his way. There is no wisdom nor understanding nor counsel against the Lord. The horse is prepared against the day of battle; but safety is of the Lord. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. The rich and poor meet together: the Lord is the maker of them all. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished. By humility and the fear of the Lord are riches, and honor, and life.

The lesson that I have read presents the thought that the wise and prudent man will direct his own way with a view to pleasing God. The subject that I have selected is in harmony with that idea.

THE STUDENT, HIS METHOD, AND AIM.

And as a text, I call your attention to the 15th verse of the 2d chapter of 2 Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Any class of men or women engaged in any legitimate enterprise can safely take this text from its original setting and apply it to themselves.

An occasion like this, that calls us together this morning, is especially pleasing to me. Here we have certain young people who have carried their education to a certain point in the free schools of the land; having reached that point, the community, the press, and the pulpit take notice of that fact in a formal way, and bid them godspeed in their further development in the activities of life.

I congratulate these young people in the thought that Providence has been very good to them in permitting them to be born and to reach maturity in an age of remarkable mental and material activity and development in the land of the free. I know some people like to poke fun at our boasted American liberty and freedom, and one Englishman has said

in this regard that our boasted liberty means merely that we are free to "eat peanuts and scatter the shells wherever we please." That, in a small way, is supposed to be typical of our larger licenses in the sacred name of liberty, and I think if you will watch Americans you will discover many of them, figuratively speaking, scattering their peanut shells where they will annoy and disturb other people; but really I think that we have a larger measure of liberty than we appreciate, perhaps. I notice that when Booker T. Washington was traveling through Europe some time ago, when he was invited to deliver an address before the Y. M. C. A. at Budapest he was required to announce his subject three days before the date of the lecture. When he delivered his address a stenographer was there representing the Government, to take down his address so as to discover whether there were objectionable sentiments expressed. In this land no speaker is required to announce his subject beforehand. There they seem to think that all public speakers are anarchists. But here we proceed on the supposition that a public speaker is innocent until he is proven guilty. Sometimes I have thought it would be a good thing if some of us were required to announce our subject,—then people would know what we were talking about.

THE STUDENT SHOULD SUCCEED.

We must admit that we are living in an age that demands success. The usual question asked about a young man who applies for a position is, Can he make good? The usual question that is asked about a man who has filled a position in life for some time is, Has he made good? The world demands that men shall make good. The world is right. God demands that men shall make good, that they shall succeed, but God and the world do not always measure success by the same standards.

All things being considered, the student stands the best chance of any man in the world of being successful. The student is a factor that looms large in the history of the world. The blessings of the world have come through the student class. When I make that statement I do not wish it to be misunderstood. Some people think that a student is simply a book worm, and we are told

that there are two kinds of book worms: men who would rather read than eat, and worms that would rather eat than read. But neither of these book worms is a student. The student engages in thought and research, yet reads what pertains to the present times, men, and events; he mingles with the affairs of life and with the world in such a way as to bestow upon the world the benefits of his study.

A RELIGION OF ACTION.

An accumulation of facts, reflection upon these facts, action based upon the conclusion that comes as a result of that reflection, that is the life of a student. I believe that such a course is typical of our modern western ideas, and it is also in harmony with Christianity, and not in harmony with some of the philosophies of the Eastern World, those Hindoo students of Brahminism. Their idea was that the ultimate goal of mankind was to be absorbed in Deity. All entity ceases and the individual becomes absorbed in God. This does not come as a result of good deeds by any means; in fact, according to their philosophy, good deeds may be a hindrance. Why, they say that deeds may be like a chain, it does not matter whether the links are of gold or of iron, if it binds a man. So it does not matter whether their deeds are good or bad so long as they bind men to the world and hold them in touch with mundane affairs. So they retire from the activities of men and engage in fasting and scourgings and meditation, extending over many years, until they come into possession of the knowledge which is their salvation.

The Buddhists have a slightly different idea, yet much the same. Their idea of celestial glory is a place in which the individual passes beyond all toils, all desires cease, all passion is over, and that condition is obtained in precisely the way that we have outlined.

But Christianity is directly opposed to this. It is Christ against Buddha. Christ admits action based upon the conclusions at which we have arrived through study. That is why, in harmony with our western ideas, one of our poets has said,

"Let us then be up and doing
With a heart for any fate."



That is in harmony with Christianity, and in harmony with the true idea that moves the true scholar.

MEN DO NOT RIDE HAPHAZARD INTO GLORY.

But some of you may say, You certainly will not put the scholar class higher than the great warriors and statesmen and others who have blessed the world. When I say that our greatest blessings have come through the student class, I refer to that student class that is found among all classes of men, and when you read the history of the world you

will discover that those men who have been successful in any field have been students. We might question how it was concerning the great military men. We turn over the pages of our history to the great Civil War. On the Northern side of that conflict there were three great generals developed, Grant, Sherman, and Sheridan, differing a great deal in their individuality, still they came to the front. When we discover that they came to the front among many, many thousands of men, it is not necessary to say that they were men of courage and of ability; but there were many who were just as courageous and just as brave among the privates. And on the Southern side there was one that was the peer of any one of these, just as good and just as brave. General Robert E. Lee. These four men were educated in the government, military school at West Point, every one of them. They had studied warfare theoretically, and they studied it in actual practice when they came to the scene of battle. They were students of their profession. That was one reason why they came to the front.

In the Spanish American War there were three admirals who came prominently before the people, Dewey, Sampson, and Schley. These three men were educated in the naval academy at Annapolis. There were just as brave men in their vessels as they were, but these men knew how to handle battleships. That was their profession. They were competent. They had studied their profession.

Passing back of our own brief history; we find that the great Napoleon at the age of ten entered a military school, and later passed from that into another one in Paris. His great adversary, Wellington, was educated in a British military school. These men continued students when they actually came into the practice of warfare, and Emerson tells us in his essay on Napoleon, that his battles were all planned on paper; they were all fought out carefully before he ever entered upon them. Men do not ride haphazard into glory.

THE STUDENT IN THE WHEAT FIELD.

Passing from these bloody fields of battle to the more profitable profession of agriculture, we are told that there was a time in the history of Rome during its decline when the farmers who sowed seed in the ground, only reaped four and sometimes only two bushels for each bushel of seed that they had sown. Why was it? It was because no one was studying agriculture. The free men of intelligence were studying politics and war; the serfs were in the fields. There was plenty of muscle in the Roman fields, but there were no brains.

To-day men recognize the advantage of the study of agriculture. We have our various agricultural schools. We have one at Ames, in Iowa, and it is said that Professor Holden has increased the yield

of corn in the State many thousands of bushels by his methods of seed corn testing and teaching the farmers corn culture.

I have before me a letter received from the school at Ames just two or three day ago. It says:

In response to many requests the State College at Ames will hold a summer school there June 12-24, 1911. An opportunity will be given to study horses, hogs, sheep, cattle, poultry, butter, cream, soils, fruit, vegetables, flowers, grasses, weeds, insects, corn, oats, cooking, sewing, sanitation, manual training and numerous other subjects, besides having a chance to review arithmetic, reading, physics, algebra, and other studies required for teachers' certificates.

The teaching will be done by the regular college faculty and other experts. Besides the regular class work, use will be made of the laboratories, experimental plots and fields, and the live stock and other valuable equipment belonging to the college.

There will be lectures, demonstrations and conferences to consider ways, means and methods. A convention of all the county superintendents in Iowa will be held at Ames, June 8, 9, 10, to consider public school problems. The last week will be "Rural Life Week" and many conferences will be held by ministers, educators, and others interested in rural life, and prominent people from this and other States will address them. Excursions and entertainments will enliven the time. Anyone may enter and choose any subjects offered. The program will be so planned that those who wish to take certificate subjects can do so and also take agricultural work while those who do not wish the certificate subjects may put the entire time on agriculture, nature study, home economics, and manual training. These two weeks will be packed full of valuable study and healthful recreation, and all who can should accept this opportunity. The fee is only three dollars.

By way of contrast with the agriculture of Rome I mention the achievement of Jerry Moore, of Winona, South Carolina, who holds the world's record as champion corn grower. In 1910 he produced two hundred and twenty-eight bushels and three pecks of corn on one acre of land. Jerry Moore is a student of corn and soil.

THEORY BASED ON FACT.

We have discovered that the student is the man who succeeds in agriculture as well as in war. We do not need to examine other fields because we will find that it is true in all of them that the man who studies his profession is the man who is valuable to society, and the man who will succeed. Of course this is not in harmony with the idea that we sometimes entertain, that while individuals are passing through school they are students; then they graduate and are students no longer. We believe that education should begin with the cradle, and it should not end this side of the grave. We believe that students should proceed in their studies with the idea of discovering truth. Darwin tells us that when he began to study into the origin of species, he spent five years collecting facts before he ever stopped to formulate a single theory. When he had collected all these facts he began to speculate and attempt to reach conclusions based upon those facts. The

conclusions that he reached were opposed to those of his fellow-scientists, as well as the religious world, but nevertheless he *published* them. Whether we accept his theories or not we must concede, that in at least that particular, he followed the correct course. He based his theories on that which he considered to be a fact. He did not adopt a theory, and then go out and try to find facts to support it, and failing to find these facts, wrest facts so they would support that theory. Many individuals do that in this day. They do it in politics; they do it in religion; they do it in science. Like the archæologist, who, it is said, was discovered on a hillside one day attempting to roll a large rock from a certain place; when asked why he was doing it, he said that it was in a wrong geological position. It did not support his theory, and so he moved it. Many individuals go through life carrying out that philosophy. Religionists have accepted a certain theological idea, perhaps from their fathers, and they go through the Bible wresting the Scriptures to harmonize with that idea. Men have been trying to roll the great rocks of truth from where God has placed them to a point where they think they ought to be.

AN ACT TO PREVENT DIVERSITY OF OPINION.

Darwin was right in the next particular. When he discovered that which he thought to be a truth, he did not hesitate to accept it, even though it was contrary to the generally accepted idea. Some people think that we must not have diversity of opinion, but that we ought to conform to one standard, and it is said that some generations ago in England, Henry the Eighth caused Parliament to pass a bill that was called "An act to prevent the diversity of opinion."

But the idea of the student should be to arrive at that conception of truth which is pleasing in the eyes of God, that which will stand investigation, that which does not conflict with fact.

PERSONAL ENDEAVOR.

The next idea that is suggested by my text is that of personal endeavor. "*Study to show thyself approved.*" Why, Paul even placed salvation on personal endeavor. He said, "Work out your own salvation in fear and trembling," of course predicating that work on what Christ had already done for man.

We talk about *giving* people an education. We can not *give* anybody an education. Everyone must get his education for himself. We can make it easier for men to get an education. We can place it within their reach, but they must acquire it themselves. It is the right of every free-born man and woman to stand on his or her own feet, self-supporting, working out his or her own salvation in harmony with his or her ideas of truth. It is true that we receive from society and from our friends that which we can not

do for ourselves. But we must not lose sight of the fact that we should make to them in some way a return of that which is received. We must aim to pay our debts as we go along—our debt to society—and we must not wait until we are forced to pay it either.

PAYING OUR DEBTS.

Some men, however are like one of two traveling men, Jewish salesmen, who were on a train that was held up by train robbers a little way this side of Reno. And when the train robbers were coming through the train, making all the passengers give up their money and their valuables, one of these men took a roll of bills from his pocket and taking five of these bills handed them over to the other one saying, "Here is that fifty dollars that I have owed you for so long."

Now the man who was paid did not receive any benefit from that money. It was not of any value to him just then; but the other man saw that he could gain by giving it, and that nothing could be gained by keeping it any longer. He thought that the debt was canceled, and so it was, legally.

We have other men who proceed along this line. They go through life grinding the faces of the poor, accumulating wealth by dishonest and cruel methods, and finally, when death, that grim "hold up," is about to take everything from them, they fling back into the community an endowment for a hospital or a college and say, "Here, my debt is paid."

Is it? It may be, legally. The community may accept it in charity and say it is all right; but what about God? Ah, my friends, there is a point. We have forgotten God, and my text says that we should study to show ourselves approved, a workman that needeth not to be ashamed. Let us then pay our debts to the community and to society and to God as we go along.

SELF-APPROVAL.

The next thought that I desire to present is the idea that we must all pass our own judgment, "Study to show *thyself* approved unto God, a workman that needeth not to be ashamed." That suggests the idea that we are being judged or that we will be judged, of ourselves and that if we do not come up to the proper standard we will be ashamed.

Who is it that passes this judgment? Well, we might say that we pass this judgment on ourselves. I have a clipping before me from one of the papers that states that the collector of revenues at New York City recently received an anonymous letter containing ten dollars to go into the "Conscience Fund." What is this "Conscience Fund" that the Government must maintain? It is a fund to which men contribute who have cheated the Government, and their consciences will not permit them to keep that which they have obtained. They have escaped

detection, but they are unable to escape themselves. What was it in the heart of that man that said, You must give that ten dollars back again? We call it conscience. It is that within us that sits in judgment and passes verdict on our own action. It is largely the result of our education; but we must, to a great extent, be governed by it, because we can not be governed by the consciences of other men, and so it is of the greatest importance that we should base our conscience on a proper education, a proper study of morals and of divine law, that we may know that our conscience is in harmony with divine conscience, and then we will be safe.

Conscience alone is not a safe guide, because it is a creature of circumstances. Away back yonder in the history of Jerusalem there stood outside of the walls in the valley that was called the "Vale of the Groans of Little Children" a brazen image that was fitted with a furnace so that it could be heated extremely hot, an image erected to the god Moloch, and there came mothers with their little children who gave them to the priests, and the priests threw them into the arms of the brazen image, and they were burned alive, and the conscience of those mothers told them they were doing a worthy deed. It is true that the priests stood and beat their instruments so that the mothers could not hear the cries of their infants, else their conscience might have been aroused to a different verdict.

Our consciences have changed since then. We do not do that now. It is true that as a community every year we fling a certain number of our children to the saloon and the legalized red light district, and the politicians make so much noise about the revenue received to apply on taxes that we can not hear the cries of our children. But the day will come when we will no longer tolerate such sacrifices. Conscience is a matter of education, and we should study that our conscience may be in harmony with God. It is of great value to us that we can have the answer of a good conscience in our conduct in life.

VALUE OF A GOOD NAME.

We also pass under the judgment of other individuals around us. But some one says that it does not matter what other people say. Now, why does it matter? Yes, it matters; because human fellowship is a valuable possession. Human fellowship makes life bearable. It is a terrible thing to be ostracized, to be shut off from our fellows, to extend the hand of fellowship and have it rejected. If we were to strike out from our vocabulary the words *father* and *mother*, *brother* and *sister*, *wife* and *sweetheart*, *friend* and *comrade*, take out of our lives all that these mean, life would not be worth living. If public sentiment is against us, our fellowship with others is necessarily curtailed. We are cut off

from friendship and from association, and from the sweet comradeship of life. We can not afford to be thus deprived unnecessarily. It is true that we sometimes must do it in the interests of a great cause, as when Christ sent his apostles out and told them that they should go, leaving their homes and their relatives, and should freely make the sacrifice, even though public sentiment should be against them. It will not matter much under such conditions what people say. But we can not afford to lose the confidence, the love, the fellowship of good citizens of the community without good cause. We can not afford to do that to gratify ourselves in passion, or in pride, or in dishonesty, or anything that would lower us in the estimation of men who are good and honest and upright.

It is true that sometimes we attach too much importance to the opinion of certain individuals, and we gauge our opinion of them according to their circumstances in life. A case in point is regarding the Parisian newspaper that chronicled the return of Napoleon from his exile in Elba. He came back to France to seize the reins of government again. The first announcement of his return said, "The Corsican outlaw has landed on the coast of France." The next one said, "The base usurper has reached Cannes." But as Napoleon drew a little bit nearer and his power began to ascend, the next edition of the paper had this, "General Napoleon Bonaparte has reached Lyons." And after three or four days the paper came out with the announcement, "His Imperial Majesty, the Emperor, has reached Paris." The "base outlaw" became "His Imperial Majesty" when he ascended to a position of power, and I think sometimes that we value the good will of men according to the position that they obtain by oppression, or by virtue of money, or some other influence that they have brought to bear. Men who yesterday we considered dishonorable to-day are favored with honorable mention because they have reached a position of power. The title has changed, we have changed, but the man is not changed.

THE APPROVAL OF GOD.

The next tribunal that sits in judgment on the affairs of men is God himself, and right here we find the great lesson that is contained in my text, that God is the Great Judge of all. We are answerable to him. He is scrutinizing our every act. We can not escape from his all-seeing eye. Some day, some time we must come before him in judgment. It is of the greatest importance that we shall so live our lives that we shall merit his approval now, and also receive it in the day of final judgment.

So I believe that this morning I can not do better than to extend to these young people the apostolic admonition, that they shall study to show themselves

approved unto God, workmen that need not to be ashamed.

Original Articles

SAINTS' HERALD DOCTRINAL SERIES.

XV.—THE SECOND COMING OF CHRIST; WILL IT BE LITERAL?

BY W. J. HAWORTH, EDITOR OF THE AUSTRALIAN "GOSPEL STANDARD."

Will the second advent of our Lord be literal? While many believe it will be so, a great many believe that he simply comes back at the death of every Christian and takes the faithful one to heaven, to be for ever with him. Another and smaller section believe that the second advent took place at the fall of Jerusalem. The first theory is out of harmony with the idea of the "second" coming of Christ, inasmuch as it would keep Jesus constantly employed in coming back to earth for dying Christians. The second can not be true, because it leaves no room for the fulfillment of the prophecies relative to the prior "falling away" from primitive Christianity. One of these prophecies is positive. Speaking with regard to the coming of Christ, Paul says:

"That day shall not come, except there come a falling away first." (2 Thessalonians 2: 3.) Though Paul states that the "mystery of iniquity" was already working (verse 7), the "falling away" had by no means become universal at the fall of Jerusalem, and this precludes the possibility of the second coming having taken place then.

A LITERAL APPEARING.

The language employed with reference to the *appearing* of the Savior is so definite that it is a logical impossibility to reach any other conclusion than that his advent will be literal. The following texts are in point:

Unto them that look for him shall he *appear* the second time without sin unto salvation.—Hebrews 9: 28 (see also Psalm 102: 16).

Looking for that blessed hope, and the glorious *appearing* of the great God and our Savior Jesus Christ.—Titus 2: 13.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall *appear*, we shall be like him; for *we shall see him* as he is.—1 John 3: 2. (See also Job 19: 25.)

Just as literally as men "look for him" will he "*appear*." And John puts the matter beyond controversy when he says "we shall see him." His feet shall "*stand*" on the Mount of Olives also. (Zechariah 14: 4.)

HIS COMING WILL BE VISIBLE.

The promise that "we shall see him" is reiterated in several places in Scripture. The following are examples:

And they shall see the Son of man coming in the clouds of heaven with power and great glory.—Matthew 24: 30.

Behold, he cometh with clouds, and every eye shall see him.—Revelation 1: 7.

And then shall they see the Son of man coming in a cloud, with power and great glory.—Luke 21: 27. (See also Mark 13: 26; Daniel 7: 13; Isaiah 40: 5, 10.)

THE PROMISE OF HIS RETURN.

The nearness of his ascension weighing upon him, and looking forward to their grief when the approaching separation came, the Savior spoke the following words to his disciples:

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—John 14: 1-3.

He was going to heaven to prepare for his people a place in the city of God. Later on, we shall prove that he is coming back to prepare the earth for the descent of the holy city to it. (See Revelation 21: 1-4.) Then his perfected Saints will dwell in the very presence of God in the "mansions" which he has prepared for them.

At the ascension the promise of his return was again given:

While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Gallilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1: 10, 11.

There is no question of the ascension being literal. The above proves that the return will be just as literal. He will come in like manner as they had seen him go.

AS LITERAL AS THE FLOOD.

The disciples were taught to be continually watching lest the second advent should find them unprepared. Christ will come without warning—as a thief in the night (Matthew 24: 43)—suddenly, as the lightning flashes from east to west. (Matthew 24: 27; Luke 17: 24.) The thief and the lightning are realities, and that which comes as suddenly and swiftly must also be actual and literal.

The parable of the ten virgins (Matthew 25:1-13) also teaches the necessity of watchfulness, and the sudden, literal appearing of our Lord. The same truths are taught in the parable of the man traveling in a far country. (Matthew 25: 14-30.)

The stern, retributive reality of the flood is also used to impress us with the literal nature of the coming of Christ and the necessity of righteous living. We are informed that "as the days of Noe were, so shall also the coming of the Son of Man be" (Matthew 24: 37). Before the flood the majority of the people were given over wholly to worldly pleasure

and unrighteousness; so will they be before the coming of Jesus. This is literal in both instances. So also was the flood. In the light of such a comparison can the second coming of Christ be other than literal?

WITH TEN THOUSAND OF HIS SAINTS.

Enoch, the seventh from Adam, prophesied while the father of the race was still alive: "The Lord cometh with ten thousand of his saints."—Jude 14. Paul refers to the same event when he says "them that sleep in Jesus will God bring with him." (1 Thessalonians 4: 14.)

Zechariah also states: "The Lord my God shall come, and all the saints with thee."—Zechariah 14: 5.

The coming of Christ will be the signal for the resurrection of the righteous dead—the first resurrection. Their bodies lie in the tomb. He will bring their spirits from their resting place in paradise. (Revelation 6: 9-11; Zechariah 14:5; 1 Thessalonians 4: 14.) Paul says:

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—1 Thessalonians 4: 14-17.

Here combined with the rapture of the living saints and the resurrection of the ones that "sleep in Jesus," we learn of the literal appearing of the Lord himself.

The same event is treated in Revelation 19: 11-21 and Revelation 20: 1-6. However, a little more detail is given. In chapter 19 it is seen that at his coming the combined forces of the earthly kingdoms will be arrayed against him. We look out over the world to-day in a mental glance, and we are amazed at the contribution of each nation of prominence to the vast and varied store of death-dealing instruments,—by sea, the mighty dreadnoughts and super dreadnoughts, with their tremendous armament and swift moving coteries of cruisers, destroyers, and submarines, by land the seemingly impregnable fortifications with their tremendous gunpower, and artillery, cavalry, mounted infantry, infantry, etc., with their up-to-date and efficient equipment. Think of the aggregated power of these stupendous fighting forces gathered in one army, if fighting against ordinary flesh and blood mortals!

Such an army would be all-conquering if fighting against mortals, but what will be the utility of these terrible engines of death when opposed to a "deathless army"? Opposed to the King of kings and his heavenly host the earth forces will suffer utter ex-

termination. There is no indication, however, that this fate will befall the peaceful inhabitants of the earth. But we will give further attention to these presently.

The 20th chapter opens with the binding of Satan. He is cast into the "bottomless pit," shut up and a seal set upon him, "that he should deceive the nations no more" till the millennial reign of Christ and his people is over. This indicates that there will be nations upon earth from whom God desires to remove the possibility of satanic temptation during the reign of Christ. The 4th and 6th verses show that the righteous dead participate in the first resurrection, are made kings and priests unto God, sit upon thrones, receive judgment and "reign with Christ a thousand years." "The rest of the dead live not again till the thousand years are finished" (verse 5.)

Revelation 5: 10, indicates that this reign will be upon the earth—"we shall reign on the earth." This is in harmony with the promise of the Savior, "To him that overcometh will I grant to sit with me in my throne."—Revelation 3: 21.

"THY KINGDOM COME."

The Savior taught his disciples to pray: "Thy kingdom come!" Not only is the Lord coming again, but he is coming to establish a *literal kingdom* in answer to the above universal prayer. The Jews looked for his coming to establish this kingdom, for it had been long foretold. They overlooked, however, the prophetic utterances with reference to his first advent. "Lord, remember me when thou comest into thy kingdom," was the request of the dying thief. The request of the two sons of Zebedee that they should sit one on either side of the Savior in his glory shows also the trend of his teaching.

Daniel says of Christ's second coming and reception of the kingdom:

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—Daniel 7:13, 14.

This literal, world-wide kingdom, with everlasting dominion, is the direct gift of God as seen above. It has been long promised: "I will declare the decree: The Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Psalm 2: 7-9.

At the coming of Christ all earthly kingdoms will be "dashed in pieces" and merged into the "kingdom

of God and of his Christ" (Revelation 11: 15). "The uttermost parts of the earth," will be included in his dominions. His kingdom is thus seen to be literal and world-wide. In Daniel 7: 27, the territory of the kingdom is shown to be "under the whole heaven." ("Of the increase of his government and peace there shall be no end." Isaiah 14: 9), and he will "govern the nations upon earth" (Psalm 67: 4). In this kingly reign his perfected and immortal saints will participate. They are "heirs of God, and joint heirs with Christ" (Romans 8: 17). He makes them "kings and priests" (Revelation 5: 10; 20: 6); they shall "reign on the earth" (Revelation 5: 10).

A LITERAL INHERITANCE.

David spoke of a literal inheritance when in Psalm 37:11, he wrote: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." The Savior, who taught a literal second advent, and the establishment of a literal kingdom, also stated: "Blessed are the meek for they shall inherit the earth" (Matthew 5: 5). Daniel adds his testimony, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Daniel 7: 27; read also verses 18 and 22.)

It is therefore apparent that the resurrected, immortal saints are to share with Christ the possession of the kingdom upon earth.

A LITERAL REIGN.

We have seen that Christ is to receive the "heathen as his inheritance" (Psalm 2: 9), that he is to "govern the nations" (Psalm 67: 4), be "king over all the earth" (Zechariah 14: 9), and that "all dominions shall serve and obey him" (Daniel 9: 29). In this reign his people are to share (Revelation 5: 10; 20: 4, 6). The seed of the church—Christ's bride—is to "rule all nations with a rod of iron" (Revelation 12: 5). This "seed" is her faithful offspring, who have overcome the world, subdued the weaknesses and imperfections of the flesh, and possessed themselves of titles to eternal kingship and priestly dominion in the kingdom of God. Collectively they are the kingdom of God, triumphantly manifested (Romans 8: 19), and brought to birth by the militant church (see Revelation 12: 7, I. T.).

This is in harmony with the promise of the Savior:

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.—Revelation 2: 26, 27.

Here we learn that the saints are to receive "power

over the nations" and that they "shall rule them." This demonstrates the fact that there will be others besides Christ and his immortal saints upon earth, which corroborates the testimony on this point already given (Psalm 2: 9; Daniel 7: 27). The following is also in harmony: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?"—1 Corinthians 6: 2, 3. Some believe that this judgment of angels will take place in heaven, and that the resurrected saints will go there for that purpose. But the fallen angels, not heavenly beings, will be judged (see Jude 6). The judging and ruling will be upon earth, over living nations and fallen angels. A literal reign!

A LITERAL SEPARATION.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.—Matthew 25: 31, 32.

This is not the final judgment mentioned in Revelation 20: 11-15 over which God himself will preside. It is the beginning of the rule of Jesus, the Prince of peace. There will be some surprises in that day. Read the remainder of the chapter (Matthew 25). Note the distinction drawn between "all nations" and "these my brethren." Note also the surprise of those gathered on the right hand when told that they had ministered to Jesus, through "these my brethren." Again, note the chagrin of those on the left hand who have not thus ministered. It is a fact that many will be rewarded in that day for thus ministering who have not professed Christianity, while many who have made the profession will be punished for not ministering to "these my brethren." These will probably be those over whom Christ and "his brethren" shall reign.

For evidence of mortals upon earth during the reign of Christ, read Isaiah 62: 17-25, noting particularly the death of the "sinner" and of the "child" at the age of a hundred years (verse 20). Read also Isaiah 11: 1-9, noting the "little child" (verse 6) and the "sucking child" (verse 8). Children could only be born of mortal parents, for "in the resurrection they neither marry nor are given in marriage, but are as the angels of heaven" (Matthew 22: 30).

In Zechariah 14, the story of the second advent is retold. The destruction of the armies of the nations is forecasted; the coming of the Lord with power and great glory; the coming of his saints from paradise (verse 5); the establishment of his rule over all the earth (verse 9). Verse 16 informs us that some will be "left" of the nations whose armies are destroyed, while verses 17 to 19 furnish us with proof that those that are "left" will be mortal beings, subject to the inconveniences of mortality and the ravages of death.

CHRIST THE RESTORER OF ALL THINGS.

Because of the fall, the earth was "cursed for man's sake." Since then it has brought forth thorns, briars, and weeds in such abundance and variety that the curse pronounced upon man "in the sweat of thy face shalt thou eat bread" has been an established fact. The world has grown old in sinning and the harvest will reveal a heavy crop of vice, villiany, ungodly graft, pleasure seeking, selfishness, drunkenness, gluttony, debauchery, financial depravity, and the thousand and one noxious "weeds" which disfigure the "great harvest field." There is consequently much sickness, disease, and death. He is coming to remove the curse from the earth, to cause it to "yield its increase" (Ezekiel 34: 27) instead of producing the large percentage of rubbish incidental to the curse. He will also restore righteousness and banish sin. The day of the usurer and the grafter will be past. The millionaire oppressor, the unjust employer, the greedy landlord, the maker and vender of soul-destroying liquor, the dealer in sexual shame and immorality, the gambler, the "grab-all," and all who love sin and iniquity will be banished, and a kingdom based upon truth, holiness, and obedience to God, established. This will mark the "restitution of all things" (Acts 3: 21), and until this time "the heaven" must "receive" Jesus.

Paul enlightens us upon this phase of the subject as follows:

As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, the Father; *when he shall have put down all rule and all authority and power.* For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.—1 Corinthians 15: 22-26.

It is the Savior's desire to present to the Father a "glorious church (kingdom) not having spot or wrinkle or any such thing" (Ephesians 5: 27). With this object in view he will reign until all enemies have been subdued and "everything that offends" has been cast out of the kingdom. His rule will be so absolute and his work so successful that at last, all other enemies having succumbed, the grim monster death will be destroyed. Then he will deliver up the kingdom to God, "that God may be all and in all" (1 Corinthians 15: 28). Previous to this, however, the end of the thousand years will have arrived, and Satan will be loosed out of his prison. There will be a "little season" (Revelation 20: 3) during which he will be active and will deceive vast numbers of the subjects of the nations upon earth. They will make war against the saints and meet with destruction (Revelation 20: 9). After this the judgment will sit (verses 11-13), God himself being the great judge. All the wicked dead will then be raised and

judged, after which the complete victory of Christ will be apparent.

THE MANY MANSIONS.

"I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Revelation 21: 2. Now, the city of God, with the mansions which Jesus went to heaven to prepare (John 14: 3), is upon the earth. The earth has been cleansed, purified, and made fit for the "many mansions" and the saints may now enter and dwell with the great God.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—Revelation 21: 3, 4.

The triumphant Savior has handed up the kingdom to God, and is himself subject to the Father (1 Corinthians 15: 28). He has conquered every foe, and eternity now smiles upon a kingdom of peace, equity, unity, and true worship of the only true God. Truth and right are triumphant over worldly power and pomp and might. Virtue is enthroned where vice once reigned. The pain and suffering incidental to the curse are banished and there is no more death. The self-righteousness of man has given place to the righteousness of God. Tried and found faithful, cleansed, purified, perfected, the saints dwell with Jehovah and his Christ. Faithful unto death, through trials, temptations, persecutions, afflictions, they enter upon their eternal reward, their joy complete.

Reader, is the coming of Christ literal? Will he really establish his kingdom? Will he restore all things? Will he banish the curse and cursed conditions? Will he conquer every foe? Will he make the earth fit for the descent of the city of God? Will he fulfill his promises in this direction? What think you? As for me

I am looking and I'm longing for the bright and glorious day
When the blessed Lord shall come to earth again,
When his loving voice shall say, You with all the faithful may
Enter in upon the great millennial reign.

Chorus:

Looking and longing with love in my heart,
Looking and longing, longing for him,
Looking and longing with joy in my soul,
Yes, looking and longing for him.

I am working and I'm praying that my soul may be prepared
In his glorious kingdom evermore to dwell.
If against the world I've dared, make the character I've reared
A just rebuke to sin, 'twill all be well.

I am hung'ring and I'm thirsting for his righteous will to be
Established on this earth of sin and woe,
In that great millennial day, when all men shall own his sway,
And his kingdom triumph over every foe.

Of General Interest

Christ's Influence on Law.

Christ was not a lawyer. But he knew the law—the principles that abide; and the prophets were his familiars. He loved justice for its own sake and adjudged the erring with compassion. Witness, his decree pronounced against the scarlet woman—"Go and sin no more." Morality and absolute right he sought to make the law's enduring cornerstones.

With the passing years the principles he declared are finding lodgment, more and more, in the hearts and minds of men. They are becoming the basis and are entering into the letter and spirit of the law of every land and between all nations. Statutes are built and constitutions founded upon them. Before them cruel and inhuman punishments are giving way, death penalties are being abolished, children are no more hanged for petty theft, fair dealing for the weak is being demanded and rightful relations among men established. He is no longer a stranger in the court-room or the bench. All judgment seats are becoming his. Himself the victim of the most cruel and criminal miscarriage of justice the world ever knew, he has set in motion influences that will yet strip the ermine from the unjust judges of all the earth and lift the law above the reach of might or hate.

His code of ethics even now directs the conduct of the world's best statesmanship, and has made such progress in civilized countries that the statesman who refuses to be bound by its provisions can not hope for continued lease of power.

His precepts in some degree have become a part of the laws and the constitutions of all countries, and have taken such grip upon the mind of the race that the government which refuses to adopt them in some substantial measure has no assurance of peaceful existence. Such a government would soon find itself at war not only with the other nations of the world but with its own people, and could not long abide the white light of this new century.—From My Lord and Savior Jesus Christ, by J. Frank Hanly, former governor of Indiana. The Bobbs-Merrill Company, publishers, Indianapolis, 1911.



Church Reopening.

LATTER DAY SAINTS' BUILDING IS NOW A PLEASANT PLACE FOR WORSHIP.

The Latter Day Saints' church building of Saint Marys, which has been undergoing repairs for some time, was reopened with special services on Sunday. This is one of the oldest public buildings of frame structure now standing in Saint Marys. It was first used as a Presbyterian church, then as a Methodist church, and was finally purchased by a former resident of Saint Marys—the late Robert Brown. And nearly thirty years ago became the property of the Reorganized Church of Jesus Christ of Latter Day Saints, who are a distinct and separate body of people from the Salt Lake, or Utah Mormons, who are improperly called Latter Day Saints. A number of district conferences, and regular services were held in the building for years. Then because of removal to many places the membership became reduced, so that the building was not used so regularly and sank into a dilapidated condition.

The question agitating the remaining members was whether it was really worth the cost and labor of repairing. Upon examination, however, it was found that all the important timbers were as sound as ever, the building being heavy barn framework, and only the best of material having been used in its construction.

During the past summer Elder G. M. Shippy (now of

Detroit) came to perform missionary labor here. He, being a natural genius, and many trade mechanic, was willing to use his days to work without pay, and also preach what he could evenings and Sundays. Cheered by this offer, those who thought the building would pay for repairing, and had already proposed to do so, came to the rescue with their means to purchase the material. Amongst the foremost of those was Elder G. C. Tomlinson, who has been absent on mission work for years, until owing to the sad bereavement that came to his home in the death of his son Charlie, and the ill health of his wife, he was obliged to remain home. He was supplemented, with work and means, by Messrs. Lee Gross and Frank Oliver, in a special manner. Still others aided with the work, and lesser amounts of means. The result is that the building is now a respectable-looking and pleasant place for worship, and not a dollar of debt against it.

The reopening day was disagreeable, because of the heavy and continued rain that was falling, which doubtless prevented many of the town's people from attending. Nevertheless, a goodly number drove in from the surrounding branches of the church, Rostock, Stratford, and Mitchell. A few came over from London on Saturday, and an auto load on Sunday.

The preaching was done by Elder R. C. Longhurst, of Vanessa, president of the London District, who has occupied the aforesaid position for the past seventeen years; and Elder John Shields, well known in Ontario because of his having lived twenty years of his life on a farm near Shelburne, and for twenty-four years has been steadily engaged in mission work in this province. Elder Longhurst returned to his home on Monday. Elder Shields remains for a few days, speaking in the church, Tuesday and Thursday evenings of this week.—*Saint Marys (Ontario) Journal*, Thursday, October 26, 1911.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa, During the Month of October.

Second Kansas City Branch, through Mrs. Margaret Robertson	\$ 6.50
Mrs. S. J. Mortimer, Roxbury, Massachusetts	5.00
Willing Workers, Joy, Illinois, through Mrs. J. R. Ward	2.00
Mrs. Mary Kuntz, Joy, Illinois	1.00
Mrs. A. E. Hooper, Inglewood, Ontario	1.00
Mrs. Bromann, Burlington, Iowa	1.00
Mrs. J. J. and Miss R. A. Boswell, Winfield, Kansas ..	1.00
Mrs. Margaret Fry, Moberly, Missouri	2.00

Also 5 stocking caps (new); one half dozen pair stockings (new); 3 small hand crochet hoods.	
From the Juvenile choir entertainment Lamoni, Iowa, through Mrs. Letha Tilton	20.29
Collected in Montana by Mrs. Ida Davis	7.10
Mrs. Charlotte Leboe, Coquille, Oregon	\$2.00
Mrs. Lela M. Mast, Coquille, Oregon	4.00
Mrs. Laura A. Savage, Coquille, Oregon	2.00
Miss Grace M. Savage, Coquille, Oregon	2.00
Miss Ruth Carr, Allendale, Missouri	5.00

It can not be too strongly urged that no one should send or bring a child to the home until fully authorized to do so. Needless trouble and expense may be avoided by giving heed to this admonition. At present the home is full and there is no room for those who come expecting to be accommodated there.

To many friends of the Children's Home the harvest time has brought enough and to spare. From the bounties with which you have been blessed will you not count it a privilege to give a portion for use at the home? Vegetables, fruit or grain will be gratefully received.

We are behind in the payment of our bills and each month adds a large amount for running expenses. We are depending upon free-will offerings to meet these expenses, and your help will be appreciated.

CALLIE B. STEBBINS,
LUCY L. RESSEGUIE,
MINNIE B. NICHOLSON,
Executive Committee.

Babyhood. Supplementary Reading.

In my last report I spoke of the fact that for nearly a year we have been endeavoring to break our baby of the habit, formed in the first three weeks of his existence, of sucking his fingers. I am sure if it had not been for the wisdom and persistency of the editor [Dr. Mary Wood-Allen, the baby's grandmother] this effort would have been given up as hopeless. As it was we continued covering the hands with mittens at night and whenever the baby was put down for his nap. Once or twice we thought we saw an improvement, and lessened our vigilance, only to discover that the battle had not been won. When his teeth began to appear, this habit seemed for a time to grow stronger. Then we noticed that he didn't attempt to put his fingers in his mouth during the day, and so left off his mittens when he went to his day time nap. Two days later, we were encouraged to try leaving his hands free at night, and to our surprise we found that the habit was completely broken; and we have never been troubled with it since.

A year seems a long time in which to keep up such a struggle, but as we look back now we feel that it more than paid. Our boy has never gained the idea of having something to put into his mouth to quiet his cries or divert his attention or soothe him to sleep. We are quite sure that our not allowing him to suck his fingers or to use a soother has made it easier for us to keep him from forming the habit of putting all sorts of things into his mouth. At nine months he was given buttons to play with. He started to put them to his mouth, partly, no doubt, for the purpose of using the more sensitive nerves of the lips to tell him what these new things were like. He was told not to put the buttons to his mouth, however, and was shown how to drop them into a bottle and shake them out again. This greatly interested him, and after carefully watching him for a few days, we became convinced that it was safe to leave him alone with such playthings. As a consequence of his training, we have never had to be

particular about what might be left within his reach. Pins he never once attempted to put in his mouth, but from the first, picked them up and handed them with the most engaging exclamation to whatever older person was in the room.

The method pursued in this case is typical of that used in all circumstances. It is our desire to prevent him from forming undesirable habits and so avoid the unpleasantness of breaking such habits later on. For instance, when he was first put up to the table in his high chair, he thought it interesting to pull on the tablecloth. He was not allowed to continue this form of amusement, however, but was told he must not do so; when he persisted his fingers were lightly snapped. He never has been touched hard enough to cause him the least physical pain, but he recognizes the snapping of his fingers as a sign of disapprobation, and being of exceedingly sensitive temperament, he is influenced thereby, and after two or three attempts, gives up that which has met with disapproval.

It was at about this same time that he began to throw things down from the table, or his chair, evidently with deliberate mischievousness. Of course, for the first time or two, before we realized the import of his actions, we picked things up and restored them to him. It soon became evident, however, that that was the purpose of his activity, whereupon the edict went forth that none of the things which he threw upon the floor were to be picked up and handed to him. It took only a few days for him to learn that whatever was thrown upon the floor was thereby lost to him, and, as that did not add to his enjoyment, he very quickly desisted.

His inclination to pull hair was treated in much the same way. He was not allowed to find any enjoyment in that way; but, on the contrary was told that he must not do so, although he was allowed once in a while to take out the hairpins. This he found most enjoyable and would pull them out carefully, almost never catching the hair with them, and then he would gravely stick them back in wherever his fancy dictated.

Like all babies, he has had the inclination to strike. He has never been allowed to hit anyone in the face. Once or twice he has done so with something in his hand and whenever this has occurred his hand has been turned against himself, and he has received a tap in the face with his own hand, of sufficient force to make him realize that it was not an enjoyable experience. He has never cried at these times, but has had a most astonished expression upon his face, for he does not know what it is to receive physical pain from another human being.

It must not be thought, however, that these desirable habits are taught him in a short time and once for all; on the contrary, it takes everlasting vigilance to keep him the happy, well-controlled child that we want him to be. For instance, every once in a while we notice a new attempt on his part to get his way by teasing. This takes different forms as he advances in intelligence and activity. He tries it one way; it does not succeed and he drops it for a time. Then it appears as though the thought came to him, "Now maybe I can get what I want in this way," and so he tries a new method. Of course, we may not always recognize it at the very start as tending toward a bad habit, but we are always on the lookout to see what the tendencies are and, as soon as we become convinced that he is forming the habit of getting his will in some undesirable way, we immediately set to work to overcome that tendency.

Like most children he is very persistent, and we have to be equally persistent, if we would be successful in our efforts. For instance, a couple of months ago he was given a tack hammer as a toy. It has been his daily companion. He never seems to tire of using it. He has been told over and over again that he can pound on the floor or on his block of wood,

but that he can not pound on the walls, or the doors, or the book shelves, etc. Yet he still comes every now and then to some forbidden spot, and begins to tap with his hammer, keeping one eye fixed on his mother or grandmother, to see whether or not they are going to forbid him this time, as they have done previously. This is really a testing of those who have him in charge, and realizing it as such, they try always to call his attention to the fact that he is not allowed that form of amusement. There is a spirit of mischievousness there, also, which leads him to persist in his query; but no attempt is made to punish him for this spirit of fun. The prohibition is given each time and consistently adhered to, and in a little while he seems to get all the fun out of it that he desires, and goes back to safer methods of enjoyment. Once in a while there crops out a bit of contrariness, but, as a rule, if no attention is paid to it, he almost immediately comes happily to do that which has been required of him. To resist him at such times would doubtless strengthen the contrariness into obstinacy. It seems to be a part of the universal boyish desire to tease, and as soon as he sees that his actions do not have any teasing effect, the fun is gone out of it for him, and he readily does whatever is asked of him.

In the former report an account was given of the little "Thank you" game which was played with him before he could talk. Among the first words in his vocabulary were those of "Tat too," which is his pronunciation of "Thank you." He always says it when he gives or receives anything; and indeed, if any one of the family is remiss in this particular, he calls their attention to it. He has also learned the efficacy of "Please"; and he surprised the other members of his family several months ago by always remembering to say "excuse me," whenever he sneezed or yawned. Thus it may be seen that, early in life, the foundation principle of good manners may easily be taught, and thus will become second nature.

It seems to be a rather prevalent idea that a child who is brought up by principle must be surrounded by a multitude of prohibitions which deprive him of the amount of enjoyment which should belong to childhood. I feel sure that an unbiased observer would not find such to be the case with our boy. There are but few rules which he is required to respect. He is not allowed to eat between meals; he must take a nap every morning; he must not pound on the walls or the furniture; nor tear books or papers. Aside from these particulars, he is allowed to do almost all that he chooses to do. He is encouraged whenever possible along the lines he attempts. For instance, when he first showed a desire to climb upstairs, pains were taken to show how that might best be done, and day after day someone was found to stand behind him while he climbed the stairs, three, four, five, six times in succession. This was kept up until the novelty had worn off, and he was ready to take up something else.

One of our correspondents asks how we have been able to teach a nineteen-months-old baby to feed himself neatly. It has been done simply by following out the idea of encouraging him in that which he attempts. Of course, like all children, he desired to feed himself; so instead of saying, "No, no," and interfering with his wishes, we simply guided his hand so that the spoon took up a fair amount of food and carried it with safety to his mouth. By so doing his muscles soon learned the proper attitude and motions, and in a very little while he was able to feed himself quite neatly. He now uses his spoon in his right hand and his little silver pusher in his left, and eats with the same gravity and decorum as the older members of the family.

He finds his greatest joys in helping with the housework. At nineteen months of age he trots out into the kitchen with the silver which has been given him, or something else that is safe for him to carry. He superintends the process of washing and wiping the dishes, and helps to put them away.

But best of all he loves to make bread. He sits up in his high chair beside the table and turns the handle of the sifter; he pours in the water or the milk, and then, finally, is given his own little lump of dough which he kneads, and watches when it is put into the oven until it comes out done. We see here the very beginning of that process of helpfulness which may be developed in a very little child, if the proper opportunity is given.—Rose Woodallen Chapman.

[We publish the following because the sister has many friends in Lamoni who, we are sure, would be glad to hear from her, as we were, and because her action may inspire others to "go and do likewise."]

COQUILLE, OREGON, October 25, 1911.

Inclosed you will find ten dollars for the Children's Home. It has been a long time since I left Lamoni, but I presume you have not forgotten me, as you are distinctly in my mind. I shall never forget the people that I mingled with in Lamoni; it is a bright spot in my memory; there are some we shall never see again; others that we may.

Sister Resseguié, this Sister Leboe is past seventy-five years old, she is a sister of Bro. Albert Haws, and a daughter of old Peter Haws that was with the church in early days; was quite prominent in the work at Nauvoo. She saw Brethren Joseph and Hyrum after they were killed, and were lying in the pool of blood. She is a very interesting old lady. She lived at Salt Lake City. Sister Mast is her daughter.

I am very much interested in the Children's Home; I think it is one of the grandest works there is, to save the children. To me it is greater than the missionary work. I know that that is necessary, but if the children were saved there would be less of such work needed.

There is so much in one being entirely consecrated to the work, being, in earnest, being filled with the Spirit, and showing it by their example, and by controlling themselves. In so doing they are helping themselves, as well as the children. I know we are surrounded with those things that try one's patience and strength, but when we know we must control ourselves in order to have the desired effect upon ourselves, as well as setting a good example to the children we love in our care, then is when we are helped and strengthened. It is a grand work, and my prayer is that God's blessings will be with all those of the home, that he will be with them to direct them in all their ways. I shall continue to do all I can, and am interesting others, and the Sunday schools, that there might be more or less sent to the home.

Hoping and praying for your success.

MRS. LAURA A. SAVAGE.

A sister from Adrain, Illinois, writes:

To the Matron of the Children's Home; Dear Sister: While eating our evening meal this Lord's Day we were talking among ourselves of buying articles to wear, etc., when my mind wandered to the Children's Home and the letter of Sister Burton in the HERALD. I made the remark that we had better be sending an offering to the home to buy a cow.

My little boy, who is eight, asked what for, and I explained to him. In all earnestness he said, "I'll send ten cents, mamma." I laughed and answered that that would be a small amount.

In silence we ate on, when presently the sweet influence of the Master stole over me, and all in vain did I turn my head away to hide the falling tears. As I wept and understood the beautiful spirit of sacrifice the boy slid away from the table, and the next I knew I heard the dear voice counting out the pennies. I bowed my head and asked Him who knows our vanities to forgive me my follies and I would send a small offering along with the pennies. In the light of the blessed

Spirit, how little our clothing amounts to when compared with his work, and surely the home is a work of love.

My boy has the habit of saving all his pennies and banking them. Has a nice little deposit in his own name, but only had a few at this time at home. As he deposited them on the table in a pile, he said: "I don't want to be stingy with my money. If anything needs helping, I'll help it. I know this is a good cause." A childish way to express it, but how true!

I told him that I would send his offering and one of my own; not that it amounts to much, but I wish to encourage him along this line. He decided by saying that God would help him get more money, and who can say that he won't help us all, when we help him willingly and humbly, as a little child? I always love to give when money is convenient, but will admit that a new dress or hat, for instance, tempts me sorely and most always the offering waits; hence the request for pardon.

Do not know why I brace up enough to write you this, for I am too backward to write lots of times when the Holy Spirit would dictate.

Inclosed find our two mites, as Sister Emma called hers, and may you be blessed in your management of the home. I trust the cows and other necessities will be forthcoming.

Excerpts from Letters Received.

We are a little band of isolated Saints who wish to help provide for the children in the home. We would like to know what is most needed.—Mrs. Flora Reed, Coodys Bluffs, Oklahoma.

Am sending you a bill of lading for a barrel of clothing, sent by freight. Will send our *pledge money* right away.—Mrs. P. E. Bellesle, Port Huron, Michigan.

A good idea, of saving our nickels, so I am going to start at once. I ask you to accept one dollar for the *past* year. I hope to do better next.—Mrs. A. E. Hooper, Inglewood, Ontario.

LUCY L. RESSEGUIÉ, *Secretary Executive Committee.*

Request for Prayer.

Some person who failed to sign his name requests the prayers of the Saints in behalf of his wife who has been sorely afflicted.

Sr. Nellie Martin, Perry, Iowa, requests the prayers of the Saints for Martha Doidge, daughter of Mrs. and Doctor Doidge of that place, and granddaughter of Sister Moore. She is eight years old and has leakage of the heart.

Letter Department

FULTON, IOWA, September 25, 1911.

Editors Herald: We are still alive and moving onward. Some time ago Bro. L. E. Hills was here and preached about ten sermons for us and baptized eight, four heads of families and four Sunday school scholars. One was baptized earlier and one since. They all seem to rejoice in the gospel. These that were baptized were about ready some time ago. There are others near the kingdom now.

After our reunion at Moline, Illinois, Bro. J. S. Roth came here and preached one week, and he was indeed a welcome brother, as he was the instrument of raising up the Fulton Branch. His preaching was powerful and very instructive. We hope he will visit us again soon. As he had previously made arrangements to be at other places he could not stay longer here. I took him to see other old-time Saints who were very well pleased to see him. All the Saints here have a very warm welcome for our dear old veteran soldier of the

cross. May his life long be spared, so he may labor for the Master and bring souls to Christ.

Also at Maquoketa, seven miles from here, the work is onward. Baptized a man there September 17, of the Advent faith. He now seems to be happy in the gospel. His wife was to go with him but for some reason put it off until she understood the work better. We still look for others there. Oh, would only the Saints all live pure, devoted lives for the Master, what a power for good they would wield! We all have an influence over our fellow-man. Then let us do our best and do it well.

Our Sunday school *Quarterlies* have been very good and gave those who were baptized a better understanding of our work. What noble literature we have for the young and if parents see to it to have their children read the publications there will be no need of them going astray.

May God bless his work.

JOHN HEIDE.

WARRINGTON, ENGLAND, October 19, 1911.

Dear Editors Herald: There are so many of the Lancashire Saints in America that I feel it will interest them to know that the Wigan Branch of the church, in Lancashire, England, is once again in a very good condition; and after being closed for a period of four years is now holding regular meetings under the presidency of Elder William Spargo. The interest is exceedingly good; and many are investigating the work.

I have charge of the mission for the time being, and I baptized four precious souls into the kingdom on October 5; there are more that have given their names for baptism. We have also been called in to administer to others that were sick; and they were not members of the church; and many requests for ministration come to hand from those who are interested in the church. I have a feeling that the day is not far distant when the "work of God" will be sought by many; and we as the ministers of the church will be called upon to demonstrate the powers of the church to save the tempted and tried; I should therefore like to ask that all the ministry should work with one idea in their minds, and that is, that the worth of souls is very great in the sight of God; and it is far better to be saving souls than squabbling over trifling incidents that distress the minds of all those that are engaged in doing so.

I am laboring by appointment of Apostle Gomer Griffiths, under Brother William H. Greenwood; and I find that the doing of one's duty fearlessly and with devotion to God and his truth, brings so many joys into one's life that I am called upon to marvel at the many privileges that are missed by those who are not in harmony with their brethren; I well remember our beloved John W. Rushton saying that "There are many men who take a sordid delight in watching the work go to pieces in order to satisfy some pet theory of their own." This is, sad to relate, the idea of many men; and I find that the only remedy is work! work!! work!!! for God and the truth; and find there is no time for idle scorn and apathy in the work.

I am daily convinced that the people want the gospel; and the demand is growing for a living system; and one that can demonstrate its power for God; and I am thankful for the many blessings that the Lord has given to me in the church. I pray that all will put on the gospel armor, and go forth armed for fight in this grand and noble work. Kindly permit me to thank all the numerous Saints that I have learned to love for their kind and loving sympathy; in their devotion to the church; and the attention they have given the ministers who labor amongst them; in seeing that they are provided for in food and shelter.

WM. H. CHANDLER.

MASON TOWN, WEST VIRGINIA, October 25, 1911.

Dear Herald: The work is going along finely at present, and I hope it will continue to do so. We are isolated, but the Lord has said that where two or three are gathered in his name, he will be in the midst of them. What greater promise can we have than that? I was baptized October 24, 1910, by Brother Maxon, and my heart is made to rejoice in this great latter day work. I know the work is true, and I love to go on serving the Lord in all things. I have never regretted the step I have taken, but hope to serve the Lord more every day. I meet with but few of the Saints. We are trying to let our lights shine, and by the help of God we may be able to do so. My heart's desire is to see others accept the gospel, so they can testify that they know the work is true.

I will tell you a dream I had before obeying the gospel. I had been praying to God to show me which church I must join, and that he would show me in a dream. I dreamed I saw Bro. L. D. Ullom on a white rock and he was holding his arms out, and all around him was the loveliest place I ever saw. He had the prettiest countenance, and was saying, "Come on," and I said, "I will." What have I to doubt of this great latter day work?

Brother Maxon was up and preached two spiritual sermons. I am only a girl of seventeen, and how thankful I am that I have seen the day I heard the gospel preached. And how it strengthens me to hear of the progress others are making in this great latter day work.

"Sure I must fight if I would reign;
Increase my courage, Lord.
I'll bear the toil, endure the pain,
Supported by thy word."

Praying for the welfare of Zion,
Your sister in Christ,
MISS ELVIRA RODABAUGH.

GLOUCESTER, ENGLAND, October 17, 1911.

Dear Herald: I am glad to be able to report that six excellent young people have recently been baptized at Exeter by the local ministry in that region. Two were promising young men, and the sisters, too, will make a splendid addition to the life of the branch. I can venture to predict that others will join with them soon, which will be a further stimulus to the Master's cause. At Gloucester, two were added last week, one a useful brother from the Free Baptists, the other the wife of our worthy brother, John Harris, of this branch.

We have a good organization in this city, which by God's help is going to be a power for good in the spread of truth. Bro. E. J. Trapp is full of go and inspiration to others. We have had lively times at street work. The Brighamites came out four abreast here on the streets, but they beat a hasty, though undignified retreat before the pom-pom questions of the characteristic Josephites.

We are hopeful of several baptisms at Gloucester of some who are at present interested. I am expecting to be at work in the mines by the time this letter reaches you. It is because of the lack of support; it will be with regret that I do so, as we have such good prospects in several places, which makes it harder to leave.

Yours in Christ,
85 ROSEBERRY AVENUE. THOMAS JONES.

INDEPENDENCE, MISSOURI, October 31, 1911.

Dear Herald: I enjoy reading your articles, and you little know what a comfort they often are to hearts that are sad and burdened with the cares of this life. I do not mean the toil or hardships of that kind that usually fall to the lot of the poor, like myself, but sometimes it falls to our lot to have

to endure great sorrows as I am at present, that seem to be more than we can bear; when we snatch at every crumb of comfort as a drowning man would grab at a straw. Then it is that we appreciate most the comforting words that we find in the church literature.

A few days ago while I was feeling so downcast, I went to get some tracts that I had bought, to send away, but instead of picking them up, as I thought I was doing, I got hold of an old HERALD, dated March 8, 1911. Well, I thought I would look it over, for it might contain something comforting, and oh, how well rewarded I was! The first article was an editorial by Bro. Elbert A. Smith, beginning with John 14: 27. The article was grand all through. I want to paint a wreath of flowers on cardboard, and in the center write the text in glowing colors.

I want to ask all who will, to pray for me that I may be able to bear all that falls to me to endure, and keep my reason. I have been blessed wonderfully, and I am thankful for it; and some of my family have been healed often and almost instantly in answer to prayer. My home is a peaceful one, or as much so as can be, considering the outside influences. Better boys to a mother would be hard to find, although they are weighed down with the cares of the family. So I realize that I have much to be thankful for. Dear Saints, let us take our troubles to the Lord in prayer, and bear up as best we can.

Your sister,

HARRIET SEDORIS.

WHEELING, WEST VIRGINIA, October 29, 1911.

Editors Saints' Herald: The work here is moving along slowly; no additions to the branch recently.

Elder O. R. Miller held a series of meetings during the month of June. Large placards were tacked on poles throughout the city by the brethren, announcing the meetings. We had a few strangers at the meetings; none were baptized, but the Saints were strengthened, and satisfied to know that an effort was being made to warn their neighbors.

Our city was invaded with Utah missionaries last winter and spring. They tracted the place. They attended our preaching services regularly, and were a husky looking set of young fellows; well-dressed and well-behaved. One thing that impressed the writer was that some of them had been in the field for several years without going home. Quite a sacrifice for an unpopular cause.

Sister Hughes arrived here Tuesday from Colorado Springs, where she has been visiting her son, Joseph Ebeling.

Sr. Liston Brewster and her son Thomas, leave on the 30th to visit Saints and friends at Clarksburg, West Virginia. Sr. Rhoda Gunn, of Glen Easton, is the guest of Sr. Annie Smith.

Our branch president, O. J. Tary, and family, returned recently from Niagara Falls and Canada.

Elder O. L. Martin was in Pittsburg, Pennsylvania, last week on business.

LOUIS A. SERIG.

NEW SALISBURY, INDIANA, October 30, 1911.

Editors Herald and Readers: Almost six years have passed away since I have obeyed in part this blessed gospel, sufficiently so that I am numbered with the Saints of God to-day, for which I am indeed grateful. It is regretfully I say that I have never penned a line to the church paper in all that time, save the notices sent in from time to time. This being my first, I shall try not to occupy so much space with matters uninteresting, that would justly send this to the wastebasket.

Since being baptized, December 11, 1905, by Bro. J. W. Wight, one whose labors of love and righteousness shall never

be forgotten in these hills of southern Indiana, I have enjoyed many, many blessings from the bountiful hand of our heavenly Father. I hope to prove myself grateful.

On November 27, 1906, I was set apart to labor in the lesser priesthood. Four years to the day from that time I was ordained an elder. In this brief space of time reflecting back over the past, I can realize that the gospel has changed my life to a great degree. I have been permitted to sit in heavenly places with the Saints of God and receive the blessings which can come only to the household of faith. Have been privileged to associate and labor with quite a number of the faithful ministry, which space will not permit me to mention now, only as pertaining to the work just past in our district. Being appointed at last General Conference to labor in my home district, from our conference of last May, I have labored in the field with Elder Jacob Halb, though being separated most of the time. Am glad to say a more agreeable companion to labor with is hard to find.

Also have had the privilege of enjoying the association and labors of our worthy assistant minister in charge, Elder H. E. Moler, for a brief space; he at times being at our conferences, and reunion. We look for his return soon to our field.

One of the best conferences ever held in the district was held with New Albany Branch October 21 and 22, most all the workers of the district being present. Conference was presided over by our worthy missionary in charge, Elder R. C. Russell, assisted by Brn. H. E. Moler and Jacob Halb. The conference as a whole was edifying and inspirational, Bro. R. C. Russell being principal speaker. One of the most inspiring discourses we have ever been privileged to hear, was enjoyed at the morning session, Sunday, delivered by Bro. R. C. Russell, his theme being the financial law and duties of Saints. The Spirit of the Master was present, helping the Saints to see the beauties of the gospel law, and the love of the Father manifest in the administration of the law in all its parts. We noticed especially one who was heartily in accord with the sermon, that being our energetic and tireless worker as bishop's agent, Elder John Zahnd.

It is evident that the Saints of the district are gradually being aroused in the observing of the financial law as a part of the great plan; and surely it is to be hoped that all the pure and good, or those striving to be so, may obey in fullness the law. Mention may also be made of the sacrament meeting Sunday at half past two, the presidency of the conference being in charge. The Saints present were made to rejoice in the restored gospel, the Holy Spirit being present.

Conference closed at the Sunday evening session, Bro. R. C. Russell again speaking forth the powers and beauties of the perfect law.

From the conference Elder H. E. Moler started for home for a few days' stay. Elder Jacob Halb started a meeting at Highland Park, Louisville, Bro. R. C. Russell coming to Byrnsville, the home branch of the writer, and preached three sermons for us, which were meat in due season; it being the brother's first stop with us. We regretted his stay was so short and hope for his early return to our field. Viewing the work that is ahead of us, with conditions as they are now, and as we are hopeful of them becoming in the next few years, it is plain to see that the works of righteousness, by the people of the Lord are to be wrought by the faithful; that Zion may make herself ready. To this end we hope to ever labor together with God and all his.

Asking pardon for using so much space, and thanking the Editor of the dear HERALD if he consents not this to the wastebasket.

Your colaborer,

E. O. BYRN.

News From Missions

Oregon and Idaho.

In the latter part of May, Bro. S. D. Condit joined us at Vale, Oregon, where we were stopping with Brother and Sister Propst, and all proceeded to prepare bed and baggage for the summer. On June 1, Elders Condit and Madden went to Weiser, where they were to begin the summer work. Brother Condit was in charge of the tent. Two days later, baby Florence and I joined the missionaries just in time to attend the evening service. The next day the gospel work began in earnest. When Brother Condit suggested preaching on the street, which we had been expecting, we said, as cheerfully as possible, "All right," but hated to see the time come.

Oh, how my heart beat as I offered a silent prayer to the good Lord that he would aid me to do my duty, now that I had left all for his work. At the service, as I opened the Hymnal to number 120, and sang the words, "When earth in bondage long had lain," I really was surprised, for my voice had never sounded so clear to me before, and as we sang to the passers-by, I realized my first attempt had been aided by the One that is far greater than man.

They continued to hold meetings in the tent and on the streets until the 13th of June, when Brother Condit entered into a discussion with Elder Dix, of the Christian Adventist faith, which lasted sixteen nights. At the close three precious souls were added to the church. Thence to Boise, in time for the reunion and district conference at that place. There we made the acquaintance of Apostle J. W. Rushton, and Elders John Davis, T. C. Kelley, and A. J. Layland; besides several other Saints. We greatly enjoyed the spiritual sermons that were delivered, and the instructions given to the ministry by Brother Rushton.

After conference, Brethren Layland and Madden were left to hold meetings a while longer, but not being able to get many to attend our tent meetings, they held ten meetings on the streets. Brother Cato then moved our tent and fixtures to Meridian, where we held forth for about two weeks with some interest. Brother Condit returned while we were here, and Brother Layland went to other points of the district. They here borrowed a team and wagon and moved to Caldwell, where they held meetings on the streets and in the tent, part of the time to nice crowds, especially on the streets. Here we met with some opposition, and our tent received several showers of stones. But I think several people had a better opinion of us when we left than when we came. We stayed here three weeks and then went to Vale, Oregon, our home town, and met our little boy whom we had not seen for three months. It was a joyful homecoming. We, my husband and I, had returned home from our first missionary trip and could say with the apostles of old, "We lacked nothing."

After three weeks of street and tent work here we returned to Weiser, leaving some interested in the gospel story. The night being quite cool and not much interest being taken in the meetings, we, after holding a few meetings in the evening, rolled up our tent and stored it away for the winter. I will just add a brief account of the financial side of the tent work: tent fund on hand from last year, \$10.35; received during the summer, \$25.45; total, \$35.80; paid for oil and fixtures, \$5.07; for provisions, \$9.90; for freight, \$11.00; for traveling, \$9.60; total, \$35.57; balance on hand 23 cents.

We thank the Saints who have so kindly supplied our needs during the summer, and pray the heavenly Father to repay by bestowing his blessings upon them.

WEISER, IDAHO.

MRS. E. L. MADDEN.

From the Northwest.

After the close of the Saskatchewan conference, held at Sedley, July 27 to 30, it was thought advisable to extend our labors into Alberta. A two-day meeting was to be held at Edgerton, Alberta, August 5 and 6. As Bro. W. H. Kelley and F. M. Smith have given a brief account of that gathering, and of that country, I shall not add anything. I held several meetings with the Saints of Edgerton, made the home of Bro. and Sr. Fred Rowe our stopping place, where we felt welcome. There are faithful Saints in Edgerton. Bro. Fred Rowe is in charge.

From Edgerton we went to the Ribstone Branch, August 1, a distance of about twelve miles, southwest. Sunday the Saints of the Edgerton Branch met with the Ribstone Saints in Sunday school and preaching service. Owing to the rain there was no service in the evening. We were all glad to see the Edgertons come and worship with us, and I think it wise where branches are within a few hours' drive of each other to hold union meetings at least once a month, when the weather is so they can. For twenty years or more the four branches near Stewartville, Missouri, have held a union meeting the first Sunday of each month, and it has been a source of strength to all who have taken part. The branch here numbers about fifty, and derives its name after the beautiful valley of Ribstone, through which flows a small stream. The soil is rich; on the sandy order; water good and plentiful. The Grand Trunk Pacific Railroad is within a few miles of the branch. Prairie land is offered at twenty-five dollars per acre, which is cheap for that part of the country. Bro. J. Beckley is in charge of the branch. He is highly spoken of and an able representative of the work. We made the pleasant home of Bro. and Sr. Thomas Smith our headquarters, and became very much attached to the family. At Ribstone, and also at Edgerton, several blessings were given.

August 18 we left for Saskatoon, Saskatchewan, much pleased to have formed the acquaintance of the dear Saints of Edgerton and Ribstone.

In Saskatoon, we stopped at the home of Mr. and Sister Dorr, over night. The next day Bro. J. A. Beckman, president of the Iowa Branch, which is about fifteen miles out from Saskatoon, came in and we accompanied him home, which is surrounded by trees and shrubbery, a welcome change. So far this is the best farming land we have seen in our travels here. Water is good, and plentiful, crops fine, and from ten days to two weeks earlier than in some other parts. Harvesting just begun. Sunday the 20th we met with the Saints, spoke at 11 a. m. and at 8 p. m. Bro. J. W. Peterson preached. Owing to the rain some of us did not leave the schoolhouse till nearly 2 a. m. Brother and Sister Peterson entertained us, singing some of the songs of the Saints of the Islands in their language. As it was harvest time we did not hold meetings during the week, but attended to the other line of work.

August 26 we bade adieu to the Saints of the Iowa Branch and regretted that we had not had the privilege to meet with them often during our stay there; but as the old saying goes, "Make hay while the sun shines," and as harvest comes but once a year, it is wise to thrust in the sickle and reap, and not let the golden grain go to waste. Brother Beckman and family, and a large percentage of the Saints of the branch, came from Iowa some eight years ago; they have good farms and good market. Farms are worth from forty to fifty dollars per acre. Saskatoon is a wideawake, thriving city of seventeen thousand, on the banks of the Saskatchewan River. Farms nearer the city are much higher. We were at home with Brother and Sister Beckman; she is

like Martha of old, a woman of works and not so much of words.

Brother Beckman conveyed us back to Saskatoon, from whence we took the train to Vanscoy, fifteen miles out. We met there by Bro. Ernest Anderson, who conveyed us to his parents' home; E. B. Anderson, about seven miles into the country; this is called the Minnesota Branch. In this vicinity there are about seventy that are relatives. The branch has a membership of over fifty, and is quite properly called the Anderson Branch, for there are thirty-six by the name of Anderson; and I am pleased to say all are good people, and a credit to the church and community. Father E. B. Anderson is president. We there met Bro. E. E. Long, who had been holding meetings with some interest. A hail-storm did much damage in this part on the 16th of August. The Minnesota and Iowa branches are only about eighteen miles apart, but there is no bridge to cross the river at this point, they have to go by way of Saskatoon, which is nearly forty miles. I preached four times here and attended to the blessings.

This part of country is like it is in the neighborhood of the Iowa Branch, (good). Father and Mother Anderson are old stand-bys in the work, and when they shall pass on to their reward they shall be missed here and be made welcome with the faithful of all ages.

From Vanscoy we went to Sedley, by request of T. J. Jordan, president of the district, to attend to the ordination of Bro. C. V. Smith, of Regina, to the office of elder, who was recommended by Pres. Fred M. Smith and approved by the missionaries and district authorities. Brother Smith will be a valuable minister. From Sedley we went to the Rosendale Branch, Manitoba; stopped at the modern home of Brother and Sister Wilson, near Treherne, Manitoba. This is a good field for missionary work. The branch bought the two church buildings, about ten miles apart. Bro. William Henry, priest, is in charge. I spoke in both buildings, at 3 and 8, Sunday, September 4; had good attendance in the evening. All were busy threshing there, so we held no meetings in the week. Several blessings were given. The Saints here will welcome any of the missionaries to labor in their midst, and the latchstring is always on the outside of their doors, and a good welcome within. I speak from experience that we had from the hands of Brother and Sister Wilson and others.

We arrived at the home of Bro. and Sr. William Arnold, 535 Richmond street, Winnipeg, Manitoba, September 15. There are about ninety members in the Winnipeg Branch, with Brother Arnold in charge. They have a neat church building. We stopped over two Sundays; preached several times, and gave a large number of blessings. Winnipeg is a modern city, with a population of one hundred and sixty thousand, gaining very rapidly. It is the young Chicago of the Northwest.

We found the Saints, with few exceptions, not only in the faith, but in the spirit of the work. I had the pleasure to see and to have Ruth copy five patriarchal blessings given by Father Joseph Smith, sr., the first patriarch of the church in this age. They were given in Nauvoo, June, 1840. One was given to our late Bro. A. Haws, of California, when he was but a lad of about twelve years, and his father, mother, brother, and sister. Brother Haws was told that he would preach the gospel, and other comforting promises were given. Two things were observed in the blessings; godly zeal, and strong faith. If any of the readers of the HERALD know the history of Brother Haws and his folks, will they kindly give me the information, and I shall appreciate it very much.

This brings our four months' labor, lacking a few days, to an end, and it has been the busiest time of my life. We

had intended to call at Minneapolis, by suggestion of Brn. F. M. Smith and E. E. Long, but not receiving any answer from Bro. Charles Lundeen, to whom we had written some ten days before leaving Winnipeg, we did not stop, as we did not have the addresses of any others of the Saints. While we would have liked to meet with the Saints there, we were glad in one sense that the invitation to stop did not come, for we needed rest, and there is no place to enjoy it as well as at home, be it ever so humble.

The Saints where we have been have used good judgment, with very few exceptions, in the selection of their homesteads. They have the cream of the neighborhood, and as a whole are good workers of the soil, and the gospel plow, and in the very near future will be of much value to the church financially; and from some of those away off prairie homes will the Lord call and equip some that shall be pillars in his work, who to-day are scarcely known in their own branches. While in that field it was work, work, work. I am grateful for the privilege and appreciate the experience and the kindness of the Saints in helping us to make our way from place to place.

While in the Minnesota Branch I had the following impressive dream, September 1, 1911: I dreamed that I was in the northwestern part of Canada, extreme west; some of the ground I had been on before, and the climate had changed, from a short season, when wheat, oats, and flax was not a sure crop owing to the frost, to a long season; weather pleasant and balmy; raised all kinds of grain and vegetables. I inquired, What has brought about the change? The answer was, The Spirit of the Lord, which I thought covered or reigned supreme over the land. May those that are Saints, and the hundreds that we hope will be, so live that the good Spirit may rule supremely, and bring about conditions that will be of lasting benefit to all that live righteous lives, and to the honor and glory of the Lord, is my earnest desire and prayer.

If any that we have mailed copies of blessings to, did not receive them, please let me know at once.

My home address is Cameron, Missouri, Seventh and Harris.

WILLIAM LEWIS.

WINNIPEG, MANITOBA, September 26, 1911.

Illinois.

Just closed a meeting at the Poplar Creek church and began last night at Cold Corner. The Saints of the Poplar Creek Branch having completed their church building, met on the 22d for dedication; the writer being selected to preach the sermon, and J. F. Henderson offered the dedicatory prayer.

It is a good building and free from debt, and best of all it is a good branch of Saints with which to meet and enjoy the presence of the Holy Spirit. They surely know how to care for the missionaries and extend them a hearty welcome. The meeting was good from beginning to end, especially the dedicatory service.

This is the old stamping ground of Bro. F. M. Slover, who will be glad to hear that they have their building all complete and can worship under their own vine and fig tree, as their neighbor churches would not let them worship in their building. Now they have one of their own where they can invite their neighbors in to hear the old Jerusalem gospel, unadulterated and simon pure.

Bro. J. F. Henson, who brought Elder F. M. Slover into the church, is still as energetic as ever, but not quite as young, trying to convince others that we have the pure gospel.

Brn. I. N. White, J. F. Curtis, and H. Sparling well remember the skirmishes that they had in this community. We want to say that we lost nothing in the engagement that they had here, but again Reverend Boles refuses to meet

Brother Sparling, so I hear. Well, a burnt child dreads the fire, hence Reverend Boles goes north, where he thinks it will be cooler, to meet S. W. L. Scott; of course he will see that the furnace is well supplied with the best of fuel, as S. W. L. Scott has been selecting for lo, these many years, just the kind of material to make the best of welding heat. Reverend Boles wants an educated man as his contestant. See?

More calls in here than we can possibly fill. We pray that the time may come when there will be more means placed in the hands of the bishop, so there can be many times more missionaries sent out than there are at the present time. The missionaries of the locals are pushing out with a zeal that is commendable, to get the truth before the people.

GEORGE JENKINS.

ORCHARDVILLE, ILLINOIS, October 28, 1911.

News From Branches

Boston Rally Day.

October 22, 1911, was celebrated as our Rally Day in the Boston Branch, a special program was arranged for the day, and invitations sent out to the Saints and friends to make an effort to attend that it might be a rally of note.

U. W. Greene, missionary in charge of the Eastern Mission, was with us for the occasion, occupying morning and evening. There were many visitors from other branches. The weather was very unfavorable, raining the greater part of the day, but notwithstanding this everything went well and an enjoyable time was had.

The morning service began with a voluntary. Hymn 152 Saints' Hymnal; prayer was offered by Holmes J. Davison; an anthem by the choir, followed by the pastor's address of welcome. Then came the history of the branch, read by Susie E. Sinclair, which is as follows:

HISTORY OF THE BOSTON BRANCH, A LOOK INTO FORTY-FIVE YEARS OF THE PAST.

In February of eighteen sixty-six, or seven, In Boston was planted the gospel leaven; It sprouted and grew, midst a world of strife, Pointed sinners to Jesus, the way of life.

George C. Smith was the first to preside, With Elias N. Webster as scribe at his side, And Edgar Woodward, as a good priest should, Taught the Saints their duty as best he could.

Jeremiah C. Wentworth was ordained a teacher, Which our doctrine declares is the standing preacher, Who with James Woodward, the deacon elected, Were by the Saints in their office respected.

These worked in their offices for ten years, When, alas! Satan entered, and caused many tears, Filling some with distrust; others openly rebelled; Who would not repent, by the church were expelled.

The faithful still stuck to the gospel boat, And with earnest endeavor kept her afloat; They prayed, and they pleaded for spiritual light, That would show them the way, and lead them aright.

So 'midst sunshine and rain, light and dismay, The old gospel boat wended its way, And the youth and the aged, with talents combined, To serve the Lord with their soul, might and mind,

Received of his favor, and soon to their aid Came Alonzo H. Parsons, with power to persuade; For a year and a half he stood to preside, And taught gospel truths, as a true, faithful guide.

Then Joseph Woodward, for five months or more, Took the president's place and handled the oar; But in eighteen hundred and ninety-one Richard Bullard came forth, and his work begun.

He soon trimmed the ship, and under full sail She rode every billow, defied every gale; The officers hastened to obey his command, And soon gathered in a strong working band.

For eleven years he guided their spiritual walk, Kept their feet well placed on the old gospel rock; Though he's passed from his post, he is still our well-wisher, And the next head elected was Myron C. Fisher.

The church had now prospered, her numbers increased, But many had died, some removed, some released. Myron filled the office of president well, And retiring, the lot fell to John D. Suttill.

John served only in name; this his line of defense, He resigned his position, stayed in Providence; Thus E. H. was elected to serve in his stead, And with his teachings the hungry were fed.

One year ago our branch fabric received one more stitch; To the presidency elected was Calvin H. Rich: Thus forty-five years in the history of fame, Nine presidents true, have engraven their names.

And we hope all elected in far future years Will remember their counsel, their prayers, and their tears; Keep the gospel ship headed towards the harbor of rest, The home of the ransomed, the redeemed, and the blest.

The Boston Branch of the Reorganized Church of Jesus Christ of Latter Day Saints was organized by Apostle James W. Gillen, missionary in charge of the Eastern Mission of the church, some time in February, 1866. The exact date is not known. Elder George C. Smith was chosen president; he being a member of the old church, baptized in 1838; and Elias N. Webster was chosen clerk.

The original charter members are not definitely stated; the facts, as near as we are able to arrive at harmonious figures, are; that the original consisted of six or seven names.

The Massachusetts District was organized February 14, 1866. William Cottam, of Fall River, was chosen first president of the district; and the first conference report sent in from Boston Branch is reported in the SAINTS' HERALD December 15, 1867. It states: Boston report, number of members 20, elders 4, priests 1, teachers 1, deacons 1, 12 added by baptism, 2 by letter of removal; G. C. Smith president, E. N. Webster clerk.

While the report reads 20, we find by the report of baptisms recorded as having taken place in Boston and becoming members of the Boston Branch that the number is possibly 23 at that time. Perhaps it would be interesting to know the names of these 23, and what became of them.

George C. Smith, an elder, baptized 1838, removed to Saint Joseph, Missouri, February 4, 1878; James Appleton, an elder, baptized June 4, 1867, removed to England, 1870; Thomas Verge, an elder, baptized November 3, 1867, expelled July 13, 1873; Elias N. Webster, an elder, baptized 1866, died April 9, 1902; Cyril E. Brown, an elder, baptized June 7, 1866,

died January 7, 1895; Charlotte G. Smith, baptized August 4, 1867, removed to Saint Joseph, Missouri, February 4, 1878; Robert Ryder, baptized October 27, 1867, expelled January 9, 1870; Jeremiah C. Wentworth, teacher, baptized November 3, 1867, expelled January 2, 1870; Elizabeth Brown, baptized October 14, 1866, removed October 24, 1869; Charlotte E. Webster, baptized October 2, 1866, removed to Dennisport, Massachusetts, February 7, 1872; Rosina Kafer, baptized October 13, 1867, expelled August 7, 1884; Mary Z. Mc-Irtire, baptized November 3, 1867, died May 24, 1898; C. Ennora Eldridge, baptized September 25, 1866, removed to Dennisport, Massachusetts, February 21, 1872; Martha E. Miller, baptized 1842, died June 6, 1891; Susan B. Ryder, baptized October 13, 1867, expelled January 31, 1869; Thomas Everell, baptized December 1, 1867, expelled January 9, 1870; Fannie B. Wentworth, baptized November 3, 1867, expelled January 2, 1870; Ann Woodward, baptized June 9, 1867, expelled April 7, 1872; James Woodward, deacon, baptized August 4, 1867, expelled April 7, 1872; George Woodward, baptized November 3, 1867, expelled July 13, 1873; Edgar Woodward, priest, baptized June 9, 1867, removed to Saint Joseph, Missouri, February 4, 1878; Margaret Woodward, baptized October 13, 1867, removed to Birmingham, England, August 24, 1873; Joseph Woodward, an elder, baptized October 18, 1867, still a member of the Boston Branch, the only one of the original members.

So far as we can determine, Boston has had nine presidents, as follows: George C. Smith, from the organization until February 4, 1878, eleven years; Elias N. Webster, from February 4, 1878, until May 5, 1889, eleven years; Alonzo H. Parsons, from May 5, 1889, until January 5, 1891, one and one half years; Joseph Woodward, from January 5, 1891, until May 12, 1891, one half year; Richard Bullard, from May 12, 1891, until May 1, 1902, eleven years; Myron C. Fisher, from May 1, 1902, until October 29, 1909, seven and one half years; John D. Suttill, from October 29, 1909, until January 25, 1910, three months; Edmund H. Fisher, from January 25, 1910, until October 28, 1910, nine months; Calvin H. Rich, from October 28, 1910, until the present time, having been in office one year.

From the organization of the branch until the present time the entire membership, or total enrollment, has been 464. The greatest year for baptisms was 1877; baptisms 17. The greatest year for receiving by letter was 1879; letters 13. The greatest year for removals was 1878; removals 23. Nearly equaled in 1903 with removals 21. The greatest year for expulsions was 1897; expulsions 10. The greatest year for deaths was 1898; deaths 7.

The earliest baptisms we have recorded as having taken place in Massachusetts or near-by States who became members of the Boston Branch are: Mary Webber, baptized by James Snow, at Littleby, Maine, in August, 1831; George C. Smith, baptized by D. MacArthur, September, 1838; Albert Nickerson, baptized by F. Nickerson, at Medway, Massachusetts, July 27, 1842; Martha E. Miller, baptized by Erastus E. Snow, at Salem, Massachusetts, April, 1842; Dorcas Tucker, baptized by E. P. Maginnis, at East Boston, Massachusetts, in 1843.

The elders baptizing the most candidates in Boston were: Elias N. Webster, 84; Richard Bullard, 78; George C. Smith, 23; Thomas W. Smith, 20; Albert N. Hoxie, 19; Myron C. Fisher, 14; Frank P. Busiel, 14; Myron H. Bond, 13; Ulysses W. Greene, 11; Francis M. Sheehy, 10; and numerous others, ranging from 1 to 9.

The ministry who were ordained in the branch, or who became members and worked in the Boston Branch were: Apostles 2, seventies 5, high priests 1, bishops 2, elders 19, priests 17, teachers 10, deacons 12.

The changes which have taken place in the forty-five

years have been: Deaths 63; expulsions 52; removals 143; marriages 50.

Our branch to-day has an enrollment of 197; of these 113 are living within the jurisdiction of the branch, and 84 are scattered over the entire globe. In the priesthood at present there are recorded 2 apostles, 1 bishop, 1 high priest, 3 seventy, 5 elders, 5 priests, 3 teachers, 6 deacons. Calvin H. Rich is the pastor of the flock, and Elnor G. Bradt is the chief scribe.

Our increase has been exceedingly slow, about four and seventeen forty-fifths per cent per year, but even at that we're here to stay. Boston may not reap a great harvest numerically, but she can fit men for active warfare in other fields, where the harvest may be of a better quality for reaping, and in this way help to fill the garner with the fruits of righteousness.

THE BOSTON BRANCH IN A JUMBLE.

We have Bakers and Busiels, two busy B's,
And Briggs and Bracketts, two more you may see;
Bertelsen and Brandt, we'll add to the roll,
And Carter and Chester, also Clough and Cole.

Then we've Davison, Dobbins, Edwards, and Cowan,
Enos, Eaton, Farrell, and Warren,
Fairclough, Fisher, Goff, and Gould,
Who all rally round the good golden rule.

We have Garrish, and Grover, Haynes and Wood,
And Greene, who feeds us on spiritual food;
Hoxie, and Haseltine, Lewis, and Trask,
And Newcomb who cheerfully takes up his task.

Hill, and Ivester, Johnson and Knowleton,
Kimball and Lanman, MacCarlie and Thompson;
Mortimer, Miller, Phillips, and Prouty,
And Sanford who never will shirk his duty.

Nickerson, Pierson, Robinson, Rayner,
Rogers, Sinclair, and Wentworth the Mainer;
Rich, Studley, Sears, and Steel,
And Webster, too, such names we reveal.

Wetmore, and White, and Sheehy, and Lake,
Are names of importance, and good history make;
And Whiton and Woodward, cheerful and kind,
With Whitehouse and Traver we finish our rhyme.

W. A. SINCLAIR, M. D., *District Historian.*

We were next favored with a solo by Ada Lewis, after which Bro. U. W. Greene addressed the congregation on the subject: "Though I speak with the tongue of angels," etc. His theme was "love." Referring to the history as read, he said: "I noticed by the reading that but very few of those who pioneered the work here were steadfast to their trust; it but proves the fact that if we do not occupy we will be removed, the work will still go on; though we all fail, some one will carry it onward; the work is still here in Boston, though its first advocates have passed beyond the great divide."

Another anthem was rendered by the choir, and then the clerk, Eleanor G. Bradt, read the roll call. One child was baptized by the pastor, and the morning service was brought to a close.

Sunday school convened at eleven fifty, under the guidance of both district and local officers. We were pleased to have with us our former superintendent, Albert N. Hoxie, jr.; his smile was pleasant to see. Of course he had a right to smile this time. He was on his honeymoon, and was happy, as he deserves to be. We were also pleased to see Clara

and congratulate them both on their choice and good judgment, and wish them years of joy and sweet companionship together.

Brother Albert assisted materially with his violin. Our program was altered considerably from the usual procedure. The main changes were a confirmation at the beginning; a solo by Laura Pierson, and very interesting remarks by District Superintendent Lucie H. Sears, Albert N. Hoxie, jr., and E. A. Fox; the primary department had rally exercises before the main school, after the lesson; this was followed by the blessing of Baby Fisher, by U. W. Greene, C. H. Rich, and his father, Myron C. Fisher. This brought the Sunday school session to a close.

The Religio had special rally service at five forty-five, and the evening service had special music. Thus closed a very profitable day and we hope it is but the beginning of our rally, which will increase in magnitude until we have reached the goal of our endeavor, and secured the occupancy of immortality and perfectness.

W. A. SINCLAIR.

Cleveland, Ohio.

Cleveland Branch is alive and growing. We have had a large attendance lately. There has been unity among the priesthood; the Sunday school has made a good showing; and we have had several baptisms since our last letters.

Our outdoor meetings have ended for the season. We have regular services for the week as follows: Sunday school, 9.10; morning service, 10.30; Religio, 6; evening service, 7.30; prayer meeting on Wednesday evening; young people's prayer meeting, Thursday evening; Doctrine and Covenants class, Friday evening; Daughters of Zion once a month. The last three are at the homes. The others are at the regular meeting place on Wade Park avenue at Seventy-first street, where we are glad to have anyone drop in who is in the city.

F. C. WEBBE.

Independence, Missouri.

Some one in admiration of Dame Nature says that the box elder, maple, elm, and other trees are at present "dissipating the gold they have collected in the summer in a last riot of color." At this time of the year it pays to take a walk through our beautiful streets and avenues, and take notice of the gorgeous tints of autumn.

Our record of interest and attendance at the meetings has been fairly good until within a fortnight, when a season of malignant sickness set in; but our midweek prayer meetings of late have been full of spiritual uplift and instruction.

Bro. A. H. Parsons, on the morning of the 15th gave an excellent discourse from the text in Psalm 19: "The law of the Lord is perfect," and John 17: "Sanctify them through thy truth: thy word is truth." "Law," said he, "is commanding of what is right, and the prohibiting of what is wrong: A man who has been educated and read all good books is better fitted to represent this work, and God wants us to be learned in those things that concern our higher development."

Our brother spoke of the duties of the Saints concerning the financial law, and quoted passages in sections 42 and 106; also counseled in regard to conforming to an economical manner of living; for quoting Luke 16, said he, "who will trust you with eternal riches when you are profligate with what is needed in this life?" he continued, "Truly, thy law is truth, a light to my feet, and a lamp to my pathway. May this be the case with every one of us, and is our prayer in your behalf." In the afternoon a young sister who had been baptized was confirmed under the hands of Brethren Hilliard, Christie, and Kemp.

At this service of prayer and testimony, Bro. John Weston, being filled with the Spirit in the gift of prophecy, gave cheering counsel and encouragement, and these words are part of the Spirit's admonition: "Lift up your heads, O my people; give up your pride and your pleasure seeking, for I desire to clothe you with the jewels of my Spirit, for the gathering time is now, and many are waiting to come to this place. Keep my commandments and you shall indeed lift up your heads, and rejoice in me."

On that same afternoon the Woman's Auxiliary held an unusually interesting meeting in the upper room, which we will be pleased to note in our next. This part of the work is, with the other auxiliaries, advancing in interest and importance.

Among the things of general import we may be permitted to mention that on the 20th the Jackson County Teachers' Association convened at the Central High School, and among the subjects discussed were: Teaching for efficiency; education for citizenship; and, some practical problems in school subjects. The professors who took part were interested in "practical education, horticultural and stock and poultry exhibits at state and county fairs, summer schools, night schools, reading circle work, supplementary reading and study, teachers' meeting, and agricultural education." Taking them all in all, we should say they were a jolly bunch of progressive pedagogues, for they advocated the doing away with "stuffing" in the public schools with the adhering strictly to the common text books, and believe in the boys and girls learning geography and arithmetic in the grocery store around the corner, and in having an eye for the daily newspaper, and especially the "Government Bureau's Annual State Report." Also, last, though not least, in moral ethics they know our children need "a good start."

On October 22 our attendance at Sunday school was considerably decimated on account of the prevalence of diphtheria, three precious little ones having passed away, among them Maggie Stevenson, of the South Side.

At the morning service Pres. G. E. Harrington, after a long absence from church meetings on account of his devoted continuance at the summer tent work, made his appearance in the pulpit and treated the Saints to an excellent discourse, and Elder M. H. Bond in the evening. Also they have on the 29th been privileged to hear for their edification and spiritual encouragement two fine sermons from the brethren visiting here from Lamoni, Pres. E. A. Smith and Elder John Smith.

There have been recently quite a number of welcome visitors, also quite a few afflicted ones who have come to receive rest and benefit at the Sanitarium, for whom we ask the prayers of the Saints. In our list of visitors we will not fail to mention the appearance of the Magazine Number of the HERALD for 1911, with its gospel message and its eighteen lifelike photos, and twenty testimonies of bishops, in whose faces are imprinted the lines of dignity and faith, and whose counsel is and ever was, "Be kind, full of faith, having charity for the young and the old, the rich and the poor."

"Show me the tie that me to others binds;
That makes men lovable when understood;
Too long I've had the narrow wish to be
Clad in the garb of cold austerity."

ABBIE A. HORTON.

His conscience knows no secret stings,
While grace and joy combine
To form a life whose holy springs
Are hidden and divine.

Miscellaneous Department

Conference Minutes.

GALLANDS GROVE.—The quarterly conference of the Gallands Grove District convened at Cherokee, Iowa, October 14, 1911, at 10.30 a. m. C. J. Hunt and Leonard Butterworth chosen to preside. Reports from branches read: Coalville 63, gain 3; Cherokee 52; Mallard 70; Lanesboro 40; Gallands Grove 248, gain 12; Deloit 218, gain 2; Harlan 62, gain 12; Dow City 143, loss 1; Auburn 55, loss 4; Salem, no report; total gain for the district 24. Ministerial reports read: A. R. Crippen, J. R. Rudd, Alfred Jackson, J. L. Butterworth, George Juergens, C. J. Hunt, Burton McKim, C. E. Butterworth. Brn. J. L. Butterworth and LeRoy Hatch were chosen as committee to audit the bishop's books. Bro. J. W. Wight read resolutions adopted by the Pottawattamie District concerning the consolidation of the reunion districts. It was decided to hold the next conference at Deloit, Iowa, October 14, 1912, at 10.30 a. m. District tent expenses for the summer were reported. On hand and received \$29.29; expended, \$20.04; balance on hand, \$9.25. C. J. Hunt, bishop, reported: On hand at last report, \$191.41; tithes and offerings received, \$629.89; expenditures, \$720.69; balance on hand, \$100.61; received for the Graceland College fund, \$5.00; temple fund on hand at last report, 50 cents; paid Bishop Kelley, 50 cents; on hand for the Children's Home at last report, \$1.00; paid Bishop Kelley, \$1.00. The following resolutions were moved: Resolved, That as a district we favor the holding of a reunion at Council Bluffs, Iowa, if held in 1912, to be known as the Western Iowa and Eastern Nebraska reunion; but we do not favor the locating of said reunion permanently, for the present, at least. Resolved, further, That we adopt the action of the committee so far as consolidating of the districts already taking action is concerned, and favor the consolidation of all the territory prescribed in the above resolution. A substitute was carried that a vote as to the consolidation be taken, but that the final action be deferred until the February conference. The conference voted to pay one third of the expense of printing of reports of committee on consolidation. Preaching by J. W. Wight and C. E. Butterworth. William Shove was ordained to the office of elder, and John G. Julius to the office of deacon. Three were baptized during the conference. Mrs. C. J. Hunt, assistant secretary.

LONDON.—Conference of the London, Ontario, District convened with the Saint Thomas Branch, October 7, 8, 1911, at 10 a. m. Apostle F. A. Smith in the chair, associated with the district presidency. By vote, R. C. Evans was associated with the presiding officers. The district secretary, P. H. Phillipin, was chosen as secretary of the conference; Bro. C. C. Raison, chorister; Sister Burch, organist; Deacon Skelding, usher with power to choose assistants. Credential committee: George Henley, May Constable, John McKenzie. Auditing committee: John Shields, Daniel Macgregor, George Tomlinson, jr. Administering committee: John Shields, J. McKenzie, W. Fligg, F. Gray. A statistical report was read as follows: Number of branches in district; 14; branches reporting: Corinth, Ellice, London, Listowel, Mitchell, Saint Marys, Saint Thomas, Stratford, Vanessa, Ushorne, Waterford. Branches not reporting: Delhi, McKillop, Selkirk. Total membership of district 959, showing loss. Ministry reporting: F. A. Smith, R. C. Longhurst, J. L. Burger, G. C. Tomlinson. District officers elected for the ensuing year: R. C. Longhurst, president; J. L. Burger, vice president; P. H. Phillipin, secretary; Joe Winegar, sr., library commissioner. There were two baptisms, and one ordination to the eldership during the conference. Delegates to General Conference: F. A. Smith, R. C. Evans, R. C. Longhurst, J. L. Burger, Elder and Sister Henly, Elder and Sister F. Gray, Elder and Sister Fligg, Elder D. Macgregor, Sr. R. Gray. Conference to convene with London Branch, in 1912, time to be set by the district presidency. There were held a total of eight sessions. There were some remarkable evidences of God's power at the prayer services. The preaching was of a very instructive order. The speakers were: D. Macgregor, W. Fligg, R. C. Evans, and F. A. Smith. A hearty vote of thanks was tendered the Saint Thomas Saints for the kindness shown. The Sunday school association authorities presented the district banner to Brother Moore, it having been awarded the Rostock Sunday School for the ensuing year. The attendance throughout the conference was good, and the order all that could be desired. The Saint Thomas conference will long linger in the mem-

ories as one of the most instructive in the history of the New London District. P. H. Phillipin, secretary.

MONTANA.—The conference of the Montana District, which convened at Deer Lodge Saturday, October 14, was opened by A. J. Moore, at 9.45 a. m. Brn. John W. Rushton and I. M. Smith were elected presidents of the conference; Brother Eliason was elected deacon; Sister Victoria Beck was elected chorister; Sr. Anna Wyckoff organist; in the absence of Bro. J. P. Wyckoff, Bro. Frank Esgar was elected secretary pro tem. Reports were presented and read from J. H. Wells, I. M. Smith, A. J. Moore. Statistical report from the Bozeman Branch was read. Bishop's agent's report was presented by Bro. Thomas Reese, and was referred to an auditing committee. Petition from the Warm Springs for the approval of conference of the recommendation of Jacob Staffanson to be ordained to the office of teacher, and Bro. J. R. Beck to be ordained to the office of deacon, was read. By vote a committee was appointed to draft a code of by-laws for the government of the district, to report at the next conference, the chairman to be included. The chair appointed Brn. A. J. Moore and I. M. Smith to act with himself upon that committee. At this juncture several of the brethren gave speeches on the condition of the work in the various parts of the field, and expressed pleasure at the prospect before the church at the present. The petition from the Warm Springs Branch was approved and provision for the ordinations was made by the chair during the conference. The general and local authorities were sustained by our faith and prayers. A vote of thanks was given to the Deer Lodge Branch for hospitality extended to the visitors, also the entertaining of the conference. The next conference will meet in Bozeman in response to invitation, on the Saturday before the full moon in February. The auditing committee reported that the accounts of the agents were correct. The committee was dismissed with thanks. S. A. Davis' report was read. Election of officers resulted as follows: President, A. J. Moore; vice president, Frank Christofferson; Jerome P. Wyckoff, secretary; Thomas Reese was elected treasurer; Thomas Reese was also sustained as bishop's agent. Moved, That whereas the Hollow Creek Branch has been disorganized, and as there are some noble members that should belong to some branch, be it Resolved, That the district secretary be and is hereby authorized to grant letters of removal to Clint Williams, Frank Williams, Andrew Green, and Sister Belle Huller. Carried. Devotional and preaching services were as follows: Saturday evening in charge of A. J. Moore; Bro. I. M. Smith, preacher. On Sunday at 10 a. m. Sunday school in charge of local officers; preaching at 11 by J. W. Rushton, F. Christofferson in charge; at 2.30 p. m., sacrament and prayer meeting in charge of A. J. Moore and F. Christofferson. During this service Brethren Staffanson and Beck were ordained, several sick administered to, and one child blessed. Evening preaching by J. W. Rushton, A. J. Moore and I. M. Smith in charge. Frank Esgar secretary pro tem.

MASSACHUSETTS.—District conference convened at Fall River, Massachusetts, October 7, 8, 1911. Presided over by the district presidency: C. H. Rich, H. W. Howlett, G. H. A. Gates; and the president of the Fall River Branch, H. O. Smith. The secretaries of the district, W. A. Sinclair, S. E. Sinclair were chosen to serve the conference; Thomas Fielding was chosen chorister; Alice H. Fielding organist; and the deacons of the Fall River Branch were chosen ushers. The credential committee appointed by the chair consisted of Myron C. Fisher, George D. Sinclair, Herman Chellin; they reported delegates appointed from the different branches 106. The elders reporting were: C. H. Rich, H. O. Smith, J. E. Rogerson, Wm. Bradbury, I. B. Ames, J. C. Hoxie, G. H. A. Gates, G. W. Robley, N. R. Nickerson, W. A. Sinclair, John Gilbert, H. W. Howlett, C. A. Coombs, S. F. Cushman, M. C. Fisher, F. W. Roberts, J. D. Suttill. Priests: G. D. Sinclair, G. W. Ames. A summary of labors performed are: Sermons 351, services attended 1,220, presided over 367, baptisms 11, confirmations 17, elders ordained 2, marriages 10, children blessed 10, administrations 451, families officially visited 37, cases adjusted 1, funeral sermons 3. One is acting as the president of the district, eight as presidents of branches, one as Sunday school superintendent, three as Sunday school teachers. Statistical reports: Atleboro 59, gain 2; Brockton 41, gain 7; Boston 197, loss 3; Dennisport 62, loss 3; Fall River 154, gain 1; Haverhill 30, loss 1; Little Compton 19; New Bedford 46, gain 8; Plymouth 40; Providence 261, gain 1; Cranston, no report, last number 33. Disorganized branches: Plainville 58; Pawtucket 3; Douglas 12; Scattered 1. Total enrollment for the district 1,016, gain 12.

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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 When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.
 If not changed within a month after payment is made notify us.
 The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.
 All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.
 All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.
 Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.
 For advertising rates apply to the business department.
 Entered at post-office, Lamoni, Iowa, as second-class mail matter.
 Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Treasurer F. W. Roberts reported on hand last report \$61.82; income with balance \$88.02; expenditures \$30.73; balance on hand \$57.29. The Nineteenth Quorum of Teachers reported: Number of members 15, number reporting 8, services attended 1,031, presided over 35, assisted 25, families officially visited 28, sermons 19, cases adjusted 5, literature distributed 167, families invited to attend our meetings 105, social calls 2, John Siddall president. The reunion treasurer reported income \$1,629.14; expenditures \$1,777.61; deficit \$148.47. A resolution was adopted inviting the New York and Philadelphia Saints to unite with us in our reunion, to be held at Onset, Massachusetts, July 27, 1912. The meetings were well attended and a spirit of peace prevailed during the entire conference. The speakers were M. C. Fisher, H. O. Smith, C. H. Rich. Sunday at 4 p. m. an ordination meeting was held, at which time the following brethren were ordained: Roy M. Churchill to the office of deacon by H. O. Smith, C. H. Rich; Arthur S. Nickerson a teacher by G. H. A. Gates, H. W. Howlett; Peter Whalley a teacher by C. H. Rich, H. O. Smith; Cyrus W. Wood first counselor to the president of the Nineteenth Quorum of Teachers, by H. W. Howlett, G. H. A. Gates; John Heap a priest by H. O. Smith, C. H. Rich. The next conference will meet with the Providence Saints February 3, 4, 1912. The collections taken up during the conference were turned over to the treasurer of the reunion committee, to help in the liquidation of the deficit now standing against our reunion; they amounted to \$28.26. W. A. Sinclair, clerk.

list before the end of the year. Let us see that we do not come under the curse of Malachi 3:9; but let us bring our tithes and offerings into the storehouse of the Lord that there may be meat in his house, and prove the Lord, and see what a blessing he will pour out upon us.
 Let us labor together unitedly for the redemption of Zion.
 Send all money to F. W. Hastings, Box 155, South Boardman, Michigan.
 October 31, 1911.

Notice to District Presidents.

The First Presidency desires to have reports quarterly and annually from every district president in the church. The Presidency desires the district presidents to feel free to report in such a way as will give the Presidency a comprehensive idea of the general condition of the work in each district, and hence do not feel to ask district presidents to confine themselves to statistics alone; but to feel free to report details at as great length as wisdom might indicate is necessary.
 The object in securing these reports is that the Presidency might know the needs of the local work, and such needs can not be reported by confining reports to statistics, although statistics are valuable when properly collected and understood. We are particularly desirous of knowing and having reports from the district presidents on the spiritual condition of the various branches and the whole district at large. These quarterly reports should reach us as soon after January 1, April 1, July 1, and October 1, as possible.

THE FIRST PRESIDENCY,
 By Frederick M. Smith, Secretary.

The Presidency.

By arrangement between the ministers in charge of the respective fields, Elder Holmes J. Davison is transferred from the Eastern Mission to the Pacific Slope. This transfer is absolutely necessary owing to the conditions of his health. This transfer is concurred in by the First Presidency.

FREDERICK M. SMITH, Secretary Presidency.
 U. W. GREENE,
 F. M. SHEEHY.

Notice.

Good literature committees and others desiring new HERALDS, Autumn Leaves, Exponents, or Hopes should confer with the local committee at Lamoni, as we are in a position to assist you greatly in this matter. There will be no charges except for boxing and transportation. Write Mrs. Sarah Bass, or Edward D. Moore, Lamoni, Iowa.

INDEPENDENCE, MISSOURI, October 31, 1911.

The Bishopric.

To the Saints of Western Michigan; Greeting: Having been appointed as Bishop's agent for this district, I take this opportunity to notify you through the columns of the HERALD that I am prepared to receive your tithes and offerings and receipt you for the same.

Dear Saints, we are much in need of financial aid, and I hope all will respond promptly. Although times may be hard, let us make the necessary sacrifice, that the work may not be hindered. Remember, this is a day of sacrifice, so let us go to with our mites (we who are toiling in the affairs of life), that the families of the missionaries may be provided for while the missionaries are making the sacrifice of home comforts and loved ones, that he may tell the truth to those who are in darkness.

I hope that all will try and get their names on the tithing

Died.

SCHRUNK.—Mrs. Lucy Schrunk, whose maiden name was Hammond, was born in Germany, March 12, 1847. When she was five years old her parents came to America. On the way over the mother was taken sick, and died soon after landing in New York in May, 1853. The father and children located near Garnovilla, Iowa, where Lucy grew to womanhood. She was married to Thomas F. Schrunk October 10, 1868. They began married life on the farm near Osterdock, improved it, and builded themselves a home and an honorable name. They are the parents of nine children. The two first born died in infancy. Two sons and five daughters, along with their father; and eighteen grandchildren survive to mourn this heavy loss of a beloved, devoted wife and mother; a sociable neighbor, a kind friend, and a true Christian. Sr. Lucy Schrunk united with the

Reorganized Church of Jesus Christ of Latter Day Saints on June 11, 1893, and she has lived a faithful and devoted life, as became a child of God. She died in the triumph of faith at 5 p. m., October 24, 1911, aged 64 years, 7 months, and 12 days. Funeral services were held at the Bethel Church at 11 a. m., October 27, 1911, Elder James McKiernan, of Farmington, Iowa, in charge. Interment in the Bethel Cemetery.

BACON.—Charity Leona Kenneda was born July 9, 1842, in Hector, New York; emigrated with her parents to Wisconsin at the age of about one year; was married to Charles Dean Bacon, February 14, 1866, at Kenosha, Wisconsin. To this union were born four children; the three daughters are Mrs. Sherman Johnson, Mrs. Joseph Galbreath, and Mrs. J. Otto Colpitts; and one son, Roy, who died in infancy. After having been identified for some years successively with the Presbyterian and Christian churches, she was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, August 21, 1897, by Elder O. B. Thomas. Departed this life October 20, 1911. Funeral services conducted at Kirk, Colorado, by Elder Thomas. The three families above mentioned, and many friends and relatives who had long known her as an esteemed citizen and a faithful Christian, mourn their loss. Interment in the cemetery near Kirk.

STEM.—Alva J. Stem, son of Nathan B. and Margaret E. Stem, was born at Orbiston, Ohio, August 11, 1894; died at Bicknell, Indiana, September 15, 1911, after an illness of one month with typhoid fever. He was baptized by Francis May, February 22, 1907, at Danville, Ohio. He leaves to mourn a father, stepmother, two brothers, six sisters, and a host of friends. The funeral was conducted by Elder Jacob Halb. Alma was loved and esteemed by all who knew him.

STEM.—Goldie P. Stem, daughter of Nathan B. and Margaret E. Stem; was born at Orbiston, Ohio, January 11, 1897; died October 16, 1911, at the age of 14 years, 9 months, and

5 days. She leaves to mourn a father, stepmother, two brothers, and five sisters, besides a number of relatives and a host of friends. She was a faithful member of the Reorganized Church of Jesus Christ of Latter Day Saints for over five years. She was loved and esteemed by all who knew her. The funeral was conducted by Elder Jacob Halb.

Five Great Philosophies.

The five centuries from the birth of Socrates to the death of Jesus produced five principles: the Epicurean pursuit of pleasure, genial but ungenerous; the Stoic law of self-control, strenuous but forbidding; the Platonic plan of subordination, sublime but ascetic, the Aristotelian sense of proportion, practical but uninspiring; and the Christian spirit of love, broadest and deepest of them all. The purpose of *The Five Great Philosophies of Life*, by William DeWitt Hyde, president of Bowdoin College, which is published this week, is to let the masters of these sane and wholesome principles of personality talk to us in their own words; with just enough of comment and interpretation to bring us to their point of view and make us welcome their friendly assistance in the philosophical guidance of life.

The book is really a rewritten edition of *From Epicurus to Christ*. The reason which the author gives for the change in title is particularly interesting and shows somewhat the trend of modern letters. "Why a new edition under a new title?" President Hyde asks. "Because," he replies, "From Epicurus to Christ had an antiquarian flavor; while the book presents those answers to the problem of life, which, though offered first by the ancients are still so broad, deep, and true that all our modern answers are mere varieties of these five great types. Because the former title suggested that the historical aspect was a finality; whereas it is here used merely as the most effective approach to present-day solutions of the fundamental problems of life."

Books for Old and Young

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Western Students Versus Eastern.

The western students have much to learn from the East. They must learn that loitering over a wise old book is not necessarily idleness; that information is not knowledge; that many things are worth learning even if they will never add a penny to one's income. But it is in no unfriendly spirit asserted that the average student of the East may learn as much or more from the average student of the West; that

the four years of college are not four years of polite leisure admixed with athletics before entering upon the true business of life, but four years of courageous effort toward a definite end, and that the mere chance to make this effort is worth buying perhaps at a heavy price.—From William Stearns Davis's "The Western student as seen by his instructors," in the *November Century*.

Three Books to Read Together.

The setting forth of existing wage conditions, true stories of what these conditions mean to different classes of workers, and an exposition of the possibilities of social reform—these are the subjects of three books which have just been published. In *Scott Nearing's Wages in the United States* the facts are presented, incontrovertible statistics as to the wages received by American working men and women; in *Sue Ainslee Clark and Edith Wyatt's Making Both Ends Meet* specific instances of the fruitless struggle to make the earnings meet the necessary outlays are told, often in the own words of the discouraged toiler; in *Frank Goodnow's Social Reform and the Constitution* those barriers which stand in the way of social reform are analyzed and the possibilities and results of advance considered. The interrelation, the way in which the three volumes follow one another in subject matter, make them collectively the most important addition to the literature on one of the greatest issues now before the American public that has ever been published.

Leave God to order all thy ways,
And hope in him, whate'er betide;
Thou'lt find him in the evil days
Thy all-sufficient strength and guide;
Who trusts in God's unchanging love,
Builds on the rock that naught can move.
—G. Neumark.

Censure and criticism never hurt anybody. If true they show a man his weak points and forewarn him against failure and trouble; if false they can not hurt him, unless he is wanting in character.—Gladstone.



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

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, NOVEMBER 15, 1911

NUMBER 46

Editorial

THE MARRIAGE LAWS OF THE STATE OF MISSOURI.

Some time ago our attention was called to the law of the State of Missouri on marriage through a question sent to the HERALD, making inquiry as to the right of our ministry to perform marriages. An answer to the question was published in the HERALD, but a later inquiry seems to make it necessary that we call the attention of the readers of the HERALD, and especially the ministry traveling and local, to the Missouri statutes on the subject of marriage.

Under section 8280 (Revised Statutes of Missouri, 1909) certain marriages are prohibited, as follows:

All marriages between parents and children, including grandparents and grandchildren of every degree, between brothers and sisters of the half as well as of the whole blood, and between uncles and nieces, aunts and nephews, first cousins, white persons and negroes, white persons and Mongolians, are prohibited and declared absolutely void, and this prohibition shall apply to illegitimate as well as legitimate children and relatives.

According to the statute, the following marriages are void:

All marriages, where either of the parties has a former wife or husband living, shall be void, unless the former marriage shall have been dissolved.—R. S. Missouri, 1909.

The individuals who may perform marriages are stated as follows:

Marriages may be solemnized by any judge of a court of record or justice of the peace, or any licensed or ordained preacher of the gospel who is a citizen of the United States.

This section designating those who are authorized to perform marriage ceremonies was amended, March 27, 1911, to read as follows:

Marriages may be solemnized by any judge of a court of record or justice of the peace, or any licensed or ordained preacher of the gospel, who is a citizen of the United States or who is a resident of and a pastor of any church in this State.

It would appear from the foregoing, that white persons, citizens of the State, over twenty-one years of age for men and eighteen for women, and who do not come under the prohibiting sections above named are entitled to marry, but must first procure a license from the county recorder's office, authorizing the solemnization of such marriage. This license

must be returned by the person officiating within ninety days from the date of issuing. A penalty for failure to return is provided in the statute, in the following language:

Every officer or person who shall fail to return a license within ninety days after the issuing of the same, or who shall make a false return thereon, or any recorder who shall willfully make a false record of any marriage license or return thereon, shall be deemed guilty of a misdemeanor, and, on conviction thereof, shall be punished as provided in the preceding part of this section.

The preceding part of the section provides that he shall be deemed guilty of a misdemeanor, and upon conviction he shall be fined in any sum not less than five nor more than one hundred dollars.

We call attention to these portions of the law for the State of Missouri, especially to that clause, "Who may perform marriage ceremonies," for the reason that the law is somewhat different from that of Illinois or that of Iowa either. And as there is an attraction on the part of the Saints to move into the State, we deem it advisable that all persons should be informed in regard to the law, that they may avoid laying themselves liable to prosecution.

Section 4728 gives the penalty for performing any such marriage, as follows:

Every person who shall solemnize any marriage, having knowledge of any fact which renders such marriage criminal in either of the parties under the preceding provisions of this article, or, having knowledge that either of the parties shall be under the age of legal consent, or where, to his knowledge, any other legal impediment exists to such marriage, and every person not authorized by law to solemnize marriages who shall falsely represent that he is so authorized, and who, by any pretended marriage ceremony which he may perform, shall deceive any innocent person or persons into the belief that they have been legally married, shall, on conviction, be adjudged guilty of a misdemeanor, and be punished by imprisonment in the county jail not exceeding one year, or by fine not less than five hundred dollars, or by both such fine and imprisonment.

There may have been marriages performed by some of our elders in the State of Missouri, who at the time of the performance of such ceremony were not citizens of the United States. It is nowise probable, however, that at the performance of such ceremony the elder officiating knew that he was not acting legally, or that he was in any wise deceiving the parties who were so married by him; and thus

bringing himself within the condemnation of the statute, and subjecting himself to the penalty imposed upon such misdemeanor. Any who may have performed marriages within the prohibition may therefore not be seriously disturbed in reference to the matter, as the absence of criminal intent would relieve the situation so far, that a jury would assess either a fine or imprisonment.

We advise the elders everywhere to inform themselves concerning the law of the State, Territory, or Dominion, where they may be laboring or living, where they may be called upon to perform marriage ceremonies, in order that they may keep within the provisions of the statutes governing in such cases. To adopt a homely phrase, "Be sure you are correct, and then go ahead."

PILGRIMS OF THE PLAINS.

As a bit of interesting history for careful reading and reflection, evidently written by one who knows his ground, we commend the following letter, recently published in the *New York World*:

To the Editor of The World: I wish you knew how interesting and unrecorded a theme you opened up in your statement as to the motives for the western exodus of the "Pilgrims of the plains." I had occasion to spend some four years making search into the prepioneer era in the Far West. On examining the diaries of Mormon pioneers—both of my grandfathers having been in the movement—I found that they met while on these supposedly "trackless" plains more people coming east than were in their party going west—the eastbound traffic being the normal season's travel of fur traders over a wagon road that went to Oregon; that the Mormon pathfinders were given, this side of the Rockies, three newspapers published beyond the Sierras by Americans (two in Oregon and one in California); that they were only one of four large companies then westbound for settlement; that Fremont, in 1843, at almost the summit of the Rockies, had been compelled to "turn aside from the trail because of the deep dust from the previous traffic"; that after 1830 there was a regular wagon route to the Wind River Mountains; that Brigham Young had been in conference before starting with Father De Smet, the Catholic priest who had pulled Indian arrows out of Jim's Bridger's hide and had gone from coast to coast; that Father De Smet takes credit in his narrative as the possible source of Brigham Young's liking for the Great Basin; that the Great Salt Lake, as a name, is altered from the French form, just as the Grande Ronde in Oregon, the Teton Mountains in Wyoming, the Duchesnes River in Utah, and the Provo City (from Etienne Provost, a trapper), attest the prepioneer presence of the French "voyageurs."

I found that Ogden City, Utah, carried its name from Peter Skeen Ogden, and that as "Ogden's Hole" it had been for a decade prior to 1830 the extreme eastern outpost of the British invasion of the Far West. I found that from a battle fought by Americans and Ogden's men in Cache Valley, named from the fact that Ogden kept his furs there till shipping season, the real American interest in the country originated. This was because Ashley captured all of Ogden's furs, and got \$250,000 plus the cordial competition of John Jacob Astor for them in Saint Louis. After that Ashley's men and Astor's men chased each other all over the mountain country, and jointly bucked the British and rowed with

Indians friendly with British trading posts. They were the men whose howl for help against British opposition stirred Congress into sending out Fremont.

Ashley, unfortunately, died before interest in the Far West got beyond the then frontier; Jim Bridger had the pleasure of hearing himself called a liar for fifty years because he tried to tell people who tapped their heads when he drew near that there was a Yellowstone Park; Powell, the explorer, coming down the Greene River—named from one of Ashley's subordinates—fifty years after Ashley, found an inscription on a rock far above some rapids. It was where Ashley had been wrecked in a journey which gave Americans their first knowledge that the Colorado River's upper reaches really led to the Pacific instead of the Atlantic. And so far, except that a river running into the Greene is known as the Ashley River, no more honor than that done him by Powell has ever been thought of. Jedediah Smith, who bought Ashley out on the Great Salt Lake in 1827, and then rounded the southern rim of the Great Basin, abolishing those old-style maps which picture the Buenaventura River as running west from the Rockies to San Francisco, was killed by a Comanche's arrow.

Yet the data are all available, and State Historical Societies are gradually ridding themselves of the old myth that begins Western history with Fremont and the immigrants and makes the settlers appear as "trail blazers."

NEW YORK, November 2.

ISAAC RUSSELL.

NOTES AND COMMENTS.

At the last meeting of the Commercial Club, an organization composed of the business men and many of the citizens of Lamoni, a committee consisting of W. J. Mather, T. B. Nicholson, and F. B. Blair was appointed to promote the location in Lamoni of small manufacturing industries calculated to furnish employment for the people who are anxious to move here. Lamoni has excellent schools, as well as Graceland College; low rents; real estate can be had at a reasonable price, making it a desirable place for working men to make their home, provided they can find employment. We presume that scattered throughout the church there are many men who are now employed in factories who could better their condition by starting a small factory in Lamoni, provided the capital was in hand. This committee of the Commercial Club, of which F. B. Blair is chairman, would be pleased to correspond with men who are now employed in factories and who are capable of conducting a small factory with a little help financially. It is not thought, at first, to make a move for any large factory, but if several smaller concerns could be secured, it is thought that the chance for success would be greater. Anyone reading this article and desiring further information can secure it by writing to the chairman of the committee.

CHINA AND TRIPOLI.—We desire to take notice of world movements which seem to be in fulfillment of prophecy. At the present time there is a seething revolution in China, the outcome of which none can tell at this time. Italy and Turkey are in the throes

of war in Tripoli, and the papers are full of reports of bloodshed and savagery in that African country. As it is our desire to note results in their relation to each other, we are not attempting to make any record of events. We expect to record final good when the conflicting forces work out the destiny of the God of nations.

REFUSES TO DISTINGUISH.—The Rev. A. M. McVey with whom Bro. F. J. Ebeling recently debated at South Sharon, Pennsylvania, has written to the *Christian Leader and the Way* in regard to that discussion. His letter is devoted mainly to the Utah faith and doctrines, and to a coming debate to be held in Fairmont, West Virginia, where he says the Brighamites have already gained a footing and have quite a following. We believe that in the interest of truth Reverend McVey should make some mention of the difference between the church represented in the debate at South Sharon and the one to be held at Fairmont. One might easily believe from the reverend's letter that his failure to give either the name or the church of his opponent at South Sharon is the natural result of his desire to confuse and to perpetuate common error and ignorance among the people in regard to the two churches. In another issue of the same paper are found a press item credited to the *North American*, Philadelphia, another from a South Sharon paper signed "Outsider," followed by a short note signed "C. D. M." All of these relate to the Ebeling-McVey debate and dwell at length on Reverend McVey's challenge to Brother Ebeling to drink carbolic acid as a test of faith, producing at the same time a bottle of the liquid. Both press items say: "McVey was not slow to seize the opportunity, and, drawing a bottle of carbolic acid from his pocket," etc., indicating to us that "Outsider" of the South Sharon paper is also correspondent for the *North American*, and we suspect his initials are "C. D. M."

SAFFORD (ARIZONA) GUARDIAN.—A copy of the *Safford (Arizona) Guardian* is sent us which contains a communication from Bro. J. E. Vanderwood, missionary. He gives a short outline in the belief of the church and quotes Doctrine and Covenants to show the position of the original church on polygamy. We note by scanning other columns of this paper that he is in a Utah Mormon settlement, as evidenced by such headings as "Saint Joseph Stake News," "Ward conference appointments," etc., and presume that it is a good place to make plain the mission of the Reorganization. Strength to the arm and logic of Brother Vanderwood.

BROOKLYN DAILY EAGLE.—Bro. W. E. LaRue has been interviewed by a reporter for the *Brooklyn Daily Eagle*, and in its issue of November 5 this

paper devotes almost two columns to a general write up of our work in greater New York and a historical sketch of the Reorganization. It is a very satisfactory report, most of it being quotations from replies made by Brother LaRue to direct inquiries. The differences between us and the Utah Church were sharply drawn. Brigham Young's connection with the revelation was set out briefly and convincingly. Brother LaRue is to be commended on securing such fair representation and the *Brooklyn Eagle* deserves credit for its disposition to show up the real facts.

BOLES AND BOLES.—We are advised by Bro. J. W. Wight that there are two Boles, Marion and W. H., the former being the one with whom Bro. S. W. L. Scott is debating at Logan, the latter the one who has been commissioned to "eat up the Mormons" in Oklahoma. They are brothers.

DEBATE AT LOGAN.—From Bro. J. W. Wight we have the following under date of November 9, in regard to the discussion at Logan: "The discussion here is just half over, and so far there is a largely prevailing sentiment in favor of Scott being much the abler man. The interest is intense and the attendance so far has taxed the capacity of the house. Some grandchildren of Mr. Gilson—the man with whom I had the newspaper controversy that led up to this debate—are to be baptized by their grandfather, Bro. Sidney Pitt, sr., as soon as the debate is over. I am certain from present indications that much good is being accomplished for our glorious cause."

AUTOMOBILE OR "AUTO-HYPNOSIS."—The *Evening Sun* (New York) attributes the large number of church sleepers to the automobile: "The reason for the increased tendency to drop asleep in church is said to be the automobile. The persons who have driven rapidly through an open and exhilarating air fall an easy prey to drowsiness if they are incautious enough to leave the automobile and sit down in a warm, stuffy atmosphere." We have heard the other theory that it is auto-hypnosis, resulting from such concentration of attention upon the preacher and his theme that the listener finds himself in the arms of the god of sleep only to be released by the cheering strains of the doxology.

PATRIARCH JOHN SMITH DEAD.—From newspaper reports and by letter from Pres. Joseph Smith we learn of the death of Patriarch John Smith, of the Utah Church, on last Monday, November 6, at Salt Lake City. John Smith was the son of Hyrum Smith and was born September 22, 1832, in Kirtland, Ohio, and went west with the family of Heber C. Kimball, but did not reach the valley until September, 1848.

He began labor in connection with the Utah Church at an early age and has served many years as presiding patriarch in that body. His life has been an eventful one. His death leaves Pres. Joseph Smith, of the Reorganized Church, the oldest living member of the descendants of Joseph Smith, senior.

PRES. JOSEPH SMITH'S ANNIVERSARY.—President Smith celebrated his seventy-ninth birthday on last Monday, November 6, and was generously remembered by relatives and friends, receiving many letters and post cards from his countless friends. He begins his eightieth year in full possession of powers of mind and heart. The loss of his sight is of course a grievous one, but he bears it without complaining.

Hymns and Poems

Selected and Original

Gethsemane.

In golden youth, when seems the earth
A summer land for singing mirth,
When souls are glad and hearts are light
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere, veiled under evening skies,
A garden each must some time see,
Gethsemane, Gethsemane,
Somewhere his own Gethsemane.

With joyous steps we go our ways,
Love lends a halo to the days.
Light sorrows sail like clouds, afar.
We laugh and say how strong we are.
We hurry on, and hurrying, go
Close to the borderland of woe
That waits for you and waits for me.
Gethsemane, Gethsemane,
For ever waits Gethsemane.

Down shadow lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt font of tears
The garden lies; strive as you may
You can not miss it in your way.
All paths that have been or shall be
Pass somewhere
Through Gethsemane.

All those who journey, soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there
And battle with some fierce despair.
God pity those who can not say—
"Not mine, but thine;" who only pray,
"Let this cup pass," and can not see
The purpose in Gethsemane.
Gethsemane, Gethsemane,
God helps us through Gethsemane!

—Author Unknown.

Morning Song.

Once more the morning light appears
And drives away the night;
So perfect love expels all fear,
And floods our souls with light.

All praise now be to God on high,
Who makes our prospects bright;
Who softens every tear and sigh,
And floods our souls with light.

D. R. BALDWIN.

He Is Mine.

We'll reverence his name, in him we'll abide;
We'll love him and serve him, whatever betide;
Sing his praise for ever, sing his praise again;
Sing the story, hallelujah. He's my Savior, Amen.
If we trust and believe and always endure,
He saves by his grace and his promise is sure,
He loved us so well he died for our sin,
If we trust him for ever, we surely shall win.
When Jesus was hanged on Calvary's tree,
He died to save sinners—for you and for me;
Sing his praise for ever, sing his praise again;
Sing the story, hallelujah. He's my Savior, Amen.
SUSAN M. PEPPER.

Prayer.

Tune—"Fellowship," number 168, in Saints' Hymnal.
When oppressed and discouraged I seek a retreat,
All alone for communion at God's mercy seat;
Heaven's gates seem to open while I'm pleading there,
I get glimpses of glory when kneeling in prayer.

Could I compass all nations by sea and by land,
And partake of the pleasures the world can command,
They'd be tasteless and worthless, not fit to compare
With the sweet hallowed season when kneeling in prayer.

I will follow the footsteps of Jesus my king,
And glad tributes of service to him I will bring;
For I know when the Tempter my soul would ensnare,
He will give strength to conquer when kneeling in prayer.

Ever blest be the dawning of that joyous day
When my sins by baptism were all washed away;
Now on one that is mighty I'll cast every care,
And praise him for his goodness when kneeling in prayer.
J. L. EDWARDS.

The Soul's Gain.

What? Refuse to enter the race
Because you can't see the goal?
Unwilling to keep up the pace—
Want to win, and yet not pay the toll?

My friend, success would be naught,
Were it easy always to attain;
The effort with which it is bought,
Counts greater than all other gain.

—Selected.

Original Articles

A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 11.

BY S. W. L. SCOTT.

PHILOLOGY OF THE BOOK OF MORMON.

The second proposition (already quoted) is more faulty than the first, and exhibits a lack of investigation of the subject, and a desire to say something, whether right or wrong, just so it is against the Book of Mormon.

Elder Traum says: "It is true that the Book of Mormon describes the Lamanites, or descendants of Laman, the brother of Nephi, as a *warlike* people, and the *two* nations, Lamanite, and Nephite, compared in their historic career, show a wide difference in the concomitants of civilization. After the destruction of the Nephites, by the Lamanites, and when the latter were permitted to roam over the western domain, we can expect the beacon lights to be destroyed and civilized conditions to be swallowed up in the barbarism which followed."

But what about that civilization of which Mr. Baldwin, on page 33, says, "To make such works possible under any circumstances, there must be settled life, with its accumulations, and intelligent, organized industry. Fixed habits of useful work directed by intelligence, are what barbarous tribes lack most of all."

What about the civilization that *began* in the valley of Cuzco, in Peru, of which Mr. Baldwin says, p. 236, "the uniform, and constant report of Peruvian tradition" placed there, and adds, "There appeared the *first civiliziers*, and the *first civilized communities*."

The Chichimecs belonged to the savage class, or the wild Indian, the Indian whom the ante-Columbian discoverers found wandering through the forests. They were scattered over the country around the semicivilized nations of Mexico, Central America, and Peru. The legendary lore and traditions of these nations show that the Chichimecs lived and were the tormentors of the civilized nations as far back as their traditions go. But we are not going to be so "stupid" as to say these Chichimecs destroyed civilization so soon after the first population was swept off the land. The Spaniards found, in ante-Columbian times, when they came over here, the Aztec, the Maya, and the Inca, and were amazed at their government, the extent of their empires, the grandeur of the chief cities, the manner of life, the luxury of their appointments. Unexpected as it was, to find these splendid conditions here, still more surprising was it to the antiquarian, who proclaimed these latter civilizations to be but the "fading rays" of a grander one which has preceded on this continent.

Prescott says: "Their civilization, such as it was,

was not their own, but *reflected*, perhaps imperfectly, from a race whom they had succeeded in the land."—*Conquest of Mexico*, vol. 3, p. 201.

No, it is a profound mystery to the scientific as to who the ancestors of the American Indians were. They do not believe that the ancient civiliziers were related to them directly. But apostate Israel, on the Eastern Continent, and apostate Israel on the Western Continent, sink to conditions similar, and engage in similar practices, as will appear later.

We will introduce Mr. Bancroft once more, and give our critic another opportunity of the staccato passage. Remember, we claim Mr. Bancroft in the matter of Jewish parallelisms yet, and he will confirm his precious statement by the following:

Many traces of their [Jewish] old laws and ceremonies are to be found among them at the present day. . . . There do actually exist, besides, many Hebraic traces in the American languages.—*Native Races*, vol. 5, pp. 82, 83.

And again, he explains:

The Jews were famous for their fine work in stone, as is shown by the buildings of Jerusalem, and a similar excellence in this art is seen in the American ruins. The Mexicans have a tradition of a journey under taken at the command of a god, and continued for a long time under the direction of certain high priests, who miraculously obtained supplies for their support.—*Ibid.*, p. 81.

"High priests" are a Jewish institution of "the covenant at Sinai," so Mr. Campbell informed us, and the latter quotation from Bancroft, as explained by Mr. Campbell, gives us a more "distinctive trait," proving *Jewish* relationship.

Thus the Aztec, the Maya, the Chichimec, the Inca, are fragments from the "wreck" that occurred to previous civilizations of antiquity. Professor Baldwin uses the characteristic words as follows:

Of the civilization of the Aztecs, who built the old city of Mexico, it is evident that when they came into the Valley of Mexico they were much less advanced in civilization than their predecessors, the Toltecs, but when they rose to supremacy they adopted, so far as possible, the *superior knowledge* of the Toltecs, and continued *with a lower standard* the former civilization. It has been said, not without reason, that the civilization found in Mexico by the Spanish conquerors consisted to a large extent, "*of fragments from the wreck that befell the American civilization of antiquity.*"—*Ancient America*, p. 92.

LANGUAGES CHANGE AND DECAY.

The "distinct character" of languages common to all the Americans, and "apparently" different from those of the other continent, assuming their forms from natural causes, as assumed by Mr. Gallatin's summary and adopted by Elder Traum, avails nothing as an objection. Mr. Lyell says:

None of the languages of *Modern Europe* are a thousand years old. No English scholar who has not specially given himself up to the study of Anglo-Saxon can interpret the documents in which the chronicle and laws of England were written in the days of King Alfred; so that we may be sure that none of the English of the 19th century could converse

with the subjects of that monarch, if the latter could now be restored to life.

The same can be affirmed of Germany:

They who now speak German, if now brought into contact with their Teutonic ancestors of the ninth century, would be quite unable to converse with them, and, in like manner, the subjects of Charlemagne could not have exchanged ideas with the Goths of Alaric's army, or with the soldiers of Arminius in the days of Augustus Cæsar.—Lyell's *Antiquities of Man*, p. 459.

If we turn to France, we meet again with similar evidences of ceaseless change. Chevalier Pertz has printed a treaty of peace a thousand years old between Charles the Bold, and King Louis of Germany, (dated A. D. 841,) in which the German king takes an oath in what was the French tongue of that day, while French king swears in the German of the same era, and neither of these oaths would now convey a distinct meaning to any but learned in these two countries.—Lyell's *Antiquities of Man*.

So in Italy:

The modern Italian can not be traced back much beyond the time of Dante, or some six centuries before our time. Even in Rome, where there had been no permanent intrusion of foreigners, such as the Lombard settlers of German origin in the plains of the Po, the common people of A. D. 1000, spoke quite a distinct language from that of their Roman ancestors of their Italian descendants, as is shown by the celebrated chronicle of the Monk Benedict of the convent of Saint Andrea on Mount Soracte, written in such barbarous Latin and with such strange grammatical forms, that it requires a profoundly skilled linguist to decipher it.—Lyell's *Antiquities of Man*, pp. 459, 460. Present Conflict, pp. 424, 425.

Of the tribes in South America, Professor Hutson says:

Travelers among the Brazilian Indians tell us that when a branch of a tribe has lived apart from the main stock, it develops different customs, and a totally different language. This is probably universally the case with savages, and it is, no doubt, the reason why the great diversity of languages among the black, the red, and the yellow races is nowhere supplied with a clew which shall enable us to trace them to any common origin.—*Beginnings of Civilization*, p. 107.

Colonel Dodge, with thirty-three years' personal experience among the Indians, has summed up the thought thus:

At this moment there are no less than sixty-six bands of Utes separated widely in localities and speaking *languages undoubtedly referable to one root, but so various as to dialect*, that any but the closest observer might with reason insist that they are different languages.—*Our Wild Indians*, p. 45.

So pass ancient languages: they are born, they run their career, they die, and are consigned to the tomb. With one more we close this chapter. Stephens says on this point, considering the ruins of Palenque:

The intermediate country is now occupied by races of Indians speaking many different languages, and entirely unintelligible to each other; but there is room for the belief that the *whole of this country was once occupied by the same race, speaking the same language*, or at least having the *same written characters*.—*Travels in Central America, Chiapas, and Yucatan*, vol. 2, page 343.

Mr. Traum can see that the "distinct character" of language common to all in America, and "different" from those we know on the other continent,

offers no violent objection to the Book of Mormon that it does not offer to the Bible.

LANGUAGE OF THE NEPHITES.

Chapters 8, 9, and 10 of *Mormonism Against Itself* are so closely allied to each other in subject matter, that we group them together, and review the objections which are pertinent, as a whole.

We will state first the Book of Mormon claims as to the language in which it was written. The opening paragraph of the Book of Mormon contains the following:

Yea, I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians.—Page 1, par. 1.

On page 141, paragraph 1, King Benjamin taught his three sons:

In all the language of his fathers, that, thereby they might become men of understanding.

Speaking of Lehi, who came out of Jerusalem, B. C. 600, King Benjamin says:

For he having been taught in the language of the Egyptians, therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to the present time.

On page 500 of Book of Mormon, Moroni, the last writer, gives us the following concerning the language of the record, and their knowledge of Hebrew:

And now behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also.

These statements are unambiguous, and furnish no evidence of fraud. The language in which the record was written was a combination of "the learning of the Jews and the language of the Egyptians." They understood this language, teaching it to successive generations. It was handed down, a combination to begin with, and "altered" by them according to their "manner of speech." They understood the use of Hebrew in a changed form—"the Hebrew hath been altered by us also."

The reformed Egyptian being the shorter method of writing, was used in making their records. It was not so *correct* as the Hebrew, for they say: "And if we could have written in Hebrew, behold, ye would have had no imperfection in our record."

It is well to keep before Mr. Traum the fact of Israel's contact with Egyptian learning, customs, traditions, and language for *four hundred years*. The further fact that Ephraim and Manasseh are *the sons of an Egyptian lady*, to whom Joseph was wedded,—the daughter of the priest of On, the fair Asenath, and it is not reasonable to believe they went out from Egypt under Moses, "*who was learned*

in all the wisdom of the Egyptians, and was mighty in words and deeds" (Acts 7: 22), without taking with them a knowledge of the Egyptian language.

It is an additional fact that "the language of the Egyptians remained the same from the date of the third dynasty until about 700 years B. C.," and that "difference in dialect, due to difference in speech, in upper and lower Egypt, had entered into correspondence, as early as the time of the Empire." (See Encyclopædia Britannica.)

Again, Egyptians employed three distinct systems of writing, "hieroglyphic, hieratic, and demotic," or the "enchorial." (See Rawlinson, vol. 1, p. 120.)

The "hieroglyphic" were used on "monuments," the "demotic are commonly employed in the papyrus, rolls, or books of the Egyptians." (Ibid.)

Now, Traum's witness, E. D. Howe, quoting W. W. Phelps' letter in History of Mormonism, 1840, on page 273, says Phelps wrote: "At New York, they (the Book of Mormon characters.—S. W. L. S.) were shown to Doctor Mitchill, and he referred to Professor Anthon who translated and declared them to be ancient shorthand Egyptian."

Presto! Traum parades Lamb (not of Calvary, but of Utah), who furnishes the testimony of the "hieroglyphic," from the monuments of Copan. Which one of these our critic will abide, he does not say. "The phonetic represents a sound—either a simple articulation, or complete sound—syllable," so Egyptologists inform us. The "hieroglyphic," used on monuments, is more the "pictorial" system.

But by a comparison of the Egyptian hieratic, (although we do not believe this to be the system employed to write the Book of Mormon) with the "characters" of the book, "the family resemblance does appear:"

MAYA HIERATIC.

Λ IL ∞ 2 - 2 V C O X T

BOOK OF MORMON.

Λ IL ∞ 2 - 2 V C O X T

EGYPTIAN HIERATIC.

|||| X 4 3 2 A = 2 2 = 4 X 9

BOOK OF MORMON

||||| X 4 3 2 A = 2 2 = 4 X 9

As also the Maya hieratic when brought into a line of comparison.

But suppose the resemblance in the family of glyphs should not be so readily seen, what is the "moral deduction"? That the Book of Mormon is a fraud? Archaeologists affirm that there is a resemblance, yet it would not militate against the book's claim if no analogy could be produced. This con-

tinient has been a wonderful theater for lights and shades in the picture of civilization; centers have been found and languages changed; heights have been reached in national development; and depths found where glory has wrapped herself in dust, in the hecatomb of the past.

The difficulty with which the investigation is beset is stated by the Bureau of American Ethnology, in the 28th Bulletin, Mexican, and Central American Antiquities, 1904, p. 596, as follows:

Archæologic difficulties are also added to this difficulty of ethnologic investigation. A multifarious swarming of races prevailed in Central America; civilized nations roamed hither and thither; centers of civilization flourished and perished; numerous languages existed side by side, and were exchanged, changing and altered with marvelous rapidity. Without transcending the limits of science in fanciful suppositions, which are never more dangerous than in this domain, we may assume that many chapters of human history have sunk into oblivion on Central American soil, and that many a civilized race, of which not the slightest memory remains, existed upon that soil long before the conquest. Where there is no difficulty in determining the local origin of remains, as is the case of buildings and monuments, the obstacles in the way of an ethnologic and chronologic determination are often all the greater.

In view of the above scientific statement, it would seem that the Book of Mormon has been telling the truth all these years. This settles the question "languages" have been "altered," "changed," just as the Book of Mormon affirms, and this statement is confirmed by the brains of the archæological world at Washington, District of Columbia.

That the system of "glyphs" in America resemble the Egyptian, we quote as follows:

In tracing then, the ancestry of the Mexicans and Peruvians, by analogy in their hieroglyphic system, where shall we take them but to Egypt and Southern Asia?—Delafield's American Antiquities, page 47.

The Book of Mormon nowhere intimates that the "reformed Egyptian" on the plates was the only universal system for all purposes known to the Nephites. It does inform us that the Nephites kept many records, and wrote on many subjects. The Nephites and Lamanites had one language, but it is not true that they employed but one system of writing; not only does the "glyph" system point to the Egyptian, but the hieratic also.

Professor Le Plongeon, the French linguist who devoted years to the study of the "glyphs" in Mexico and Central America, says:

The ancient Maya hieratic alphabet, discovered by me, is as near alike to the ancient hieratic alphabet of the Egyptians, as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas.—Sacred Mysteries, 113.

Again, Josiah Priest and Delafield:

But at Lexington, Kentucky, the traits are too notorious to allow them to be other than pure Egyptian, in full possession of the strongest complexion of their national character,

that of embalming, which was connected with their religion.—*Priest's American Antiquities*, p. 116, in ed. 1834.

One of the most interesting sources of comparison between Mexico, Peru, and Egypt, is to be found in an investigation of their hieroglyphic system. Each of these countries had a peculiar method of recording events by means of hieroglyphic signs, sculpturing them on monuments and buildings, and portraying them on papyrus and maguey.—*Dalafeld's American Antiquities*, p. 42.

It is the opinion of the author that further investigations and discoveries in deciphering Mexican hieroglyphic paintings will exhibit a close analogy to the Egyptian in the use of two scriptural systems; the one for monumental inscription, the other for ordinary purposes of record and transmission of information. We find the three species of hieroglyphics common to Mexico and Egypt.—*Ibid.*, p. 46.

Now, Mr. Traum, is the impression you sought to convey of Joseph Smith true? Why not *you* confess that *you* are overtaken, or your would-be theory, with the "fatality that is the fate of *blunderers*."

(To be continued.)

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HOW THE LORD ANSWERED A PRAYER.

Some years ago I baptized a sister at the town of R— and a few months later she was taken ill with a painful affliction. She had desired to know if the Lord acknowledged her, and now she desired administration that she might be relieved of her affliction; there being no elder in the town and not knowing where to find one, she went to the Lord in prayer, asking that the Lord would send the one who had baptized her, and if he should be sent within three days she would consider it a direct answer to her prayer. The days passed by until the evening of the third day, and it seemed to her that her prayer would not be answered.

That day, which was Saturday, the elder she had prayed for had come to the town of G—, about twenty-five miles west of R—, to remain over Sunday, but he met a brother from the country who informed him that a certain sister at H— was dangerously ill, having been stricken very suddenly, and search was being made for an elder to come and administer to her; and that a phone message had come for the writer.

Under the circumstances we thought best to yield our Sunday appointment to the local brethren, and go to administer to the sick sister, but to do so we had to go to R—, remain over night, and take an early morning train to H—. There were two or three families of Saints living at R—, and as we reached the depot we felt impressed to go to one of them which lived on the other side of town. As we reached the door one of the little "Hopes" ran to the home of the sister who had been praying for three days for the Lord to send me, and told her that Brother F. was there. Her prayer was suddenly answered, at the last moment, and upon her request we went and administered to her and she

received a blessing. We administered to several other of the Saints who were sick, and in the morning went on to visit the other sister who was so seriously ill at H—.

Coming to the schoolhouse where Sunday school and church were to be held that morning, we met the husband, who told us that his wife had been as suddenly relieved as she had been stricken, and she was all right now except some weakness. After preaching to the people who had gathered we went home with the brother whose wife had been ill, and she was able to sit at the table and eat dinner with the rest.

CHARLES FRY.

• • • • •

WHY AM I AT GRACELAND?

I realize that I am something of a pioneer in the field that I have undertaken to traverse to-day. But these few thoughts that I will endeavor to present have so impressed me at times that I would feel guilty of a misdemeanor were I to keep them to myself.

I want to make this explanation before presenting the thoughts in question: It was not a personal feeling that led me to think along these lines, but the deep and tender feeling that I possess for present and future Graceland.

When I came to Graceland, I brought with me some very foolish notions concerning this community. One was, that I would find ideal conditions existing here. I can not tell why I happened to form such a notion, but I am very thankful it was not true. That may sound like a queer statement, but as it was stated from our platform one morning, if we were perfect, we would all take wings and fly away, or something to that effect, and that would be sad indeed.

But laying aside all joking, let us take a serious introspection of our conditions as we find ourselves at the present time—our relations to each other as individuals—our relations as a student body—to the institution we claim to love and uphold. Let each individual examine the innermost recesses of his soul and ask himself the question, "Why am I in Graceland? Whose interests have I most at heart; my own or those of the institution I claim to love? When I leave, will Graceland have been better or worse for my having been here?" These are questions which every individual must answer for himself or herself. No one can decide them for you. No one has any legitimate right to decide them for you.

We are given to understand that this institution is a result of divine commandment. We also understand that it is to have a part in the redemption of Zion. Students, does this mean anything to us? If so, what? Does it mean that because this institution has divine sanction that we should lie down in our boats, throw away the oars, and drift with

the tide? Does it mean that we will be carried to our paradise on flowery beds of ease? If so, God has changed, for his work along other lines has never been accomplished that way. To my personal knowledge, nothing has ever been accomplished but through sacrifice. If I am wrong, I would be pleased if some one corrected me.

Now let us examine our Graceland as she stands to-day. Sixteen years old. Just in the bloom of young maidenhood. Having divine sanction, full of latent possibilities. Here are we, a student body, all professing to love and respect her. Now let us ask ourselves the question, "Do we represent the false lover, or the true?" When we decorate our rooms and our bodies with the blue and old-gold, when we sing praises to her name, when we shout Rah for Graceland! are we sincere in our hearts, or are we hypocrites? Are we praising her in words only and not in deeds?

Some of you will be saying by this time, "What is she hinting at anyway?" Let me whisper to you. I have ten times the respect for a student who will come right out and say, "I have no use for Graceland; I think your community here is rotten in management; I think your faculty are bughouse." I repeat, I have ten times more respect for such a student than I have for the one who puts on a smiling countenance, who flaunts the college colors, who says, I love Graceland, and I think we have such lovely teachers, and then watches for every opportunity to trespass the rules that these lovely teachers have established. Who takes every advantage he possibly can to pull the wool over the faculty's eyes, and who thinks that nothing is wrong if he is not caught at it. Students, these are the leeches that are sucking the life blood of our college ideal. These are the wolves in sheep's clothing whose bark must be silenced before Graceland can take the place she is designed to fill, and it lies with us individually and collectively to decide the question.

Some one voiced the sentiment a short time ago that Graceland needed a higher moral plane. I shout "Amen" to that statement. Our president, I believe, made the statement in chapel one morning that in the near future every student who enters this college will be required to show a good moral recommendation. We hail that day with joy; but are we preparing a school that will be fit to receive such a student? Is our gate-keeper going to point to an inclosure, surrounded by a high wall, and say to him, If you succeed in scaling that wall there is a bounteous repast inside for you, and then after he has strained every nerve and exercised every ambition to scale the wall, will find nothing but scraps? Students, are we thinking of these things? Are we striving to perfect ourselves? are we willing and have we the moral spine to stand by the right in

the face of opposition and possible persecution? Are we willing to sacrifice our time, our talents; nay, our very lives if necessary to uphold the Graceland banner and keep it from trailing in the dust of hypocrisy and deceit? Are you not going to strive to plant in each heart's garden a tiny seed that will sprout and grow during the coming years, and finally develop into a perfect flower to shed forth its beauty and fragrance upon a cold but admiring world?

We have on our faculty, and as our supervisors, some whom we know are divinely appointed for the positions they hold. Young people, have we any right as students to oppose their plans and their methods unless we are divinely instructed? Let me make the question broader. If these people in authority were none of them divinely appointed, have we, as students, any right to resist their authority? What is the one great object of our school system to-day? To create law-abiding citizens, of course. If the elementary school fails in individual cases, what happens? Nine times out of ten we find that individual in some of the penal institutions of the State where he is manacled and compelled to submit to authority. Now, young people, examine yourselves. Have you escaped through the elementary schools without having that all-important lesson imprinted on your minds? If so, why are you at Graceland? This is not a reformatory. Graceland can not supply you with a ball and chain and a striped suit; that is not Graceland's mission.

If you wish to get what Graceland has to offer, you must come here with a spirit of helpfulness. Prepare yourselves to get a taste of the true Graceland spirit, and having once imbibed that, you will never need to ask the question, "Is this or that right or wrong?" For if it is wrong, it will produce such a discord with your nature as will leave no doubt in your mind. The trained musician does not argue one moment when he strikes the discordant string; he knows instantly that it is inharmonious.

Young people, the proposition is before us. Are we going to rise to the occasion? Graceland is going forward! Graceland is going to advance, and the combined powers of earth and hell can not stay her progress; but the questions for you to decide are these: Are you going to be a lifter or a leaner? Are you going to be a booster or are you going to face the foot of the hill and use your strength and talents to impede the onward march? Young men and young women, the time is now ripe for your decision. Do not delay. There are young people before me now who are trying to lull themselves to sleep; who are listening to the whisperings of the Evil One; who are allowing weaker minds to influence them into wrong channels; who are trying to still their conscience by keeping away from the influences that would arouse them to action. Young people, remem-

ber, you are free agents. God is not going to compel you to take your place in this grand march of progress. You have the privilege of pressing forward to the goal and receiving your rewards, or of using your talents to retard this work to your utter condemnation. The choice is yours, and beware that you choose not unwisely. This is a place in your lives where you can not remain neutral. You can not stand still. You must either go up or down. I would say to the strong, "Gird on your armor; do not hesitate"; to the weak, "Be humble; do not lean on the arm of flesh, but between you and your God, settle this question, and settle it once for all."

Then you will see with new eyes, and will hear with new ears, and you will experience a joy never before felt.

I stand before you this morning and deliver this message with no fear of any earthly authority, with no fear of the effect these words might have upon you. I stand here in the assurance of a duty performed and with a feeling that I would rather stand before every member of the faculty, than to stand condemned before every student in Graceland and before every member of the faculty, than to stand condemned at that heavenly tribunal where we must all answer for deeds done in the flesh.

SR. IRENE HOFFMAN.

(This paper was read at a recent session of the Athenian Society.)

Of General Interest

Two Miracles.

IN OPEN MEETING THE ICE FLOATED BACK.

I see in the *Illinois Baptist* wonderful experiences in baptisms—I will tell you one of my experiences. I was conducting a revival at Union Chapel, Scott County. Those converted at night would insist on being baptized the next day. There were as near as I can remember, seven conversions the night before this baptizing. The next day we went as usual to the Illinois River to attend the ordinance of baptism. Bro. George Murry was to do the baptizing. When we arrived at the river, we found it full of floating ice, as far as we could see, up and down the river. We had been cutting the ice to do the baptizing, but a thaw had now broken it up and it was in large blocks about four inches thick. We were on the east bank and a strong northwest wind was blowing. We did not know what to do. The people said, "There will be no baptizing to-day." When lo! and behold the ice began receding against that strong wind! Could we be deceived? At first we thought this was the case, but no; the ice went back fifty yards or more for about a hundred yards up and down the stream. It stayed this way long enough for Brother Murry to baptize the candidates; then floated back. I considered this a miracle, as did all those who were present. This was in February, 1901. The people living in that neighborhood can verify the truth of this narrative.

J. B. LAIR.

COUNCIL HILL, OKLAHOMA.

—*Illinois Baptist*.

A REMARKABLE INCIDENT AT A BAPTISM.

Some eighteen years ago, while holding a meeting in the west part of the State of Indiana, near the little town of Coal Bluff, I was given by eye witnesses a remarkable incident of a baptism that occurred in that community some twenty years before. The names of the parties I have forgotten and perhaps in some respects part of the incidents have passed out of my mind, but such was the impression at the time that some things in regard to it I have not forgotten. A meeting was in progress at a Baptist church in the community. Many persons were being saved and rejoicing in the fact of being justified by faith. In the neighborhood was a woman who was thought to be in the last stages of consumption. The family consisted of husband, wife, and three children. During this meeting so great was the influence for good that this lady became interested about her soul's salvation. A meeting was held at the home of the family, as she was not able even to sit up. During this meeting she professed faith in the Lord Jesus Christ, and immediately asked for baptism. Her condition was such that the attending physician said that it meant perhaps instant death, but during the next week she talked of nothing else but following her Lord and Master in the ordinance of baptism, and so great was her desire to be baptized that a consultation was held with her physician. The physician agreed that she could not live but a few days and that if her husband would take the responsibility, he would say no more against her being baptized. A meeting of the church was held at the home of this lady. A statement of her faith and desire to be baptized was expressed to the church thus assembled. She was received as a candidate for baptism. Near by the home was a pool of beautiful water which had been used for many years by the church for baptismal purposes. The lady was carried in a chair by two men from her room to the pool. The church assembled upon the banks of the pool to witness the sacred ordinance. She was carried into the water, the chair lowered and the minister with uplifted hand repeated the baptismal ceremony and buried this woman in the water with her Lord and Christ. As she was raised up out of the water, people upon the bank almost without exception involuntarily exclaimed, "See that angel." Those who witnessed the ceremony declare that they saw an angel hovering over the baptismal scene.

It was my privilege to visit and talk with this lady during my stay in that community twenty years after her baptism. She had lived to raise her three children, and when I talked with her, she gave me the facts as stated above.

During the meeting it was my privilege to baptize two of her children at the same place where the mother was baptized twenty years before.—*Illinois Baptist*.

DU QUOIN.

G. W. DANBURY.

(These two articles were copied and sent us by Bro. M. R. Brown, Wayne City, Illinois.)

Things are not worth reading merely because they are new. What is not valuable when old is seldom so when new; and everything we learn will be old soon, so that we should not let our knowledge become worthless by the time it is well in our possession. We ought to get knowledge that will last, and not have our attainments grow less with their age.—Austin Bierbower, in Reading and Home Study.

The lover never sees personal resemblances in his mistress to her kindred or to others. His friends find in her a likeness to her mother, or her sisters, or to persons not of her blood. The lover sees no resemblance except to summer evenings, and diamond mornings, to rainbows and the songs of birds.—Emerson.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Chrysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple avenue, Independence, Missouri.

Chairman of Finance Committee: Mrs. L. R. Wells, 700 South Chrysler street, Independence, Missouri.

Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa, During the Month of October.

Woman's Auxiliary, Port Huron, Michigan, through Mrs. P. E. Belleisle, one barrel clothing.

Margaret Fry, Moberly, Missouri	.....\$ 2.00
Charley Hamann	.....1.00
Mary H. Hinderks	.....1.00
John Peters	.....5.00
John Hovenga	.....1.00
Moses Hinderks	.....1.00
Elias Hinderks	......25
Henry G. Hinderks	.....1.00
Mary Hinderks	.....1.00
Veneta Hinderks	......50
J. T. Hinderks	......50
John Davies	.....2.00
Anna Ehlers	.....1.00
Caspar Hinderks, sr.	.....1.00
Dora Hinderks	.....1.00
William Hamann, sr.	.....1.00
Alma Davies	......50
Henry Hamann	.....1.00
George Shoff	......25
Henry H. and Anna Johnson	.....5.00
Anna Dyer	......50

The above twenty names, and money, \$25.50, sent through Sr. Mary K. Hinderks for the Union Religio Society, Stewartsville, Missouri.

Sisters Mary Garner, Emma Goode, Case, Fath, Peet, Oldfather, Bradfield, and some friends; clothing and shoes.

Sr. G. W. Greenlee, comforts; Sister Bell, 8 quarts fruit; Sister Richey, 4 quarts fruit; Sr. John Garver, 1 bushel carrots; Sister Green and Mite Society, 4 gallons apple pickles; Brethren Abbott and Martin and a friend, pumpkins and squash; Sister Dann, bananas, candy, and playthings. Foregoing all of Lamoni, Iowa.

Sister McKiernan, Farmington, Iowa, fruit, sage, yeast, and spoons; Sister Holmes and sisters of Joy, Illinois, through Sister Strickland, 25 quarts of fruit, also 1 box clothing.

Extract from Letter Received.

We thought best to send the money instead of clothing, as it would be less expensive to send and you could buy what would be most suitable. Inclosed you will find money order

for \$25.50. May the blessing of the Lord be upon the home and the children, and all who are laboring for their welfare, is our prayer.

MARY H. HINDERKS.

STEWARTSVILLE, MISSOURI.

Babyhood.--No. 2.

Modern research and experience prove that mother's milk is the ideal infant food, and physicians declare that it is not only better for the baby, but better also for the mother, that she nurse it. The New York City health department, which is making such a strenuous crusade against infant mortality, declares that "Ten bottle fed babies die to one that is breast fed."

Other cities are entering upon this work of saving the babies, warning against bottle feeding and seeking to educate the people in the proper care of infants, especially among the poor, where the mortality is greatest. They are recognizing the truth in the statement of Dr. Samuel G. Dixon, Pennsylvania State Commissioner of Health: "As soon as a child is born it becomes a ward of the State. . . . It is a part of the commonwealth; belonging not only to the parents, but to the whole people." See "Philadelphia's fight for her babies," *American Motherhood*, March, 1911; or a synopsis of this article in September *Autumn Leaves*.

"In France placards are placed in all factories and places where women are employed, telling of the advantages of breast feeding, and special rooms are set aside where women may nurse their babies.

"In this country, on the contrary, there has been a steadily growing disinclination among mothers to nurse their babies. Sometimes selfishness, the refusal to be "tied down," prompts the mother to neglect this duty to her child. Again, the neighbors and relatives advise her not to do so. They tell her it is too much bother, that she 'hasn't enough' for it, or that she is not strong enough. Believing that artificial feeding is just as good, she gives her baby the bottle, often with fatal results.

"And yet mother love is so strong that if every mother were made to realize that her baby's life and health and future depend upon her giving it the breast, there would be few if any mothers who would shirk this obligation.

"As a matter of fact only one mother in every thousand can not nurse her baby. And even if the mother has not sufficient milk to give it all the nourishment it needs, she should give it the breast and supplement it with whatever other food best agrees with the little one.

"When it is necessary to give the baby the bottle, extreme care must be taken to insure absolute cleanliness, for bottles and nipples that are carelessly handled are a deadly menace to baby's health. Immediately after use rinse the bottle and nipple in cool water, then wash thoroughly in hot water and soda to keep them sweet. If the baby does not drink all the milk or food, do not keep it and warm it over, but throw it away and prepare fresh next time."—From "Infant mortality—the crime of the age," *American Motherhood*.

"It has come to be a fad to bottle feed the little waifs that drift to our shores (and pity it is that so many of them do drift,) while the one purpose should be to nurse them unless absolutely impossible. By persistence the milk supply which seems reluctant at first can usually be brought up to the standard amount and the baby thrive on it.

"More often than otherwise the young mother is dissipating her energy that should be given to generating a food supply sufficient for her baby. . . .

"The mind and the nerves are the culprits and they must be schooled out of their bad habits. By resolutely putting

away any and everything, no matter how dear to the heart that takes so much of time and strength that baby is cheated, the mother will come into her full inheritance, and while the little one is drinking in its life 'more abundant' from her, she may be growing upward and planting many a seed of faithfulness that will spring up and blossom later for her children and the world in a larger, fuller life than she could otherwise have known. . . .

"Plain, wholesome food, quiet restful living, and the full determination to give her little ones their rightful due would settle many a question without the aid of the doctor, and the mother be richer for it. I verily believe that the time spent in nursing can be made the richest hours in a woman's life. Think of the sweet purposes and desires and ambitions that are born while the little one draws its life from her; yes! and the strength of their fulfillment as well."—Dr. Emma F. A. Drake.

But "do not imagine that every time your baby cries he is hungry and give him the breast or thrust the bottle in his mouth. A baby whose stomach is 'crowded' can not thrive. Even a grown-up who eats at all hours will soon become a dyspeptic, and a baby's stomach is much more delicate than that of an adult. . . . Whether the baby is breast fed or bottle fed he should have his meals at regular intervals."

Few infants can digest cow's milk unless it is changed to make it more nearly resemble mother's milk. The following formula for modified milk is from *The Care of the Baby*, by J. P. Crozer Griffith, M. D. This book is one used in the trained nurse's course in many of the large hospitals, and is recommended by a nurse who has had the best of success with babies. She says, "Tell the mothers to raise their babies by a reliable book and not by the uncertain advice of neighbors and friends; and first of all tell them to nurse their babies if they can."

TOP-MILK MIXTURE.

Top milk 2 ounces, lime water or soda solution $\frac{1}{2}$ ounce, milk-sugar $\frac{1}{2}$ ounce, water sufficient to make 8 ounces.

Doctor Drake gives this same formula for modified milk, except that the amount of water (boiled) is sixteen ounces, suitable for earlier feeding. She says: "The first food tried should be modified milk. Give plenty of time for a good trial of this before turning to another. . . . This preparation does for the child until three or four months old. Then increase gradually, a half ounce at a time, the milk until the child can take the straight milk. Get the freshest and cleanest milk possible, preferably herd cows' milk, as it is a more even mixture and is sufficiently rich. Jersey milk contains too large a proportion of fat. Let the milk stand on ice or in cold water from four to six hours before removing the top milk."

This accords with Doctor Griffith's instruction, although he says that because of the individual peculiarities of the child the proportions may need to vary or the food be modified in some other way, and he adds: "I can not too strongly urge that no mother make these trials on her own responsibility. The problem is too serious for any unskilled experiments and the solution exceedingly difficult even for the most experienced physician."

Another eminent authority, L. Emmett Holt, M. D., in his book, *The Care and Feeding of Children*, gives very full directions for preparing modified milk in proportions to suit babies of different ages and conditions of health. This little work contains most valuable advice in simple form, and is very highly recommended.

"Regarding the numerous patented foods it need only be said that some of them are harmful and none of them are necessary or desirable for a child with a healthy digestion. . . . Although many of them claim to be a perfect substitute for

mother's milk, none of them are this, and many contain starch in considerable quantities. Others, although utilizing starch, have transformed it into dextrin or malt sugar in the process of manufacture. This procedure certainly presents no advantage over and is in most respects inferior to the direct addition of milk-sugar to the milk in the manner recommended.

Apart from the fact that the patent foods are very prone to produce rickets or scurvy, the very best of them are only tolerably successful efforts to simulate mother's milk, and this is no more than we can do by following formulæ given by a physician.

"There is one form of prepared food on the market which is scarcely ever admissible—namely, *condensed milk*. When it is diluted sufficiently to make the proteids digestible it contains far too little fat; and in many cases it is diluted so much that the proportion of proteids also is much less than it should be. I have seen so many babies starving on condensed milk that I now rarely give it. It is true that some babies grow fat and are seemingly healthy, but the health is often only apparent and rickets is very liable to result."—J. P. Crozer Griffith, M. D.

For occasional use, as on a railway journey, or where it is thought necessary to give food before mother's milk arrives, Doctor Griffith approves of condensed milk. Some other physicians recommend it for short periods for delicate babies, or to use it for alternate feedings with modified milk.

"As the foundations of health are laid in infancy, so are the foundations of character. . . . The truth is that education begins with life itself, and at no time is the baby rightly a mere source of amusement. Everything pertaining to his care has a moral quality. In the regularity or irregularity of his times of feeding he is being educated in temperance or intemperance. In the atmosphere of his home he is being taught love and gentleness or the contrary. The tones and manner of those who speak to him are teaching him fear or courage, good temper or irritation. Even in babyhood he is learning cruelty or kindness, obedience or rebelliousness, and later, direct efforts may not be able to undo the evil so thoroughly taught by indirect means. And the child may be severely punished for that which he has been taught to do by the parents or friends who had no idea they were so teaching."—Dr. Wood-Allen.

"Very soon, I am sure the mother has to make the baby feel that she herself follows a higher law than her own will; that she seeks the baby's welfare, body and soul, and having found the path to it, she can not yield to influences which would lead her to disobey this direction. I believe this to be a fundamental principle of influence. The child soon recognizes that its mother is swayed by no variable mood, by no self-will, anger, or impatience, but by the steadfast love and devotion to duty, and this becomes in time to it a guiding force. . . .

"The baby should have its wants anticipated, to prevent its crying to express them, and attention should be given to it quietly, promptly, lovingly; it should never be needlessly thwarted in its desires, never be made passionate by inattention or resistance; it should be kept serene and happy, and this care should extend to every moment of an infant's day. With recurrence of actions at stated times, habits are formed, and the child will soon fall into sleeping and taking its food at regular intervals. These should be carefully though not too rigorously observed."—Mrs. Frank Malleson.

"An infant can be taught to go to sleep in his own bed unattended just as easily as he can be allowed to think he must be rocked to sleep or have his hands held by a slavish mother until he falls asleep. But if he is held and rocked and talked to and crooned and fussed over for the first six months of his life for any reason whatever, and then put to bed in a darkened room unattended, he is with perfect

right going to set up a howl for the things he has been accustomed to. Why should not this be so? Habit is strong with him and reason is small.

"Remembering from the first that the baby is here for his own sake and not for that of others he is not disturbed to show to admiring friends, but allowed his fullest right to quiet, peaceful sleep, and an opportunity to get acquainted with himself and the world according to his own powers."—Dr. Wood-Allen.

"If a baby's eyes come open oftener than his mouth does in the first few months of his existence, it is a bad sign. He is geared to sleep twenty-three hours out of the twenty-four and to grow every minute that he sleeps. A healthy baby during the first half month should scarcely make more noise than a potato and should be treated like one: planted in a warm, sunny spot, watered well, and disturbed as little as possible. When he wants anything he will wake up and mention it, but only just loud enough for you to notice it unless you are inattentive enough to require him to repeat his remark. But this will seldom happen if you are politely attentive to his first suggestion. A baby never cries just to expand his lungs or to hear himself. . . .

"We hardly realize how closely connected sleep and growth are. While we are doubling our weight every eight months in babyhood we sleep eighteen to twenty hours a day. As long as we can sleep ten or more hours a day we continue to grow. . . . The baby sleeps so that he can devote his undisturbed attention to the business of growth and such a success does he make of his business that he grows five times as fast as he ever will again. . . .

"Why should we be so anxious to keep the baby warm and so fearful that he will get chilled when he is manufacturing nearly twice as much heat in proportion to his weight as we are? The explanation is simple: He has so much more surface in proportion to his bulk that while he is heated hot in a moment he is quickly cooled. The way to keep a baby warm then is not to overheat the room but to keep his body well covered. Only do that and you will find him a perfect little furnace. But like any other furnace, if he is going to keep up a hot fire he must have an open draft, so whatever you do don't cover his face or you will chill him precisely as you would a stove by shutting the draft and turning down the damper. . . . Babies are exceedingly sensitive to foul or overheated air, not at all so to cool, fresh air."—From *Nursery Danger Signals*, by Woods Hutchinson, M. D., in the *Cosmopolitan*.

After the first few weeks, when the baby's eyes must be shielded from the light, frequent sunbaths are recommended for him except in very warm weather. Stripped of his clothing, or of most of it, where the sunshine pours through a window in a warm room, let him lie and wriggle and kick to his heart's content. After the fifth or sixth week, he should be out in the sunshine several hours every day, except in very cold or very warm weather, his eyes and face being protected from the direct glare of the sun.

Do not keep the baby too warm, for this is weakening both by reason of excessive perspiration and the liability which follows of taking cold with every change of temperature. For summer use hair mattresses and pillows are much cooler than those of feathers.

"Although there is much benefit in exposure to the outdoor air, it is a mistake to be in too great a hurry with the process of 'hardening,' so called, since this frequently only succeeds in making the child ill, just as pampering makes it delicate.

"Damp, windy, or very cold days are always to be avoided during the early months of life, and even after this period, exposure to them is of questionable advantage, for we have always to balance the good that may come from the outing

against the harm that may result from the unfavorable weather. Even on the best days it is important to avoid chilling, and to keep a close watch over hands and feet. The least chilliness of these is a warning to go in.

"One plan which can be safely adopted with autumn and winter babies is that of opening the windows in one of the rooms of the house, wrapping the baby thoroughly and walking with it in this room, just as though it were out of doors. This may be begun when it is about a month old. The windows should at first be closed before the baby is taken into the room, but later they may be left open if the weather is not too cold. Of course drafts must be avoided."—Doctor Griffith.

In pleasant weather the baby will be benefited by taking his daytime naps out of doors after being accustomed gradually to the outside air.

CALLIE B. STEBBINS.

Questions on December Reading, With Review Questions for November.

What gain results from the helplessness of the baby? To whom does the child belong? What is the purpose of the parents' relation to him? What element should attend the beginning of the life of a child? What is the effect of love and what of hate and anger? What is the keynote of everything worth while? What saving of human life might result from a greater knowledge on the part of the fathers? What is the cause of the great infant mortality in the United States? What is the ideal infant food? How is the mother benefited by nursing her child? In case a baby must be bottle fed, how should the bottles be cared for? What should be the mother's care to provide natural food in sufficient quantity? What may she gain for herself from this privilege? What is the best substitute for mother's milk? What is said of prepared baby foods? Why should condensed milk not be used as a steady diet for children?

What foundations are laid in infancy? When does education begin? What mistake is made when the baby is regarded merely as a source of amusement? By what means does the baby receive his first moral impressions? For what is a child frequently punished? What is a fundamental principle of influence in the child's early life? What does the mother's fidelity to purpose in time become to the child? What kind of care should the infant receive? How should the stated times for food and sleep be observed? What is strong with a baby and what small? It he is to be taught to go to sleep unattended when must the habit be formed? Why should the baby not be disturbed to show to admiring friends? What is the relation between sleep and growth? How should the baby be kept warm? Why should he not be kept too warm? What caution should be used with regard to the baby's outing?

Request for Prayers.

Bro. David Campbell, Wallaceburg, Ontario, asks the prayers of the sisters in the Prayer Union, and all the Saints, in behalf of their boy, Ray Campbell, who has been sick since last February; that if it is the will of the heavenly Father, he may be healed.

There is as much need of a system in using literature as in studying chemistry. One may read to know, read to think, or read for entertainment. For the first, truth is necessary; for the second, originality; for the third, novelty. In the first use the reader must bring his wits to his reading; in the second he gets them there; in the third he often disposes of them there.

Letter Department

NORTH CHARLEROI, PENNSYLVANIA, November 2, 1911.

Dear Herald: Myself and family are members of the Fayette City Branch, but we are the only Saints living in this place. We are trying to let our light shine before the people of this place in word and deed, and knowing that it is our duty to warn our neighbors we have tried and are still trying to do so. During the month of February, 1910, Elder Richard Baldwin began a series of meetings here, in the city hall. He preached some fourteen sermons but was suddenly called away, leaving many deeply interested, and many are anxious to see him return. Brother Baldwin announced at the close of his meetings that, if anyone had any fault to find, he would refer them to me and that I would fight his battles for him. The battles were few, Brother Baldwin!

We feel pleased to have the privilege to announce through your columns that Elder O. R. Miller has lately been with us and preached some twenty-one sermons, which has caused us all to rejoice and has caused some comment in the papers. One paper spoke of Brother Miller as being a powerful speaker. Many have been made to rejoice who never before had heard the angel's message, and those who had heard it in part seemed to think it a story that never grows old. Some expressed themselves as being about ready to enter the kingdom, and some others we think are deeply interested. So we believe that there has been much good done here.

Brother Miller has been afflicted with a soreness in his breast and the climate along this river valley does not seem to agree with him. The last few efforts caused him much pain in body, but he was blessed in Spirit. We are sorry that his poor health will not permit him to remain longer, and while new openings are not looming up in a flattering way, yet many of this place would be glad to have him remain here and speak in the hall each Sunday. They expressed themselves as willing to assist with their presence, and also financially. It makes us rejoice to know that we have such able, talented, defenders of the angel's message which was first delivered to the boy prophet. Come again Brother Baldwin and Brother Miller.

While I do not do much pulpit work, yet I try to do what I can to assist the work by giving the missionaries a comfortable home while here, and I also try to warn all possible by daily conversations. I have confidence in God and his great plan of redemption and want to do what I can to upbuild his kingdom and establish his righteous reign upon this earth.

In gospel bonds,

SAMUEL GASKILL.

HOLDENVILLE, OKLAHOMA, November 6, 1911.

Editors Herald: This leaves me busy in the missionary work. I find plenty to do; more calls than we can fill. We have to stop once in a while and attend to the Campbellites. I have had three debates with them this year. We have baptized in every place where we have met them. R. B. Neal and company will have to furnish something different from what they are now if they make a success fighting us. They always seek to put us in a false light before the people, depend upon that for their success in debate. I aim to not let them do that with me, and so far have had good success in exposing them.

I have just closed a successful meeting east of here seven miles, in H. B. Gooch's neighborhood. Baptized five: H. B. Gooch; his son, Jesse; Selva, and Rosa Schultz, and their brother, Charlie. Several others could scarcely keep out of the water, and will come later, we hope. Many of the Saints will be glad to hear of Brother Gooch being baptized, as he is quite well known among them. He has believed in this

work, or has been interested, for several years. He tried his membership a while in the Campbellite Church, but soon found that was not the place for him.

We also organized a Sunday school and put him in as superintendent. We thought we would put him to work right away. He has been quite successful, financially; I hope to see him a help to the church in this way as well as other ways.

I go from here to Fitzhugh, to begin meetings Wednesday night. That is the place I met J. W. Chism in debate last spring. Some more are to be baptized there, from all reports.

As ever in the conflict,

W. M. AYLOR.

WAUSAU, WISCONSIN, November 6, 1911.

Saints' Herald: We are now located in this city, coming here from Madison, Wisconsin, and we naturally feel isolated and lonely. If there are any Saints living in or near this city, we will be very much pleased to hear from them, and will make an effort to look them up. We are under the impression that there is a branch at Tomahawk. If so, will you please write us when and where your services are held? We will try to attend.

Should Brother and Sister Goodenough, formerly of Madison, chance to see this, please write us, and we will be glad to hear from you, as we often wonder where you are and how you are getting along. Also if any elders passing through here will stop, they will be sure of a hearty welcome. Just inquire of most anyone for Kiefer's creamery, and you can easily be directed.

Ever wishing for the advancement of the gospel,

Your sister and brother,

MRS. W. WOODSTOCK.

A. E. WOODSTOCK.

DELOIT, IOWA, November 6, 1911.

Dear Herald: We enjoy reading your paper, and especially the letters from the different people. It gives us strength and encouragement to hear how the Saints triumph everywhere. God has dealt mercifully with us since we accepted this latter day work. We became members of the church May 1, 1910, and have been striving to live our religion. We were the first of our family to accept the gospel, and have found it quite trying and difficult to stand the frowns and scoffs of the unbelieving. Nevertheless, God has ever been mindful of us, and we have been blessed in many ways. I think the Saints should be the happiest people on earth to know that God is ever willing to bless us when we call on him in faith believing.

I will relate an especial blessing we recently received, hoping it will benefit some. Twin babies came to our home last March, a boy and a girl. They were very weak, frail little creatures, and we hardly expected them to live. Sometimes I think it a miracle that we kept them. However that may be, they are still with us. They grew very well until they were six months of age, when the little girl took a severe cold; this settling in her head, resulted in an attack of the earache, which lasted for some time. Everyone, especially mothers who have had little children suffer with this disease, know what it means. The little one suffered almost constantly, for days, and commenced to look pale and thin. We again began to think we could not keep her, having tried so many remedies to no avail. One night while sitting up, attending her, the thought came to me, Why should we permit our little one to suffer, when God is ever ready to hear our prayers? I told my husband we would have our baby administered to when an elder came; that God surely would not withhold the blessing from our little innocent babe on

account of our imperfections. We accordingly had her administered to, under the hands of Brn. J. Baker and C. J. Hunt, and can truthfully say that the baby received the blessing and has not had the complaint since. She is thriving, and as happy as a baby can be. We are willing to give God the praise for this, and all other blessings we have received since we embraced the gospel.

There are quite a number of Saints in this locality, but we are sadly in need of an elder. We are hoping and praying that God will see fit to call some one to this office soon. May this work continue to flourish everywhere, and the honest in heart be gathered before Christ comes to claim his own.

I am your sister in the faith,
MRS. LLOYD WINANS.

LUCAS, IOWA, October, 25, 1911.

Editors Herald: I am impressed to write a few lines to inform the Saints that we were once members of the Lucas Branch and have been scattered to other places because the coal mines were abandoned, making it necessary to move to other places and seek work elsewhere. This left only a few to care for the work here, but those that were faithfully striving to promote the interests of the work are certainly blessed.

We have been assisted by the stake presidency from time to time, and other elders, also, which has strengthened and encouraged us to struggle on and do the best we could under the circumstances.

Bro. John Garver has been with us for three weeks, preaching every night but two. Bishop Joseph Roberts preached twice. The Saints and outsiders attended well every night during the three weeks and good interest was manifested throughout. Many of the people are yet speaking kindly of the meetings and the members are made glad and thankful to be engaged in the great latter day work. The preaching was excellent and while no one was baptized, we are certain that the Lord blessed the efforts of the brethren. Good was done for the Saints and the people that attended. The result must be left with him that doeth all things well. I feel that Lucas will see a better day.

With kind love to all.

Yours in gospel bonds,
JOHN R. EVANS.

ALEXANDER, KANSAS, November 1, 1911.

Dear Herald: I am still alive and enjoying the work in the grand old gospel. Brother Teeters and I just returned home from a trip about ten miles south, and one west of Alexander, where we held fourteen preaching services. Brother John had good liberty very near all the time in his preaching. The great Father blessed us with his Spirit, for which we feel grateful. We left about a dozen thinking seriously of our work, some intending to unite later. May God help them to see the pure gospel as it is restored in the eleventh hour.

Last night Brother John and I drove seven miles south-east of here and started another meeting, where the gospel trump has never sounded. We are expecting Bro. W. E. Peak to come soon and give Alexander some of the good sermons like he gave in Osborne, Kansas, this fall. We have need of some one coming and preaching the first principles of the gospel of Christ; reviving the Saints and teaching others the true way. Some here have tried to keep the Sunday school alive, but now three Sundays have passed and no Sunday school. Saints, let us put on the whole armor of God and show ourselves approved workmen who need not be ashamed.

I expect some would like to know how my eyes are now,

since General Conference at Lamoni. I think they are considerably better. I can read a few lines now, only at times, though. I have hopes of more blessings in this regard if I can be faithful to God.

The gifts and blessings of God are being bestowed in this Northwestern Kansas District more this year than I know of before. Heavenly messengers have appeared several times, even to children and the aged. With these signs, and the gospel being preached again as a witness in all the world, it shows the Savior will soon make his second appearance on earth. He will come to claim his bride (the church) without spot or blemish or wrinkle. Then, dear Saints, I hope to be among the faithful ones whom he will claim.

Your sister in the restored gospel,
MRS. EVA L. TEETERS.

GREENE, KANSAS, November 1, 1911.

Editors Herald: Bro. J. F. Curtis has been holding meetings near three weeks in Blue Rapids, Kansas. He baptized five; four of them heads of families; a full house very near every night. His preaching was fine, and the Lord was truly with him. He ordained Brother Kipper an elder, revived the Saints, and left them rejoicing in the Lord. I did what I could to help Brother Curtis in his meetings at Blue Rapids, Kansas. So the work of the Lord goes on.

I have been in the church over forty-four years; am nearly sixty-five years old; and I hope to remain faithful.

I am on my way to my field, Northwestern Kansas. My address is Holden, Missouri.

In bonds,
S. J. MADDEN.

Eternal Judgment, Again.

Dear Herald: I read an article in your columns some time ago which has caused me much pain, and if I knew the brother who wrote it has the truth with him regarding the subject matter of the article, I would be very miserable indeed.

I refer to the article entitled "Eternal judgment," by Elder A. B. Phillips, and if I understand him aright there are many Saints including myself, who can never see celestial glory.

Now, if I may express my views regarding the subject I hope to offend none, and with all due respect to Brother Phillips I wish to say that I am sure he has overlooked some very important scriptures.

In the first place, the brother says that deeds which have been committed prior to baptism will be brought into judgment and while they will not condemn the one who has committed them, they will be weighed against him to determine what his future condition will be, and Ecclesiastes 12: 14 is used to support the claim. Now, if I were to use John 3: 16 or Acts 16: 31 alone, I might prove that faith alone would save, but but when other scriptures are used we can easily prove that it takes more than just faith to save one.

Come, let us reason together. If baptism is for the remission of sins, and I obey with an honest heart, are my former sins not remitted? And if they are remitted, will God, who is rich in mercy, remember them in judgment? I think not, for Paul says that some men's sins go before to judgment, and God says, "I will remember their sins *no more*." —Jeremiah 31: 34. Again we read, "If the wicked restore the pledge . . . one of his sins will be mentioned unto him." —Ezekiel 33: 15, 16.

Now, will we believe God or man? Peter says, "Repent ye therefore and be comforted, *that your sins may be blotted out*," and if they are *blotted out* will God remove the blot if we continue to do his will? Jesus said he came to seek and to save that which is lost. Will he save them only to show them what they have lost by being sinners? Is that the Christ life? Was the precious blood of Christ shed in vain or was

it shed in order that *all* who would obey the gospel might be saved? Can we believe the Scriptures and still hold the idea that God will cause his servants sorrow by revealing their former sins? If I understand the nature of God, it is one of love and pity; for we read that there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance.

Again the brother says, if my memory serves me right, that "we will have a perfect knowledge of all our past life." Let us examine the Book of Mormon and see if it bears out his claim. Page 74 of the small edition gives me a ray of hope. Let us read, "O my beloved brethren, turn away from your sins, . . . that you *may not remember your awful guilt in perfectness.*" Can we believe this or not? I admit Paul says we must all stand before the judgment seat of Christ to receive according to that which we have done, whether it be good or bad, but if our former sins are blotted out we will not suffer loss because of them but will receive pay for the good done after we are born again out of the old condition into the new. Paul says, Romans 6, "We are buried with Christ in baptism that the body of sin might be destroyed, that we henceforth should not serve sin." Now, if the body of sin *is* destroyed and we are dead to sin, will that old dead body be raised up to mar our peace in judgment? Not if I understand the Bible at all. So we see Ecclesiastes 12: 14 refers to those sins which *have not* been atoned for. We may be wrong, but we have always understood that if one obeyed the celestial law and kept it they would be entitled to celestial glory, otherwise the law has not answered its purpose and David says, Psalm 19, "The law of the Lord is perfect, converting the soul," and of course if we obey the perfect law are we not made perfect by continuing therein?

Paul was breathing out threatenings and slaughter against the saints, and also stood by and consented unto the death of Stephen, and if his sins (and he said he was the chief sinner) are weighed against him in judgment will he be entitled to enjoy eternal life in the fullest sense of the term?

Peter was not a perfect man by any means, if we can believe his own story (see 1 Peter 4: 3) yet we expect he will be worthy to enjoy the glory of the sun.

In conclusion let me say that in youth, before coming into the church, I was led far away from God into sin, but when I turned to God and obeyed the gospel, which is the power of God unto salvation, God forgave me, and in less than one year called me to the priesthood, and now I would like to ask how, in the name of consistency, can I preach the gospel to my fellow-men and tell the sin sick soul that if he will obey the gospel, God will bless him and he can enjoy eternal life when, if Brother Phillips is right, I will be shut out on account of former sins? Thank God for a gospel that is able to save all who obey it with an honest heart, and strive to do their duty.

There is more that could be said, but for fear the wastebasket will be the home of my letter I will close; however, I hope some one better qualified than I will take this matter up and throw more light upon it, as the article mentioned has caused more than one Saint sorrow.

BROWN CITY, MICHIGAN.

R. D. WEAVER.

COLTON, COLORADO, November 6, 1911.

Dear Herald: Something over a year ago, after reading of a commendable work done for the Lord and the church by some energetic sisters, I do not remember which branch of the many good works it was, but do remember of feeling a reflection upon myself, and the thought was: "How I wish I too was doing something for the Master, but what can I do here all alone?" Then the clear unvoiced words said: "Write."

Now it is just another instance of the perverseness of human nature that I have not written so much since as before. Not that I felt any inclination to rebel, but the question has ever been, "What shall I write?" Have made the effort a time or two, then regarded the result as not being worthy the space in the papers, and cast it aside. Yet I, like many others, frequently feel a responsive echo in my heart or thoughts when reading something unusually good.

I shall now venture something of the kind, though the reading took place three weeks ago in HERALD of October 4. A synopsis of a sermon delivered by Elder A. B. Kirkendall, at Kirtland, Ohio, while in the temple. I think the same beautiful spirit of peace that had its abode in the temple remained with the words there spoken, and shed its hallowed influence over me in an unusual degree, and in my "quiet," I read and enjoyed. Those moments are the sweetening of the cup of affliction whereby is brought about the "quiet" spoken of by the brother.

When the reading was finished, I hesitated to commence another article, lest it might contain something that would not be in harmony with the warm, gentle heart throbbings within, and cause that Spirit of light and peace to vanish away. But it was not so. The next reading was an article from the pen of Elder Charles B. Woodstock, under the caption "Social purity," but the theme was the gospel of Christ set forth by the brother as being the source of all purity. I hope the reading of that beautifully written article will appeal to the convictions of every reader as it did to me, viz, that indeed the gospel of Christ is the surest, and *only* means to bring about true social purity with Saints. If the gospel of Christ is calculated to prepare mankind for the celestial glory, what more is needed? Can man or woman add anything better, anything more effectual? Is not the gospel of Christ the foundation of all purity and goodness, gentleness, meekness, humility, and chastity? Every principle of morality and spirituality is embraced therein, and is calculated to bring about in the lives of those who accept the gospel as restored in these last days, all that is noble, pure, and Christlike, which will fit men for the presence of their Redeemer. But a mere profession, and outward loyalty to the church will not bring about this inward cleansing.

Jesus has given strong intimations that those who can not abide a celestial law—the financial branch of which is but a small part—will not receive a celestial glory. Is it abiding a celestial law to participate in almost every amusement, entertainment, and pursuit that the world's people do?

The Lord has given a commandment to come out from among them and be separate. Can we, as a people, please our Lord and Master and still not heed that admonition? neither the call of the Spirit to come up higher? How greatly the work of a higher life would be aided if the almost universal practice of light reading were laid aside, and the same number of hours, or half of them spent by God's children in reading something that is wholesome, profitable, edifying. Something that incites to think noble thoughts and do noble deeds, and thus build character. Light and trashy reading steals time, poisons the mind, discourages the spirit, and leads away from God. Who can estimate the great loss to the church spiritually, and as a natural consequence, to the onward march of the latter day work, by this habit of wasting time, and mental energy in light reading? While this is deplored, and the great need of a more complete return to the old paths, a putting away of the pride and ambition that prompts to keep up with the world; and living nearer to God, more as becometh a people hoping to attain to a celestial glory is felt, we yet have much to rejoice in.

Many good words are being sent forth, and many good works being accomplished by faithful, earnest, Godfearing

men and women. Nor would I overlook the cheering and gratifying news that comes from various parts of the Lord's vineyard of the vigorous prosecution of the work, and the ingathering of souls. Also the noble and unparalleled work of vacation schools in large cities. Such devotion causes the heart to swell with an honest pride in the faithful workers, and God will honor those who honor him in their calling by whole-hearted service, for his word has gone out for it.

In conclusion I will add the interpretation of a tongue given by Elder J. F. Burton in the Sacramento Branch August 9, 1891. He says: "We had an excellent prayer and testimony meeting this afternoon. I spoke in tongues, and the interpretation as near as I can remember it was, 'Oh, the sadness of the pathway of the Saint who walks in crooked ways! Oh, the sorrowfulness of the mind of the Saint who does that which is evil! But oh, the peace of those who do the will of God; and the happiness of those who do right! The Lord loves you for your desire to do good, seek peace, and God will help you to do good; and the holy angel will walk with you while you do that which is right. But oh, with what sadness and sorrow will he turn from you if you do that which is wrong! Seek to do good continuously, and the Holy Spirit will be with you, God will bless you, and Jesus will redeem you, Amen.'"

E. B. BURTON.

DETROIT, MICHIGAN, November 6, 1911.

To the members of the priesthood, and Saints of Eastern Michigan District: I wish to announce through the columns of the HERALD that as I have been reelected president of the Religio and as we desire the coming year to be one of the greatest and best in the history of the district, so we ask one and all to assist us with your efforts and advice.

We desire every Saint in the district to become enrolled on our records; so if you are isolated from church or Religio privileges, get in touch with our home department superintendent, Miss Nettie Cline, 1430 Tenth avenue, Port Huron, and become enrolled in her department.

I will be pleased to communicate with any who desire information on any phase of Religio work.

To the local workers, remember the translation fund; money for this fund should be sent to district treasurer, Miss Anna Isles, Valley Center, by November 25.

27 LYMAN PLACE.

WM. F. SAGE.

MASON TOWN, WEST VIRGINIA, November 8, 1911.

Dear Herald: I am always glad to read the letters in your pages as they are such a help to me. I know this work is true, and I am glad I obeyed this gospel. Sister Ressie and I were baptized September 21, 1911, by R. C. Russell and confirmed by Samuel Brown. They organized a branch while here, and Brother Maxon is presiding elder; Brother Rodabaugh, my father, priest; T. Downs, teacher; P. S. Rodabaugh, secretary and treasurer. There are thirteen members. We have Sunday school at 2 p. m., and prayer meeting at 7 every Sunday; sacrament first Sunday of each month. I am a girl only fifteen years old, and young in the work. I can't write much, but I want to do my duty and live better. May the Lord's blessings be with all the Saints as an abiding Comforter until Christ comes to call his children home.

"Pray in faith and pray unceasing,

To the God we love and trust;
For our prayers are much availing,

If we walk upright and just,
Be not weary of exhorting,

Heed the lesson of each day,
And that we may be unwav'ring,
For each other let us pray."

I ask the prayers of all the Saints that I may live faithfully, so that when Jesus comes to claim his own I may be prepared to meet him. I ever pray for God's children.

Your sister in Christ,

MISS GERTIE B. RODABAUGH.

Be Children in Wrath, But Men in Understanding.

I read of the great contention that our people are having with the Utah Mormons in Utah, and elsewhere, and our effort to prove to them that they are wrong, and that we are right; but it seems to me to be superfluous, according to our own faith, or doctrine, for we say that we believe that the Doctrine and Covenants is true as a whole, and we all know that that book teaches that all men will be ultimately saved in one of the glories, except the blasphemers against the Holy Ghost, and that no man can blaspheme against the Holy Ghost except they first be a partaker of the Holy Ghost, and no man can be a partaker of it unless he be a member of the kingdom of heaven.

Of course we, as a (the) church, don't believe that any of the Utah Mormons are in the kingdom of heaven, or ever have been. From our viewpoint they will all be saved in their time and order. It seems to me that it is not wise to continue to nag at them, unless it is just for fun, or to gratify our ill feeling toward them.

I want you to understand that I have no more love nor ill feeling toward the Utah people than any other sect, but I do think that we ought to act like men when it comes to our acts toward them, and not so much like children, when it comes to wisdom. Let's be consistent in all things.

Yours for consistency and truth, no wand for ever,

E. W. NUNLEY.

Aylor-Black Debate.

This discussion took place at a point twelve miles south of Bristow, Oklahoma. Bro. N. E. Young of that place, had made response to a public challenge thrown out by an elder of the nonprogressive wing of the ecclesiastical descendants of Alexander Campbell, and the contest was the result.

Propositions were about in usual form, but exceptionally brief in statement. Elder Byrum Black, of Ravenden, Arkansas, led in the affirmative for the first six nights. The following is a specimen of his prominent affirmative points; and as it would seem just as easy to be right upon a few points as to be wrong upon all, the proposition of these fellows in their interpretation of the Scriptures is a source of perpetual astonishment, because of their colossal uniformity of error.

"We teach," said he, "that no acceptable offering to God was ever made before the cross." "That nothing was ever done in the name of Christ before the crucifixion" (Luke 10:17 to the contrary). "That there can be no succession of apostles" (Acts 1:26 to the contrary). "That the Holy Ghost is not for us now" (whole Bible to the contrary). "That we are saved by word only." ("Our gospel came not in word only"—Paul.) "We teach," said he, "that there is but one baptism, and that is water; in other words, but one new birth and that is of water only." ("Except a man be born of water and of the Spirit he can not enter."—Christ, in John 3.)

"We teach that the only necessary officials in the church now are elders, deacons and evangelists; that there was no church established till on the day of Pentecost, mentioned in Acts 2." Contrary scripture used by Brother Aylor in his crushing negative: Acts 7:37, 38; 1 Corinthians 10:2-5; Hebrews 4:2-6; Hebrews 11:2-6, and Galatians 3:8-38.

Again, "The last case of Holy Scripture baptism was that of Cornelius, Acts 10," but Brother Aylor introduced Acts 19 with its positive proof that Byrum Black, though true to his

bent, is wrong upon that point also. And thus by their positive and persistent reversal of truth and facts, if one of those fellows would assent that he was going north it would be quite safe to conclude that he was going south; or if he assumed an upward and higher course toward a given destination while living, a search through the lower regions would undoubtedly locate him when dead.

So with our opponent's unerring ability to put darkness for light and light for darkness, we were not in the least disconcerted to hear him say, in summing up, "What we, the church of Christ, teach": "We teach that the Book of Mormon is a base fraud, a bundle of lies and contradictions, and that Joe Smith was an impostor."

Again: "We teach that the local churches were wholly independent of each other and not connected in any way," that the righteous go now, at death, to heaven, but before Christ they went to paradise, which was then in hell, but has since removed." "Isaiah 2:2," said he, "was fulfilled at Pentecost when the church (the Lord's house) was established in the top of the mountains": Brother Aylor proved this prophecy to point to an event still in the future by the fourth verse of the same chapter. Upon the subject of the laying on of hands, Mr. Black used the following ridicule: "How ridiculous that in order for the reception of the Holy Spirit that the hands of some of Joe Smith's crew must be laid on, and that in some mysterious, mystical, twistical, incomprehensible way they have it funneled into them." Acts 7:51 was here used by Brother Aylor: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."

"These men teach," said he, "that unless their hands are laid upon you that the Almighty will damn your dimpled souls to a Devil's hell of everlasting God-damnation." These were his exact words, written as he spoke them. And with his frequent use of similar expressions, such as, "My God, Aylor, a mule ought to know more than that," etc., showed the man's strong disposition to use profanity. But when a man is disposed that way, it is about enough to provoke such fellows to swear, when their foibles are so mercilessly exposed.

Black declared that if Aylor would show *one* text where anybody was added to the church before Pentecost, he would give up the debating belt and go home and crawl under the bed. Acts 7:38 was cited with others, showing there was a church, and that Moses had been "added" to it. Brother Aylor here introduced his chart, illustrating Isaiah 28:20, with the figure of a man crumpled up on a bed, which was too short to stretch himself upon, and having only three slats, representing the only three officials in Mr. Black's church; elders, deacons, and evangelists. The illustration being so apt, provoked quite a burst of amusement and applause in the audience, which was intensified when Brother Aylor suggested that Mr. Black need not go home to crawl under the bed, but that he could just crawl under that one. Black declared that the bed was infested and Aylor's response was that as it had come from the ecclesiastical home of Mr. Campbell and Co. it would be no surprise to find it infested with vermin.

Mr. Black swung gracefully and naturally into the path blazed out so long ago by his venerable pilot, his satanic majesty, in demanding a sign. "They can't," said he, "even cure a pin scratch, or a common case of sore eyes, or an Arkansas chill; show me just one little sign and I'll believe." A wicked and adulterous generation sought a sign in the days of Christ and said, "Come down off the cross if thou be the Son of God," etc. When such points were urged against our opponent he would attempt to divert the attention of the people from the matter by a loud bluster of some kind, such as, "This is about twelve debates I have had with the different factions of Mormonism; have met Apostle Cowley and Captain Jack with a lot of his motley crew, and there is not a

brilliant man among them." "There hasn't been a brilliant man among them since Joe Smith was shot, but I wouldn't hesitate to meet any of them, even if they weighed a ton and were nine feet between the eyes."

In referring to "brilliant men" Mr. Black displayed a smattering parrot knowledge of Greek, and then as Aylor said, cowardlike, tried to hide behind that. The self puff of brilliancy rather sickened when Aylor expressed his appreciation of the privilege of standing before a brilliant man, etc.

Some dreams which were given to several during the discussion may be worthy of notice. Sr. N. E. Young was shown a terrific and muddy stream, or flood, sweeping down upon us with fierce roaring, and that destruction seemed imminent until at a commanding signal by Brother Aylor, with a simple scepter in hand the storm flood broke at our feet and spread without harm. We saw the literal enactment of this metaphor at the debate. Another dreamed of seeing heavy timbers unloaded recklessly and dangerously thrown all about us, but without harm. We realized this also.

In a dream to the writer, our opponent was shown groping about in the dark, seeking some advantage but worried to find it, yet receiving fruit from some of his own people. This was also enacted before us in the applause from some of his people at such statements as the following, from the chaste ministerial lips of our opponent: "If some of these devilish boys would slip a little strychnine into their coffee there would soon be a couple of dead Mor—er,—I was about to say Mormons."

Our notes upon the debate are full of scripture arguments which were used, and of interest—many an incident of interest, but lest we should bid for more space in print than should be allotted to such matters, we will desist with a brief mention of visible results.

One man who had quite recently been appointed an elder in Mr. Black's church (they don't believe in ordaining) came to us and volunteered the statement that eight tenths of the people of those attending the debate admitted that Brother Aylor had most successfully maintained his position in the discussion, and that so far as he was concerned he would no longer be satisfied to continue an elder in such an institution.

One man recently from Pennsylvania who, because of his not being in sympathy with either church at the beginning, was named as a prospective chairman of the debate, not having known our work before, was baptized immediately at the close of the debate. So, where we were before only unfavorably known, we now have warm friends whose joy in the gospel brings joy to us; and there are others who will as surely enter the kingdom as it is sure that day is followed by the night.

But if any should conclude that it is nice and easy and pleasant to stand in defense of truth in such combats with the Arch Enemy and his deceived or malicious agents, they conclude wrongly; for there never was a truth so clearly manifest but that a willful opponent may attack it and make a showing in the minds of some.

The hallowed support of angels to a given cause or even the sanction of the infinite God has never insured a truth against violent attack from the Adversary.

The prince of the world prevented an angel from delivering his heavenly message to Daniel for three weeks; the Jews and Pharisees withstood the Son of God; Pharaoh withstood the power of God; and Lucifer, with his rebel hosts, defied God himself.

Thus may we yet a few years expect to have enemies with which to battle, but God grant that we may be courageous in the fight, always for the right till the end.

JAMES E. YATES.

News From Missions

Spring River District.

Spring River District, situated in the corner of four States—Missouri, Kansas, Oklahoma, and Arkansas; is, to say the least, unequaled for location. With the mingling and commingling of products from such splendid soils, it could scarcely be anything but progressive. As an indication of the sturdy work done by noble toilers, there are eighteen branches and over two thousand members in this mission field; Sunday school and Religios in almost every branch; home class and ladies' aid societies in many of them.

At our last quarterly conference, the report of the secretary showed an addition by baptism of forty-nine for the last quarter. The missionary force has done well in their tent work during the summer months. The reunion held at Pittsburg under the guiding hands of J. F. Curtis, J. A. Davis, and the writer, with the local committee,—C. Kiser, chairman, was a success in every way. We look forward to 1912 for the best ever held in the mission.

Local ministers are all busy spreading the restored gospel adjacent to their respective branches. Some of them are doing well to excellent. Three churches have been lifted from debt, dedicated, and turned over to the Lord and the Bishop, in the past four months: Purcell church, in Missouri, sermon by Bishop E. L. Kelley; Pleasant View church, near Pittsburg, Kansas, sermon by G. H. Hilliard; Wier City church, Kansas, sermon by Bishop Hilliard. These services were all good and well received by appreciative audiences. The Wier City sermon was an exhaustive representation of our faith and was an inspired effort from first to last. The presidents of the respective branches are entitled to much credit for their arduous toil in making ready for dedicatory services. We would not forget the good sisters whose tocsin is, "A well-filled table, with a general invitation and a hearty welcome to all"; and the rule is, there is more (?) than twelve basket-fuls left.

We are not yet decided which State excels in subduing the inner man. We are glad to say the work in the Spring River District is moving along nicely—yet there is plenty of room for improvement.

T. W. C.

Arizona.

Bro. J. E. Vanderwood and I are trying to lift the banner of truth and righteousness. We do not believe that the light is given to us to hide under a basket. Nor are we ashamed of the gospel of Jesus Christ. It is the most precious gift unto man in these the last days.

We left Bisbee, October 20. I had been doing local work as the presiding officer of the branch, Brother Vanderwood, had been busy as usual, trying to tell the people the old, old story.

Our first night away from home we spent at Benson, a small town on the Southern Pacific, and as it seemed, made up of all the creeds and denominations.

After securing the use of the Methodist Episcopal church we advertised the town by attractive posters along the streets and visiting the homes, leaving our literature and conversing with the people so far as possible. We were at the place of meeting at the proper time, but no one came to hear our message.

As we were on our way to another people, we took the next train for Safford, where we now are. This town is in two divisions. Safford proper is composed of Gentiles, so called; and Laten is with few exceptions Mormons. They were very much surprised to see us, as we are the first representatives of the Reorganized Church to visit them.

We have held services every evening in the Methodist

Episcopal church, as they were kind enough to let us have the use of their meeting house; and further, we have secured the use of it for such meetings as we might care to hold. Our attendance has been good.

We held one meeting in the town park. About seventy-five Mormons were present. And for the 1st and 2d of November we have secured the privilege of holding services in the Mormon meeting house in Laten.

We have been treated very kindly by these people. Since coming to Safford we have been staying with a member of the high council, Bro. George H. Crosby, a very pleasant place to stay. As we have been invited other places we will shift our headquarters from time to time.

As we visit the homes of these people this one fact is impressed upon our mind: We can not force people into the kingdom. If we would be instrumental in being the means of doing them good, which is our mission, we must show by our conduct and our utterances that we are interested in them; that we have come to do them good; not egotistical or dogmatic as the old Pharisee, feeling that we are perfect. You know our Master rebuked such. We must overcome that pugnacity which is the Adam nature. In other words the power which will bring them into the kingdom is the power of love, the most powerful dynamic in the universe.

If a missionary is to be any one thing above another he must be wise, a diplomat; having the power of discernment, discerning the situation and necessities of the individual. We must learn to agree just as far as the revealed word of God will permit us, and then if we disagree, do so as men.

The people here are opening their eyes, they are investigating, and if they will continue in the right way the results will be pleasing.

I will remain with Brother Vanderwood a month, then I will return home and take up my vocations to supply the comforts and necessities of life.

I am yours in bonds,

LYMAN W. FIKE.

SAFFORD, ARIZONA, October 30, 1911.

News From Branches

Omaha, Nebraska.

Since last time we wrote there has been a death. Sr. Florence Hicks, about sixteen years old, who has been ailing some years and in bed for many months, passed away Friday, October 20, and was buried Sunday, October 22. She suffered very considerably but was very often relieved by administration by the elders, and was remembered in nearly every prayer, in many of our prayer meetings. The end came as quite a relief to her, and though parting was keen, all seemed to be resigned because it seemed for the best. We may not now know the reason why, but a kind Father will reveal it to us in his own due time.

During the past month J. W. Wight and his sons Leslie and Cyril paid us a short visit, Bro. J. W. Wight giving us two good sermons.

Elder J. R. Sutton, missionary in charge of Nebraska, preached here last Sunday evening. We were glad he was able to be with us again, after his long illness.

Our sacrament service last Sunday was well attended; the time was fully occupied, and the Lord admonished us by his Spirit to come out and be separated from the world, and also warned us that he was displeased with certain things that exist among us.

Our earnest prayer to God is that we might be enabled to wipe out that which is evil in our midst. When we remember that the Lord has said that nothing shall prevail against his

church save it be the transgression of his people, we know that we, individually and collectively, must look to ourselves and institute a thorough examination there, for the only danger of the overthrow of his kingdom on earth.

May Zion soon be redeemed and the Lord come quickly.

DR. AND MRS. W. E. STOFF.

1921 SOUTH ELEVENTH STREET.

Miscellaneous Department

Conference Minutes.

EASTERN IOWA.—District conference convened at Davenport, Iowa, October 14, 15, 1911, at 10 a. m., president and secretary in their respective positions. The following branches reported: Davenport, Armstrong, Strawberry Point, Muscatine, Osterdock, Oelwein, Baldwin, Green Valley, Fulton, Anamosa, Marion, Clinton. This was the first report from the Anamosa Branch. It was admitted into the Eastern Iowa District. Anamosa Branch was organized July 30, 1911, by the district president, J. B. Wildermuth, and L. E. Hills. It has been raised up largely through the effort of L. E. Hills. Seventies reporting: J. McKiernan, J. B. Wildermuth, L. E. Hills. Elders: John Heide, C. G. Dykes, E. W. Voelpel, Ira A. Chamberlain, Albert C. Welch, Robert Smith. Priests: David L. Palsgrove, A. W. Heide, C. A. Beil, W. H. Stoll, J. S. McQueen. Bishop's agent's report: Receipts, \$1,508.53; expenditures, \$1,297.46; balance on hand, January 1, 1911, \$211.07; John Heide, agent. District treasurer reported: Receipts, \$48.14; expenditures, \$7; balance October 12, 1911, \$1.14. Delegates to General Conference: James McKiernan, J. B. Wildermuth, C. G. Dykes, Robert Smith, Mary E. Dykes, Melvina K. Dykes, Nettie Smith, James Watson, L. E. Hills, Helen Hills, Gertrude Lloyd, Warren Turner, Ira Chamberlain, Edwin Lowe, jr., Amos Rorah Myrtle E. Rorah. Delegates present to cast full vote of the district, and in case of division to cast majority and minority vote. The work of the Woman's Auxiliary was introduced by Sr. Nettie Smith, with a view to getting a district organization started. The election of district library board as follows: A. J. Webber for the church; W. H. Stoll joint member for the church and Sunday school; Robert Smith for the Sunday school. A hearty vote of thanks was tendered to the Saints of Davenport for so kindly entertaining the conference. Adjourned to meet at Muscatine, Iowa, June 15, 16, 1912. Robert Smith, secretary.

NORTHERN WISCONSIN.—Conference convened July 22, 1911, at Chetek, Wisconsin, with F. A. Smith elected as president of the conference. Statistical reports read from Evergreen, Reed, Searles Prairie, Fox River, Frankfort; increased by baptism, 8. Secretary of the district and branch clerks were instructed to correct their records so far as possible to correspond with the Church Recorder's books; please note. Bishop's agent's report showed a balance on hand of \$140.90; at previous report \$71.70. Next conference is to meet with the Evergreen Branch in February; the date to be set by district president. A motion prevailed to hold two-day meetings in each branch prior to the next conference. Ministerial reports of A. L. Whiteaker, W. A. McDowell, S. E. Livingston, P. L. Richardson, E. L. Mason and Emsley Curtis were read. Officers elected: A. L. Whitaker, president; Leroy Colbert, secretary; Nalmer Johnson sustained as Bishop's agent, also chosen to act as treasurer according to ruling of General Conference. Motion prevailed that a complete report of reunion be given at next conference. Three were baptized at the close of conference, and seven since. Leroy Colbert, secretary.

SOUTHERN INDIANA.—Southern Indiana District met in semiannual conference at New Albany, Indiana, Saturday, October 21, Elders R. C. Russell, minister in charge; Jacob Halb, president of district; and H. E. Moler, assistant minister in charge, were chosen to preside. Resolutions of condolence were presented and indorsed by the conference, expressing sympathy for our district president who had lately sustained the loss of his mother by death; he being, by reason of his duties in the mission field, unaware of the approach of death until he received the news that she was buried. Elders John Zahnd and E. O. Byrn were appointed a press committee. Secretary Fish was chosen secretary, assisted by E. O. Byrn. Sr. Pearl Merrifield organist, to choose assistant; H. E. Moler chorister, to choose assistant;

Brn. G. B. Miller and Charles Oliver ushers. The following branches reported: Union, report rejected, Byrnsville last report, 90; present 90; Hope last report 47, present, 55, gain 8; New Albany last report 29, present, 29; Louisville, (Kentucky,) last report 73, present 95, gain 23. Ministry reporting: Elders H. E. Moler, Jacob Halb, E. O. Byrn, John Zahnd, Charles H. Fish. Priests Charles F. Davis, William N. Hanner, E. A. Jaegers. Teachers G. B. Miller, C. N. Maymon, R. L. Willis. Deacon Charles V. Ferguson. District treasurer reported amount on hand at last report, \$3.72; expenses to date, \$2.13; balance on hand, \$1.59. The bills of John Zahnd for \$2.20 expenses as chairman of reunion committee, and \$5.90 expenses as chairman of committee on new district record were allowed, and a collection taken up to pay the same. A communication was received from the Louisville Branch, asking that the next conference convene with them, which invitation was accepted. A committee of six including the minister in charge, was elected to arrange the time and place for the next annual reunion. A committee was elected to audit the accounts of the district: G. B. Miller for three years; Henry Oliver, two years; Mrs. Pearl Brown, one year. John Zahnd resigned as a member of the committee on new district record, and E. O. Byrn was elected. The following delegates were elected to General Conference: R. C. Russell, H. E. Moler, Jacob Halb, E. O. Byrn, Charles H. Fish, John Zahnd, Erma Zahnd, Houston Glenn, F. L. Byrn, G. B. Miller, Effie Miller, Charles F. Davis. Upon the request of Elder Jacob Halb he was released from the office of president and Elder John Zahnd was elected to fill the unexpired term. At 8 p. m. the service was in charge of Elder R. C. Russell, preaching by Elder E. O. Byrn. Sunday, October 22, the morning hour was occupied by Elder R. C. Russell; at 2.30 sacrament service, and at 7.30 Elder R. C. Russell was again the speaker. A vote of thanks was extended to the press of New Albany and Louisville for their kind publicity. A vote of thanks was also extended to the New Albany Branch for hospitality and kindness shown to visiting members. Charles H. Fish, secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—District conference met in the Saints' chapel at Clear Lake, Indiana, October 28, 1911, at 10 a. m. Minister in charge, F. A. Smith, as president, associated with district president, G. A. Smith, and his counselors; W. F. Shaub, secretary pro tem; E. K. Evans, assistant; R. G. McElhenie, chorister; Clara Kellog, organist. Statistical reports from the following branches were read: Alto, gain 2; Buchanan, Clear Lake, loss 3; Galien, gain 2; Hartford, loss 2; Sparta, loss 1; Belding, gain 1; Capital City, gain 10; Coldwater, loss 4; Grand Rapids, (first report) 42; Knox, gain 1. Elders reporting: S. W. L. Scott, S. Stroh, F. Earl, N. A. Hill, baptized 1; J. W. McKnight, baptized 2; Starr Corless, F. T. Field. Priests Clyde Ellis, baptized 2. Election of officers resulted as follows: President, G. A. Smith; secretary and treasurer, W. P. Buckley; member of library board, E. A. Blakeslee. Bishop's agent, S. Stroh, was sustained. Pres. G. A. Smith chose as his counselors, Elders O. H. Story and J. W. McKnight. Delegates to the next General Conference selected as follows: F. A. Smith, S. W. L. Scott, S. Stroh, Clyde Ellis, Mrs. George Cassel, Addie Hess, Mrs. C. H. Green, W. W. Ackley, Ray Morrow, Mrs. J. Royce, Mrs. E. Lyttle, J. W. McKnight, G. A. Smith, O. H. Story, Francis Granger, W. F. Shaub, Ella Davis, E. A. Blakeslee, Mrs. W. W. Ackley, Joseph Dexter, Mrs. G. A. Smith, Mrs. J. W. McKnight, Starr Corless, Mrs. O. H. Story, George Cassel, Mrs. W. F. Shaub, C. H. Green, Lydia Clark, E. K. Evans, John Royce, Ergan Lyttle. Remarks by minister in charge F. A. Smith and Pres. G. A. Smith showed that the work was advancing. Preaching was by F. A. Smith, J. W. McKnight, and E. K. Evans. Adjourned to meet with the Galien Branch at call of president. This was a good conference; a large gathering of the Saints. The sermons were of a high order, giving the Saints much spiritual food. W. P. Buckley, secretary.

BIRMINGHAM, ENGLAND.—The first semiannual conference of the district convened September 30, 1911, in the Saints' meeting room at 2 Guthlaxton street, Leicester. Bro. W. Ecclestone, district president, in charge, assisted by Charles Walton, vice president. Bishop May was asked to preside, but he respectfully declined. The following brethren gave short but encouraging talks: Brother Walton, Bishop May, J. W. Taylor, missionary in charge; John Schofield, H. Smith, Brethren Kemp and Newport. A deacon for the conference, also chorister and organist were elected. The following resolutions were adopted: Resolved, That the presi-

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

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

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

deney of the district formulate a rota plan for the remaining half year for the district. Resolved, That the district authorities draw up and put in circulation, report blanks for the ministry in order that we may comply with Rule 4. An interesting debate as to the respective rights of the district president and branch president took place. Thomas Taylor was the speaker in the morning, and Bishop May in the evening, Sunday. The following morning at 9.30 Bishop May was privileged to present his suggestion. He believed in the British Isles Mission having a paper, published as in South Sea Islands, Australia, Canada, Kansas City, and Independence. It takes weeks before we can see anything here in the HERALD, whereas with a paper of our own we could be in receipt of news and information in a week or two. The following brethren were elected to be the delegates to the General Conference: G. T. Griffiths, J. W. Rushton, and Brother Snead, of Independence, late of Birmingham. Adjourned to meet at the place appointed by the presidency for the annual conference. The meetings were attended by fair sized audiences, which seemed to be interested. It was a helpful and spiritual conference. John Schofield, secretary.

reports in time to be entered on the district report. Robert A. McDole, secretary, Spokane, Washington, November 6, 1911.

The Bishopric.

AGENT'S NOTICE.

To the Saints scattered abroad in Northern Texas; Greeting: I have been appointed by the Bishop to collect and receipt for all tithing and offerings such as you may wish to hand in. I am the only missionary appointed to labor in this great northwestern Texas. I find plenty to do, but I have never seen harder times for supply, I hope all, rich and poor, will come forward right now, with sums large, if possible. I know the small sums are possible.

Dear Saints, send the small sums. Do not delay, as hungry people can not wait. Ye missionary needs clothing or he can't go. Come one, come all to the help of the Lord's work, and show the church that we can be at least self-sustaining. It looks bad for us to have to call on Bishop Kelley for clothing which will have to be done unless the Saints in northwestern Texas respond quickly.

I am in a blizzard now, among strangers and busy. I am glad I can be busy and I want to see all the Saints busy. How can you and I afford to be otherwise? for faith without works is dead. Shall we surrender because the fight grows fierce, or shall we, like good soldiers, press on to victory? I anxiously await your reply, which means a letter from one and all with something of a substantial nature inclosed. Write to me at Loveland, Oklahoma, for the present.

Hoping and trusting, and praying for the rapid success of the Lord's work, especially in northwestern Texas.
 GLAZIER, TEXAS. S. W. SIMMONS.

Convention Minutes.

CLINTON.—District Sunday school association met in convention at Taberville, October 6, 1911, 10 a. m. A peaceful influence reigned throughout. Interesting talks were given by members of the different schools in the district. Bro. James Moler gave some good instruction on "How to get the older ones interested in the Sunday school." "On account of the condition of the smaller districts, the motion that a committee be appointed to appeal to the General Convention and request them to adjust the clause in the constitution regarding mass conventions, was carried. The Religio association also met at the same place and date at 2.30 p. m. The regular work of the convention was conducted, with the district officers in charge. An institute session was held at 7.45 p. m. Subjects discussed were as follows: Standard of excellence, Graded lessons, Lookout committee work, Bible story telling. Reading by Mrs. Blanch Smith. Zora Lowe, secretary.

Conference Notices.

Semiannual conference of the Spokane District will be held in Saints' Chapel, Spokane, Washington, at 10 o'clock a. m., December 9. Branch secretaries take notice and have statistical reports ready by December 4, and forward to the undersigned. A committee was appointed last conference to prepare by-laws for this district. They will be presented at this conference. W. W. Fordham, secretary.

Convention Notices.

The convention of the Spokane district Sunday school association will be held at Spokane, Washington, December 8, 1911, the day previous to the district conference. Secretaries of Sunday schools in district will please send in their

To the Saints of the Mobile District; Greeting: As the year 1911 will soon close, we, as Saints, ought to ask ourselves these important questions: Have I done all I could for the advancement of this great work? Have I been paying my tithes? The Lord has said that this is a day of sacrifice, and a day for the tithing of his people. (Doctrine and Covenants 64: 5.) So let us, Saints, comply with all the commandments he has given us and then he is bound to bless us according to his promise. I hope to see the name of every member of the district on the books before the close of the year with whatever amount you may feel able to contribute.

I wish to say also that those who do not live in the different branches can send their tithes and offerings direct to me. Those in branches can pay to the following: Dan W. Sherman, at Three Rivers; L. Goff, Bluff Creek; E. A. Bankester, Bay Minette. Hoping the good Lord will bless each one, I am your brother in Christ,

FRANK STINER, Bishop's Agent.
 THEODORE, ALABAMA, R. F. D. 1, box 6.

Addresses.

Bert E. Hart, Bishop's Agent, Gering, Nebraska.
 S. J. Madden, Holden, Missouri.

The Presidency.

The First Presidency desire to complete their file of *Ensigns* for binding and are short the following numbers: Volume 19, 1908, number 44; volume 21, 1910, number 50. Anyone wishing to supply these missing copies will please forward to the undersigned.

THE FIRST PRESIDENCY,
By Frederick M. Smith, Secretary.

Notice of Release from Missionary Appointment.

For reasons which he deemed justifiable, Bro. T. W. Williams, on the 19th of October last, filed his request with the Presidency to be released from the mission appointed him last spring for the year. At the same time he resigned his charge as pastor of the Kansas City Central Church. The Presidency accepted the statement of Brother Williams in good faith, and notice is hereby given that he is so released from said mission, said release to take effect on the date of the application made for it.

Brother Williams will be at liberty to labor in Southern California District in the vicinity of Los Angeles as occasion may offer and wisdom direct.

With wishes for his success in the Master's cause, we are,
JOSEPH SMITH, *for the Presidency.*
I. N. WHITE, *for missionaries in charge.*

Many the joys I have welcomed, many the joys that have passed,
But this is the good unfailling, and this is the peace that shall last:
From love that dies and love that lies and love that must cling and sting,
Back to the arms of our sisters we turn for our comforting.
—Theodosia Garrison.

Corrections of Bishop's Annual Report.

PRESIDING BISHOP'S REPORT.

Receipts.

Geisch, Louise, Mo., o \$45, should read Gerber, Fred J., Mo., o \$45.
Snodgrass, W. H. and E. E., Mo., t \$1, should read Snead, W. H. and E. E., Mo., t \$1.

Eastern Michigan District, W. F. Smith, agent.

Receipts.

Powell, Olive, t \$2, should read Powell, Olive, t\$5, and balance on hand should show \$674.69 instead of \$671.69.

Far West (Missouri) District, C. P. Faul, agent.

Receipts.

Stone, J. E., \$300, should read Stone, R. E., \$300.

Independence Stake, R. May, bishop.

Cellen, David L., and wife, \$20, should read Allen, David L., and wife, \$20.

Northern Nebraska District, H. S. Lytle, agent.

Receipts.

Lytle, Ira C. and wife, t \$5, should read Lewis, Ira C. and wife, t \$5.

Elder's Reports.

Johnson, Oscar, receipts from individuals \$42.47, should read, receipts from individuals \$15.95 and furnished by self \$26.48.

Quick, Lee, balance due church \$46.57, should read balance due church \$32.57.

Reading ought to help us to think instead of preventing thought. A man should make his thought greater than anything he reads, and so appropriate what he learns for his own uses.

Books for Old and Young

Talks About Joseph Smith

By Orion (H. O. Smith).

We know of no better book to hand your boy or girl for a present. In fact it is an intellectual treat to both old and young. None can read it but will receive an uplift in a moral atmosphere. Such books as these are the ones to use to mold a true character. You ought to have it. Order No. 246, cloth. Price.....50 cents.

At Last

This dainty little edition is worth a place on the center table of any home. It is an illustrated edition of David H. Smith's poem, "AT LAST." The illustrations are mostly taken from subjects intimately connected with the author and his poem. Sister Walker has succeeded in her desire to make this work one of merit as well as artistic. Do not order by number, simply say, "send 'At Last.'" Only a few hundred remain. No more to be printed. The price is.....25 cents.

Herald Pub. House, Lamoni, Io.

Composition of Man

A man of average weight of 154 lbs. is divided up as follows: Muscle, 68 lbs.; fat, 28 lbs.; blood, 7 lbs.; brain, 3 lbs.; skin, 10 lbs.; viscera, 14 lbs. All must be renewed from the food ingested. And from the food forces are also derived: force to labor, force to think, and force to generate heat. "Tis said the body of a man contains: a bowl full of sugar; enough salt to provide a dinner party; enough iron to make five carpet tacks; enough gas to fill a gasometer of 3949 feet; enough carbon to make 9360 lead pencils; enough phosphatus to make 8064 boxes of matches; there is fat sufficient to make 4.8 lbs. of candles; enough hydrogen to fill a balloon that would lift the man up to the clouds." Few know and realize what a wonderful piece of mechanism we are. Is this not sufficient to make you think it necessary to eat properly proportioned food? KLAR'S GOOD HEALTH FLOUR having all the elements arranged in the exact proportion, it is to your interest to at once become a consumer. As to purity, nothing can be superior. \$1 for 24½ lbs. One pound will feed you 24 hours.

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Presidency and Priesthood.....

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Died.

NEWBERRY.—Sr. Edith A. Newberry was born October 22, 1832, at Bustard, Leeds County, Ontario. Baptized at String Prairie, Lee County, Iowa, March 23, 1861, by John Shippy. Her maiden name was Benedict. She came to Iowa when she was fourteen years old with her parents and was married to James W. Newberry in 1847. They often made a home for the elders in the early days of the Reorganization. To them were born ten children, three of whom have died, as also her husband who has awaited her coming since 1895. She retained her health and faculties to a remarkable degree until a year ago, when a paralytic stroke gave her much trouble, but she was cheerful and hopeful through it all and seemed much better until a week before her death, when she was seized with another attack which terminated in a peaceful and painless death on October 9, 1911, at Argyle, Iowa. The funeral sermon was by Elder James McKeirnan in Union Chapel. Interment in the Meek Cemetery.

GORDON.—Bro. Alexander Gordon was born March 31, 1850, in Yorkshire, England; died September 19, 1911, at Barnhill, Ohio. He was baptized in 1895 by Brother Parrish; ordained to the office of priest April 3, 1896. Brother Gordon labored faithfully as long as health permitted him, to let those around him know of the hope he had in the gospel. Funeral at the Saints' chapel, New Philadelphia, Ohio; J. A. Becker officiating. Interment at the East Avenue Cemetery.

TANNER.—Sr. Mary Ann Boughen was born January 3, 1842, in Norfolk, England, and was married January 15, 1863, to Jonathan Tanner, in Brantford, Ontario. To this union were born nine children; two having died while young. She, with her husband, in 1867, moved to Isabella County, Michigan, where she lived until the fall of 1910, then moved to Weidman, where she died October 17, 1911. Pallbearers were her two sons and four sons-in-law. She leaves husband, two sons, five daughters, and a host of grandchildren, one great grandchild and many friends. Services were held at the Methodist church, the choir assisting. The Methodist minister was in charge; sermon by R. B. Campbell. Sister Tanner was baptized some twenty years ago. Her home was a resting place for the missionaries and local eldership. She will have her reward.

The Best Family Newspaper.

One of the modern problems that confront the conscientious homemaker is the wise choice of a daily newspaper. The ideal family paper must be clean, free from vulgarity and sensationalism, yet must offer something of interest to every member of the household, besides printing the latest news of the whole world in reliable and attractive form. A large contract, you will say. Yes, but an increasing number of readers seem to be convinced that *The Chicago Record-Herald* fairly comes up to the specifications. This great daily has made tremendous strides in the last year without lowering its standards one iota.

Business and professional men have long regarded *The Record-Herald* as the best paper for their own reading, because of its splendid news service and the reliability of its financial, agricultural and market reports. Young men perhaps find its greatest attraction in its excellent sporting department, covering the whole range of the world's sports. Wives and mothers emphatically prefer *The Record-Herald* on account of its feminine departments—its daily recipes and menus, its daily fashion hints, Marion Harland's famous page and the rest of the good things in the illustrated Woman's Section in the Sunday paper. Children enjoy the Zoo-Illogical Snapshots and other clean comic pictures, with the bright stories for boys and girls every Sunday. And all the family together can enjoy Mr. Kiser's humor and verse, Ralph Wilder's cartoons and other daily features outside the news columns.

The Chicago Record-Herald has every right to call itself the best all-around family newspaper in the West.

We may read ourselves full, or read ourselves empty according as we merely take in what we read, or use our reading to stir us into thinking or saying something. Reading should wake a person instead of putting him to sleep, and should always set him to doing something else than reading.

With an average man there comes a time when his mind crystalizes and his beliefs become absolutely fixed. He may not resent the discoveries of younger men; he certainly will not assimilate them. He may not oppose new methods of action; he certainly will not adopt them.—Dr. John Watson.



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Mapleton, Kansas. 43

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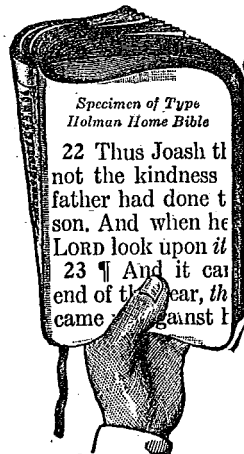
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, NOVEMBER 22, 1911

NUMBER 47

Editorial

BELIEF AND FAITH.

WHAT "MUST" I BELIEVE?

We are frequently posed and sometimes perplexed, being asked the question: What must I do to be saved? The supposition is that the question is asked with a view to find out what the church has imposed as a prerequisite of belief, to entitle the individual to say of himself, "I believe within the requisition, and am therefore saved."

The church is publishing an epitome of faith, formulated in 1842, by Joseph Smith, in which the words, "We believe" occur, followed by certain propositions of faith; but there is nothing in that epitome of faith that imposes belief in these several statements as being absolutely requisite to the salvation of the individual seeking salvation, through the official acts of the ministry of the church.

When John the Baptist came preaching, his admonition was, "Repent ye, for the kingdom of God is at hand"; when Jesus came following John the Baptist he demanded baptism at the hands of John, but found it necessary to reinforce his request for baptism, by making the statement, "for thus it becometh us to fulfill all righteousness." His charge was, "Ye have faith in God; believe also in me." Nicodemus received from Jesus this direct statement, "Ye must be born again." The reason given for this is stated by himself: "Except a man be born again he can not see the kingdom."

When Philip was commanded to join himself to the chariot, when he was making his way from one city to another, he answered the question, "What doth hinder me to be baptized?" asked by the eunuch, by saying, "If thou believest with all thy heart thou mayest." And the eunuch said, "I believe that Jesus Christ is the Son of God." Paul, in writing to the Hebrews, distinctly states, "He that cometh unto God, *must* believe that he is and that he is a rewarder of them that diligently seek him." This is the only place we discover the word *must* specifically used in regard to belief, though affirmative statements; occurring elsewhere, would carry a similar impression that this was the requisite; a belief in God as he existed and that he is a rewarder of them that dili-

gently seek him. To this agrees the voice of inspiration, by revelation, that we are to receive those who testify that they have received the Spirit of Christ unto the remission of their sins, and shall receive such unto baptism.

We conclude from this and other passages of scripture, ancient and modern, that whoever desires baptism and is able to confess as much as may be couched in one or all these declarations believes sufficient to entitle him to the administration of the rite of baptism and the laying on of hands; and that should he continue in such belief he is in a savable condition, so long as he thus continues, and will be received unto salvation in honor and glory at the end of the time appointed.

WHAT MAY I BELIEVE?

This question assumes this form as we take it: What am I warranted in believing; how little may I believe without being in danger of a sufficient degree of condemnation to forfeit my claim and hope to salvation; how much may I accept as believing without being in danger that I am believing more than is warrantable in view of my hope for salvation?

Accepting the Bible as containing the word of God, it would seem that there is a vast field of knowledge in the world, challenging investigation, acceptation, and belief, or disbelief and rejection, and how far can this objection and acceptation go without affecting a man's salvation?

Paul, when he stood at the head of the stairway and was told that he might speak freely in his own defense, counted himself happy that he was permitted in his own person to speak in justification of the hope of Israel. It is usually understood that this hope of Israel was the resurrection, the promised redemption. Paul justifies himself then in believing in the resurrection. There was a class among the Jews from among whom Paul came, who believed not the resurrection nor yet the existence of spirits. The Pharisees, though considered a hypocritical people, confessed a belief in both. Did the belief of the Pharisees favor their acceptation unto salvation, and did the unbelief of the Sadducees affect their salvation disastrously?

It is evident from reading the 11th and 12th chap-

ters of Romans that there was a long list of things which it seemed to the writer they were justified in accepting and believing. Did these parties believe too much? Did their belief justify them in their hope? Would a disbelief injure their chance for salvation? The history of God's dealings with men, found in the Old Testament Scripture, contains many wonderful stories of wonderful things. It is evident that the meridian-of-time saints, followers of Jesus, together with himself, believed many of those wonderful stories. If we were now able scientifically and logically to disprove the actual happening of things stated in some of these stories, how would such disproving affect our chances for the salvation offered in the New Testament Scriptures in Christ? The absolute inability of man to so disprove the events said to have taken place seems to completely dispose of the objection to believing them, that believers in the New Testament Scriptures are willing to accord them. Would it be justifiable for a man to say, "I don't believe any of these things thus stated in the Old Scripture," justifying his so saying upon the thought that he has never seen in his own person and has never known of his own knowledge the transpiring of things like those that are mentioned? Is a man justified in saying, "I do not understand what has been stated, whether of faith as an abstract principle or doctrine as a rule of conduct or material event as a fact," because he does not understand them,—that is to say, because he does not know how they were accomplished? Is a man justified in saying, "I do not believe," because he does not understand? Is he justified in saying, "I do not believe," because he may think he is believing too much?

Not to make this little dissertation too long, we inquire lastly, What is belief? And for the sake of the argument we state; belief is a kind of confidence extended by the mind toward a principle, a statement of purported facts, of which the individual has not an absolute personal knowledge through the exercise of one of the outward senses. How may we distinguish this from faith? Faith is the assurance that a man receives of the existence of that of which none of his outward senses take cognizance, but of which his inner conscious being furnishes the assurance. Belief based upon that which appeals to the outward senses may and should affect a man so far as his knowledge is concerned; and this knowledge may be consistent with and favorable to his private judgment and conviction or it may be strikingly contrary to his private opinion and convictions founded thereon. In the one case it would be confirmatory to his preconceived notion, and in the other adverse to; but in what sense would either affect his hope for salvation?

Some men say, "I believe because I am compelled to believe." Other men say, "I believe because I

prefer to believe." Which is the safer, so far as salvation is concerned, the man who waits to be compelled to believe, or the man who prefers to believe though he can not understand all things? If a man believes that Jesus is the Christ and maintains this standard of belief honestly and thoroughly, may he not, so far as the world of human knowledge is concerned, "go out and in and find pasture"?

Such a man might believe little or he might believe much, and in either case he would be safe.

INCENTIVE TO CHRISTIAN ACTIVITY.

Two appeals may be made to induce individuals to live in harmony with the teachings of Christ.

The first of these is an appeal to personal interest, and includes a statement on the one hand of the blessings and joys to be experienced at some future time by those who live right lives, and on the other hand of an awful punishment to be inflicted upon the wicked. An effort is thus made to stir people to repentance and obedience, that they may escape suffering and inherit bliss—in other words, to avoid the possibility of going to hell, and make sure of their own welcome into heaven. Such an appeal has constituted the burden of preaching by "revivalists" during past years, notably during the eighteenth and the early part of the nineteenth centuries. At its worst it was an effort at once to intimidate and to bribe.

It may be said in defense of such a course that God himself sets forth the fact that the obedient will be rewarded and the rebellious punished.

He states it thus in Deuteronomy 11:26: "I set before you this day a blessing and a curse."

The prophets of the old dispensation kept the alternative before the people in no uncertain manner.

Christ himself carried the idea over into the New Testament and said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In many places in the New Testament the joys of the saved and the woes of the damned are very emphatically set forth. Similar teaching appears in the Book of Mormon, and in our own times it appears again in the revelations found in the Book of Doctrine and Covenants, as for instance in the statement that those who refuse to give their portion to the poor and needy shall lift up their eyes in hell, being in torment (Doctrine and Covenants 101:2).

The reverse of this, as regards the temporal law, is stated in Malachi 3:10, where the Lord himself says that if the people will pay their tithes and offerings he will pour out upon them blessings that there will not be room to receive.

From all this we may conclude that the preacher may still properly set before the people "the blessing

and the curse." Indeed, it is right and necessary that he should do so, that an intelligent choice may be made. If any man chooses to go to hell he should go understandingly. The blessing and the curse are both facts in the gospel economy and should be stated. The gospel is still the savor of life unto life or of death unto death.

But neither the blessing nor the curse nor both together constitute in themselves a sufficient basis for an appeal to active service in the Christian cause.

In the first place, such an appeal does not lift the mind to a sufficiently high plane.

In the second place, the plea appeals to a motive that is insufficient and impractical.

I am asked to live the Christian religion because I fear hardship and so wish to escape hell, and because I love comfort and so wish to enter heaven.

My motive defeats itself.

Christian service demands that I face hardship and sacrifice comfort. Christians are not borne to paradise on flowery beds of ease.

If I have become a Christian that I might escape suffering and win flowery beds of ease, my motive defeats me. Soon I encounter that which I wish to avoid and turn back. Thus backsliders are a natural result of an insufficient motive and an incomplete statement of the law.

Jesus appealed to a higher and more compelling motive. He said: "If a man *love me*, he will keep my words."—John 14: 23.

The same thought appears in Doctrine and Covenants: "If thou *lovest me*, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor."—Section 42, paragraph 8.

Love knows no hardship. For those whom we love we toil and suffer, and if necessary die. Love is an enduring, compelling, and noble motive. No one can estimate its power. And the same motive that prompts us to serve God impels us to serve our brethren who may need moral, physical, or financial succor. So we may conclude that a complete Christian education will include an intelligent knowledge of the alternative, "blessing and cursing," and a love of God, for what he is and has done, that will be the motive impelling to a life of active obedience, the natural result of which will be a reception of the blessing so much to be desired and toward which we all may look with joy and pleasure.

ELBERT A. SMITH.

Crying never helps matters. We all get beaten one way or another, but there are other ways of being strong than with the fists. Gentleness is sometimes the greater strength and better weapon.—Nina Larrey Duryea in *The House of Seven Gables*.

ABOUT "THE OIL" AND ITS USE.

"Is any sick among you? let him call for the elders, who shall anoint them with oil and pray over them." "They shall lay hands on the sick and they shall recover." The first is from James and the second is from Jesus.

Q. What kind of oil should be used?

A. There is nothing specifically stated in the law as to the kind of oil to be used. From the fact that the oil of the olive was in universal use in Jerusalem and other parts of the Holy Land, it is presumable that it was olive oil that was used by the Savior and the early saints. The olive tree still flourishes in Palestine and the oil is still in universal use; not only in Palestine, but all over those Eastern countries, and in fact almost everywhere. In Joseph's land it is used both as a food, a condiment, and a medicine. The oil used, therefore, should be the olive oil; the only exception being in case of an emergency, in which case, as necessity knows no law, the use of any kind of oil would be acceptable to the Master. It should, however, be good of its kind and as clean as possible. On the islands of the sea cocoanut oil is used and is acceptable. Any oil used should be as pure as possible. Pure olive oil, if kept in a cool, dark place, will keep clear and sweet for a long time. If put away in a place where the light can strike it and where it is hot, it will grow light colored and after awhile become rancid.

Q. How should the oil be blessed or consecrated for use?

A. If used for food it need not be consecrated any further than any other food which is placed upon the table is blessed at the returning of thanks for the benefits of the food received as a gift of God. If intended to be used for anointing purposes, where prayer is offered and the laying on of hands is administered, the oil should be blessed and consecrated for such use.

Q. In what manner should the oil be blessed?

A. There is no rule upon the subject that we are aware of. Our opinion is that oil intended to be used in "administration to the sick" should be blessed in the following manner. It should be presented before the Lord by being held in the hands of the elders in the bottles or cans in which it is kept and bought for use, the elders asking the blessing, using the following formula of language: Our Father who art in heaven, we present before thee this oil in the name of the Lord Jesus Christ, thy Son, and ask thee that thou wilt accept it at our hands, that it may be blessed, consecrated, and set apart to right and holy uses. We pray thee to grant that whosoever may use this oil in administering therewith may do so in faith, nothing doubting;

that those to whom this oil shall be administered may accept the administration in faith, having confident trust in thee; and that the blessing sought by the administration may follow the administration. Amen.

We suggest this merely as a formula and have not the right to say that it should be used and no other formula will be acceptable, as we believe that any form of words conveying the meaning of the request that the oil should be blessed of God would be acceptable to both the Father and the Son.

A very convenient way to secure oil that is to be blessed is for those who wish to have oil in their homes to take their bottles or cases of oil to the prayer meeting service, where it may be blessed by the elders, who should place the oil in the receptacles containing it upon the table, upon which the elements of the sacrament are displayed and blessed, and the elders ask a blessing upon the oil as it is thus presented. Many bottles could be blessed at one meeting. In such cases the elders may or may not gather the bottles together and hold them in their hands on the table, or leave them untouched by their hands, as the action might be dictated at the time the blessing was asked for and being taken.

Q. Should the corks be removed from the receptacles containing the oil when the blessing is being asked?

A. In all cases when it is at all practicable the receptacles holding the oil to be blessed should be opened, the corks being removed, during the action of blessing, to be replaced afterwards when the blessing service is ended. We believe that the omission to remove the corks from the bottle while the blessing is being asked would not vitiate the blessing, nor unfit the oil to be used; but as the use of the oil is provided for by divine commandment, it should be accepted by all as being as far removed from the influence of superstition as it is possible for sound-minded, honest-hearted believers in God and in Christ to hold and observe; it being a matter-of-fact transaction with the believers, the same as the asking of the blessings at our tables for the food of which we expect to partake as prepared for us.

Hence the nearer we proceed to this rite of administering with oil according to the dictates of common sense and prudence the more sacred our action will be to ourselves, and the more acceptable to God.

Love is made up only of the attributes to which your spirit clings. There is no earthly blot on it. It draws into itself all our human emotions and rises inevitably until it reaches the very boundary of heaven. There it hangs like a star, safely in the midst of limitless space.—George Wemyss in *The Secret Book*.

NOTES AND COMMENTS.

The Truth, Jerusalem, October 20, contains an account of the death of Bro. Rollo Floyd, which occurred October 4. The sermon by Elder Rees Jenkins is liberally quoted in *The Truth*. Bro. Floyd was born October 5, 1838. In 1866 he went to Jerusalem with a colony of some thirty families. There he organized a tourist agency. He drove the first carriage from Jerusalem to Jaffa. The American Colony Choir assisted at the funeral.

Certain parties have written us in regard to an advertisement which appeared in our issues of November 8 and 15, making objection to its wording and claims. The HERALD management acknowledges error in using this advertisement in the form in which it was run. It was an oversight, neither the business manager nor the editors having noticed its peculiar wording until their attention was called to it by letters from HERALD readers.

Overconfidence in young actresses may result just as disastrously as a lack of prudence. They must not be too sure of themselves if they would steer clear of the pitfalls.—George H. Brennan in *Anna Malleen*.

A great man sometimes makes his mark in this world in spite of the fact that he is given, free of price to himself, the luxury of a pampered education. The usual grand prize winner is, however, the man who makes his own career, like Napoleon or Lincoln.—S. B. Neltner.

Manners are an art. Some are perfect, some commendable, some faulty; but there are none that are of no moment. How comes it that we have no precepts by which to teach them, or, at least, no rule whereby to judge them, as we judge sculpture and music?—Joubert.

What it means to call God "Father" and to think of ourselves as his "children," and to say that he "loves" us, we must largely learn in the very midst of our human relationships. Every genuine love is both an evidence of the divine love and a preparation for it.—Henry Churchill King.

Not enough, either, is the sentiment in that touching word of Jean Paul Richter, "How much ought I not to forgive, for we shall remain so short a time together?" There is something so much better. It is to look deep enough into him, to the possibilities that lie there. It is that my brother, with his evil, is in the way to being good, and that my forgiveness and love will help him thitherward.—J. Brierly.

Original Articles

SAINTS' HERALD DOCTRINAL SERIES.

XV. THE LORD'S SUPPER.

BY ELDER C. A. BUTTERWORTH, MINISTER IN CHARGE OF THE AUSTRALASIAN MISSION.

The above heading clearly indicates the fact that the institution commonly called the sacrament, or Lord's supper, is of divine origin.

It is one of the leading ordinances of the gospel, and occupies a prominent place among the fundamental principles of the doctrine of Christ, which makes its observance obligatory upon all classes of people who profess to be living by "every word that proceedeth out of the mouth of God."

ITS OBJECT.

Primarily, its object was to bring vividly and impressively before the minds of the true worshipers the great agony endured and sacrifices made in order that all "might have life and have it more abundantly"; but its deep and wonderful significance has rarely, if ever found full expression by mortal tongue. "Greater love hath no man than this, that a man lay down his life for his friends," and friendship is only secured from the Master by "doing whatsoever I command you." God is the King of Saints, the Father of the spirits of all flesh, who has made ample provisions for the life, growth, and perfection of the spiritual as well as the natural man, "for in him we live and move and have our being." "He has made of one blood all nations of men, for to dwell on all the face of the earth," and is declared by holy men to be "no respecter of persons," without variation, and in the great scheme of human redemption he "changes not." He has sent his only begotten Son into the world ("I came down from heaven and am come into the world") as the desire of all nations, "the only Mediator between God and man," with this injunction, "Hear ye him." Of this Son it hath been wisely said, "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved." He was given to be a "leader and a commander to the people," and the burden of the government was to be borne upon his shoulders. Therefore, where he leads we are enjoined to follow, and when he commands we are required to obey. As a mediator, he merely carried out the wise instruction of higher authority, as we find in his own words; "for I have not spoken of myself, but the Father which sent me he gave me a commandment what I should say, and what I should speak, and I know that his commandment is life everlasting."

The learned rabbis marveled greatly at the flashes of light, wisdom, and inspiration that fell from the lips of him who had "never learned letters." He

meekly and humbly informed them that the glad message he brought was not his, but the Father's who sent him, thus acknowledging his Father as being the source and center of all light, truth wisdom, and love.

Therefore, whether it be the baptism performed by John, Christ, or any of his servants, or the "Lord's supper" administered by himself or those upon whom the responsibility was enjoined, it was from heaven; and the divine benediction would fall like a gentle shower upon the faithful observer of these and all other ordinances connected with the everlasting gospel. We, as Saints in the latter days, view this subject, in many respects, somewhat differently from other bodies of so-called Christian people; believing it to be a part of the original plan, "once delivered to the saints." These saints who lived through the ages, from the days of Adam down to the birth of Christ, are reported by inspired writers as having obtained a "good report" and died in the faith, living close to the example of Zacharias and Elizabeth, who walked "in all the commandments and ordinances of the Lord blameless."

AUTHORITY IN ADMINISTERING.

Further, this ordinance must be administered by those divinely called and set apart by the laying on of hands, as were the ministers of the new covenant in the days of our Master, in order that the promised blessings may follow. The exact method of procedure is not definitely stated in the Bible, but the Lord has been true to his promise to "add line upon line," and make known many of the things they could not bear in the beginning; and we have from him the following: "And the elder or priest shall administer it; and after this manner shall he administer it: He shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen."

The blessing asked upon the wine is very similar. All New Testament writers on this subject breathe a spirit of harmony; but some are more expressive than others. Paul says: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup,

when he had supped, saying, This cup is the new testament in my blood; this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

ANTIQUITY OF THE ORDINANCE.

It can not be said that the footsteps and doings of him who is "the beginning and the end" are as clearly traceable through the prophetic age, as during the times of the apostles, although we are assured of the fact that he is the same yesterday, today, and for ever. Through the wear and tear of time, with the follies and imperfections of fallen humanity, much of the sacred history of God's dealing with his children in past ages has been lost, or set aside as being unworthy of recognition. God is said to have at sundry times and in divers manners, spoken in times past unto the fathers by the prophets, who in turn spoke as they were moved by the Holy Ghost, yet many of these records are missing, and this is one of the reasons why we have such a vague account of the Lord's supper in early times. Only a few faint references are made to it, and these are often overlooked by the superficial reader.

When a body had been prepared for our Lord and he came into the world to bring "good tidings" of "great joy," and partake of the nature of us all, it was not difficult to understand his full meaning, when he took the bread, and blessed it, and gave it to his disciples, and said, "This do in remembrance of me"; but when he was declared to be the "Lamb slain from the foundation of the world," and had only been revealed in vision or by the mouth of the holy prophets, this great truth was not as readily comprehended as when God was made manifest in the personage of his Son.

The Inspired Translation of the Bible gives a clear and concise account of the faith of our Lord, in the days of Adam, Enoch, Noah, and others, who believed and were baptized into the true fold of God, and were made partakers of the divine nature; for it is said of Enoch, that he walked with God, and before his translation he had this testimony, "that he pleased God." God's chief attributes are light, truth, and love, and all those who assimilate these holy principles and permit them to abound in their lives, most assuredly are walking with God.

Abraham walked in "the steps of the faith," and continued his course onward and upward until he reached the paradise of rest, for like Moses "he endured as seeing him who is invisible." "Without faith it is impossible to please God," and while in the exercise of this living faith, Melchisedec, king of Salem, brought forth "bread and wine," (emblematical of the Lamb slain from the foundation of the world,) and he was priest of the most high

God. This is no far-fetched or misty hint, but a clear-cut statement of the "Lord's supper" administered by the proper authority.

Christ, our blessed Master, into whose hands all power and authority was committed, was "called of God an high priest," after this order, and when suitable preparations had been made, he called his excellent ministry to a similar report. The emblems were blessed and distributed and partaken of by his disciples, with the instruction that this ordinance should be observed as a token "in remembrance of him," until he returned to the great marriage supper of the Lamb. God instructed Moses to communicate the following to the Israelites, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."

The Apostle Paul, when referring to these people, says, "The gospel was preached unto us as well as unto them," (The gospel is the power of God unto salvation,) but indicates that with many of them God was not well pleased, for they resisted the authority and rejected the true light of God. After stating that they had all been baptized in the cloud and in the sea, he says, "And did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them and that rock was Christ." This is a plain inference that they had ministered to them by the holy priesthood, not only baptism, but the "Lord's supper," for no one can eat and drink of Christ by faith alone, "for faith without works is dead," and the word here is, "This do in remembrance of me." Paul explains further by saying, "The cup which we bless, is it not the communion of the blood of Christ; the bread which we eat, is it not the communion of the body of Christ?"

When our Master's words greeted the disciples' ears, "Take, eat: this is my body, and the cup drink ye all of it." This is my blood, etc.; how readily they could understand the great underlying principle of eating and drinking of that "Rock of Ages" who had been with the true worshiper from the beginning of time.

The Apostle Paul's teaching on this subject is similar to all those who were before him. He says to the Corinthian saints, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as

ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Corinthians 11: 23-26.

TIME OF ADMINISTERING.

There is no special, or specific time given when this ordinance should be observed, that I am aware of. Our Lord first partook of the bread and wine with his disciples, "the same night in which he was betrayed"; but the account given in the Bible is that the disciples met together "upon the first day of the week to break bread," after the Lord had ascended to glory, and the practice of this custom is borne out by the writings of the early historians in ecclesiastical history. Paul says, "as oft as ye eat this bread, and drink this cup," etc., indicating that there was no set or fixed time for its observance, which harmonizes with the word of the Lord given in our day, "And the Spirit saith further: Contention is unseemly, therefore, cease to contend respecting the sacrament and the time of administering it; for whether it be upon the first Lord's day of every month, or upon the Lord's day of every week, if it be administered by the officers of the church with sincerity of heart and in purity of purpose, and be partaken of in remembrance of Jesus Christ and in willingness to take upon them his name by them who partake, it is acceptable to God."—Doctrine and Covenants 119: 3.

The conclusions to be drawn from the above are, that at any time, either night or day, or any place on earth, where the authorized representatives of the faith may be assembled, the "Lord's supper" may be partaken of with profit and advantage to all who "discern the Lord's body," and do it "in remembrance of him." This supper may be followed with either good or bad results, which wholly depends upon the standing, and frame of mind of the person who embraces the opportunity to partake.

GOOD AND BAD RESULTS.

It is called "the cup of blessing which we bless," and it becomes a blessing to the souls of all those who eat and drink worthily before the Lord; for their spiritual strength is renewed, their hopes enlarged, and their joy "inexpressible and full of glory."

The unworthy are followed with such dire consequences as remorse, sickness, and sometimes death, as a result of their own folly, and disregard to make the proper preparation to partake at the Lord's table.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup; for he that eateth

and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."—1 Corinthians 11: 27-30.

When new converts are "translated from the kingdoms and powers of darkness into the kingdom of his dear Son," they feed no longer upon the husks that result in death, but stretch forth their hand for the living bread, which was given for the life of the world. "The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to the understanding, previous to their partaking of the sacrament," and then the matter of partaking is left entirely to the individual, to decide as to his or her fitness, unless he or she is known to be in transgression.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Corinthians 11: 28. "Nevertheless, if any have transgressed, let him not partake until he makes reconciliation."—Doctrine and Covenants 46: 1. The underlying principle of the whole matter seems to be couched briefly in this sentiment: a repentance and reconciliation toward God, that one can freely and truthfully sing, "To God I'm reconciled; his pardoning voice I hear; he owns me for his child; I can no longer fear"; with the elimination of every trace of hatred, malice, envy, jealousy, and variance toward all men, and implanting in the place thereof love, joy, peace, long-suffering, gentleness, meekness, faith, temperance, and all other qualities that will reflect the divine character in the human, from the new birth, until the thread of life is severed and we are wafted through the gates of the New Jerusalem, or "attain to the measure of the stature of the fullness of Christ."

Under certain conditions a person may be benefited by refusing to eat, when the opportunity is offered him, but much better for him should such conditions never arise. "Let him that partaketh and him that refraineth, cease to contend with his brother, that each may be benefited when he eateth at the table of the Lord." The church has never decided, that I am aware of, just where she stands upon this great and important subject; nor has she passed in her legislative councils any drastic measures that the ministry shall go, or see, just so far and no farther; but has been willing to allow the Holy Spirit, who is to lead and guide us unto all truth, to be the leading and directing power, with an open door for more light and knowledge from the Giver of all good. From years of personal experience and observation I have invariably noticed that an unusual power, a deep sense of the Holy Spirit's presence, the manifestation of light, wisdom, knowledge, and revelation have come to the waiting congregation almost immediately after communion, which

has led me to believe that there was something more far-reaching in this ordinance than merely calling to our vision or remembrance the scenes of Calvary and the atonement made for us. "Christ died for our sins, according to the Scriptures, and the Scriptures mention many ways in which pardon is sought and found by the penitent believer. If sins can be remitted under proper conditions through this ordinance, then the problem is solved why this unusual outpouring is enjoyed after partaking of the bread and wine; for the tabernacle would be cleansed and be a fit abode for the Holy Spirit to come in and dwell. "Without the shedding of blood there is no remission of sins," and yet we are baptized for, and receive remission of sins, if necessary repentance and preparation have been made by us. Faith in his blood is not enough to secure remission of sins unless we act our part, and that is to repent and be baptized for the remission of sins. At this stage we become newborn babes who are sanctified through the truth; but are liable to err and sin at any time along life's pathway. "If we say we have no sin we deceive ourselves, and the truth is not in us," but if we (Saints) confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sin of the whole world." Here is seen a process of cleansing constantly going on among the Saints, or body of Christ, through the direction of our Advocate, who said to the Jews, "Verily, verily I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day."—John 6: 53-56. "For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." And although they were unable to fathom this hard saying, yet he undoubtedly had reference to the sacrament, as he explained later on while celebrating the ordinance with his disciples. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body, and he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matthew 26: 26, 27.

JESUS OUR MEDIATOR.

That is, his blood was to be shed to atone for the sins of the whole world, upon the conditions that they believe in and acknowledge him in all his ways. The way here is that the Saints acknowledge their

faults, confess their sins, and eat and drink in faith, believing that he is just and faithful to forgive them their sins and cleanse them from all unrighteousness. "If we say that we have fellowship [or communion] with him, and walk in darkness, we lie, and do not the truth, but if we [Saints] walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ [represented in the cup] his Son cleanseth us from all sin." This fellowship where the blood cleanses appears to be at the Lord's table, when we witness by our acts that we believe in his blood.

According to John's testimony we have three witnesses on earth,—the Spirit, water, and the blood. By the water ye keep the commandment. By the Spirit are ye justified. By the blood are ye sanctified. (Inspired Translation.) To sanctify, means to cleanse, purify, or make whole, and this privilege the erring Saints have who confess their faults, forsake their sins, and eat and drink in faith, believing in his precious blood. Sins are remitted by faith and works, and as Saints continue to err, this ordinance appears to be a means to an end, and the end is the remission of sins to all those who repent, make restitution for the wrong done, approach the Lord's table in a humble and penitent frame of mind, and partake worthily before the Lord. This is the sentiment we sing so feelingly:

"O God the eternal Father,
Who dwells amid the sky,
In Jesus' name we ask thee
To bless and sanctify,
If we are pure before thee,
This bread and cup of wine,
That we may all remember
That offering so divine.

"That sacred, holy offering,
By man least understood,
To have our sins remitted,
And take his flesh and blood."

Bro. Joseph's late testimony (November 23, 1910,) is as follows: "Too many of us forget that in this sacred ordinance we put our hands and witness before God that we not only remember him whose flesh suffered upon Calvary's cross for us, and whose blood was shed for us, but that we should also remember those with whom we are associated, and blessing them by our life, by our precept and our example as we are striving to walk uprightly, fully answering unto the understanding that we have, that in thus partaking of the emblems before each other and before God and the angels, we have partaken of that that increaseth and sustaineth our spiritual life, and retaining thereby a remission of our sins from sacrament time unto sacrament time."

It is said "the blood that courses through the human system like ten thousand streamlets, bearing

off in its flood all traces of impurity, disease, and germs of death, is the life of the body." So, in like manner, the blood of Christ, witnessed in the "Lord's supper," flows through the whole body, the church, cleansing, purifying, and sanctifying it, that at last it may be presented unto the Father, "without spot, wrinkle, or blemish."

To me the waters of regeneration where we are baptized for the remission of our sins, when entering the fold; the laying on of hands and anointing with oil that we may be healed, and pardoned of any sins committed that has brought on this condition, and the blood of Christ, represented in the sacramental cup, are all stepping stones along life's rugged road, which help to free us from sin and its consequences, and sanctify us for an abundant entrance unto and association with all the redeemed, in a world wherein "dwelleth righteousness."

* * * *

A REVIEW OF "MORMONISM AGAINST ITSELF"—PART 12.

BY S. W. L. SCOTT.

BAYS REVAMPED.

What next? Here it comes. Commencing at the bottom of page 113, our critic details in the usual staccato, with sotto voice, the linguistic lingo of Moldenke, Angell, Davis, *et al*, copied from the work of D. H. Bays, who reproduces correspondence with these men to whom he sent copies of the characters:

James B. Angell, of the University of Michigan, submitted the letter and inclosure to his professor in oriental languages. He, as president of the institution, vouched for the professor's learning by saying that "he is a man of large learning in Semitic languages and archaeology." The professor said: "The document which you inclose raises a *moral* rather than a *linguistic* problem. . . . There are no Assyrian characters in it, and the impression is that the document is fraudulent."—Mormonism Against Itself, p. 114.

Charles H. S. Davis, M. D., Ph. D., of Meriden, Connecticut, author of Ancient Egypt in the Light of Recent Discoveries, had this to say:

"I am familiar with the Egyptian, Chaldaic, Assyrian, and Arabic, and have considerable acquaintance with all the oriental languages, and I can positively assert that there is not a letter to be found in the facsimile submitted that can be found in the alphabet of any oriental language, particularly of those you refer to—namely, Egyptian, Chaldaic, Assyrian and Arabic. A careful study of the facsimile shows that they are characters put down at random by an ignorant person—with no resemblance to anything, not even shorthand."

Dr. Charles E. Moldenke, of New York, commended by the above Dr. Davis as "probably the best Egyptian scholar in the country," said: ". . . I believe the plates of the Book of Mormon to be a fraud. In the first place, it is impossible to find in any old inscription Egyptian, Arabic, Chaldaic and Assyrian characters mixed together. The simple idea of finding the Egyptian and Arabic side by side is ridiculous and impossible."—Mormonism Against Itself, p. 115.

This scholarly defense was placed upon the dissecting table, and under the critical scalpel wielded

by Elder Heman C. Smith, in reply to D. H. Bays, was piecemeal laid in its quiet grave. Being recently disinterred by Elder Traum, he sends it out in the condition Lazarus was in four days after death,— "Lord, by this time it stinketh." Elder Smith's reply, in part, is herewith subjoined:

It may be thought presumptuous to criticise these learned men, but of all productions of mortal man, the productions of scholars ought to stand criticism, and if they will not, no excuse can be made. Compare the following: (Some of the following italics are mine.)

"A few letters or signs are noticeable which *correspond more or less closely* to the Aramaic, sometimes called *Chaldee* language; for example, s, h, g, t, l, b, n."—Angell.

"I can positively assert that there is not a letter to be found in the facsimile submitted that can be found in the alphabet of any oriental language, particularly of those you refer to—namely, Egyptian, *Chaldaic*, Assyrian and Arabic. A careful study of the facsimile shows that they are characters put down at random by an ignorant person—with *no resemblance to anything, not even shorthand*."—Davis.

"In the second place, though *some signs remind one* of those on the *Mesa Inscription*, yet *none* bear a resemblance to Egyptian or Assyrian."—Moldenke.

"Greek and Hebrew letters, crosses and flourishes, *Roman letters* inverted or placed sideways, were arranged in perpendicular columns, etc."—Anthon.

"There is no evidence that the Hebrews kept their records upon plates or tablets of brass; *but the Assyrians*, in the eighth century before Christ, did."—Angell.

"No record has ever shown that the Hebrews, or any *other Eastern nation*, kept their records upon plates or tablets of brass."—Davis.

This is the contradictory mass that Mr. Bays relies on as evidence in rebuttal. Mr. Angell finds signs on the facsimile more or less closely resembling *Chaldee*; Mr. Moldenke finds signs that remind one of those on the *Mesa Inscription*; and Mr. Anthon finds Greek, Hebrew, and Roman letters; while Mr. Davis finds *no resemblance to anything*.

Again, Mr. Angell thinks that the Assyrians kept their records on brass; but Mr. Davis says "no record has ever shown that the Hebrews, or any other eastern nation," did. However, Messrs. Anthon, Davis, and Moldenke all agree that there are no Egyptian characters on the facsimile, while Mr. Angell says nothing on this point.—The Truth Defended, pages 125, 126.

The entire correspondence between Elder Bays and these learned men is brought under this analysis of Elder Smith. Mr. Traum has an invincible propensity for the staccato passage, and has omitted many explanatory clauses in the letters referred to. These learned men could not be expected to readily recognize Egyptian characters on the plates, for the record translated from them says, as before quoted:

And now behold, we have written this record according to our knowledge in the characters which are called among us the reformed Egyptian, being handed down and altered by us according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfections in our record. But the Lord knoweth the things which we have written, and also that *none other people knoweth our language*.—Book of Mormon, p. 500, Lamoni edition.

Just here we will correct Mr. Traum in the statement (page 114) that, "It has been, and is, the boast of Mormonism that the plates were covered with characters of the Egyptian, *Chaldaic, Assyrian, and Arabic languages.*" This statement is false.

It is not even a *claim*, never has been, never will be, that the plates had any other characters on them but the "reformed Egyptian." Professor Anthon stated the plates contained "Chaldaic, Assyrian, and Arabic," the Saints, *never*. This is one of Traum's brainstorms!

If "the conclusion reached by D. H. Bays," and adopted by our critic, who stands away behind, chirping, "Me too; me too," is because of, or based upon, the testimony of these learned men, we hope they (the learned men) will *agree* before they come into court again, or that the plaintiff will see his *ailing* cause. "If Mormonism is true," says Traum, "the plates must have been written in *Egyptian*. The plates were not written in *Egyptian*. Therefore, Mormonism is not true." With all due respect to this sweltering syllogistic statement, we lay one or two alongside which are just as convincing: "Words come out of our critic's mouth. Snakes and toads are words. Therefore snakes and toads come out of our critic's mouth. Again, anyone whose sun never sets, is immortal. A hen's son never sets. Therefore, a hen is immortal!"

There is no claim that the plates were written in Egyptian. This is intentionally misleading. The claim is, the Book of Mormon writers used characters called by them "*reformed Egyptian.*" Then let us put the syllogistic statement in another form: If "Mormonism" is true, it will harmonize with the Bible in its claims. It does harmonize with the Bible. Therefore, "Mormonism" is true. And if "Mormonism" is true, the three witnesses are not deceivers, Joseph Smith was a true prophet, and the "Mormon" Church the church of Jesus Christ.

But here, what an embarrassing attitude one of these learned men plunged into when he wrote *another letter two years after* he wrote the one introduced by Traum. In the latter, he *contradicts* his position in the former, thus:

MOUNT VERNON, January 13, 1898.

MR. FRANK M. SHEEHY,

Dear Sir: Your inquiry has not been answered by me sooner on account of stress of work. I had occasion to answer a similar inquiry to yours while in Jerusalem last year. While some of the characters bear a very slight resemblance to Old Hebrew and Egyptian letters, still the whole page shows plainly the work of the forger and ignoramus. In fact sentences lettered in Arabic, Hebrew, Egyptian promiscuously would be sheer nonsense. All the characters of this "Book of Mormon" are not even a clever invention but a barefaced and idiotic scribble. Returning to you the printed sheet I remain

Yours respectfully,
CHARLES E. MOLDENKE.

In the letter Traum introduces, dated at Jerusalem, 1896, he says: "None bear a resemblance to Egyptian," etc.; while in the *latter*, written to Elder Sheehy, 1898, he says: "Some of the characters bear a very slight resemblance to old Hebrew and Egyptian letters." In "reformed Egyptian," then, some "slight resemblance" to the Egyptian may be seen. Elder Sheehy presented a copy of the same characters of the plates, that D. H. Bays sent him, and the answers elicited, contradictory. It would seem that others not so "simple hearted" as the farmer,—Harris,—have been trying to fulfill Hebrew prophecy,—delivering "*the words*" of the book to the "learned."

EGYPTIAN ARCHITECTURE.

There is evidence, competent, reliable evidence, that the prehistoric nations in America were influenced by Egyptian civilizations. The *architecture*, as well as the "glyphs," speak in no uncertain way, as the following testimony will show:

Cuzco is built on acclivities more or less abrupt, and the *ancient architects* were obliged to resort to an elaborate system of terracing. The terraces were faced with walls slightly inclining inwards, of the kind called cyclopean. The monotony of the front is generally broken up by the counter-sunk niches resembling blind windows. These niches were always a little narrower at the top than at the bottom, as were all the doors and windows, *resembling the Egyptian style of architecture.*"—*American Antiquarian*, vol. 25, p. 155.

Of the ornamentation of the walls at Cuzco, S. B. Peet, in *American Antiquarian*, vol. 11, p. 220, says:

In this there are some remarkable resemblances between the architecture of the New and Old World. We first refer to one peculiarity which has impressed many writers on architecture—the imitation of woodwork which is found on the stone structures. This was first noticed by Ferguson in Assyria. It, however, may be *seen in Egypt*, and is *very common in America*.

"The Earth and Its Inhabitants," edited by A. H. Keane, B. A., Member of the Council Anthropology Institute, corresponding member Italian and Washington Anthropology Society, author of *Asia*, etc., translates the following from Elisee Reclus, native historian of Peru:

At Chichen Itza Doctor Le Plongeon discovered under a heap of rubbish twenty-six feet thick the finest statue of Nahuatl art now preserved in the Museum of Mexico. It is the effigy of Chac-mool, reclining on his back and looking toward the right; the features are quite regular, and the head is adorned with fillets in the *Egyptian fashion*. The simple majesty of this statue stands in striking contrast to the figures overcharged with barbaric ornaments which are met in so many temples of Mexico, Tabasco, and Chiapas.

The recent *Origin of Man*, by Southall, page 41, presents the matter thus:

The pyramidal architecture of Egypt is recalled by the pyramids of Mexico, and Central America. . . . It is difficult to dispose of the fact that the sides of the American pyramids are all ornamented as in *Egypt* and Mesopotamia. The great pyramid known as Xochicalco—"the house of flowers,"

is scarcely distinguished from the ordinary type of those in Lower Egypt.

Elisee Reclus, as translated by Keane, says:

Southwest of Palenque about midway on the road to San Cristobal, capital of Chiapas, in an upland valley watered by an affluent of the Usumacinta are grouped the houses of Oocingo, whose name has been assigned to an ancient city lying five miles further east. By the Indians this place is called Tonila, that is "stone houses." Amongst them was discovered a plaster carving whose perfectly Egyptian expression greatly surprised Stephens, Catherwood, and Bras-seur de Bourbourg.—The Earth and Its Inhabitants, vol. 2, p. 163.

The *Antiquarian*, vol. 2, p. 215, says of the pyramids at Uxmal and Copan:

The pyramids in America combine the massiveness and solidity of the Egyptian, the terraced form of the Chaldean, and the palace-crowned quality of the Assyrian, and at the same time embodied the carved specimens which resembled the sphinxes of Egypt.

Elder Traum has called John T. Short as witness, he has interpreted his testimony as being against the claim of the Book of Mormon. We claim him as to the facts presented by him, Elder Traum can have his opinion. Here are the facts:

It is scarcely necessary for us to remark that the seeming analogies between the Maya (Central American) sculpture and that of Egypt have often been noted. Juarros, in speaking of Palenque art, says: "The hieroglyphics, symbols and emblems which have been discovered in the temples, bear so strong a resemblance to those of the Egyptians, as to encourage the supposition that a colony of that nation may have founded the city of Palenque or Colhuacan." Giordan found, as he thought, the most striking analogies between the Central American remains, as well as those of Mexico, and those of the Egyptians. The idols and monuments he considers of the same form in both countries, while the hieroglyphics of Palenque do not differ from those of ancient Thebes. Senor Melgar, in a communication to the Mexican Geographical Society, has called attention to the frequent occurrence of the (T) tau at Palenque, and has more studiously advocated the early relationship of the Palenqueans to Egypt than any other reliable writer. He cites Dupaix's *Third Expedition*, page 77 and plates 26 and 27, where in the first figure is a goddess with a necklace supporting a tau like medallion to which the explorer adds the remark that such is "the symbol in Egypt of reproduction or abundance." In the second place he finds an altar dedicated expressly to the tau. He considers that the cultus of this, the symbol of the active principle in nature, prevailed in Mexico in many places. Senor Melgar also refers to two idols found south of the city of Mexico, "in one of which two symbols were united, namely, the cosmogonic egg, symbolical of creation, and two faces, symbols of the generative principle. The other symbolized creation in the bursting forth of an egg. These symbols are not found in the Aztec mythology, but belong to the Indian, Egyptian, Greek, Persian, Japanese and other cosmogonies." This, the senor considers proof that these peoples were the primitive colonists of that region, and seeks to sustain his views by references to the Dharma Sastra of Manou and the Zend Avesta. The reader has no doubt been surprised at the frequent occurrence of the T-shaped niches in the Palenque palace, and has observed the same symbol employed on some of the hieroglyphics of the Tablet of the Cross. The Egyptian tau, one of the members of the *Cruz ansata*, is certainly present at Palenque,

but whether it was derived from any one of the Mediterranean peoples who employed it, can not be ascertained. Among the Egyptians it signified "life," as is shown by the best Egyptologists.—The North Americans of Antiquity, pp. 415-417.

What is the fate of Elder Traum's soap bubble when punctured by the archæologist's "pick," in view of the above facts?

TRACES OF NEPHITE NAMES.

On page 118 Elder Traum presents the following:

Most assuredly should we expect that some trace of the ancient Nephites and Lamanites could be found in the language which they daily uttered. Here and there in this vast land once occupied by these people should be found some unmistakable linguistic evidence of that occupancy. The language of the Nephites and Lamanites must somewhere be clinging to the soil, though the lips that spoke it are resolved into dust. Some river should murmur or some mountain repeat the voice of that nation or those nations extirpated in their own land.—Mormonism Against Itself, p. 118.

"Some river" does "murmur the voice of those nations extirpated" in this domain, and we now accommodate our critic with a few evidences: In Rand and McNally's Atlas, on the map of South America, is given, in Ecuador, as one of the sub-tributaries of the Amazon River, the river "Morono"; the final letter *i*, as used in the Book of Mormon, is changed to *o*.

This name has been traced, under a slight variant, as the name of the river dividing French and Dutch Guiana, as far back as 1778, on various maps. Then it was the name also of "a people," as shown by "The Conquest of the River Plate," 1535-1555, almost three hundred years before the Book of Mormon was published. But in Prehistoric America, by Nadaillac, 1893, page 27, the name is given as follows: "In the French Colony of Guiana . . . on the banks of the Maroni."

In Bancroft's Native Races, volume 1, page 450, edition 1882, we have the name *Neophites* as the name of an Indian tribe.

In Stanford's Compendium of Geography of Central and South America, volume 2, page 23, London edition, the following occurs: "Mexican and Central American Stock Races, and Language. Ethnical and Historical relations."

Stock.	Main Division.	Location.
		Honduras.
Chontal	Layman	Costa Rica.
		Nicaragua.

The native Peruvian uses the word *Lamans* as the Indian tribes designated by the rivers of the same names, inhabited by them. See Geography by Reclus, page 283.

From the *American Antiquarian*, volume 22, page 129, we copy: "Near *Manti*, Ecuador, a remarkable archæological relic has been found—one of the most

interesting monuments in South America, of an unknown and extinct civilization." The writer describes it as an amphitheater of massive blocks of stone, thirty stone chairs, each chair a monolith, cut from a solid block of granite, fine specimens of stone carvings. The seats rest upon the back of a crouching sphinx which has a decidedly "Egyptian appearance."

If Mr. Traum has investigated the Book of Mormon, he knows *Manti* was the name of *territory*, of a *city*, and of a *man* in the Book of Mormon. Again, in Rand McNally & Co.'s Atlas, 1904, which lies before me, you will find the name *Cuemani*, map of Colombia; also in the northern part of Colombia appears on the map, the city of "*David*." Again, in Bradley's Atlas of the world, Argentine Confederation, "J. 19," indexed, you will find the name *Moron*; and in Universal Geography, by Elisee Reclus, volume 4, page 425: "The long pear shaped island of which it forms a part has been well named a land of desolation, . . . recalling that other land of desolation which lies at the northern extremity."

By the "northern extremity," he doubtless refers to the land in Central America, called by the *Nephites* "desolation," and upon Spanish maps called *Desaldo*, which means *desolation*.

A writer who has been painstaking in the matter arranges a list as follows:

Book of Mormon 1830.	Lately found.
Nephites.	Neophites.
Laman.	Laman.
Manti.	Manti.
Cumeni.	Cuemani.
Moroni.	Morona, Maroni, Marroni.
David.	David.
Sam.	Sami.
Mulek.	Muluc.
Moron.	Moron.
Desolation.	Desaldo.

The word *Muluc* occurs over one dozen times in Bulletin 28, Bureau of American Ethnology, Mexican Antiquities for 1904. Bricks from Babel, page 64, says: "South America had (at the discovery) five cities *with names identical* with cities in Asia Minor, and North Africa." "This," says the author, "could hardly be accidental."

We can conclude that these names of cities were a remembrance of the region from whence the Book of Mormon people came.

Ezra changed the ancient names of several Bible places which had become obsolete, and substituted new names for them, by which they were called. See Encyclopedia of Religious Knowledge, p. 522.

Elder Traum ought to know that the present *Candia* was the *New Testament "Crete,"* the city of the Cretans, of whom Paul quotes one of their prophets

as saying that "Cretans are always liars, evil beasts, etc." The *New Testament Crete* was the old Testament *Caphtor*; its people *now* are *Candians*, they were Cretans; Cretans were Cherethite; Cherethites were Philistines; Philistines were Captorium. (See Researches in Archaeology in *Sunday School Journal*, and *Bible Student's Magazine*, February, 1901.) So Crete has a history, and archaeology finds interesting antiquities there. But note the *changes* right where civilization has been perpetuated. Names drop out of sight and new ones are coined to suit changed conditions. Different names for the same city or people are quite common occurrences. Jerusalem has been called *Jebus*, or *Jebusi*; then *Salem*, then it was called *Ariel*; and finally *Jerusalem*. The city of *Dan* was first called *Laish* (Judges 18). *New York* was originally called *Amsterdam*; the town in France formerly called *Havre Mart* was changed to *Havre de Grace*. Why, according to Traum's *test of topography*, the Bible, the United States History, with that of France, goes where the "woodbine twineth."

The Book of Mormon stands out yet in all the majesty of truth, and because we *can*, and have done more than he required, the record is *not* a myth!

(To be continued.)

Canadian Mirror Department

NOTES AND COMMENTS.

LOSING MANY ELDERS.

From a letter received some time ago we learn that Elder Frank Gray, of London, and recently editor of *Canadian Mirror*, with his wife, is leaving London for Toronto. This will be a gain for Toronto, but a loss for London. London has been losing her elders in various ways for the past few years. Death claimed Elders R. B. Howlett and A. E. Mortimer, while Elder T. R. Seaton moved to Winnipeg and Elder Samuel Pope to New Westminster, in British Columbia; and now Elder Gray, who was ordained less than a year ago, goes to Toronto. This leaves but two elders in London Branch now, Elders W. I. Fligg and G. H. Henley. We had almost forgotten the removal of Elder R. C. Evans, bishop, from London to Toronto about two years ago; but then we usually think of him as belonging to Canada as a whole, rather than to any one particular branch.

AN ASSET OF FORTY MILLIONS.

Did you ever stop to think what the Saints of Canada are worth to the church as a financial asset? There are over five thousand Saints in Canada—all over eight years of age. We will suppose that four thousand of these are workers and that their earnings average five hundred dollars per year. This sum represents an investment of ten thousand

dollars at five per cent. Then if each person be worth ten thousand dollars, four thousand will be worth forty million dollars; and their total earnings will amount to two million dollars. What would tithing on two million dollars amount to? Reckon it up for yourself. This is reckoned on the basis of an average wage of five hundred dollars per year, but if you think that either too high or too low, choose your own figure and reckon it, and in any case you will arrive at the conclusion that the Canadian districts are a valuable asset to the church; and further, that when all pay their tithing the church will not lack for financial means to carry on its work.

OTHERS VISIT CUMORAH HILL.

Parties of Canadian Saints have visited Cumorah Hill each summer for quite a number of years and have been inspired and encouraged by a short time spent upon the scene of the coming forth of the "marvelous work." We have not yet heard of any party of our people visiting the sacred spot this fall, but the following clipping from the *London Free Press*, of November 1, tells of others who are taking an interest in the birthplace of the most famous book of the nineteenth century:

A party of three hundred Latter Day Saints from Salt Lake City, Utah, arrived at Palmyra this morning in a special train. The pilgrims were taken out to Mormon Hill, where a special religious service was held, the Salt Lake City tabernacle choir of two hundred voices rendering a number of selections. Returning from the sacred mount, from the bowels of which Joseph Smith dug the golden plates from which the Book of Mormon was written, the party viewed the Chapman farm, which was the boyhood home of Joseph Smith. This farm was recently purchased by the Mormons, and it is said that a memorial building is shortly to be erected there.

A CATHOLIC, LIBEL, AND FREEMASONRY.

That a Roman Catholic may rightfully seek, in the civil courts, redress for damages occasioned by the creation of the suspicion in the public mind that he is a promoter of an organization partaking of the spirit of freemasonry, is the ruling of Justice Weir at Montreal, recently. This the result of an action for five thousand dollars damages brought by M. Girard, author of *Marie Calumet*, against Dame Henrietta Brimell and the publishers of *La Verite*, because of an alleged libelous article which stigmatized the "*alliance Francaise*," in which the author was interested, as a dangerous association, comprising among its members Catholics, Protestants, Masons, and even Musselmans. If this decision that it is actionable to link Catholics with Masons is sustained. It will give hope of redress to others who have suffered as a result of being associated in the public mind with another organization of like unsavory reputation.

METHODISTS VOTING ON UNION.

Methodist congregations throughout Canada are being sent ballot slips upon which to record their vote on the question of church union with the Congregationalists and Presbyterians. Only one question is asked, and that is: "Are you in favor of organic union with the other churches?" The question must be answered "Yes" or "No." There are four ballots. One is for the official board, another for church members, one for those under eighteen years of age, and the fourth for adherents contributing to the support of the church. It is expected that a complete return may be compiled next spring. The conferences have already signified their stand by a vote of ten and six to one in favor of union.

NEW ROMAN CARDINALS.

The pope will create a large number of cardinals at the consistory to be held on November 27. Three of these will be Americans, Archbishop Farley, of New York; Archbishop O'Connell, of Boston; and Mgr. Falconio, who is a naturalized American citizen. The *Giornale D'Italia* calls attention to the fact that after the next consistory the sacred college will be composed of thirty-two Italian cardinals, and thirty-one foreign cardinals, which points to the possibility of the election of a foreign pope. *The Tribuna* points out the preponderance of American cardinals, as compared with Canada, which is still without a red hat, and with Latin America, with only one cardinal.

LUTHERAN COLLEGE AT WATERLOO.

The growth of Lutheranism in Canada has been such that they have found it necessary to establish a college in the town of Waterloo for the education of young men desiring to enter the ministry. On the 30th of October this seminary was formally opened and dedicated in the presence of four thousand people. The impressive ceremony of dedicating the new seminary was conducted by Rev. E. Hoffman, D. D., president of the institution. The site is surrounded by a spacious campus and is an ideal spot. The new institution starts with five students, but this number is expected to be increased very substantially by the beginning of the New Year. This event marks an epoch in the progress of Canada Synod of the Lutheran Church.

R. J. FARTHING, *Corresponding Editor*.

A Word from Port Elgin, Ontario.

I was baptized on December 27, 1908, and I can not express the goodness that I have received and the divine assurance I am receiving daily. I am proud to feel that God in his tender mercy should ever pardon as vile a sinner as I have been, and that he should grant to such a one so much of his Holy Spirit as I have received, by which I hope to always be guided. In sickness I have been wonderfully blessed

through keeping his commandments, even by calling on the elders to anoint and administer to me. He has many times raised me from a bed of affliction. On one occasion I was afflicted with a severe headache, and being alone these words came to me, "What the Lord has blessed is surely good." I arose and anointed my head with olive oil, lay down on the bed, and in a very few minutes the pain left. This was another evidence of the fulfillment of God's promises to his children.

Again, on the 14th of this month, owing to some repairing having to be done to the machinery in the part of the factory where I work, the hands were given a half day off. After dinner I took a walk to the lake shore, where I spent most of the afternoon in the sunshine, reading. Returning home, I enjoyed myself reading until late. On Sunday morning I had what I believe to be a vision. I saw Christ alive, and talked with him. He told me I would not die. I saw him dead and lying in the coffin, also saw him lowered into the grave and buried, and I beheld him in his resurrected form, encircled by many whom I knew. Then I awoke. I believe I was touched with the divine power, which gives me more fully the understanding of the words spoken by the Master, as recorded in Luke 13:32.

One night, a few months ago, I dreamed of talking to a woman upon the gospel. She became very angry. Feeling very sad I turned to walk away, but I discovered Sr. White, of Owen Sound, standing near. I said to her that Christ would not come the way some people expected him. The Latter Day Saints' Church appears clear to my vision as I see the world to-day in its self-righteousness thinking they can get to heaven by mere belief and scoffing at the commandments of God as taught by the Latter Day Saints from the Bible. So I realize full well the statement made by the poet:

"Education gained at college
Can not equal that self knowledge
Which by experience we gain
Through hardest labor, grief, and pain."

In another dream I saw two men, clothed in white, holding two large, white gates open. While I was standing a short distance away I saw wild animals of different kinds and sizes come rushing out. A large crowd of people on either side fled while I gazed on the beautiful sight. One large animal came running up, which I took to be a wolf. It played with me like a dog would play with a child, while I petted it and stroked down its long hair. I hope this will be of comfort to the true and faithful, and also a warning to those who are seeking this world's goods and the comforts and pleasures which may be derived therefrom.

Feeling my weakness and inability to serve God in an acceptable manner, I beg an interest in the prayers of the Saints, realizing that the prayers of the righteous availeth much. I trust that no matter what may become of this body, my spirit may live on and be free from sin.

A brother in the faith,
ADAM HAMILTON.

PORT ELGIN, ONTARIO, October 27, 1911.

Manitowaning, Manitoulin Island.

As this place has not been heard from for some time, I thought it would not be out of place for me to pen a few lines and let the Saints know how we are getting along on the Manitoulin Island. As we have stated at other times, the members of our branch are very widely scattered; so that though we have fifty-six names on our branch record, there are only about a dozen who live near enough to attend church regularly; and we have been living several years in this deplorable condition.

However, as a branch we are still trying to hold on as best we can; we keep up our Sunday school, prayer meeting, and preaching services each week. We had struggled along under these trying circumstances, not hearing a sermon except our own for over a year, till about the 25th of last September, when our hearts were made glad by the coming of Elder D. D. Smith, our worthy missionary.

He preached for a week in a manner that cheered our hearts, inspired our minds, and made us forget our mortuary condition. He stayed about a month in this vicinity and baptized three more precious souls into the kingdom; and he left quite a number much interested. Owing to urgent circumstances he could not remain longer, having to visit Saints at Little Current and on the North Shore before going home. However, we are living in hopes that we will get him back next spring and that he will be able to make a longer stay; if so, I feel satisfied that great good will be accomplished.

I remain, yours in the great struggle for truth,
NOVEMBER 8, 1911. W. R. SMITH.

Of General Interest

Woman--As Two Men See Her.

Two Englishmen have written in verse very recently their opinions of women.

Rudyard Kipling gave to his poem the stupid refrain: "The female of the species is more deadly than the male."

The Kipling poem went nowhere in particular. The poet didn't know what he was trying to say. Female cobras, monkeys and humans were mixed up in his mind. The total result of the poem was a disagreeable impression, reflecting an egotistical, distorted mind, incapable of true appreciation or any definite conclusion. To this poem Hall Caine, the famous English writer, has replied. That answer, given to the American people through the Hearst newspapers, is published on this page, and above it is published Kipling's poem which appeared in the *Ladies' Home Journal*.

Our readers will study both of these poems with interest. The poem by Kipling inspires disgust rather than interest. It is the utterance of a cramped, ingrowing mind, the thought of a conceited, undeveloped man looking with contempt, and with something of the hatred of impotency upon woman—the wonderful creative force in our race. Woman has been the leader and the inspiration of man from humanity's childhood. Woman had led man from the cave and the swamp, from brutality and barbarism, to the comparative civilization of to-day. And still woman leads onward, upward, in kindness and justice, in faith, self-sacrifice and devotion, infinitely above man. Kipling, typical, intellectually, of the barbarism left behind and typical physically of the type that woman does not willingly reproduce, turns his back on woman the leader, woman the guide and inspiration. He looks back into the swamps, the jungles, and the tree tops for his "female of the species," and he writes himself down a man unworthy of woman and incapable of understanding her, in a poem that is vicious and stupid, a mirror of masculine egotism in the meanest form.

Hall Caine writes with the best of intentions, but with all his good will he does not tell all the truth about woman or give her her real place in the world.

Hall Caine's poem, written for the Hearst newspapers, is an expression of the fine feeling of the average man who does not understand woman, for the very good reason that all men are unworthy of her and incapable of understanding her. He describes woman, first, as "Scapegoat to the male." Second, he describes her as "Temptress to the male." Third, he describes her as "Slave mate to the male." Finally as

very great praise, Hall Caine describes woman as "The mother of the man."

Like many others, Hall Caine thinks about the best thing you can say for woman is that she is "The mother of the man."

That is very feeble praise indeed, taking the man of to-day as a sample. Woman would deserve sincere pity if she had to be spoken of only as "The mother of the man," as men are to-day.

Woman is the creative half of the human race. She has for her endowment qualities that must be transmitted and intensified in order that humanity may continue its upward march, from the swamps of brutality, vice and cruelty, to the magnificent heights upon which this race is destined to dwell.

Woman is the mother of the man of to-day. She was the mother of the cave man, the mother of the first wild, half human brute in whose brain consecutive thought was born on this earth. Woman through the ages has given birth to these men, making them better by the power of her own goodness. She has held in her arms the sons of these men, she has whispered kindness, affection and unselfishness to them, year after year, through the thousands of centuries in which painfully, in agony and sorrow, she has done her work, the creation of the human race. Woman is the mother of the man of yesterday, the mother of the man of to-day, not much better than the cave man. She will be the mother of the man in that glorious to-morrow, when there will exist on earth a human race, worthy of its women and of its mothers.

What Hall Caine forgets to say and what Kipling never thought is the fact that woman is the mother of the race, she is the mother of all the mothers. The mothers are the hope. Theirs is the character, the devotion. In the calm patient face of a good woman you may read the future of humanity. Through endless sufferings, experiment, gentleness, patience and devotion, women will create a race by whom the work of God will be done, and the will of God carried out; we are taught that it is on earth as in heaven.—*New York American.*

Mothers' Home Column

EDITED BY FRANCES.

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Chairman of Finance Committee: Mrs. L. R. Wells, 700 South Chrysler street, Independence, Missouri.

Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa, During the Month of October.

Gleaners' Aid Society, Chicago, Illinois, through Mrs. Cora Keir\$ 3.00
Ladies' Auxiliary of Oak Hill, Missouri, through Mrs. George Pighar 5.00

J. A. Brown, Lamoni, Iowa 1.00
Caroline F. Parrish, Coats, Kansas 5.00
Ladies' Aid Society, Thurman, Iowa, through Mrs. Grace Smith 6.00
Everett M. Galliard, Troy, Kansas 1.00
Sarah A. Blauser, Troy, Kansas 1.00
Flossie Freshly, Willoughby, Ohio 1.00
Mrs. Melvina Heavener, Piper City, Illinois 10.00
Clothing, shoes, and rubbers from Sr. Hancock and Gerald Davis, Lamoni, Iowa.

One box clothing from the Ladies' Aid Society, Dow City, Iowa, through Mrs. J. R. Rudd.

LUCY L. RESSEGUIE, *Secretary.*

Thanksgiving.

I thank thee, Lord, for the blue of thy sky,
For the green of thy woods and fields;
For the river that ripples and sparkles by,
And the harvest the brown earth yields.
For the birds that sing and the flowers that bloom,
And the breath of the cooling breeze—
Thou hast made them all so beautiful,
I thank thee, Lord, for these!
I thank thee, Lord, for a brain to think,
And a will to dare and do;
For a heart which may give my fellow-man
A love which is strong and true;
For a spirit that is but the breath of God,
And is new when the world is old—
I yield them all to thyself, dear Lord,
They are thine to have and hold.

Only use them, Lord, in thy shaping hand
For an end that thine eye can see,
As day by day thou art fashioning
Thy child to be more like thee.
Let thine image shine from my faithful heart
As a light over life's rough way,
That others may find it an easier path,
And be led to a perfect day.

—*Pittsburg Christian Advocate.*

The Invitation.

It was one of those little German churches. It was small, perhaps only about six pews on one side of the aisle and six upon the other. The congregation was poor and ignorant. They were just the farmers and the country people who lived in the little houses in the fields round about.

There was one poor man there who was very poor and ignorant. He could neither read nor write. He could understand hardly anything which was read or said in the service. The service was above his head; there were too many long words in it. Even the reading of the Scripture was generally more than he could fully understand. Yet he loved to come to church because he loved the Lord Jesus Christ and felt nearer to him there than he did anywhere else. It was Easter Day and the minister was reading out of the Gospel of John how the Savior stood upon the shore and cried to the disciples, "Children, have ye anything to eat?" Now this was the only thing the countryman understood in the whole service. But this picture sank into his soul:—that his Savior was hungry, was standing before him and asking for something to eat. He sat there all through the service feeling so sad, and wishing that he could show his love for his Lord.

At last out of his full heart he prayed and said: "My dear Savior Jesus Christ! Didst thou indeed so ask for bread? Oh, if thou art hungry do come to my house next Sunday

noon and be my guest! I am, thou knowest, only a poor, poor man, who can not prepare any rich feast for thee. Yet thou hast always shown thy love for the poor and for the sinners. Because thou art so gracious, thou wilt not despise my home and my table!"

He went home that day and never said a word to any human being about his invitation. But every morning that week he folded his hands and looking up to Christ he prayed his prayer.

"Lord Jesus Christ,
Come, be my guest!"

When Saturday came, he got up in the morning filled with great expectation. He said to his wife, "Come, let us make our house as clean and beautiful as we can! Let us take the best chicken in the farmyard and prepare it for to-morrow's dinner. Let the children go out to the meadow and gather a bunch of wild flowers for the center of the table! For, do you know, I have invited a noble guest for dinner to-morrow! Let us dress our children in their best that day! Let us make the house all clean and neat! For we must receive such a guest with all the best we have!"

Then the children began to dance around in glee, asking all together, "Who is it, father?" But the mother looked seriously at him and said: "What have you done, father? Have you asked a real gentleman to our house for dinner?"

The father only smiled, and said nothing. But his whole face glowed with secret joy when he thought of the surprise his dear wife and children were to have upon the morrow. On Sunday the church bells called them all to church. Through the whole service the father prayed in his heart his prayer over and over again,

"Lord Jesus Christ,
Come, be my guest!"

When the service was over, almost before the rest of the congregation were out of the doors of the church, the mother was already standing at the stove in her house, seeing if the chicken were really tender and the sauce properly mixed. Yes, almost before the clock struck twelve, she began to wonder why the guest had not arrived. The chicken turned out to be tender, the sauce was rich and thick and good. The table was covered with a white cloth and laid, the bunch of wild flowers was placed in the center of it. Everything was now ready. The clock struck one. The guest did not arrive. She became anxious.

"Tell me, my dear husband, why does your guest delay so long his coming? The sauce is just ready. The children are as hungry as they can be. And still there is no guest to be seen. Who is this 'gentleman'? I am almost afraid that you have forgotten to ask him!"

But the father signed to his children to take their places round the table, leaving the best chair vacant still.

"Don't be afraid," he said, "he will be here in a moment!"

Then he folded his hands and asked grace. He asked the same grace as he always asked, using the same words as are used all over Germany for the blessing upon food:

"Lord Jesus Christ, come be our guest,
Share these thy gifts, and make them blessed!"

Just as he said these words a knock came at the door. An old, old man looked in through the door timidly and said in the most lamentable voice of poverty and need, "God bless you! Have pity on me. I ask you just for a crust of bread. All day long I have been wandering around in my hunger. Perhaps you could spare me just a bite of bread!"

The father hurried to the door, and taking the poor old

man by the arm, he said, "Come, dear Visitor! How long we have been waiting for you! See, your chair has been ready for you ever so long! Come, help yourself! You haven't come too late." And so he led the poor old man with shining eyes to the place of honor at the table.

"And, mother, see!" he said, "See, children! Last Sunday I invited our Savior to be our guest to-day. I knew well that when one invited Jesus, he will never pass by on the other side. Oh, children, in the poor man to-day you see our Savior, Jesus Christ!"

Letter Department

WEBB CITY, MISSOURI, November 13, 1911.

Editors Herald: Just closed a very interesting two-week meeting at Joplin; fairly good attendance, and two baptisms. One was an aged Seventh Day Adventist lady; the other the youngest son of Sr. Hayton. That makes the family all in the kingdom.

I had splendid liberty, and the Saints cared for the speaker in their usual way. More invitations to visit than I could fulfill.

Several more are very near the kingdom. The branch is taking on new interest of late, under the leadership of our old war horse, Henry Smart.

I will commence a meeting at Webb City. The Saints have billed the town with attractive posters 'n many of the store windows.

HENRY SPARLING.

INDIANAPOLIS, INDIANA, November 12, 1911.

Dear Herald: As I am in Indianapolis and am not able to find our church, will ask you to inform me if there is a church here, and where it is located. I have been here in Indiana five or six weeks, and am getting homesick to go to church. There is a large opening for our work, as there are none of my folks who have heard the true gospel; and they are taken up with what little I can explain. So if some one could come, we could reap a good harvest here, and it would do me much good.

My brother and his son, and son-in-law, and their families all love the way, of which I told them. I had a chance to defend Joseph Smith in a church crowd. The minister's own audience said I talked better scripture than he did, and they laughed at him. He was a Campbellite. If one of our elders could come, we could have a reaping for the Lord.

Hoping to hear soon, I remain,

EMMA BURNETT.

1506 EAST RAYMOND STREET.

FARMINGTON, IOWA, November 13, 1911.

Dear Brother: I am sorry to have to report the death of another of our good sisters, Sr. Alice Jacobs, who will be sadly missed by the Keokuk Branch, and the elders who labor there. She deserves a far more laudable obituary than we can give; but there is a record in the books of God where full record is made, and full justice will be given. Till then we can wait.

The work where I have been of late, at Osterdock, Maquoketa, Anamosa, and Davenport, is in good condition, all things considered; but anxious for and needing more labor. Brn. Hills, Wildermuth, and Turner have done good work in that field, viz: the Eastern Iowa District.

JAMES MCKIERNAN.

WREN, OREGON, November 8, 1911.

Editors Herald: I have been a reader of the HERALD for several years, and, being one of the isolated members, it is a welcome visitor every week. I have been in western

Oregon for about thirteen years, and during that time I have seen two of the missionaries, Bro. S. D. Condit about three years ago, and recently Bro. J. D. Stead, who held a few meetings in schoolhouses in my neighborhood, and removed some prejudice.

It is hard to do any missionary work in this part of the country, as it is sparsely settled, and as a rule the people have very little time or desire to consider their spiritual welfare. My desire is to press onward, and be faithful to Him who has done so much for us.

OLIVER JOHNSON.

GILLESPIEVILLE, OHIO, September 10, 1911.

Dear Saints: I have listened to some grand sermons in the last year by R. C. Russell, O. B. Thomas, N. L. Booker, A. B. Kirkendall, and J. M. Hooper. I live sixteen miles from a branch and appreciated them.

Some one has been sending me the HERALD and the *Exponent*. I don't know who they are, but they have my sincere thanks, and I have appreciated their weekly visits. I don't think everyone appreciates them as do we isolated ones. My health is poor, and I ask the prayers of the Saints that I may get strength to do my work.

I lost my only daughter April 27, 1911. She will be remembered by the Saints as Miss Bertha Pratt—married Harvey McWhorter. We sadly miss her, but our loss is her gain. It seemed to me that the expression of her face after death was enough to convince that she was at peace with God.

The brethren mentioned above have indeed done a noble work that will long be remembered. Bro. Hooper, of Iowa, was the means of convincing one head of a family. It does me good to see this glorious work roll on. I thank the dear brethren and sisters that have written to me, for your letters were a feast to me.

With best wishes to all,

SAREPTA R. PRATT.

PERU, NEBRASKA, November 7, 1911.

Dear Saints: I live on Bro. W. M. Self's farm; it is five miles from Brownville. I am the only member of the church here, the nearest Saint being about five miles away.

I am thankful to my heavenly Father for permitting me to come under the gospel, and for his wonderful love to me, the many demonstrations of his power in me from time to time.

The few Saints of Brownville got together and organized a Sunday school at that place, myself as superintendent, Sr. S. Nace as assistant. We have in all fourteen in the school, and I ask the Saints to pray for us and the school that it may be successful. Let us pray the Lord of the harvest to send the needed help. We have preaching once a week by Bro. W. M. Self. I ask the Saints to remember us, that we may be faithful wherever we may be.

NOEL THORNTON.

BOURBON, MISSOURI, November 7, 1911.

Dear Brothers and Sisters: I feel a desire to write to the pages of the dear old HERALD that we have loved so long and still love so dearly as one of the safeguards of our home; for we may be ever so badly discouraged, and things seem to go ever so wrong, but when we take up the HERALD or the *Ensign* and commence reading the good letters and inspired articles, we feel glad in our hearts and take fresh courage. We could not do without either of them. I know this is the work of God; but oh, how hard Satan does work on the hearts of the children of men to draw them away from this glorious work! I have seen his work until I feel like crying out, O Lord, how long wilt thou suffer these things to be so? It hurts me to see Satan's work in the outside world; but,

dear Saints, when he gets in the camp of Zion he is hard to handle. How careful we should live, so as to keep him from among us. How truly has James said, The tongue is a fire and setteth the course of nature, and it is set on fire of hell. (James 3:6.) How careful we should be, and how slow to speak in those cases. Let us ask of God for his wisdom and patience. Let us be willing to suffer wrong to get Satan conquered. Oh, if the veil could be lifted, if only for one second, to show us how closely we should be joined together as children of God; for we can not serve God and mammon.

I feel my nothingness in the sight of my great Master, and I ask an interest in your prayers for God's work in this place, that we may be renewed before the Lord.

I am going to ask a favor: I have a daughter living in Indianapolis, Indiana, who wants to find out where the branch is in that place. Please write to me, as she does not take the HERALD. I believe if she finds the Saints it will terminate in good, as she and her husband are both members and very young. The Saints may write me at Bourbon, Missouri.

With a prayer for the building up of God's work,

C. T. WHITESIDE.

TORONTO, CANADA, November 14, 1911.

Dear Herald: One day during the past week, while searching in the public library for a volume not in my own possession, from which to verify some figures for a scientific article I have in preparation, my eyes alighted, both with pleasure and surprise, upon a certain little journal or magazine that looked wonderfully like a certain little valued journal which,—strange to say,—used to find its way weekly across the Atlantic Ocean, to a spot within the "shadow of Bow-Bells," where a certain obscure astronomical writer used to receive it with gladness, and hail it with joy!

Upon a closer inspection, I found that this little periodical, in the midst of a row of "new light," theosophical and ethical magazines of one kind and another,—bore the well-known and now worldwide inscription of "THE SAINTS' HERALD; the official publication of the Reorganized Church of Jesus Christ or Latter Day Saints."

The sensation that filled my bosom at this sight was akin to the feelings of some brother or sister from the far-off wilds of Iowa or Missouri, suddenly beholding,—among the vast crowds leaving Saint Paul's Cathedral, or Westminster Abbey,—some dear familiar face from his own old country farm, or village homestead, and looking utterly lost and bewildered among these new, strange, and *brilliant surroundings*. How eagerly he rushes forward to grasp the dear, old, familiar, but perchance horny and toil-worn hand, with a grasp that says, "All the crowds of London and Westminster shall *never part us again!*"

Saints of the most high God! Do we in any adequate degree either appreciate our beloved HERALD, or realize the new-born mercies that literally shower upon our pathway from day to day?

One "sweetly solemn thought comes to me o'er and o'er," as I pen these concluding lines; and it is this: When, in past years and in bygone times I have been penning one of my astronomical articles for your widely-read pages, I have been *compelled* to go over my figures *again* and *again*, amazed at the truly *marvelous things* that those figures told me; and fearful lest I had made a *mistake*. But what, oh, what must be the *awful power* and *unutterable wisdom* of the *Chief Astronomer on High*, who can not only perform such marvelous feats in the higher mathematics that no human mind, even of our most learned scientists and astronomers, can follow Him, but *created* and *controls* more than 7,963,785,-864,599,000,000,000,000 of stars! Many millions of them

vastly larger, brighter, and more resplendent than our sun in the firmament of yonder glorious sky!

Can we not, then, exclaim in adoring rapture and admiration:

"Great God! how infinite art thou!
What worthless worms are we!
Let the whole race of creatures bow,
And bend the adoring knee!"

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable!" but "Man is like to vanity: his days are as a shadow that passeth away."—Psalm 144:4, and 145: 3.

F. R. TUBB.

BIG SPRINGS, NEBRASKA, November 12, 1911.

Dear Herald: I love to read your valuable columns every week, and the letters always cheer my heart and cause me to love the church of Christ more and more. How I long to be situated so I can have the privilege of attending the services of some branch! so I take this means of inquiring of the Saints of a place somewhere in the bounds of Zion where there is a branch of the church near enough to attend that can be rented. I would like to rent for a year or two, as it is impossible to sell my land here at present for what it is worth on account of two failures of crops for lack of rain.

I own eighty acres of good table-land, and was offered thirty dollars an acre for it last spring, but held it for thirty-five dollars. If any of the Saints can find a farm for me to rent for even a year, I would gladly leave here, as I have lost all confidence in this western country, and do not care to venture more feed and seed in order to put in another crop here. I have not so much as got my seed back on eighty acres of small grain in two years now.

I am forty years old and have a family. Wife and I and our two oldest boys, though only eight and nine, are members of the church. The dear little boys were baptized by Bro. J. E. Kelley at the Bayard reunion, at Bayard, Nebraska, this fall. We drove there and attended the reunion, a distance of one hundred miles, but were amply repaid for the effort.

I would like to know if one could secure a homestead or a relinquishment reasonable within the stakes of Zion, as I have never used my homestead right. I hope to receive a favorable reply, and I will add my testimony and close for this time. We are trusting the Lord and he has cared for us during failures and disappointments, and has always provided us with the necessities of life, for which we are very thankful.

Ever praying for the welfare of Zion,
We are yours in gospel bonds,
IRVING ANG JENNIE SCUDDER.

OMAHA, NEBRASKA, November 11, 1911.

Editors Saints' Herald: I would like very much to get in communication with the dentists of the church, as I believe it would be a very good thing if we as the dentists of the church would formulate a plan to enlighten our church, especially the children, about the care of their teeth. There seems to be a nation-wide if not a world-wide movement along this line, and as I do not care to assume the responsibility of writing anything pertaining to it, I take this means of finding out the names and addresses of my fellow-practitioners in the church, if not out of harmony with your opinion in regard to the matter. Will you please insert some sort of a notice in the HERALD, and also let me know what you think of this?

Earnestly yours,

DR. W. E. STOFF.

212 MCCAGUE BUILDING.

Correction.

Will you please correct the following errors in conference minutes of Gallands Grove District, in HERALD of November 8, 1911. Time of holding next conference should be February 10, 1912, instead of October 14, 1912, also temple fund on hand should be fifty dollars instead of fifty cents.

Respectfully,

DELOIT, IOWA, November 13, 1911. MRS. C. J. HUNT.

News From Missions

Oklahoma.

The man Burris who said, "the Mormons had undermined his work at Weatherford, Oklahoma," should have said the Latter Day Saints, and he was unable to cope with them, so he sends for the man Boles to drive them out. We have some good friends there, and I believe we will still have when Boles learns the same lesson that Burris has learned. Their old fighting methods are repugnant to good thinking people. If they have anything good the people want it, but they demonstrated the fact they did not have the soul-satisfying gospel, so the Saints hold that fort at present and I trust we will when Boles has done his unchristian work.

The needs of the work are great, if we are to occupy as the Lord is now opening the minds of the people for the angel's message. Our work is in so great demand we ought as a people to put forth every possible effort to spread the gospel. We are in need of a cooperative effort; there are a few Saints paying tithing in the district, and many are not. I know times are hard, and they are likely to get no better until the Saints learn and do their duty toward the Lord. Bro. Yates drew a good picture of our needs in a recent letter to the church papers. Saints, please remember Bro. Case is still Bishop's agent for the Western District, and his home and mission address is Kingfisher, Oklahoma.

There are more people being baptized in the State than any previous year, and the increasing demands and calls for the preaching of the word never were so frequent as now in this mission. Thirty were baptized at Calumet and more are to follow there if we can possibly get to them to do more preaching.

Bro. Edgar Smith and the writer are here in the little town of Seiling, preaching to a full house. The contrast in the feeling of the people here is vast to when Bro. Crawley met D. B. Ray and the writer met Clark Braden. Now the Christian evangelist is asking us to hold a union meeting with him, they are not very popular now, and the Latter Day Saints can get the crowd and hold them. Interest is fine.

HUBERT CASE.

SEILING, OKLAHOMA.

Exactness in little duties is a wonderful source of cheerfulness.—F. W. Faber.

A true friend is always useful but we should beware of thinking of our friends as brother members of a mutual benefit association, with its periodical demands and threats of suspension for nonpayment of dues.—H. Clay Trumbull.

The passport to your fellowship should be honesty of purpose and a devotion to the highest interest of your profession, and these you will find widely diffused, sometimes apparent only when you get beneath the crust of a rough exterior.—Dr. William Osler.

Time brings only one regret—that he had not more joy in the things that were, more belief, more patience, more love, more knowledge of the way things work out, more willingness to help toward the final result.—Jennie June.

News From Branches

Boston.

As I pick up the Herald from time to time and see news items from every branch under the sun, from Maine to California, and note that Boston is not among them, I am reminded that we lost our correspondent, along with a good many other things, when Mary O. Lewis decided to give up the varied positions of private secretary to the treasurer of the board of directors to Andover Seminary, branch clerk, district assistant superintendent of Sunday school, local vice president of Religio, teacher in Sunday school and Religio, auditor and correspondent for church papers, to accept the one and only position of being a helpmate and companion to Bro. Frank Mesle, a Latter Day Saint in good standing, well reported of by his own people and his own countrymen, pastor of the Niagara Branch, and favorably looked upon by those who were permitted the pleasure of witnessing the very pretty and impressive ceremony that made them man and wife, and demonstrating how fascinatingly alluring can that goal be made which sooner or later claims all our young aspirants. I shall not attempt details at this late day, but must say that it was by far the prettiest, daintiest wedding I was ever permitted to witness. Mary was back to see us in September, spending two weeks among friends and relatives, who are always glad to see her, for few have left us so universally loved and esteemed as our Marie, who though loaded with duties, found time to call on sick and afflicted and be a friend to those who needed one.

The sisters of the branch gave a supper October 26 to help out on the reunion debt; a sum of \$20.50 was raised for that purpose, and a good time enjoyed by all present.

M. C. Fisher has purchased a home at 7 Miner Street, and E. H. Fisher at 8 Lee Street, Somerville. The last of the summer vacationers are back now, and our fall work has regularly begun.

We entertained the district Sunday school and Religio convention May 11, 12. Our membership is so scattered that it seems advisable to entertain our visiting guests in the church basement, but while some do not enjoy eating in the church, we are obliged to do the best we can and let that suffice, having demonstrated the fact that it is the only way we can handle the influx of visitors and be able to get anything from the convention ourselves. Convention was well attended and a general good time enjoyed.

The branch held successful rally day exercises October 22, throughout the various departments. We had several visiting members from different points in the district; noticeably among them to be mentioned were Bro. Albert Hoxie and his bride, who honored us with but a too brief stay, en route for Philadelphia from Cape Cod, where they spent their "honeymoon." District Sunday School Superintendent Lucy Sears, Assistant Superintendent E. A. Fox, Vice President of district Religio Frank S. Dobbins, and wife, were also present. Doubtless our president would have been here also had she not had her hands full already caring for a big baby boy.

Sr. Ora V. Holmes, of Providence, is now stopping in Somerville; that is, she is employed in Boston and has rooms with Sr. Lewis, as is also Sr. Clara Johnson, who is recovering from a prolonged illness.

Bro. U. W. Greene is home for a few days; he is feeling and looking well in body.

There is no sickness in the branch and conditions are favorable for a good winter's work.

There is strong talk of some of our members going to western Canada in the spring; but this may not materialize, although Bro. Owen Newcombe says he is going somewhere, whether the rest do or not.

Election of officers at the last business meeting made M. C. Fisher pastor of the branch again; A. L. Sanford, presiding priest; O. L. Newcombe, teacher, and George Carter, deacon.

Missionary work has been carried on with a degree of success during the summer months by our city missionary, Ralph W. Farrell; over twelve hundred have been warned, at least in part, though no immediate fruit appears as yet. Street preaching in our city is a new feature here, but several of the young sisters have helped valiantly with their talents of music and song, to attract the masses who go back and forth interested in about everything except the gospel of the kingdom.

The Religio is presided over by Sr. Rena Rich; and Sunday school by W. A. Sinclair, M. D.

Elder H. J. Davison has been home for a few days, but left November 1, 1911, for California, where he has gone for his health's sake. He was unfitted for preaching by reason of throat and lung trouble that made a change in climate necessary, for a time at least. We trust the change will be beneficial.

ADA SANFORD NEWCOMB.

Miscellaneous Department

Conference Minutes.

MINNESOTA.—District conference met with the Bemidji Branch November 4 and 5, 1911. The district president, Leon A. Gould, presided. Four branches reported: Bemidji 51, Union 174, Minneapolis 94, Audubon 86. Ministerial reports were read from D. A. Whiting, J. W. Smith, G. W. Day, Henry C. Smith, and L. A. Gould. The following delegates were chosen to represent the district at the next General Conference and are instructed to cast a majority and minority vote in case of division: J. W. Smith, L. Houghton, J. W. Wight, W. E. Shakespeare, B. S. Lambkin, L. A. Gould, Alice E. Gould, Hallie M. Gould, Alonzo Whiting, Lurett Whiting, Eleanor Whiting, Charles Lundeen, Mrs. Charles Lundeen, Henry C. Smith, M. O. Erickson, W. C. Griffin, D. A. Whiting, George W. Day, T. J. Martin. A report from the district presidency was read, on the matter of district expense, referred to them by the June conference. The matter was referred to a committee, who recommended that the matter stand as at present for the time being. Moved and carried that the secretary be authorized to send report blanks to all members of the priesthood in the district, previous to each conference, on which to make their reports to the conference. The district treasurer's report was read and accepted. Adjourned to meet during the reunion at Clitherall, Minnesota, time to be appointed by the district presidency. Hallie M. Gould, secretary.

WESTERN WALES.—Conference convened at Llanelly, October 28, 29, 1911, Bro. G. T. Griffiths in charge. It was resolved the president have power to appoint chorister and usher, and he appointed Bro. T. U. Thomas chorister, and Bro. Paige usher. The minutes of previous conference were read and approved. Branches reporting: Skewen only, and the Pontrhydyfen mission. Ministerial reports were then read from the following: T. J. Picton, vice president; Elders John Thomas, T. J. Picton, David Thomas, and John Harry, the latter two reporting verbally. Priest F. Simmonds. An account of 4 s. expended by Bro. Griffiths was ordered paid, for printing bills announcing the conference. Resolved, that we request the mission president to use his influence to try to convene the next mission conference in Wales. Resolved, That we sustain general and local authorities of the church, in our faith and prayers. Resolved, That our next conference shall convene at call of district presidency. All accounts and expenses of conference were ordered paid. The Sunday services were of a very good and instructive nature, Bro. T. U. Thomas being the speaker at the 11-a. m. service, and Bro. Griffiths in the evening. All were edified and encouraged. Henry Ellis, district secretary, 153 New Road, Skewen, Glamorganshire.

WESTERN MAINE.—Conference of the Western Maine District convened with the Mountainville Branch November 4, 5, 1911. Business session the 4th at 2 p. m., with district president, George H. Knowlton, in the chair. Apostle U. W.

Greene was chosen as assistant, and organization was completed as follows: Clerk, W. A. Small; organist, Louise J. Eaton; chorister, John K. Eaton; ushers, Nathan Eaton and Mark Billings. Ministerial reports were read and accepted from Elders G. W. Knowlton, J. J. Billings, H. R. Eaton, J. H. Robbins, Moody P. Eaton, J. C. Farnfield. Statistical reports were read from Stonington, Little Deer Isle, and Mountainville. Bishop's agent H. R. Eaton reported: On hand last report, \$136.75; receipts, \$155.44; expended, \$110; due church \$182.19. District Treasurer Pearl F. Billings, reported: Balance on hand, \$5.55; receipts, \$18.30; expended, \$14.25; balance on hand, \$9.60. These reports were returned to auditing committee for signature. District treasurer authorized to purchase a record for official use. District clerk was authorized to purchase a loose-leaf system of record for district use. Motion carried that next conference be held at Stonington in May, 1912, date to be set by missionary in charge and district president. General Conference delegates chosen as follows: Elders J. C. Farnfield, U. W. Greene, George W. Knowlton, H. A. Kohler, S. O. Foss, J. J. Billings. Delegates were authorized to cast majority and minority vote in case of division. Officers chosen for six months as follows: District president, George W. Knowlton, J. J. Billings and H. R. Eaton, counselors; clerk, Wallace A. Small; treasurer, Pearl F. Billings; Bishop's agent H. R. Eaton sustained. Motion prevailed that the fund raised for the purchase of an organ be used for district expenses. Preaching by Apostle U. W. Greene, J. C. Farnfield, J. J. Billings. W. A. Small, secretary.

Convention Minutes.

EASTERN MICHIGAN.—The Zion's Religio-Literary Society of the Eastern Michigan District met in convention at Marlette, Michigan, November 3, 1911, at 9.30 a. m., with Pres. William Sage, and Apostle F. A. Smith in charge. The following officers were elected for the ensuing year: President, William Sage; vice president, J. R. Grice; secretary, Cora Anderson; treasurer, Anna Isles; member library board, Mrs. Daniel Macgregor; superintendent of home class, Annetta Cline. The morning session was devoted to institute work. Several interesting papers on home class and good literature work were read. The next convention was left in charge of the district presidency. Cora M. Anderson, secretary.

EASTERN MICHIGAN.—The Sunday school convention of the Eastern Michigan District met at Marlette, November 3, 1911, with Superintendent James Meade and Apostle F. A. Smith in charge. The following officers were elected for the year: Superintendent, Sr. Maggie Macgregor; assistant superintendent, David Dowker; secretary, Cora M. Anderson; treasurer, James Mead; member library board, Emma Volz; home class superintendent, Elmer Peer. In the evening a joint session with the Religio was held and an appropriate address by F. A. Smith was heard. Adjourned subject to call of the superintendent. Cora M. Anderson, secretary.

WESTERN NEW YORK.—The Western New York District Sunday school convention convened October 6, 1911, at 2.30 p. m., with Saints of Niagara Falls, New York, Superintendent George Landes in charge, assisted by Brn. U. W. Greene, and Noble Wilkinson. Mary Lewis Mesle was chosen to act as secretary pro tem. The following officers were elected for the ensuing year: Superintendent, George Landes; assistant superintendent, Noble Wilkinson, secretary, Mary L. Mesle; treasurer, Alexander Warner; member library board, William Brothers; home department superintendent, Dellis Perry. The following were appointed delegates for next General Convention: Alma Booker and wife, William Brothers and wife, A. E. Stone, H. J. Davison, Frank C. Mesle and wife, Georgie Spinnett, Margaret Batcheler, U. W. Greene, F. J. Updyke and wife, Floyd Rathbun. It was voted that we favor grading in a modified form. In the evening a joint session was held with the Religio, and a program rendered, consisting of talks by U. W. Greene, Will Landes, Mary L. Mesle, F. C. Mesle, A. E. Stone, Charles Koehler, Noble Wilkinson; papers by Sr. Alma Booker and H. J. Davison. Music was furnished by the Buffalo and Niagara Falls choirs, a chorus of Buffalo young people, solos by Anna Brothers and Lottie Breegle; violin solo by William Chown. Next convention will convene at same place as district conference, the Friday previous, at 2.30 p. m. A session of Sunday school was held on Sunday at 1.30 in charge of Superintendent George Landes and his assistant, Noble Wilkinson. About thirty-nine were present, not including off-

cers; collection \$1.25. Reports to be sent hereafter to Mrs. F. C. Mesle, 1560 Willow Avenue, Niagara Falls, New York.

Reunion Minutes.

FLORIDA.—Reunion of the Florida District convened at Santa Rosa Church, near Berrydale, Florida, October 28, 1911, at 10.30 a. m. Brn. C. J. Clark, F. M. Slover, and S. S. Smith were chosen to preside. The reunion committee, consisting of Brn. F. M. Slover, William West, and W. M. Hawkins were elected to choose speakers and arrange time for services. Sydney McCall was chosen secretary; Bessie West, organist; Frank West, chorister. Later Bro. R. C. Russell was also made a member of the presidency, and of the committee to choose speakers. Prayer services were held each day at 9.30 a. m. Preaching at 11 a. m. and at 7 p. m., with the exception of Tuesday morning, which was devoted to the organization of a Sunday school association. The officers elected were: Sr. C. J. Clark, superintendent; Sidney McCall, assistant; Sr. Anna Worland, secretary; E. N. McCall, treasurer, and W. A. West, librarian. Speakers were: Brn. R. C. Russell, S. S. Smith, F. M. Slover, C. J. Clark, and Albert Warr. Quite a pleasant and profitable reunion was enjoyed by all; and we were exceedingly glad to notice a number of tents on the ground. Hope there will be more next year, for we realize that this is the only way to make reunions a success in the South. We had a unanimous vote for a reunion next year. A committee of five were elected to arrange for same as to time, place, etc. Sidney McCall, secretary, Botts, Florida.

Release of Missionary.

Elder Benjamin Bean, formerly a General Conference appointee to the Pacific Slope Mission, has retired and returned to secular employment.

F. M. SHEEHY, *Minister in Charge.*

SAN FRANCISCO, CALIFORNIA, 281 Castro Street.

Gospel Literature Bureau.

Bro. Harvey Sandy, 1007 Vine Street, Kansas City, Missouri, has been appointed superintendent of the Gospel Literature Bureau, to succeed Joseph A. Ferris who was obliged to resign because of change of employment. We have full confidence in Bro. Sandy's ability and worthiness and bespeak for him the kindly cooperation of all district and local superintendents. Bro. Harvey is very anxious to continue the good work of the department and its importance justifies the best efforts of all concerned.

Very respectfully,

J. A. GUNSOLLEY.

Graceland College.

"To the Board of Trustees: Your committee, to whom was referred the matter of jurisdiction of students living outside of the college premises, recommend the adoption of the following:

"Resolved, That it is the sense of this board, that the jurisdiction of the college extends to every enrolled student.

"That every student is amenable to the college for his conduct, while a student.

"That the college has the right to discipline any student for conduct and behavior, detrimental to the best interests of the institution.

"That the right of jurisdiction is the same, whether the student resides on the college premises, in a private family, or in his own home.

"Resolved further, That no student addicted to the use of tobacco or intoxicants, who shall not cease such use within thirty days after his admission, shall be eligible to residence upon the college premises.

"Nor shall such student be eligible to membership in the college, unless he shall cease such use within three months of enrollment.

"Provided, That for the year 1911-12, these rules shall take effect upon publication, and the time shall be extended accordingly."

The above resolutions were adopted by the Board of Trustees of Graceland College at their regular meeting, November 10, 1911.

A. CARMICHAEL, *Chairman.*
S. A. BURGESS, *Secretary.*

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THE SAINTS' HERALD

ESTABLISHED 1860.

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

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

Died.

WEEDMARK.—At Lamoni, Iowa, November 9, 1911, Bro. Nathan Weedmark. He was born in Leeds County, Carlton Township, Ontario, May 19, 1832, making his earth life 79 years, 5 months, and 21 days. Baptized at Harwich, Ontario, November 4, 1871, by John H. Lake. Was twice widowed, and by these marriages the father of twelve children, six of whom having passed on before, the other six were in attendance at the funeral. Was united in marriage August 9, 1899, to Sr. Ellen Cook, who with his six children, twelve grandchildren, and nine great-grandchildren, are left to mourn the departure of a kind husband and father, and a faithful disciple of the Lord. Elder John Smith was in charge of the funeral service, the prayer at the home was by Elder Joseph R. Lambert, and the sermon at the Brick Church by R. M. Elvin from John 11: 25. Prayer at the church and benediction, as also the prayer at the grave, by the president. Interment in Rose Hill.

JACOBS.—Sr. Alice Jacobs, wife of Mr. H. R. Jacobs, of 1502 Timea Street, Keokuk, Iowa, November 6, 1911. She was born May 3, 1844, at Westfield, Norfolkshire, England. With her parents she came to Keokuk in 1854. She was baptized April 6, 1873, at Plano, Illinois, by Joseph Smith. On May 3, 1882, she was married to Mr. Henry R. Jacobs; being his second wife, she became a mother indeed to his children, and they loved and revered her as though she were their own mother. She and Mr. Jacobs kept open door for the elders, and she was one of the mainstays of the work in that branch. For years she had been afflicted with asthma, and at times was a great sufferer; but her place of worship, in the Sunday school or church auxiliaries, was never vacant, when she could consistently attend. Funeral services were held at the home at 2 p. m., November 9, 1911, Elder James McKiernan in charge, assisted by Rev. R. B. Foster. Interment in Oakland Cemetery.

DERENZY.—Lydia Arleta, baby daughter of William and Pearle Derenzy, died at their home at Bellaire, Michigan, on September 21, 1911, of pneumonia. She was born September 28, 1910, blessed October 3, 1910, by Elder St. John. Funeral sermon by Elder J. Goodman.

JOHNSTON.—Aaron Lawrence Johnston was born February 20, 1851, at Toronto, Clinton County, Iowa. Died November 1, 1911, at Maquoketa, Iowa. He was baptized by John Heide, September 17, 1911, and was joyous in the gospel. He leaves a wife who is nearly blind to mourn his death, besides one sister and three brothers. Funeral sermon at the house by Elder John Heide; burial in the Esgate Cemetery. He had always lived near Maquoketa; had been a member of the Adventist Church for years, but of later years dropped out and clung to none at all; yet he realized the truthfulness of the gospel for some time ere he obeyed it.

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—Theodosia Garrison.

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—Larned.

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The resurrection of the silver lining to the dark clouds of death, and we know the sun is shining beyond.—Anon.



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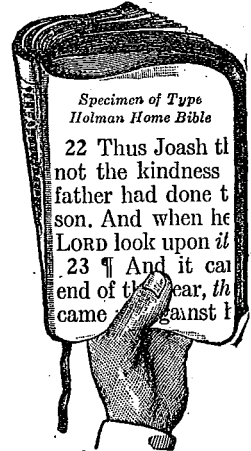
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, NOVEMBER 29, 1911

NUMBER 48

Editorial

A MISREPRESENTED STATEMENT.

The elders of the Utah Church in meeting the elders of the Reorganized Church in discussion, and attacking the position of the latter in regard to the Presidency and succession, are using a statement made by Elder John A. McIntosh, of the Gallands Grove District, in regard to the right and authority of persons who are connected with the so-called factions of the church. The remarks were made at a district conference held at Gallands Grove, October 25, 26, 1863, and published in the fourth volume of the SAINTS' HERALD, page 158.

Some of these elders have represented that the remark was made by Pres. Joseph Smith, president of the Reorganized Church. Pres. Joseph Smith was not present at the conference session named. There were hundreds of the church which scattered from Nauvoo, at the death of the Prophet and Patriarch, who gathered and made settlements in western Iowa, especially so north and northeast of Council Bluffs, and in Nebraska, on the west side of the Missouri River. Several minor factions of the church had started up after the death of Joseph and Hyrum; had flourished for a time, and then became disbanded. As a rule these factions insisted upon baptizing members of the old church applying for association with them.

Some of the adherents to these factions presented themselves for affiliation with the Reorganized Church, demanding as a right that they should be received upon the ordinations placed upon them in these factions, and that the work which they had done in such factions should also be acknowledged by the Reorganization, which required no rebaptism of those baptized prior to June 27, 1844, and those of whom it could be shown had been baptized by those who had held authority under the administration of the Martyrs, who were not in transgression at the time the baptisms were administered.

It was this class of men to whom the remarks of Elder John A. McIntosh, himself a member of the old church and an elder therein, is credited as having made at the conference referred to. The Reorganization did not require that those who had been

baptized in the days of Joseph and Hyrum Smith should be rebaptized. Neither did they require rebaptism of those whom they could trace as having been baptized by one who held legal authority and who was not in transgression; but they refused to be bound by the baptisms and ordinations of those preaching and practicing what was contrary to the revelations of God given to the church by Joseph Smith the Seer.

The statement referred to as having been made by Elder John A. McIntosh at the conference named is as follows: "All official acts of any elder, while acting under the authority of the old church, are recognized by us as valid; but the acts of those elders who received their authority from any of the factious organizations, such as Brigham's, Brewster's, Strang's &c., &c. are not recognized by us as valid; for whenever any of those factions were organized, each member received his authority from that faction; hence whenever individuals, claiming authority under the church as organized by the first Joseph, became members of any faction, they immediately became divested of all authority except that received from the faction to which they had joined themselves. Thus when Brigham Young usurped the presidency of the church at or near Council Bluffs, the disorganization of the Church of Jesus Christ of Latter Day Saints was thereby effected, and Brigham's church was brought into existence. The same is true of all the factious organizations. Therefore from the time they set up for themselves their acts in a church capacity are spurious."—SAINTS' HERALD, vol. 4, p. 158.

This was the position of an elder presiding over a district conference, but the position of the church itself will be found in the resolutions adopted April 11, 1866, and published by the church as resolutions numbers 71 and 72, in General Conference Resolutions.

"Resolved, That we recognize no other rule by which to test the validity of the baptisms of persons who have embraced the gospel, except the fruit and manifestation of the Spirit. Therefore, the question of rebaptism is a matter of conscience.

"Resolved further, That a connection with those factions during the dark and cloudy day, does not

necessarily invalidate the priesthood; holding as we do, that those factions could neither confer nor take away the priesthood."

We see no vital disagreement between the intention as stated by Elder McIntosh and that expressed in the resolution, but should there be, any act of the body is greater than any integral portion of it; hence the position of the Reorganized Church is best expressed by its own action.

BISHOP R. C. EVANS' SERMONS IN PRINT.

We learn by letter from Bro. R. C. Evans that he is having forty-five of the sermons delivered by him and printed in the *Toronto World* during the last year published in book form. He informs us that he has already made arrangements and that the book will be ready to deliver by the middle of December. It will be 7 by 10 in size, about an inch thick, containing some four hundred pages of printed matter, in clear type on good paper, well bound, and will sell for \$1.50.

Bro. Evans has long been one of the leading speakers of the church, and his sermons published in the *Toronto World* during the last year have probably be read by thousands of people. He went into the field while quite young in Canada, in connection with Brn. Shippy, Lake, McIntosh, and Arthur Leverton. The success of the work in Canada, especially in the province of Ontario and the Northwest has been largely due to the untiring energy and persistence of Bro. Evans as a boy and as a man. He was always ready and willing to stand in defense of the faith against all comers, and has won many signal successes in discussion against the attacks of able men from different denominations, and though some of his friends, both in the church and out, may have thought him a little harsh in some of his replies to the unwarranted abuse of those who attack the faith, his course resulted in inspiring a wholesome caution and fear upon those who otherwise would have unscrupulously attacked the faith.

Bro. Evans is now past the fiftieth year of his birth, and it may be considered that these sermons or his will be among the crowning efforts of his years of maturer thought and research. The sermons are educational and will furnish to those who read them a fund of information, in small compass, the result of Bro. Evans's effort to properly represent the acknowledged faith of others while he defended his own.

Many of those who took the *World* during the year past will undoubtedly secure copies when they come from the press, and probably many hundreds who did not have the opportunity to read them in the

World will avail themselves of the opportunity to place in their library copies of this work.

Address R. C. Evans, 35 Huron Street, Toronto, Ontario.

MACGREGOR VERSUS THE MINISTERIAL ALLIANCE.

One more ministerial alliance has gone on record to the effect that the church divinely instituted in these last days is unchristian. The alliance at Niagara Falls has thrown down the gauntlet. Elder Daniel Macgregor picks it up and enters into the fray with vim and vigor.

The following is from the *Buffalo News*, November 18.

NIAGARA FALLS, November 18.—(Special).—The row in church circles, which was precipitated by the attack of Rev. U. S. Schaul, pastor of the Pierce Avenue Presbyterian Church, upon Daniel Macgregor, elder of the Reorganized Church of Jesus Christ of Latter Day Saints, has stirred up a lot of feeling in the city.

Elder Macgregor was formerly a member of the Presbyterian Church. He left that church to take up the work of the Latter Day Saints, and came to this city from Saint Clair, Michigan, to take charge of the local church. Upon his arrival Rev. Mr. Schaul had something to say from his pulpit regarding him, and this brought forth a most bitter philippic from Macgregor against Mr. Schaul and the Presbyterian Church in general, and a challenge from Mr. Macgregor to meet Mr. Schaul in debate on the subject under discussion. Back and forth these two divines bandied words until finally the International Interdenominational Ministerial Association took the matter up and adopted resolutions which were read last Sunday from every pulpit represented in the association. This resolution declared the Church of Latter Day Saints to be an unchristian organization and denounced Mr. Macgregor. There was no comment from any of the pastors, merely the reading of the resolution.

To this resolution Mr. Macgregor will make reply to-morrow from the pulpit of his church. As to his topic he makes this declaration: "Since it has pleased that Synodical Assembly, the Ministerial Alliance of Niagara Falls, to speak ex-cathedra, declaring at the last Sunday services that the Latter Day Saints do not belong to the Christian church, and since such inquisitorial decree was made in the secret chambers of the alliance aforesaid, without permitting a member of the Latter Day Saints' Church to be present to make answer for himself and his faith, I, therefore, announce that on Sunday, November 19, at 7.30 p. m., in the Saints' church, I will reply to this latest ministerial bull of excommunication and cordially invite any and all the members of that brotherly association to be present."

NOTES AND COMMENTS.

MORMON CHOIR.—We note the following news item from the *Kansas City Journal*: "We thank Thee, O God, for a Prophet, was sung on the temple lot at Independence yesterday by the Mormon Tabernacle Choir, of Salt Lake City. The harmony floated across the streets and lots of Independence as far as the home of Joseph Smith, the prophet of the Reorganized Church. The choir was not invited to the Reorganized Church across the street,

but they sang with a hearty good will on the temple lot, and it will be a long time before such music is heard there again. Then the Tabernacle Choir picked up leaves and twigs from the temple lot, and placed them away. When they left many were the lingering glances of the maidens towards the historic spot. Reverence, and not gayety, seemed to be the dominant feeling of the choir singers, the women being more impressed than the men." So far as Pres. Smith being able to hear this famous choir is concerned, we are inclined to believe the *Journal* reporter is making a play on sentiment. However, none is more appreciative of good singing than Pres. Smith. Just what feeling he might entertain at the thought of the followers of Brigham Young singing the song named in the press item, we can but conjecture; but of one thing we are assured, and that is that an abiding consciousness of duty done and a life well lived in his Master's cause brings to his soul sweeter music than that of voice or harp.

"Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; even the children of Israel, a people near unto him."—Psalm 148: 13, 14.

HEDRICKITES.—Representatives of the faction called Hedrickites were recently in Lamoni, soliciting subscriptions for their official paper, *The Evening and Morning Star*. They made a house to house canvass and indulged in a number of arguments with members of the Reorganization. Is it not significant that of the churches claiming succession to the original church, the Reorganization is the only one whose record and work give Joseph Smith, jr., any standing before the world? The Utah missionaries bear a testimony to his prophetic calling and immediately assassinate him in the minds of the people by charging him with the responsibility for the wicked practice of polygamy. The Hedrickites base their whole claim to succession on the idea that he was a fallen prophet. Who are most responsible for his name being "had for evil"? To whom belongs the credit of it being known for good "among all nations"?

BISHOP EVANS'S SERMONS.—Bishop Evans's sermons continue to appear in the *Toronto Sunday World*. Recently there appeared a communication in this paper from a certain party who strongly objected to Bro. Evans's efforts. This was closely followed by a defense coming from some one who did not disclose his identity other than to state that he was not a member of our church. For the benefit of our readers who may be interested we reproduce this short defense in another column.

MORMON CHOIR AGAIN.—*The Deseret Evening News* for the 21st in giving an account of the Tabernacle Choir singing on the temple lot in Independence, says: "Pres. Joseph Smith, of the Reorganized Church, and I. N. Smith [White], apostle of the Reorganized Church, greeted the choir on the temple grounds. They extended a special greeting to David A. Smith and George C. Smith, sons of Pres. Joseph F. Smith, to whom they sent the warmest regards."

SCOTT-BOLES DEBATE.—We are indebted to Bro. C. Scott for a write up of the debate just ended between Elder Boles, of the Christian Church, and Bro. S. W. L. Scott, at Logan, Iowa. It will be found in our letter department.

TITHING.—We take pleasure in calling attention to an article found this week in our General Interest column which is quoted from the *Sunday School Times*. It is significant when representative papers of the sectarian world take such a pronounced view of the principle of tithing.

GATHERING.—We call special attention to the notice from the bishopric of the Independence Stake affecting those Saints who desire to remove to Independence or vicinity.

ARBITRATION TREATIES.—We desire to call special attention to an excerpt from the *Congregationalist* in regard to the Administration's proposed arbitration treaties. The quoted matter briefly sets out the features of these treaties and their desirability. There is considerable opposition to certain features of these treaties among the United States Senators. Action upon them will doubtless be taken at an early date after the beginning of the regular session of Congress next month.

CHINESE REVOLUTION.—We can not give a better resume of affairs in China than the following which we credit to the *Outlook* for November 25:

"Under the influence of the revolution, changes are taking place so rapidly in China that it is impossible for American readers at a distance of thousands of miles to keep up with them day by day and to understand their relative import. The Chinese themselves can hardly understand that import, and the newspaper correspondents can only cable the events of the day or of the week, leaving a general interpretation for some more decisive action or some more decisive result than the revolution has yet produced. The only thing which at this time can be said to be absolutely certain is that the old China is gone for ever. The old, mediæval, reactionary party has permanently disintegrated, and the ruling dynasty has yielded to the inevitable and taken a long step towards a constitutional monarchy by ac-

cepting Yuan Shi-kai as Prime Minister. The new cabinet which he heads, and which succeeds the cabinet, containing some Manchu princes and nobles, that resigned last week, is composed largely of commoners. Yuan Shi-kai is not only prime minister with the assent of the Imperial party, but is commander-in-chief of the Chinese army and navy. That his sympathies are liberal is indicated by the fact that in northern China he appears to be the favorite candidate of the republican revolutionists for president, in spite of the fact that by accepting the leadership of the cabinet he has undertaken to preserve a constitutional monarchy from the attacks of the radical republicans. It may be that his attitude is like that of Cavour, in the revolutionary struggle of Italy in the middle of the last century, who profoundly believed that the Italian people could best obtain human rights and political liberty, not by establishing a republic, but by sustaining a liberal and constitutional monarchy."

Original Articles

DOES DANIEL 2:44 REFER TO THE CHURCH?

I say no, and will give my reasons. In the first place, the vision is treating of earthly governments, and I know of no rule of interpretation by which to change to a spiritual kingdom when referring to the stone kingdom. I believe it possible for an earthly government to be set up, and that by the Almighty; and if so, it would be in truth a kingdom set up by the God of heaven. Such I believe the United States Government to be. It came at the right time, in the right way, in the right place, and is doing the work of destroying "all other kingdoms."

This Government was set up by divine appointment. Columbus was inspired to spy out this land (1 Nephi 3: 35, Plano Edition). Those following immediately after were inspired, and 1 Nephi 7: 1 tells us that the Lord would raise up a mighty nation on this land. So I offer the Book of Mormon as a witness in my favor. Now read Doctrine and Covenants 98: 10, "And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

This work of setting up the stone kingdom began when the Spirit of the Lord sent Columbus in search of the "choice land." I do not understand that the heart of this image would be in existence at the time the stone kingdom was set up. "And after them shall rise another kingdom," signifies that only one kingdom would be in existence at the time until those arose which were represented by the feet and toes. It is admitted that the Roman Empire is the

fourth power of the vision, which became divided in 395 A. D. into the eastern and western empires, and in 476 A. D. the western empire fell, conquered by the Heruli, but the eastern empire continued as the Greek Empire until 1448, when it ceased to exist.

Those kingdoms that overran the western empire only continued for a short time, so that none of them are found at the beginning of the eighteenth century. The Vandals, Alani, Suevi, three of the first division in 409 were subdued by the Visigoths in 583. The Heruli were followed by the Ostrogoths and they by the Lombards in the sixth century. The Visigoths were subdued in 712, so that the stone kingdom was not set up in the days of the first division; but if it can be shown that the stone kingdom was set up in the days of ten, more or less, of the kingdom, the outgrowth of the subdivision of the Roman Empire, the conditions of the vision are fulfilled. This, I think, can be done.

By consulting Lyman's Historical Chart, I find at the beginning of the nineteenth century the following powers, which seem to be the successors of the first division: England, France, Germany, Papal States, Italy, Spain, Portugal, Denmark, Poland, and Turkey. Now there may be more, and there may be less. I do not contend for just ten kingdoms, but for a subdivision represented by the toes. Now, in 1492, America was discovered by Columbus. Others were inspired to follow. The constitution was framed, the result of divine wisdom, and the stone kingdom was set up. I claim it was a necessity before the church could exist. Other forms of government would not permit the free exercise of religion as was provided in the constitution, which was adopted in 1791, in the days of these kings.

Now about the work of destruction. How was it to be done? Why, by the inspiration that impelled Columbus and others to move out in quest of liberty. This spirit of freedom from the stone kingdom will permeate all others until it fills the whole earth, making it possible for the preaching of the gospel in all the world. France became a republic in 1807. The same year, religious liberty and freedom of the press were granted in Spain, and as early as 1868 nearly all the Central and South American States had presidents and a congress patterned after the United States. One feature of the stone kingdom was that it should never be destroyed, which I believe to be true of this Government, but eventually will be given to the Saints of the Most High, according to Daniel 7: 27.

The 1830 church was practically overthrown; at least, if we should tear it in pieces and scatter the material we would say that it was destroyed, although the material was left, only scattered over

the land. The church was disorganized in 1844, and its material was so badly scattered that there was a necessity for a reorganization, just as it was necessary to gather the material and rebuild the house. Doctrine and Covenants 65:1 is referred to as proof that the church is the "stone cut out without hands." It does not say so; listen, "And from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." If there is anything in the claim, the gospel is the stone; but there is nothing to it, any more than "ye shall be as gods, knowing good and evil," made Adam and Eve gods. It is a comparison, showing that as the stone should roll forth, so, in like manner, to the same extent, would the gospel roll forth. But the stone must go first to prepare the way. It was a preparatory work set up by the "God of heaven."

The influence of this stone is being felt in other countries. Conditions are changing. These internal dissensions are bringing about a better condition of things; the spirit of liberty is taking hold of the people, and tyranny and oppression are being crushed out, and by and by republics will take the place of these kingdoms.

Others not of the church have recognized the divine influence that brought this nation into existence. W. H. Seward says, "Whoever will study the character of the early immigrants to this country will be ready to say that God in his providence seems to have collected from the nations of Europe, men of sturdy limbs, free minds, bold hearts, to lay broad and deep the foundation of a state, which, for the benefit of the human race, was to prove under the most propitious circumstances an experiment of a popular representative government."

Now, if I am wrong, I am willing to be shown.

J. L. GUNSOLLEY.

ELDORADO SPRINGS, MISSOURI.

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A REVIEW OF "MORMONISM AGAINST ITSELF."---PART 13.

BY S. W. L. SCOTT.

ETHNIC UNITY OF ANCIENT AMERICA.

Taking the unity of civilizations in the regions where languages have "altered," "changed," and declined, we present the following:

If we sum up what the authentic discoveries from the territory of Vera Paz, the lands of Qu'ekchi and Pokonchi, teach us, it follows with certainty from the abundance and variety of objects and from their artistic conception and peculiar manner of decoration that the ancient inhabitants of these regions were a people of advanced civilization, and that their culture was of the same peculiar stamp to be met with in the monuments of Copan and Quirigua, although in an entirely different degree of grandeur. At the same time

it seems that we must conclude from various evidences that the active intercourse existing between Laguna de Terminos and Honduras in ancient times, to which doubtless the above-named places owed their prosperity, also made itself felt in the valleys of Vera Paz by influencing their progress and by stimulating and developing them.—Bureau of American Ethnology, 1904, p. 110.

This shows the similarity of culture.

The argument adduced by Elder Traum on language being the "reliable guide," or "a reliable guide in determining" "ethnic unity" militates not against our claim in the least, as the following paragraph will show, for upon the basis of the calendar system and its expressions the scientists are moving together on similarity of "root" and "structural" peculiarities. Some, however, can not see ethnical unity, save in language, overlooking special elements that are similar.

Of this unity, the Bureau of Ethnology, page 266, of Bulletin 28, 1904, has this to say:

The Zapotecs and their kindred were a nation unrelated to the Mexicans. If they can be classed with any of the great language groups belonging to the region of the ancient Mexican-Central American civilization, it can only be the Maya group. Indeed, a number of roots and many structural peculiarities of the language seem to indicate such a connection. *The whole region of ancient Mexican-Central American civilization is, however, a conspicuous example of what Adolph Bastian calls a "geographical province."* For, independent of a linguistic difference, *we find the special elements of Mexican civilization developed in an exactly similar way among all the peoples of this territory.* This is true of the general conduct of life, the technical and military customs, the organization of state and of society, but more especially of religion and learning.

The unity of this entire region of ancient civilization is most clearly expressed by the calendar, which these people considered the basis and the alpha and omega of all high and occult knowledge. This calendar is a special product of Central American culture. Its essential peculiarities are the adoption of the fundamental number 20 as the leading unit, and the combination of this leading unit with the number 13. These are features which appear in no other calendar system hitherto known. Within the region of Central American civilization not only are these two essential peculiarities to be met with in the calendars of all the civilized nations, but also a close correspondence in the names of the individual days of a leading unit. This I have demonstrated in regard to the Maya territory in my work entitled "Über den Charakter der aztekischen und der Maya-Handschriften," and regarding the Zapotec territory in a work on Mexican chronology which appeared in 1891. The Zapotec calendar is distinguished from those used by the other nations by certain peculiarities which one is tempted to consider evidences of special antiquity, but which are, perhaps, only the result of a particular development and an especial use for augural purposes.

Cyrus Thomas attempted to show the relation of the calendar system of America to that of Hamair, and found that the agreement, in part, was close. "Two essential peculiarities of the system among Americans are met with in the calendars of all nations," says this bureau, and not only so, but "a close correspondence in the names of the individual days

of a leading unit." How is Traum to evade the idea of unity as above taught?

Again, in an able article issued by the Bureau, Mr. Paul Schellhas, writing on the subject of the relation of the civilizations, both in Mexico and Central America, and *south* of these, says:

Side by side with this influence emanating from the races on the northwest border, we also find another factor of civilization whose origin we may seek to the south of the peninsula of Yucatan. *It seems to be the genuine, aboriginal source of Central American civilization, which reached its highest development among the Maya races.* In contrast to the stiff, angular, conventional type of Mexican art products, we find, the farther we pursue this factor of civilization, softer, more graceful, and at the same time more realistic forms. Among the antiquities which show this influence are the remains at Copan and Palenque, the Maya codices, and a great part of the clay figures in the Yucatan collection. All these facts point to a region south of the Yucatan peninsula as the true center of Central American civilization. *There the origin of American glyphic writing is doubtless to be sought; there lie the roots of that ancient culture.*—Bureau Ethnology, 1904, pp. 621, 622.

Despite the fact that his warlike temperament and disposition to roam have been to the Indian the cause,—fruitful as Babel,—of the confusion of tongues, yet are the scientists, explorers, linguists, and antiquarian, pushing their investigations to the center of primal civilizations, in accord with the record of his ancestry. But Traum can not find their ancestry, that is the reason the book in question with him is "fraudulent." But he can not find the Allemane in Germany to-day, either; will he lodge the history of them in the fogs of fiction also? The Græci are not found in Greece to-day; will he consign the Grecian history, with its memoirs, to the region of *fraud*? Such superficial philosophists should go out of their two by four intellectual den and gaze about them once or twice.

We will conclude this linguistic question, for the time, by a brief paragraph from Brinton. Of the multiplicity of tongues among the Americans, he says: "In the numberless changes of these languages, their bewildering flexibility, their variable forms, and their *rapid alterations*, they seem to *betray a lack of individuality*, and to resemble the vague and tumultuous history of the tribes who employ them. They exhibit at times, a strange laxity. It is nothing uncommon for the two sexes to use different names for the same object, and for nobles and vulgar, priests and people, the old and the young, nay, even the married and single, to observe what seems to the European ear quite different modes of expression. Their phonetics are fluctuating, the consonantal sounds often alternating between several which in our tongue are clearly defined. Families and whole villages suddenly drop words and manufacture others in their places out of mere caprice or superstition, and a few years' separation suffices to produce a marked dialectic

difference; though it is everywhere true that the *basic radicals* of each stock and the main outlines of its grammatical forms reveal a surprising tenacity in the midst of these surface changes. Vocabularies collected by the earliest navigators are easily recognized from existing tongues, and the widest wanderings of vagrant bands *can be traced by the continued relationship of their dialects to the parent stem.*"—Myths of the New World, pp. 20, 21.

A GUESS AT DATES.

Elder Traum selects certain dates set by archeologists with the word "*probably*" attached, and constructs a theory multiplied many times by the probabilities. The Toltec, Aztec, Chichimec, Colhuas, and Maya civilizations are the identical ones which scientists inform us *reflect* the original, and by which they seek to blaze the pathway backward. These modern forms are furnishing them with fading rays leading up to the star of *first* magnitude, but as to the *date* when the star was in the constellation, *they are at sea.* And until the date is determined by these men, outside of the information found in the record of the Book of Mormon, his deductions, based on *uncertainty*, probability, conjecture, etc., will not effect any more than a gnat on a sunbeam.

Mr. Traum selects certain "probable" dates for the existence of the civilizations upon the western continents, by which he flatters himself to have overthrown the Book of Mormon, thus: Short places man, according to Traum, on this continent twenty-five hundred years before the "Toltecs came in contact with him."

Foster, according to Traum, has the Toltec date reach back 955 years B. C. Then Traum adds the two improbable dates, and sets down the improbable result that the "*cradle of American civilization*" was under the shadow of the ruins of Palenque, Honduras Guatemala, and Yucatan 3,500 years B. C. But neither of these inform us *when they came to America*, and their *dates* are as fictitious as Traum's boundary of Mormonism.

We can assert on the authority of the Bible and Book of Mormon that they came here at the time stated in those books, and yet be within the supposed date of their existence, *after the arrival*, for Short says their existence here was twenty-five hundred years. But we will place these conjectured dates in a form to be seen:

Mr. Short has man on the Western Continent 2,500 years.
Mr. Foster has man on the Western Continent 955 B. C.
Mr. Traum has man on the Western Continent 3,500 B. C.
The Colhuas were living in America 4,000 B. C.
Le Plongeon has man on this continent 6,000 years ago.

To the list we add:

Wilson has man on the Western Continent 50,000 years.
Sir Charles Lyell has man on the Western Continent 100,000 years.

Professor Dana has man on the Western Continent 25,000 years.

Professor Agassiz has man on the Western Continent 10,000 years.

Can the dean of the Philadelphia bar inform us which date is reliable? Can there be a more uncertain, dreamy, speculative basis of guess-work than this on which Traum builds his air castle? Time and oft in the statements of Baldwin, Baum, and the rank and file is expressed the fact that the dates and age, are unknown. If we take the chronologies of the Bible, they differ as to the time which elapsed from the creation of Adam to Moses. The Hebrew chronology reckons it to be 2,445 years; the Septuagint, (from which our English Bible is translated) makes it 3,953 years; while the ancient Samaritan, (Pentateuch), differs from both, and makes the age of Terah, Abraham's father, one hundred and forty-five years; while the common version counts it two hundred and five. Now applying Elder Traum's logic to this point, if the combined scholarship and research of the world for thousands of years past can not with all the data at command, determine the correct dates of certain events, how can he expect these modern scientists in so limited a time, and with such slender data, to arrive at fixed, certain, reliable, and unchangeable dates, with reference to nations now in the dust?

WERE THEY CHRISTIAN?

Elder Traum attacks the Book of Mormon on the ground that the principles of Christianity were taught and practiced so long before the birth of Christ, and argues that as the Jaredites and Nephites were *Christian*, teaching the gospel, baptizing, and organizing a *Christian church* on this continent, it follows that what "the spade exhumes shall be a Christian civilization." (Pages 126, 127, 128.)

He should have told us what he means by a *Christian civilization*. If the civilizations he last described, such as the Maya, the Colhua, and Toltec are the ones "exhumed by the spade," can he affirm that civilizations *not Christian*, could have done the work he attributed to them? But it does not follow because *Christians* were living on this continent from before 2,222 years B. C. and 600 B. C. interruptedly, until 420 A. D. with an idolatrous nation contemporaneous, that the spade shall necessarily exhume "Christians." Oh, no, we await the resurrection power to bring out of the earth "every man in his own order," both the "Christian civilization" and anti-Christian. That the *ruins* may, or may not bear *evidence* of their *attitude* toward the Christian religion, we may concede. But what meaning is attached to his proposition is not clear. When, a Stephens steps into the territory of buried nations, and with scientific acumen uncovers "forty-four

buried cities," and brains massive with archaeological lore follow up with tomes of corroborative evidence that *millions* of people had homes there, it would attest a sound mind to "pick" out a polished stone and ask it, "Have you believed in Christ? Or, were you baptized for the remission of your sins?" Or, "Was the man who smote you into sanctity a "*Christian*?" Nothing remains to the scientist, save the crumbling mighty ruins in the depths of the forest, and these attest the *handiwork* of a people skilled in stone cutting and joining. Archeology reveals the fact that "here were the remains of a *cultivated* people, polished, and peculiar, who had passed through *all the stages* incident to the rise and fall of nations, reached their golden age, and perished entirely unknown." (See Travels in Yucatan, Stephens, vol. 2; p. 356.)

The Book of Mormon describes *two* principal civilizations with about one thousand six hundred years difference in customs, manner, and architecture.

TWO CIVILIZATIONS.

Baldwin says:

We find architectural characteristics *so different from each other* that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch.—Ancient America, p. 156, Brasseur De Bourbourg.

Again he says, "These old constructions belong to *different periods in the past*."

On page 226 Baldwin reaffirms: "It is now agreed that the Peruvian antiquities represent *two distinct periods in the ancient history* of this country, *one being much older than the other*."

These facts are not denied, but *opinions* built up on them may be contested. Just here we present a statement subversive of Traum's theory of *too much antiquity* for these civilizations of America, or, he has the Colhuas resident here "4,000 B. C." Now on page 76 Baldwin affirms:

Ruins and other vestiges, revealing an ancient civilization, are found throughout the whole of Central America, extending as far north as New Mexico and Arizona. But here the antiquities *do not all belong to the same period in the past*, nor exhibit unvarying likeness. The monuments suggest *successive and varying periods* in the civilized condition of the old inhabitants, some of the *oldest and most mysterious* seeming to *indicate the highest development*. In the northern part of this region we find ruins of great buildings, similar in plan to those still used there, but *far superior as monuments of architecture, science and skill*. In the central part of the region spoken of development was still more advanced. Here in the *last ages* of American ancient history, was the seat of the Aztec civilization.

And on page 80 he continues, writing of Zuni:

Became a ruin in ancient times; and after remaining long in a ruined condition, it was again rebuilt, and again deserted after a considerable period of occupation. It is still easy to distinguish the differences in construction between the two periods. "The standing walls rest upon ruins of greater antiquity;" and while the oldest masonry is six feet thick,

that of the latter period is only a foot to a foot and a half thick.

It will be borne in mind that these ruins in the Western Continent represent "*settled life*" with its accumulations, and intelligently organized industry. "Their unity as a people, which is everywhere so manifest, must have been expressed in *political organization*."—Baldwin, pp. 33, 35. Page 31, he says: "Careful study of what is shown in the many reports, . . . seem plainly to authorize the conclusion that they entered the country at the south."

"Sir William Jones has traced the origin of all the people of the earth to the three roots, Shem, Ham, and Japheth; according to the 10th chapter of Genesis. The fact mentioned by him is worthy of remark, that the dynasties of Peruvian kings are dignified exactly as those of some parts of the Old World, by the name of the sun, and moon." Continuing, he says: "States and empires could scarcely assume a *regular form* till within fifteen hundred or sixteen hundred years before the Christian epoch."—Haldane's Evidences, pp. 179-194.

ALEXANDER CAMPBELL AGAIN COMES TO OUR AID.

Alexander Campbell adopted this line of argument to establish the truth of Christianity in debate with Robert Owen, see page 241. If the date set by Sir William Jones, and adopted by the founder of the so-called Christian Church, is *approximately* true, that "states and empires" could not have assumed "*regular form*" until 1500 or 1600 B. C., then what becomes of the argument of Elder Traum, that those "regular forms" of "political organizations" and settled life were in existence four thousand years B. C.?

The Jaredites, as well as the Israelites, brought their faiths with them to America, and for proof, we introduce a no less renowned character than Alexander Campbell. In debate with Robert Owens, to establish Christianity as true, he adduced this evidence:

The first discoverers of America observed there a reverence for the Sabbath and an acquaintance with many of the appointments of the Mosaic institution, and of the early history of the world. The contents of some of their manuscripts are curious in a high degree. One is a cosmogony which contains a tradition of the mother of mankind having fallen from her first estate of happiness and innocence; and she is generally represented as accompanied by a serpent. We find also the idea of a great inundation overwhelming the earth, from which a single family escaped on a raft. There is a history of a pyramidal edifice raised by the pride of men, and destroyed by the anger of the gods. The ceremony of ablution is practiced at the birth of children. All these circumstances, and many more, led the Spanish army at the time of the conquest to the belief that, at some very distant epoch, Christianity, or at least Judaism, had been preached in the new continent.—Evidences of Christianity, p. 230.

Here Mr. Campbell presents evidence establishing claims of the Book of Mormon,—both as to the

Jaredite and Nephite immigrations; the "tower," the "flood," and the "fall," in the exodus from Babel; the "appointment of the Mosaic institution," in the colonies of Israelites from Jerusalem. We hope Mr. Traum will yield gracefully to the superior wisdom of A. Campbell.

TRADITIONS OF THE FLOOD.

We have space for but few of these testimonies. In testimony of the ages to divinity of the Bible, this evidence is given:

Traditions of the flood are, if possible, more common in the New World than in the Old. The form in which the natives relate them agrees so strikingly with the traits of the Bible history that we can not blame the astonished Spaniards, the first European discoverers, if they were to believe on account of these and similar traditions that Christianity must have been preached there in ancient times.—Professor Hackett's Translation from Auberlen.

Mexican Traditions.—This people had a tradition that a deluge had destroyed all animals with the exception of one man and his wife, who escaped in the hollow trunk of a cypress tree; and that after this, they had a numerous race of children born to them.—Humboldt's *Vues der Cordilleras*, ibid.

As undeniable proof that the ancients of the American Continent came from the tower of Babel, as the Book of Mormon claims, with the facts of the "flood" and "confusion of tongues" fresh in mind, we refer our readers to the plate which was found by Baron von Humboldt in his researches in Mexico. (See Priest's *American Antiquities*, pages 200, 201.)

As a sidelight to the plate, Priest records as follows:

They say the tongues which the dove gave to mankind, were infinitely varied; which, when received, they immediately dispersed. But among them there were fifteen *heads* or *chiefs* of families, which were permitted to speak the same language, and these were the Taltées, the Aculhucans, and Azteca nations, who embodied themselves together, which was very natural, and traveled, they knew not where, but at length arrived in the country of Aztalan, or the lake country in America.—Page 200.

Will Elder Traum explain how these Asiatic ideas came to America? We advise him to read the only authentic account recorded, found in the Book of Mormon. The fallacy of attempting to set dates by the ruins of these people, save by the aid of the written language of the people who occupied them is exploded.

Dr. Henry Mason Baum, D. C. L., says in *Records of the Past*, volume 2, page 215: "It is impossible to even approximate a date for the works of either North or South America."

Cecil A. Deane, in *Denver Daily News*, April 22, 1906, while writing of prehistoric people, says, "When, or whence they came is not known."

Dr. Baum says, in repetition: "When were the buildings occupied by the people who erected them,

and what was the cause of their leaving them? *No one knows.*—Records of the Past, 1902, vol. 1.

Again, reaffirming; "Here in the bygone centuries primitive man lived his round of life. How many ages ago is at *present unknown.*"—*Ibid.*, vol. 2.

Prof. Cyrus Thomas adds his testimony, as follows:

The historical evidence is clear and undisputed that when the region in which the mounds appear was discovered by Europeans, it was inhabited by Indians only. Of *their previous history nothing is known* except what is furnished by tradition, or *inferred* from the study of their languages and customs.—Problem of Ohio Mounds, p. 9.

All these certify that Elder Traum's wild goose chase for *dates* is vanity, and the superstructure he has erected on so much fog tumbles into the nothingness, which is its only redeemable characteristic. The mound builders were here twelve centuries before the progenitors of the Indians came, according to the Book of Mormon. Foster says the testimony of the Indian is "*uniform*" that the "antiquity of the mounds reaches back to a period beyond the memory of their ancestors."—P. 375.

The Book of Mormon account reads as follows:

The king said unto him, Being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness [in South America], that thereby they might find the land of Zarahemla; that we might appeal unto our brethren to deliver us out of bondage. And they were lost in the wilderness for the space of many days, yet they were diligent, and found not the land of Zarahemla, but returned to this land, having traveled in a land among many waters; having discovered a land which was covered with bones of men, and of beasts, etc., and was also covered with ruins of buildings of every kind; having discovered a land which had been people with a people who were as numerous as the hosts of Israel. And for a testimony that the things that they have said are true, they have brought twenty-four plates, which are filled with engravings; that the things that they have said are true, they have brought breastplates, which are large; and they are of brass, and of copper, and are perfectly sound. And again, they have brought swords, and the hilts thereof and the blades thereof are cankered with rust; and there is no one in the land that is able to interpret the language or the engravings that are on the plates.—Book of Mormon, pages 158, 159.

(To be continued.)

Every hour that passes, every hour to which you give close attention, every hour that you fill with earnest work, or with wise, reasonable recreation, or with needed sleep, is an hour well spent that adds to your power and chances in the future.

And every hour thrown away is a chance gone that will never come back.—Selected.

Two things the North Pole traveler guards as he would his life. His supply of alcohol, which means heat in condensed form, and his food closely packed. If he scattered his alcohol, to see it melt little holes in the ice, or if he threw his small supply of food to the birds and walrus, he would be no greater idiot than the man who scatters his precious time in foolish amusements, or throws it away in the company of other idiots like himself.—Selected.

Of General Interest

A Scene in an Indian Court.

The noon hour struck, tolled by the rail gong at the Treasury door, and in a moment all things came to a standstill. The Mohammedan lawyers, the village Moslems loitering about the court, even Mozuffer Khan with his guardian policeman, all reverently withdrew. A moment later they reappeared on the wide concrete veranda outside the window at my left. There they laid down their prayer mats, and, standing first with devoutly bowed heads and hands folded, they murmured the noon prayers of the Prophet's religion; then knelt, still praying, and made obeisance, prostrating themselves before Allah the Merciful the Compassionate. The reverence of their devotion was perfect and wholly free from the self-conscious shamefacedness that I should have felt, supposing that I, the magistrate had suspended court to pray there in public. Islam is a man's religion, a manly religion; there is something fine in the faith that takes men out to pray before the eyes of all, on the wide veranda of a police court.—Charles Johnston, in the *Atlantic*.

• * * * *

The Arbitration Treaties.

The President has proposed an action which is the beginning of the end of war. He has obtained the consent of Great Britain and of France to treaties of unlimited arbitration with the United States. They are the first treaties that do not except questions of vital honor. Not only do they remove peril of wars between the United States and her two sisters beyond the seas, but they make the immediate signing of like treaties with other nations inevitable. Already Japan and other nations have hinted that they are ready. Before ten years were passed, we venture to say, there would be ten treaties. Furthermore, these nations which have joined hands with the United States may soon begin to clasp hands with each other. Already there are rumors that Great Britain and France are talking of such a treaty. There you have the beginning of a League of Peace, which may soon become a league of power.

These treaties are also the first beginnings of disarmament. If the treaty between Great Britain and the United States is ratified, it will mean that neither nation will have to consider the other in its army or naval program. If Great Britain should sign such treaties with Germany and France and Russia, the world might almost disarm to-morrow. Whoever helps to put these treaties through puts a first block into the new and beautiful city of God's first peace on earth.

The treaties now require only the ratification of the Senate. Its Foreign Relations Committee has reported upon them adversely. It proposes changes which would strip them of their one chief value—that which makes the one step forward. All questions to be arbitrated which individuals would arbitrate. There should be no exceptions. The treaties should be passed as the President has framed them.

Since the action of the Foreign Relations Committee the President has started to tour the Nation in behalf of unqualified arbitration. The church never had a greater opportunity, to show the world that it, and not trades unions, not socialists, not chambers of commerce, leads in the inauguration of the kingdom of God. Every minister ought to uphold the President's hand with such prophetic sermons as those which Henry Ward Beecher sustained Lincoln in his great endeavor. Lincoln stopped man-selling for ever. Taft is trying to stop man-killing for ever. Let every church pass resolutions and send them to the Senators from its State, with one copy to the President. Above all, every Christian who reads these words would help more than he

realizes if he wrote his Senators at once the strongest letter he can write. We are at the parting of the ways. For centuries we have walked the pagan way of war. Now the President offers us the Christian way of law, good will and brotherhood. The Senate will make that choice for us next December. The church should compel it to choose the Christian way.—*The Congregationalist*.

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A Choir of Mormon Pilgrims.

All heathen religions, like the religion of the Roman and Greek Catholics, appeal strongly to the emotional side of human nature. In his attempt to compare his heathen faith with Roman Catholicism, the Chinaman said, "Catholie 'ligion and China 'ligion he all same." In the compromise that Protestantism has effected with worldliness during recent years, it may be noted that professed Christianity has indulged in dramatic entertainment in order to please the people. This departure is especially pleasing to women; and in consequence, popular churches are almost barren of male attendants. Those who would gain large audiences from the world, resort to spectacular displays or other entertainment pleasing to the emotional nature. One needs only to examine church advertisements to find that almost anything rather than straight preaching is being resorted to in order to please the masses. We noticed an advertisement of the winter season entertainments of the Christian (Campbellite) Church (white) of one of our cities. This sect has engaged the Glazier Circuit Cooperative Lyceum Bureau to furnish them fun this season. An entertainment by the Chicago Ladies' Orchestra will be followed at later dates by the colored Glazier Jubilee Singers, and other entertainers gifted in reading, oratory, science, and fiction.

The Salt Lake City (Utah) Mormons have planned for their famous choir of two hundred singers, a pilgrimage through the country, in the hope, doubtless, of making Mormonism appear more favorable in the eyes of the world. According to advertisements, this choir of two hundred singers will give a matinee and an evening entertainment in one of the Indianapolis, Indiana, theaters in the month of November.

No single attempt to entertain the people has yet out-rivaled John Alexander Dowie; but we are constrained to believe that the Mormon effort and other Protestant attempts will be more successful, since they are more tolerant and entertaining to the sinners and say less about the grievous sins of our day practiced in the name of religion. We are certainly living in a day when men are lovers of pleasure more than lovers of God.—*Gospel Trumpet*.

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Shall We Pay the Lord While We Owe Others?

That the paying to the Lord of a tithe, or tenth, of our income is the least that anyone and everyone should do, under any and all circumstances in life, seems to be plainly established in the Scriptures, Old Testament and New. The frank recognition of this simple principle, and the holding to it in quiet, joyous faith, will settle many a question that is commonly asked concerning the duty of tithing. Let us apply it, for example, to the situation described in the letter of an earnest inquirer in Nebraska:

"Should we pay tithe while we owe money? is a question which is puzzling us at present. We believe the tithe is the scriptural, also the just and reasonable, basis of giving. We believe that it is the least we can do to prove our love and gratitude to the One whom we recognize as the Giver of all the good things which have filled our lives. We have experienced the joy of giving, and are loathe to renounce that joy. But, in a way, it seems that our money is not ours to give

while we owe it to others here. In another light it seems that the tithe is the Lord's and never ours to use for any other purpose whatever.

"We expect to be in debt for a number of years, and should we wait to begin giving again till the uncertain time when we shall owe nothing? It is a most uncomfortable feeling to owe money, and rests as a burden on us; but neither are we at all content to spend all our substance on ourselves when souls are dying without Christ. Would the systematic giving of smaller proportion, say one twentieth, be right?"

Should we be dishonest with God in order to be honest with men? Should we ignore a preferred creditor—one who because of our pledges to him and his claim upon us has a prior demand over all others—in order to pay an ordinary creditor? Should we steal here and there, break promises from time to time, in order to secure money to pay those whom we owe? As there can be but one answer to these questions, so there can be but one answer to any question as to postponing our current obligation to God while we meet our obligations to men. It seems undeniable, from scripture and from experience, that God will take care of us better, and pay off our debts to other creditors faster, with nine tenths of our income than with ten tenths. The one tenth that belongs to God is no more ours to give to another creditor than the money in our neighbor's purse is ours to pay our debts with.

Whatever we may have failed to do in times past in paying the tithe, the least we can do is to pay it in full from this day forward. That is what was referred to by "current obligation to the Lord." If we are in arrears in our tithing for years back, and we are led to believe that God is asking us to recognize and pay off that debt to him also, it may be obviously impossible to liquidate that debt in full before we spend a cent for any other obligation. But we can begin to-day to meet our current debt to God by using from this day on, for all other expenses and debts, only nine tenths of our income, and setting apart for the Lord the tenth that is his. He promises to bless us in this as he can not bless us otherwise.—*Sunday School Times*, November 18, 1911.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Crysler street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple avenue, Independence, Missouri.

Chairman of Finance Committee: Mrs. L. R. Wells, 700 South Crysler street, Independence, Missouri.

Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa.

Murdock and Hurshes, Henning, Minnesota.....	\$3.50
A brother	5.00
Willing Workers' Society, Deloit, Iowa, through Mrs. J. W. True	10.00
Mrs. Hattie Barnes, Rock Island, Illinois.....	2.35
Dorothy Brown, Las Animas, Colorado.....	5.50
Mrs. Ann Lewis, Osborn, Missouri.....	5.00

Carrie M. Lewis, Osborn, Missouri.....	1.00
Mrs. Alida Sabby, Osborn, Missouri.....	1.00
Emma B. Lewis, Osborn, Missouri.....	1.00
Mountain View Sunday School, Falcon, Colorado, through Bro. J. D. Curtis.....	5.50
Julia A. Thomas, Rockland, Maine.....	5.00
In last HERALD, Sr. Holmes and sister, of Joy, Illinois, should have been credited with 45 quarts of fruit instead of 25 quarts.	

Extracts from Letters.

"Please accept our little donation, and may you all be blessed in the grand and noble work you have undertaken to perform. We will try and remember you at other times."—Murdock and Hurshes, Henning, Minnesota.

"Inclose bill of lading for barrel, also \$10 from Willing Workers' Society, of Deloit, Iowa."—Mrs. J. W. True, secretary.

"Find money order for \$1. I think the home a fine thing, and hope to help with my mite each year."—Mrs. J. H. Post, Katy, Texas.

"The Ladies' Aid Society of Dow City, Iowa, have sent a box of clothing for the children of the home."—Mrs. J. R. Rudd, president.

"Please find \$2.35 inclosed which I have collected among the Saints of our little branch for the home. Praying God's blessing upon the children and those who have charge of the home."—Mrs. Hattie Barnes, Rock Island, Illinois.

"Inclosed find \$5.50 for the Children's Home. It is not very much, but is all I can spare at present. I will try to send some more as soon as I can. It is too far to send clothing, for clothing is high here and the freight would cost quite a bit so I will send money whenever I can."—Dorothy Brown, Las Animas, Colorado.

"To-day the Willing Workers met with me and packed a barrel of dry goods for the home, requesting me to notify you. The goods are not all new, but we hope they will be of some use. This work is new to some of us, but what a happy lot we were, for there is nothing that makes sunshine like working for others. . . . After December 1 we will send another barrel and some fruit. Also look for cash donations."—Mrs. Joseph W. True, Deloit, Iowa.

"You will find post office order for the Children's Home. I am too far away to send anything but money, and that is always acceptable."—Julia A. Thomas, Rockland, Maine.

LUCY L. RESSEGUIE, *Secretary.*

Babyhood.—Supplementary Reading.

After the first year of a child's life, the increase of muscle, the growth of bone, the cutting of teeth, the development of the entire body along normal lines, demand more varied nourishment. While cow's milk should still form the chief article of diet, other food must be now added. Carbohydrates are needed at this stage of growth, and to supply these in the most digestible form the cereal jellies are recommended to start with. Barley water is often used to dilute the milk during the early months; oatmeal jelly, when the meal has been boiled at least three hours and strained, is an excellent food, especially if a laxative effect is desired. When the whole milk is taken, these cereal jellies can be given by themselves once a day.

Rice that has been boiled slowly for three hours is a good dish to begin on; it should be salted to taste, and fed with either a small quantity of butter or with milk.

Hominy grits that have cooked for six hours, and corn meal mush that has cooked three, are also wholesome. If it is advisable to select food that can be prepared more quickly, one of the breakfast foods that require cooking is recom-

mended. Cereals that are underdone are not only difficult for a child to digest, but are actually less nourishing; by slow, long cooking they become dextrinized and are readily assimilated.

Stale bread, toast, and hard crackers can be fed during the second year; fresh bread in every form is to be shunned at this age, as well as all soft, sweetened crackers and cakes.

Meat should be given in the form of beef juice, chicken or lamb broth. Beef juice is especially valuable for anemic children, or for those who can not or will not take sufficient milk. The juice should always be squeezed from fresh beef; it is generally taken with greater relish if well salted and slightly thickened with stale bread crumbs. Broth must boil for three hours, be strained and have all fat removed. One pound of meat makes a pint of rich broth; when chicken is used the bones should be broken and boiled with the meat. Rice or barley may be used to thicken the broth if desired.

Eggs can be given about the fourteenth month, either codded or soft boiled.

Orange juice, apple sauce, and prunes are the only fruits suitable until after the second year. Orange juice must be free from seed and pulp. Prunes and stewed apples should be pressed through a colander before feeding, and even then must be given in small quantities and a watchful eye kept as to results.

Remember to add only one article at a time to baby's diet list, and upon the first indication of disturbance, stop that food at once.—Anne Stokes, in *The Woman's World*.

THE BABY'S SLEEP.

Do you know the number of hours that the baby should spend asleep? Twenty out of the twenty-four are required for a very young baby; one of six months should spend at least sixteen hours in sleep, and until a child reaches school age, one half of the twenty-four hours must be devoted to sleep if the best results are to be expected.

Even the smallest of newborn babies should be provided with a separate bed, though that bed may be only a clothes basket with sides padded and a pillow for mattress.

Last year in Des Moines, Iowa, it is reported that ninety infants were found dead in bed with their mothers; in most cases they were suffocated by being rolled upon in sleep. In England this accident occurred so frequently that it became known legally as "overlying," and is punished by law. Aside from the danger to life itself, the child's health is menaced on account of the small amount of fresh air that it obtains when in bed with a grown person.

Some mothers complain that the baby is cold when it sleeps alone. For this reason the padded clothes basket above referred to is recommended as a cozy nestling place during the first few months. The white iron cribs, so sanitary and serviceable, are rather chilly in winter. This single objection can be avoided by placing between the mattress and springs several layers of newspaper, and by covering the head of the bed with a quilted pad made for the purpose, or by merely throwing a blanket over it. No good ever come from having a draught on baby's head.

The night clothes should consist of a flannel shirt, a flannel band, and a gown of outing flannel. This gown should reach several inches below the feet and be tied at the bottom with a drawstring like a bag. A hot-water bottle may be placed in the bed, not touching the little body, but near enough to supply it with heat. In bitter weather cotton blankets should be used as a substitute for sheets. A pair of woolen blankets and comfort made of wool or eider-down will be required. Thus protected, even the tiniest of babies will not feel the cold, and the room can be ventilated at night with benefit to both mother and child.—Anne Stokes, in *The Woman's World*.

An item in *The Independent* for June, 1911, reads as fol-

lows: "A Philadelphia court last week did a righteous act in convicting a woman who for forty years has been making and selling a soothing syrup for babies that contains morphine. The directions on the bottle allowed a dose four times as large as a physician would dare to give to a child fifteen months old. It is a crime to give any of these soothing syrups to stop a child's crying. The graveyards are filled with children fed on them."

"If you wait until the baby is two years old before beginning his training, you will find that he is ahead of you and has trained the entire family."

Requests for Prayer.

Sr. Sarah Scott, Leedy, Oklahoma, desires prayers, she being badly afflicted.

Sr. Elizabeth Ellwood, Byesville, Ohio, writes that she has been afflicted all summer and has had to undergo an operation. She asks that Saints pray for her.

Letter Department

SAINT CLAIR, MICHIGAN, November 15, 1911.

Dear Herald: The work of God, "the marvelous work and a wonder," occupies much of my thoughts, and as my knowledge of it enlarges, the glory and grandeur of it are far beyond the portrayal of my feeble words. A work at once so simple that he who runs may read, and so profound that it is too deep for the most learned. And it is so complete that it will transform fallen man and finally accomplish his eternal salvation in the kingdom of God. A salvation so great and complete is worthy of our most worthy efforts. We hear many say, "I love the gospel," but when we see many of the missionaries leaving their fields, compelled to go home in order to sustain their families, this sounds like an empty phrase. To say you love the gospel, means to put your hand in your pocket to help the missionary and his family. The Lord says, "By this shall ye know my disciples"; if they "feed you and clothe you and give you money"; "and verily this is a day of sacrifice of my people." This is the way the Lord has provided for the spread of the gospel and to warn our neighbors.

The financial law is a part of the gospel and must be kept. It is as important to keep the financial law in order to gain our salvation as the law requiring baptism and the laying on of hands; so do not say, "I love the gospel" until you are willing to comply with all of the gospel law. Our loving Father is always willing to pour out his blessings on his people, but in many cases he is repaid with ingratitude; for surely it is ingratitude to withhold from God that which belongs to him by right. God says: "Will a man rob God? . . . Yet ye have robbed me." The perilous times are upon us. Must some terrible crash overtake us before we can see our duty? Signs of the near approach of Jesus Christ are very evident. There is yet much to be done. Zion is to be redeemed, the work is crowding upon us, staring us in the face. The Children's Home, the Saints' Home, the Sanitarium, Graceland, the Order of Enoch, with the auxiliaries and other departments of the work, all needing help. There never was a time in the history of this work, when live, active, workers were more needed. There is no time now to think of pleasure and amusements. The line is drawn very sharply between us and the world. The Lord has said, "Stand in holy places." What you are losing now you are losing for eternity. If you neglect your Sunday school and Religio here, you can not pick up the loose ends by and by.

In bonds,

MRS. A. MCKENZIE.

DOW CITY, IOWA, November 18, 1911.

Editors Herald: I write a few lines for the HERALD this morning, that you may know that myself and family appreciate its weekly visits to our home, where it has been a welcome messenger of good news ever since the spring of 1866, if my memory serves me right.

I remember with pleasure many of the early contributors, from whose writings I learned many precious truths, as well as from those who have all along these years made your pages interesting and instructive to the careful reader. Long may the HERALD continue its usefulness, and may its usefulness steadily increase until the coming of the Son of God, and "the wise virgins" are ready to enter into "the marriage supper of the Lamb." It is time to be up and doing if we shall all be found at that day with the wedding garments on, and our lamps all trimmed and burning.

Since last writing for your columns duty has called the writer to a number of reunions and branches, and though some of these meetings have been referred to by other ministers and Saints, I venture a few words which I trust may be encouraging and helpful to the Saints.

On my way to Milroy, North Dakota, reunion, I could but admire the beautiful country passed over, especially that of the Red River Valley, which is as beautiful as anything I ever saw, if not a little more so. All through Minnesota and Dakota the country seemed to be almost one continued field of beautiful, waving, golden grain, though in some places the crops were suffering because of the continued drouth. At this place I remember the kindness of the Saints, though strangers to me, and the courtesy of the ministry and officers, especially those in charge. The work of those who assisted me proved to be all that was necessary, and they have my thanks for their kindness.

At the Thurman, Iowa, reunion I found an interesting and worthy camp of Saints who seemed anxious to render necessary assistance where, and when needed, and as the writer sees things, the reunion from first to last was good, and the reunion committee made our trip to and from the reunion a pleasure indeed, and their hospitality was ample, and is appreciated. Here, too, I found good, willing helpers who acted as scribes, and their work, as at other points and by other Saints, was good, and is appreciated by the writer.

The reunion at Colo, Iowa, was not so large as the one at Thurman, yet it was just as spiritual, and the arrangements made by the committee were as good as could be, and the spirit of brotherly love seemed to prevail, and both preaching and social services were enjoyed by the writer, so far as he was permitted to attend them, and the kindness of those in charge is appreciated, and I trust that the good seed sown will in due time bring forth good fruit for the Master's kingdom.

Sr. Butterworth and our two younger children accompanied the writer to the Magnolia, Iowa, reunion, where we found a comfortable stopping place with Bro. and Sr. Bert Fallon.

Here we met many of the ministers and Saints with whom we have been acquainted for many years, and those in charge and assisting in the preaching of the word we have often heard before; yet the word is ever new and refreshing and encouraging to the writer and his family.

The conference of the Gallands Grove District, held at Cherokee, Iowa, October 14 and 15, and the conventions held on the 13th were quite spiritual and interesting, and seemed to be much appreciated by the few faithful Saints who live in that city and vicinity, and they did all they could to make their visitors welcome.

Later I visited the Mallard, Iowa, Saints and labored there a week, and found them trying to let their light shine, and willing to assist the minister as necessity required; and

the missionary always finds a welcome and pleasant home with the Saints there.

At Coalville I found what seemed to be an improved spiritual condition, and had a good attendance at my meetings; enjoyed excellent liberty in talking to the Saints, as well as in doing patriarchal work, and left with a hearty invitation to return when convenient, and their hospitality was all that could be desired.

At Frazer I found the same kindly feeling manifested by officers and Saints, and I enjoyed my stay and labor among them, and left with an invitation to return and an assurance that I would find a welcome at their homes, and, as I understood it, in their branch.

At Boone I labored a week and enjoyed my labors there as a preacher and as a patriarch, and felt that the good Spirit was there, and that a good work might be done there if all would but take hold and labor unitedly for the good of the work. Meetings here were not as well attended as they might have been, but perhaps this may be said of more than one place. I found a welcome, and was kindly cared for, and have a kindly feeling for all the Saints of the Boone Branch.

The officers and members of the Gallands Grove and Des Moines districts will please take notice that if there is any work in my line desired, and they will notify me at Dow City, Iowa, where a letter will always reach me in due time, I will try and do the work desired, so far as possible. I am home for a few days of rest, but expect to move out as soon as possible.

With kind regards and best wishes for all, and ever praying and laboring for the advancement of the work of Christ, and the salvation of souls, I remain,

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

Editors Herald: In a recent issue of the HERALD I notice that an effort on the part of the Commercial Club is being made to locate small factories in Lamoni, a very desirable thing to be done; but there is one thing about it that seems strange to me and others that are out on the prairies of the West. We are anxious to see Zion develop, and are always pleased to read of things being done that indicate growth, for then we know that you are alive. The names indicate that they are our brethren, and of course have a special interest in our people, and of God's work; and while as citizens they have an interest in the town, the interest in our work ought to be greater, and what benefits our people will benefit the whole community.

In 1909, at the spring conference, we sought the Lord for direction so that we might the better proceed with the work of building up Zion; and that seeking was not in vain, for in answer to our earnest prayers we were given revelation 128 in the Book of Doctrine and Covenants. In the latter part of paragraph six we have the following: "Under this head there may be placed industrial associations of such sorts as the varied qualifications existing among workmen may demand."

It seems that the Commercial Club has the same object in view that is set out in the revelation. The strange thing about this matter to the writer and others is that these brethren and others are not concerned in trying the divine plan that was given us. We have read of several meetings to consider the organization of an "Order of Enoch." Have the brethren lost faith in God's plan, that they are even afraid to try it? If you people that live in the stakes, where the law can be more fully carried out, are not willing to make the effort, how can you expect us that are scattered to join in with you? There are many opportunities in the business world for investment, better than in Lamoni. One of the

great inducements to invest among the Saints and in the stakes should be that the effort to be made would be made according to the divine plan; if not, what is the use of making the effort?

This is not a personal matter with the writer; this question is of interest to hundreds of our people and we are anxious to know why our brethren are not willing to try the divine plan to establish industrial institutions in the stake.

PAUL PARKER.

NEW CAMBRIA, MISSOURI, November 17, 1911.

Dear Herald: We are a little band of Saints in the north-eastern part of Chariton County, and were organized into a branch last spring by Elder J. F. Curtis. We now number thirty-six; have one elder, two priests, and one teacher; have prayer meeting every Wednesday night, Religio Thursday night, Sunday school every Sunday, sacrament meeting the first Sunday of each month at 2.30 p. m., and preaching at 11 a. m. and 7.30 p. m.

This is a pretty fair farming country. Well improved farm land, underlaid with a good vein of coal can be bought for forty-five to fifty dollars per acre, and I think it will be a good location for any of the Saints wanting good farm homes. We have no church building of our own yet, but hold our meetings in a schoolhouse. If there is anyone interested in this part of the country, and who would like to hear more about it, I will answer any addressing me. If they would rather see for themselves I would be glad to show them around. We would like to have a few good families of Saints locate here.

The HERALD, Autumn Leaves, and Ensign are welcome visitors at our home.

Your brother in Christ,

DANIEL EDMUNDS.

R. F. D. No. 2.

CLITHERALL, MINNESOTA, November, 17, 1911.

Dear Herald: This is my first experience in missionary work, and while it was a trial to be away from home, being the first time in my life, I have enjoyed the work and have been very much encouraged in trying to tell the "old, old story." The scattered condition of the Saints in Minnesota, together with the foreign population, renders the missionary work rather hard, but we believe that some progress is being made. The majority of the Saints are anxious to do what they can for the missionaries. Some are anxiously looking forward to the time when Zion will be redeemed, and are cognizant of the fact that we are living in the last days.

Since having enjoyed the privilege of being at home and attending the Lamoni Stake reunion I have been privileged to meet and make the acquaintance of the Saints of Minneapolis, among whom are Bro. Charles Lundeen and family, Bro. Serrell and family, Elder B. S. Lambkin and wife and little Joseph, and many others.

From Minneapolis I went in company with Bro. Lambkin to Princeton, going there in response to a request from a young man writing through the *Ensign*, stating that he had never heard a Latter Day Saint sermon only through the *Ensign* and the *Toronto World*, and would like to have some of the missionaries come in there and hold some meetings. So, being assured that we could have the schoolhouse in which to hold meetings, we left Minneapolis on September 29, and were met at the depot by P. C. Van Someren, who proved to be much interested in our work. We were first taken to the hospital in the city to see his father-in-law, Mr. Holtman, from Wisconsin, who was expecting to undergo an operation the next day. He, also, is a Latter Day Saint with the exception of being baptized, and would have been

baptized while we were there if he had been able. After having knelt in prayer at his bedside according to his request, we started on our ride out into the country about eight miles, where we were made welcome by the good wife of Mr. Van Someren. We were kindly cared for at their home, where Bro. Lambkin and myself helped to get rid of the potatoes and honey.

Meetings were announced and we began telling the gospel story to a number of attentive listeners. We continued over two weeks with the result that Mr. and Mrs. Van Someren were baptized and more are interested. Bro. Lambkin did the baptizing in the Rum River, near Mr. Van Someren's home. Bro. Lambkin said that was the first time he had baptized in "rum." We were greatly encouraged by the way the people received the word. Bro. Lambkin is a very firm man in his preaching, putting forth the gospel in plain and positive terms, but in a kind way. As for myself, I felt as though I was just helping to fill the time. However, I enjoyed the few weeks of association with Elder Lambkin; also our stay at the Van Someren home.

Parting with Bro. Lambkin and others, I then joined with Bro. Leonard Houghton at Clitherall, with whom I had labored during spring and summer. During the past few weeks we have been doing missionary work in the vicinity of Fergus Falls, part of the time near the home of Bro. Joseph Elliott, where we had a fair attendance and interest, and the remainder of the time at a schoolhouse near the home of Alvin O'Hair, whose wife is a member, and he is near the kingdom I think. We were very kindly cared for in both these places and appreciate the efforts to help the missionaries.

There are but two members of the church living in the latter locality, Sr. O'Hair and a Sr. Line, both formerly of the Boonesboro Branch in Iowa. They need to be remembered among the isolated ones.

The present finds us at Clitherall in the home of Bro. and Sr. Houghton, having been hindered somewhat by the late storms. Winter has begun in earnest after holding off warm for so long. Last Sunday, November 12, we had the pleasure of going to meeting through a snowstorm with the thermometer standing at about ten degrees below zero.

We expect to start holding meetings in a hall about five or six miles out in the country to-night.

Hoping the Saints will remember us in our labors in this part of the Lord's moral vineyard, and praying for the success of his work everywhere.

In gospel bonds,
W. E. SHAKESPEARE.

SCHLIEZ, REUSS, GERMANY, November 6, 1911.

C. I. CARPENTER, Esq., Lamoni, Iowa, U. S. A.

My Dear Brother in the Lord: Cordial thanks for the certificate blanks and the elder's diaries sent. Trust these lines may find you and yours and everybody else there well; I am, thanks to God.

I heard from Bro. Kelley on the 4th inst. and am preparing for my voyage to my beloved native towns and villages in South Thurington, where many doors and houses are open to me, trying to warn people and awaken them. A half dozen have bought the Book of Mormon so far, may the Lord bless them in the reading of it.

The earth is getting smaller from day to day! Here, in Schliez, I have met an old lady and her granddaughter from near Dubuque, Iowa, and of course I have not failed to supply them with HERALDS and ENSIGNS and speaking to them of the reestablishment of Christ's original, apostolic church. Also, an old friend of mine and townsman, Mr. Richard Bartholdt, of Saint Louis, Missouri, member of the House of

Representatives at Washington, District of Columbia, I had, after thirty-eight years, the *great pleasure* of meeting here in our native town again, and now he knows, of course, quite a good deal about the Reorganized Church of Jesus Christ of Latter Day Saints, and has our three meeting places in Saint Louis, Missouri, in print—I cut them out of the *Ensign* for him and his wife.

I am distributing our tracts by hundreds as I wander through the country, and talking to the people wherever I can get hold of them, and rejoice in my calling of being a fisher of men.

May his peace be with *you all!* Give my love to *everybody* there, please, and oblige, dear brother.

Yours very faithfully, in gospel bonds,
A. B. PURFURST.

Scott-Boles Debate.

The debate held at Logan, Iowa, November 13, 1911, is now a matter of history. Four propositions were discussed. The first and third were the claims of the Reorganized Church of Jesus Christ of Latter Day Saints, and the Christian Church, respectively.

The Book of Mormon and its claims were canvassed to an extent, and Mr. M. Boles affirmed the New Testament to be the finale from God till the second coming of the Savior.

The time to fully canvass the questions discussed was too brief to do anything like justice to *our* contention, at least. Bro. S. W. L. Scott presented the views of the Saints and maintained them with skill and ability; and at no time was he pushed to an extreme, or had to abandon a position. Elder Boles did as well for his position as could well be done, taking the position that God revealed himself to his children, when he saw it essential, for a period of four thousand one hundred years—from Adam to John the Revelator and then *suddenly changed*, and had said absolutely nothing to his children since, nor will he till Christ's second advent. A man, even, that would speak to his first three children, and instruct them to their success, and absolutely refuse to ever speak to the last three, arranging with his wife and the first three, that the latter three children, if obtaining any information, should consult the former children and absolutely refuse to speak to the younger children, is a fiend, and a religious system that makes the infinite God to be as mean as that must go without characterization.

He insisted that the church of the New Testament, in organization and endowment, spiritually, was confined to the first century, A. D.; that that expression of God's "will" was not his will with respect to later ages; hence, a *change* in his will, with another expression of partiality to his children.

As against the further continuance of the church, as described by Paul, and as set up by the Christ, (Matthew 16:16-18; 1 Corinthians 12; Ephesians 4:8-13; 2:21, 22,) Elder Boles tried to limit it to the first century, A. D., and departing from the organic pattern of church built by Christ, as described in the New Testament, we never can know what that church is, for God never has revealed since the first century what the pattern of the church should be. God never changed the form of worship under the first Sinaitic covenant one iota till the time came for him to abrogate it, but never was so particular about the church government and system of worship as established and consecrated by the shedding of the blood of his own Son (?).

On his own church affirmative of limiting revelation to the year 90 A. D., he occupied the ground that God's last will and testament was notified, attested by the apostles, sealed at Calvary, recorded by the New Testament writers, all of which every New Testament believer not only admits, but teaches and believes; but when it comes to the *provisions* of

that will, he limited the provisions for the laying on of hands for the gifts of the Holy Ghost, and those gifts of the first century; hence, no revelation since that age. Referred to Daniel 9: 24, to "seal up the vision and prophecy, and to anoint the most Holy,"—Christ. And after he was anointed and the will was consecrated with blood—Christ's blood—no more "visions and prophecy" were ever given of God. All gifts after the year 90 A. D. were spurious! Yet that "will" was of "universal application," and was to be preached in all the world; but he did not tell us what offices the ministers occupied, if any, nor just what they were to proclaim, only they should not preach what was preached in the first century, of a supernatural character. No "signs" could follow the believer as the attester of will promised, after the year 90. *That might be prophecy or vision!*

So poor John the Revelator with his visions and prophecy, his Gospel and epistles had to be counted out, since all were given and written since the year 90 A. D. To quiet this false claim, he cited the language of Isaiah 8: 16: "Bind up the testimony, seal the law among my disciples," and argued that this limited New Testament church organization, and the life, the spirit of the church, and intelligent, spiritual communication from heaven, to the first century of the Christian era. Nothing further can be done by God himself till Christ comes the second time. "The 'will' does all that can be done." To "bind" is "to oblige by a promise; vow." But Elder Boles was always sure to unbind or fail to show his audience that God promises in his covenant he would fulfill. Always silent regarding the promise, "These signs shall follow them that believe." (Mark 16: 16.) Also, "For the promise [of the gift of the Holy Ghost, as found in Acts 2: 39] is . . . unto as many as the Lord our God shall call." Yet the gospel call is to "every creature," all nations, in "all the world" construed to "bind," as God breaking his conditional promises, to even those who obey the call of God. To "seal" is to ratify, confirm, and establish; to make fast. The logic of which is to establish the church with a first presidency, (Galatians 2: 9, 10; Ephesians 5: 23-32; Revelation 12: 1-5,) apostles, prophets, evangelists, pastors, high priests (Isaiah 61: 6 with Luke 4: 17, 18; Hebrews 5: 1-4, 5), teachers, bishops and deacons (Ephesians 4: 8-13), all endowed with life and the light of the Son (sun) of righteousness, each member set in Christ's body, the church, and all members to perform their respective functions as the organs: head, eyes, ears, nose, mouth of the human body, with hands and feet. (1 Corinthians 12.) But after the *binding* and *sealing* and obligating by promise, and his vow, changed his mind regarding the entire arrangement—"will," covenant, and after the first century, something else took place. But as the will did not provide for the change, nor what the new church organization was to be, we are just left to guess, or to the judgment or opinion of man. And since no more revelation was to be given after the first century we can not know what the "will" to succeed the first New Testament "will" is to be! Just as well limit the resurrection to the first century of our era as to limit the laying on of hands for the gifts of the Holy Spirit to the first century; and why not? Elder Boles tried to limit the fulfillment of Isaiah 29 to the Jews alone, and the days of the apostles of old. Also to have fulfilled then all the glorious promises yet to be fulfilled before the overthrow of the house of Judah, before the final overthrow of the Jews by the Romans A. D. 65 to 72.

He forgot that Isaiah 29: 17-21 applies to all the Gentile nations that fought against Israel, "the multitude of all the nations that fight against Ariel."

Elder Boles tried hard to limit the fulfillment of Isaiah 29 to the apostles alone, the Holy Ghost, Comforter and its office work as found in John 14: 15-20; 15: 26, 27; 16: 7-16,

forgetting verse 15. The apostles alone are to "keep my commandments," (verse 19), "because I live, ye (apostles) shall also live"; also verse 27, "my peace I give unto you," *apostles*, but these promises made in this discourse are limited to the apostles (?). And again, "I go to prepare a place for you" (apostles), are all limited to the apostles, according to his theory.

His effort against the Book of Mormon consisted of finding disciples called "Christians," Alma; and reading detached statements of some general passages, reading into them ideas not found expressed therein. He denied that anything was done "in the name of Christ" before his death, but made no reply when Luke 10: 17 and other passages of the same import were read. He kept dwelling on Luke 24: 46, 47—all done in Christ's name must begin "at Jerusalem," at Christ's resurrection. (See Matthew 18: 20; Mark 9: 38, 39.) The Apostle John saw a man casting out a devil *in Christ's name*. How did that man learn about doing things *in Christ's name, before Christ's resurrection?*

Mr. Boles tried hard to show that Paul taught that there was "a more excellent way" than the one which Paul set forth in 1 Corinthians 12, and it was to be realized when the "perfect" law had come; "New Testament completed." See 1 Corinthians 13: 9-12. But it was shown most graphically that Paul was in those verses not contrasting our imperfect law with a perfect law. "God is the Rock and his work is perfect," Moses says. (Deuteronomy 32: 4.) The gospel was perfect when ordained before the world was formed. (Psalm 19: 7.) Paul was commenting on and contrasting the imperfect condition of saints with the perfect condition to be attained by them by the means of the perfect church, divinely established, with its officers and members endowed with the perfect gifts of the Spirit according to God's will. The perfect condition is to be reached when we all come to be perfect men in Christ, and "to the measure of the stature of the fullness of Christ." Christ was occupying the glorified state on his Father's throne when Paul wrote the words cited.

Mr. Boles occupied the anomalous position of having the very means provided of God to the perfect, immortal state,—condition,—"*cease*," "vanish away," at A. D. 90; but these, church, perfect law, and the spiritual gifts are some of the provisions of the sealed, bound, attested, "universally applied," unchangeable "will" of God, the divinely ordained officers named, and those perfect spiritual gifts.

Elder Boles labored hard to invalidate God's New Testament expressed "will," to make room for the institution known as the "Christian Church," which, it was shown, had not even the ghost of an existence in any history past or present, till its establishment by A. Campbell, Walter Scott, and their coadjutors in 1827-28, in the Western Reserve of the now State of Ohio. He could not show that Christ took his seat at the head of that institution when formed, had no way of knowing, since he does not reveal anything to anybody now, nor has he since Patmos. Prior to 1828 the people out of which the Christian Church was formed were members of the Baptist Church, even A. Campbell and Scott themselves were prior to that date Baptists, as attested by their own history.

Bro. Scott's opponent advocated the strange position that the kingdom was restored to Israel (Acts 1: 6, 7,) at Pentecost, and had *Christ's coming* in glory, (Matthew 16: 27; Psalm 2; Matthew 25: 31-46) his ascension to heaven, and glorify at God's right hand on the Father's throne,—his coming was his going, or *vice versa!* Strange position.

Although Christ told the apostle who asked him the question, "Wilt thou at this time restore the kingdom to Israel?" "*It is not given to you to know the times or the seasons which*

the Father hath put in his own power" (Acts 1: 6, 7), yet he insisted the apostles did know "the times and seasons," at the day of Pentecost, and that Christ then sat on "the throne of his glory." Yet Christ told John, A. D. 96, that he was on his Father's throne, and contemplated being on his own throne at a later time. (Revelation 3: 21.) The Apostle Peter did by the inspiration of the Holy Ghost associate the great "resurrection of all things spoken of by all the holy prophets since the world began," closely, with the second coming of Christ in glory. (See Acts 3: 20, 21.) It is when he comes in glory to reward, judge, and reign that he will sit on the throne with his father David. (Matthew 16: 27; 25: 31; Luke 1: 32, 33; Isaiah 9: 6, 7; 40: 9, 10; Ezekiel 21: 25, 26, 27.) David's throne is not yet restored to Israel; Israel is yet in blindness. (Romans 11: 25, 26, 27; Luke 21: 20-25.) Yet Israel is to be restored to the land of their fathers, Palestine; the kingdom restored to them, and Christ shall reign on David's throne (Acts 2: 30, 31), after the fulfillment of the Gentile times; and Israel, now scattered among the Gentile nations, is to be gathered again. They are being slowly gathered back to their ancient home now, and Jerusalem is being "build as towns without walls," since God spoke to the "young man" by his angel, 1823 to 1830. The young man spoken to by the angel was Joseph Smith. The last time Israel was restored before their final overthrow by the Romans, their restoration from Babylon, God sent an angel to Daniel, an old man, and that angel told him, "the wall shall he build again even in troublous times." See Daniel 9: 25 for the history of the fulfillment; also Nehemiah 4 to 6. But in a civilized age when, as against gunpowder and dynamite, walls of stone are no longer of use as a protection, God was, as prophesied (Zechariah 2: 1-5), to so inform a young man that Jerusalem should be inhabited as towns without walls by Israel. God is fulfilling that at this time, now, 1911 A. D. No disputing this fact now; it is too late in the world's history. The time is now hastening when God will make, mark you, make a new covenant with the house of Israel and the house of Judah. (Jeremiah 31: 31-34. He offered this covenant to Judah at his first advent but Judah rejected it and their house (government) has been desolate to this day. (Matthew 23: 37; John 1: 11; Luke 21: 20, 24; Romans 11: 25-28.) The covenant.—Paul tells us here that the covenant is to go to Israel at the fullness of the Gentiles. Until then they are enemies to the gospel of Christ. The theory of Elder Boles that the New Testament is the last revelation from God till Christ's second coming would therefore cause the New Testament to fail and make Paul a false prophet, for he prophesies in Romans 11 that "blindness in part is happened unto Israel until the fullness of the Gentiles be come in," and defeat the great purposes of God in this matter. So Mr. Boles fails utterly to sustain his proposition. There is to be revelation from God in the last days.

The debate was held in the Christian church at Logan and was well attended throughout. Much interest was manifested. Numbers came from Pisgah, Woodbine, Persia, Magnolia, Mondamin, Missouri Valley, and some from Moorhead. Several Christian ministers attended, one Elder Penny, from Des Moines, attended part of the time.

The truth under test was laid before the people; the Saints felt confirmed in the faith of the gospel restored through the agency of the holy angel. A splendid feeling prevailed with the Saints and their friends.

Elder Baker, minister of the Logan Presbyterian church, with the exception of three sessions, occupied the chair with ability and dignity, and his decisions, when necessary to be made, were impartial and satisfactory. The other gentlemen who presided during the three sessions did well.

All seemed satisfied with the results, so far as expressions were offered. Truth was made to appear. Good was and will be done by the discussion.

C. SCOTT.

LAMONI, IOWA, November 21, 1911.

News From Missions

Nelsonville, Ohio.

The work is still on the upward move in these parts, and many precious souls are entering the fold.

The year nearing its close has been an unusually busy one for me, notwithstanding the fact that I have tried never to let the "grass grow under my feet" in any year of the past. I have made it a rule of my life, in whatever vocation I may be employed, to give value received.

Our reunion at Kirtland was a success from several standpoints. It was the most intellectual one I have ever attended, and spiritually, it was up to the average, in the aggregate at least. Financially, it far exceeded any other. It was an epoch for Kirtland. We got wide and favorable notice from the paper. Ten were baptized, and most all seemed to enjoy themselves. That improvements can and will be made in the conducting of reunions in these parts we frankly concede. Each one furnishes its quota of experiences to benefit the next one. That we had a few kickers we admit, but God had them in heaven, and had to cast them out, but unfortunately for us, the same spirits invade the camp of the Saints on earth.

Our Canadian Saints, with their congenial and good-natured dispositions, added much to the success and pleasantness of the occasion. We say, Come again, Canada; but doubly strong next time. From indications it looks as though Kirtland will have the next reunion.

About September 1 I went into western Pennsylvania on some special work. Held a few meetings with the Hamburg Saints, which seemed to be appreciated. While at Sharon, I was informed that C. D. Moore was holding tent meetings at South Sharon, and had thrown out a general challenge for debate. The brethren invited me to take it up; consequently I called on Mr. Moore, and after some talk he decided he would not debate with me, but would get a man. I told him I did not care who he got, except W. G. Roberts, as he was too dirty and vile for a white man to stand before; but if W. G. Roberts would come properly indorsed as a Christian gentleman, I would debate with him.

He hustled off for Fayette City, and brought A. M. McVey, a man whom I met six years ago. We went at it for ten nights, five nights on Book of Mormon, and five nights on his church. He tried to get out of defending his church, but we insisted that they should affirm as many propositions and as many evenings as we.

Those fellows always demand us to affirm the Book of Mormon and Joseph Smith, their only object being to work on the prejudices of the people. We should in every discussion with those fellows make them affirm equal time. The negative always has the advantage, hence, when they debate me they will get no advantage on this line.

His first speech on his affirmative was consumed entirely in arguing that I would not be permitted to use any books, only those which they indorsed, and since they indorsed nothing but the Bible, I could use nothing but the Bible, and if I did, he would appeal to the chairman. He well knew what I had, and would do, with the books at hand; and I used them with disastrous effect in proving the origin of their church; that Alexander Campbell, and not Christ, was the author of their church; that it began in western Pennsyl-

vania and southern Ohio, and not at Jerusalem, and that it was formed about the year 1827, and not A. D. 30.

In reply I told the people it was too late for him to come up at this hour and beg the question. That I had sat and listened to all kinds of histories and books in the last five nights. I told the people that by those books he was afraid of I intended to prove an alibi, and proceeded to do so. As threatened, he objected, but the chairman overruled the objection, and the shock almost "killed father." Seeking to get back their lost grounds, on the next night another matter was appealed to the chairman, and we were sustained in this also. These were really more than we expected, as it was quite evident to us all that the chairman was prejudiced against us. But in my first speech on McVey's affirmative, the Spirit of God rested on me so powerfully, enlightening my mind—so wonderfully, that I was enabled to make my position so clear the chairman was compelled to see and acknowledge the justice of our contention.

The only argument (?) McVey could make in trying to prove his church right was to continually seek for a sign, even going so far as to hand me a bottle of carbolic acid to drink. I kept the fact before the people that his church was on trial and not mine, and should I drink a barrel of poison and live, it would not prove his church to be true.

I think it will be a long time before he will offer me carbolic acid again. I think we made it sorer for him than it would have been to me had I drank it.

Of all the religious humbuggery, God-dishonoring, heaven-insulting, and glaring hypocrisy, those people outshine them all. One need only to know them to reject them. They are as spiritless, powerless, and Godless as the Zidonians of old. I don't ask five minutes preparation to show those fellows up in their true light.

Bro. D. E. Tucker was my moderator, and rendered good service. I never was at a place where the Saints stood by me any better than the Sharon Saints in this conflict. And all were strengthened and edified.

Immediately after the close of this debate, I hastened to Ironton to join Bro. Metcalf, and crossed the Ohio to Kentucky, to measure theological swords with a progressive Campbellite. On Monday I met the gentleman at Denton, signed propositions and rules to begin the following Monday. Accordingly Bro. Metcalf and I were on the grounds, but the gladiator, W. W. Strickland, did not put in his appearance. Left word by the postmaster he could not get a place in which to hold a debate, although I heard a man tell him he could use their schoolhouse one mile from there, and he would keep him all through the debate; or if he wanted to stop at Denton, would haul him to and from the place, if he would hold the debate at his place. He declined the offer.

In order that I might test his honesty, and not misjudge him, I wrote him a letter, offering to pay his way from Kentucky to Highland County, Ohio, board him and his moderator free, bring him to and from the depot, pay his way back, and do all within my power to treat him in a kindly manner, if he would come to the Highland County Branch and debate the propositions with me. I got no reply from him. It was quite a let down to some of the people who worked so hard to secure him to clean out the Mormons.

The debate having failed to materialize, we turned our guns on the Utah Mormons, from the same schoolhouse offered us to hold the debate in. While there riddling the Mormons in shreds, we were eating and sleeping with the Mormon elder, and fighting him between meals. We agree with you, it was quite "gally," but seventeen years battling on the frontier in missionary life, will naturally give a person enlargement of the gally.

From Denton I wended my way to Hocking Valley, stopping and preaching a few nights at Wellston, Hamden, Nelsonville, Jobs, and The Plains. At all those places I was kindly received and remembered in a financial way.

I put in five very busy days at The Plains. Preached five times, conducted one funeral, visited among all the Saints, administered to a number of sick, helped with their Sunday school, ordained Bro. Barnhouse to the office of priest, baptized and confirmed three, and blessed seven children.

Am now on my way to Wheeling, West Virginia, to hold a debate with the Utah Mormons. Will begin the 28th inst. They are importing a man from New York. I am to affirm the Reorganized Church is the true church in succession, and its teaching in harmony with Joseph Smith the Martyr. They affirm the Utah Church the true church in succession, and its teaching in harmony with Joseph Smith the Martyr. I shall try to have them repeat it at Fairmont, West Virginia, their state headquarters.

The Mormons and Campbellites are to begin a twelve-night debate at Fairmont, beginning December 12. I am under instructions from our missionary in charge to be there and challenge them both.

Doubtless the Campbellites will associate Joseph Smith with polygamy, and the Mormons will not deny it; and I think we should avail ourselves of every opportunity to remove this stain from the fair name of Joseph Smith.

So I am happy in the fight, and can see no place where I can lay the armor off; hence I shall try and keep it on and the sword of truth bright from use. Will press the fight against error until final victory is secured, but should I be called to lay the armor off in death, for which I have no fear, but rather welcome the day, I believe I may leave a record which future generations may not be ashamed to read.

NOVEMBER 20, 1911.

F. J. EBELING.

News From Branches

Niagara Falls, New York.

Few, if any, of your readers have not heard of Niagara Falls, but we venture to say that not many know about the church work in our city. We are a branch of less than one hundred members, with a nice chapel built about five years ago, in which to worship. We have many good Saints here, and, like most branches, a few who do not honor the cause.

Five weeks ago last Saturday, Bro. Daniel Macgregor arrived in our midst, responding to an urgent request made by us, through Bro. Greene, for his help. One of his first moves was to visit the mayor to gain permission to preach on the streets of our city, but he was refused point-blank—after two or three repeated calls. The mayor argued there are plenty of churches in which to do the preaching. Said he belonged to two, Congregational and German Lutheran, and gave liberally for their support! an intensely "churchy" mayor we have, you perceive.

Meetings were commenced at once in our little chapel, which seats about two hundred, and which we have had taxed pretty nearly the limit a time or two on Sunday nights, when we have the largest crowds. Each night, except Saturdays, we have held services. Altogether a goodly number of outsiders have been reached,—two baptisms have taken place,—three more at least this week plan to take the step. The ministers are getting aroused over our efforts.

One week ago, on Sunday night, there was given out from their pulpits the edict or "latest ministerial bill of excommunication," as Bro. Macgregor terms it in the paper, that the Latter Day Saints do not belong to a Christian church. Last night one of our clergy friends of the Presbyterian

faith, took for the topic of his discourse, "Joseph Smith, and how he faked the Book of Mormon." Being the only short-hand writer available, the writer was obedient to the advice that she go to take down his accusations.

After reading the last chapter of Revelation, he proceeded with the common stories of the shiftlessness of "Jo" (as he termed Joseph Smith throughout his lecture,) the lewdness and immorality of his parents, the purchase of the divining rod, the use of the peep stone, deception in regard to the plates, claiming it was only a brick—and not a gold one at that,—referring often to the neighbors' hen roosts being robbed, and much more of their common stock in trade which I will not mention.

It was the worst lot of lies against our work that I was ever privileged (?) to listen to. He advised his congregation if they had not mental caliber to appreciate the Presbyterian faith, go to the Christian Science people, a light weight people mentally! "Don't join the Mormons," said he, "I would rather be a Mohammedan any day than a Mormon. Would rather believe in their God, than the God of the Latter Day Saints." When my husband asked for ten minutes to reply, he was granted it after church was dismissed; and when he asked the reverend gentleman if he would meet the issue, to prove his assertions, on the rostrum of public discussion, he politely or unpolitely told my good husband that, to be perfectly plain, he didn't consider him worth talking to, thus making the second Presbyterian minister who has refused to meet Bro. Macgregor in public.

We don't blame them; they know where they would come out, but they like to give their flock the impression that we are "not worth talking to."

The first four Sunday mornings several of our people, both male and female, were out, rain or shine, though it was too early to shine, distributing between one thousand and eighteen hundred handbills in this part of our city, announcing the evening service. Last Saturday, however, Bro. Macgregor was successful in getting his handbill into the city papers, thus saving us much expense and work, and reaching more people. His discourse was a reply to the Ministerial Alliance. The *Buffalo News* came out Saturday night with a big heading about the Falls churches being in warfare; so you see we are getting publicity, but none too much. We welcome it. The persecution from the other religious bodies will surely make friends for us. Much comment is going on on all sides, and our neighbors realize we are here.

Our branch, in consequence of these efforts, is being built up spiritually. Some who have been neglectful and careless are coming to the front. Two brethren have been called to the priesthood, and we expect in due time to see the ordinations take place, which is surely encouraging, as at present we have but one elder, one priest, and one deacon.

Bro. Macgregor will not leave us yet, if interest keeps up. We rather look for his good wife, Sr. Maggie, to come to stay with us a while also.

We seem to more perfectly realize the worth of this glorious gospel, when so sharply contrasted with the darkness of the religious world. There are honest souls here as elsewhere, who are hungry for the truth, though they are scarce compared with the vast multitude who love darkness rather than light, and are following after pleasure rather than God. We are certainly in a pleasure-seeking city, if there are such places, Sunday baseball, etc., and much to lure the young people away.

Yours for the work,

MARY LEWIS MESLE.

1560 WILLOW AVENUE.

Saint Louis, Missouri.

Our monthly sacrament service was well attended, and a good spirit prevailed throughout. By a vision the branch was admonished to unity and forgiveness.

The priesthood held a meeting on the morning of November 5.

The speakers during the past month were Brn. T. J. Elliott, George Reeves, and S. A. Burgess. We are pleased to welcome Bro. Burgess home again.

Among the subjects discussed since last report were: We are friends of Jesus when we are grafted into the kingdom; faith; love as a basic principle between earth and heaven; and the value of the priesthood to the body.

Our Thanksgiving service will be held the first Sunday in December. The Mite Society is preparing an entertainment, supper, and bazaar, to be given Thanksgiving Eve. They are very desirous to be successful in their efforts, as one of the objects in view is to assist the Children's Home.

Bro. Dowker has closed a series of successful services in Belleville, Illinois, having been greatly blessed in his efforts. Twenty-two promising Saints were added to the fold, and the branch feels stronger in the work.

Your sister in Christ,

ELIZABETH PATTERSON.

2739 DEJONG STREET.

Independence, Missouri.

Some days must be dark and dreary, but we take pleasure in noting many of the happy events for November.

Although a blizzard visited this city on the 4th, and on the 12th the church did not have sufficient heat for comfort, and the Sunday school attendance was only 516, there being quite a number of cases of diphtheria, yet the hearts of the Saints were made glad to hear again the gospel story, Elder W. J. Mannering from Mexico preaching an excellent sermon, and the afternoon meeting abounded in fervent prayers for the needy.

At 7.30 p. m. the choir gave a concert under the direction of our gifted sister, Audie Anderson, with Prof. R. G. Smith, our efficient and faithful organist.

Pres. F. M. Smith gave a fine lecture on the restoration, and imparted much instruction. On Tuesday, the 14th, the Ladies' Aid Society by their tasty and interesting way of entertainment, drew together a cheery, generous bevy of Saints, ready and glad to help these faithful sisters in their efforts to liquidate the church indebtedness.

Then, there have been going on recently, very attractive and profitable meetings in the Convention Hall, Kansas City, under the auspices of the Child's Welfare Association, and many of the Saints attended.

As usual, the business meeting for this month was a lively one, and full of suggestions and many varied opinions, but good will prevailed, and the statistics show six good, faithful Saints added by letter.

On last Sunday, the 19th, about eighty were present on time at the 8 a. m. prayer meeting. Several of the older ones, by restraint of the Spirit, kept silent so as to give place for the younger Saints, and we had the pleasure of hearing two excellent and soul cheering testimonies from Sr. Charles Lake and M. A. Etzenhouser.

The Sunday school attendance was 716; collection \$14.29.

Bro. W. O. Hands, an officer of the Humane Society, conducted an interesting program during the Sunday school closing exercises and also at the morning preaching service, and gave place to two young ladies who gave heart stirring and pathetic readings descriptive of the cruel, inhumane treatment oft inflicted on the innocent, lovely little animals

and birds which God has created to serve man's pleasure, and for his lawful use. But alas! they say the pathos of that description was deepened by the unfortunate appearance of two pairs of pretty wings on the hats of those young ladies, and the ruthless observer was reminded of such lines as these:

"On the battleships for ages past,
When crews prepared to die or win;
They nailed the colors to the mast
In token that they'd ne'er give in.
So, woman, at the present day
Will not capitulate; instead,
In token that she'll win her way,
She's nailed the colors to her head."

The young people enjoyed the morning's program, they said, fully as well as a generally appreciated long sermon.

The afternoon hours were occupied by two very important and profitable meetings,—of prayer and testimony, also of the Woman's Auxiliary. Like the meeting of October, the numbers of the program included interesting readings on the all-important subject of home and school life, the evils of divorce, and the proper education of the boys and girls. These and many other topics were discussed by the auxiliary, as well as the Child's Welfare Committee and the Conservation Congress.

At the fellowship meeting four little ones were blessed and a young sister was confirmed by Brn. W. H. Garrett and Bishop R. Bullard. Bro. Holmes J. Davison preached an excellent discourse at the evening hour.

On Tuesday afternoon quite a number of the Saints repaired to the temple lot to meet some visitors from Utah who came to view the historic spot. They had the pleasure of meeting a part of the famous choir, of hearing them sing a verse or two of the old-time hymn, "We thank thee, O God, for a prophet," and they, by the way, witnessed the spirit of friendliness and Christian courtesy existing in the hearts of the notable Smith family, which differ so widely in beliefs and religious faith.

The Saints were all glad to see our beloved Bro. Joseph at this little pleasant outing on the green sward of that sacred spot, and on so pleasant an occasion on that beautiful November day.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

FREMONT.—District conference convened with the Riverton Branch at 2.30 p. m., Saturday, October 7, 1911. N. L. Mortimore and W. E. Haden were placed in charge, with power to choose a third. Upon motion R. E. Pratt was chosen secretary. Reports were read from Thurman, 210; Shenandoah, 125; Bartlett, 38; Riverton, 51; Hamburg, 66; Tabor, 58. Reports from Bartlett and Riverton were ordered back to clerks for corrections. Officers reporting were C. M. Roberts, James Comstock, M. L. Mortimore, E. S. Wilcox, W. E. Haden, C. W. Forney, L. C. Donaldson, and S. S. Clark. Bishop's Agent Lorena Leeka presented report: Balance due church June 3, 1911, \$171.22; receipts since June 3, \$905.25; total \$1,076.47; disbursements since June 3, \$937; balance due church October 5, 1911, \$189.47. District Secretary C. W. Forney's financial report was read. Paid W. E. Haden and Alvin Knisley balance on hand district tent fund, \$18.08; received from C. M. Roberts for Thurman Branch, \$6.60; James Comstock for Riverton, \$2; T. A. Hougas for Henderson, \$3; N. L. Mortimore for Hamburg, \$3. T. A. Hougas balance tent fund, \$10; total \$24.60. August 14, 1911, paid W. E. Haden \$12.30, and Alvin Knisley \$12.30. Secretary's expense account read: Balance on hand last report, \$1.09; paid for postage, 52 cents; balance on hand October 1, 57 cents. Verbal ministerial report of

Alvin Knisley was heard, which was followed by remarks by W. E. Haden, E. S. Wilcox, and C. M. Roberts. Invitation from the Shenandoah Branch was accepted, and a motion prevailed that when this conference adjourns it does so to meet with the Shenandoah Branch, the exact time to be left to the district president. Motion prevailed to place the order of the remaining meetings in charge of those chosen to preside. R. E. Pratt was given power to choose an assistant secretary. Jesse Donaldson was so chosen. Saturday at 9 p. m., preaching by C. M. Roberts, assisted by R. V. Greenway; Sunday at 10 a. m., Sunday school in charge of local officers; at 11 preaching by W. E. Haden, assisted by James Vinnard; at 2.30 social service in charge of James Comstock and F. Becksted; at 8 preaching by Alvin Knisley assisted by N. L. Mortimore. Motion was made to adjourn to meet with the Shenandoah Branch at the call of the district presidency. R. E. Pratt, secretary pro tem.

Convention Minutes.

LONDON, ONTARIO.—Zion's Religio-Literary Society of the district met in convention at Saint Thomas, Ontario, October 6, 1911, at 10 a. m. Pres. John Judkins was chosen to preside, Miss May Constable secretary pro tem. The following officers were elected for the ensuing term: President, James Winegarden; vice president, Mrs. Rose Gray; secretary, George Tomlinson, jr.; treasurer, Mrs. Frank Gray; librarian, Elder George Henley; home class superintendent, Ida Bannister. In the evening a joint session was held with the Sunday school, in charge of district president, James Winegarden, district superintendent, Elder Frank Gray, and Elder Daniel Macgregor, superintendent of the General Sunday School Association. Speeches were given by Elders R. C. Evans, Daniel Macgregor, Frank Gray, and Bro. James Winegarden. The next convention will be held at the same place and the day previous to our next district conference at 10 a. m. Local secretaries of the London District are requested to send their reports to George Tomlinson, jr., Saint Marys, Ontario. George Tomlinson, jr., secretary.

The Bishopric.

AGENT'S NOTICE.

To the Saints of the Des Moines District; Greeting in the Lord: Only a few days over a month of the year 1911, remains, and the standing law of tithing is "one tenth of all their interest annually." How does our account stand for this year? Does your name appear in evidence this year, indicating what interest you have received through the blessing of God? If not, it should so appear, if you expect the partnership and cooperation with God to continue.

Many of the Saints have done well this year, a few have done excellently, but some who have been greatly favored we hope and expect to hear from ere the year closes, and thus their treasures in heaven will be increased.

While we pray the Lord of the vineyard to send more laborers into the vineyard, we should remember that God does not call men to break any previous sacred covenant they have entered into. Every man who has a wife and family is sacredly bound to see that they are cared for so that they do not suffer, so far as it lies in his power, and when men are called from their temporal employment to spend their time and ability in spiritual things wholly, his plan is that the responsibility previously resting upon such one to care for the family now rests upon the church, and thus is given opportunity to all to lay up treasures in heaven. The burden of preaching the gospel, or the reward for so doing, does not rest upon the ministry alone, but all are called to this work, each to do his part.

Let not your offering to the Lord be grudgingly given, for God loves a cheerful, bountiful giver, and in accordance as we sow, so shall we reap.

Your colaborer,

J. F. MINTUN.

DES MOINES, IOWA, 1205 Filmore Street.

Coming to Independence.

The Independence Stake Bishopric have again to notify those intending to move into the stake, of the absolute necessity of communicating with the stake authorities; stating your requirements, financial condition, occupation, number in family, etc., with recommendation from the branch authori-

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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Do not conclude you can do this better than those who have been appointed to do this work; it is far better to comply with the law of God in this matter, than to be humiliated when the discovery is made that you have brought trouble upon yourselves, and unfair treatment to those who have tried to advise you in harmony with the mind of our heavenly Father.

RICHARD BULLARD.
B. J. SCOTT.
M. H. SIEGFRIED.

INDEPENDENCE, MISSOURI.

Died.

LAPWORTH.—Blanch Elizabeth, daughter of Charles W., and Elizabeth Lapworth died August 31, 1911, aged 9 years, 5 months, and 19 days. Baptized at Crescent, Iowa, August 7, 1910; by Patriarch Joshua Carlile, at her own request. Her father, mother, three brothers and four sisters mourn for the dear one. Funeral service by Elder C. Scott, assisted by Elder Samuel Harding. She rests sweetly in the paradise of God. Funeral was largely attended, as she was beloved by all. Interment in the cemetery at Crescent, Iowa.

GLICK.—At Ellston, Iowa, October 29, 1911, Bro. Elmer A. Glick, aged 20 years, 1 month, and 27 days. For over one year he gradually declined with consumption of the lungs. Father, mother, two brothers, and two sisters did all they could for him. He received the gospel, and was baptized last June, by Bro. H. A. Stebbins, who was called to preach the funeral sermon.

HUNTER.—Sr. Martha Hunter was born November 18, 1839, and was baptized in the fall of 1888 at Roman, Augusta County, Virginia, by Bro. Moler. Died at Mount Sidney, Virginia, May 6, 1911. Funeral services conducted by Rev. Files.

BANKS.—Sr. Margaret Banks was born May 21, 1841, in Holy Town, Scotland. Died November 13, 1911, at Auburn, Nebraska. She united with the church in her native land; came to America with her parents when nine years old, and settled near Saint Louis, Missouri. They afterwards moved to Belleville, Illinois, where she was married to Bro. Israel Banks, April 22, 1872. To this union were born four girls and one boy; two dying in childhood. She leaves to mourn husband and three children; Sr. Jennie Kregio, of Auburn; Bro. George Banks, of Omaha, and Sr. Mable Marrs, of Auburn, Nebraska. She was patient in suffering. She won for herself many warm friends by her good work, with kind acts, and was always ready to give a reason for the faith she espoused. Funeral sermon at her home, by Elder W. M. Self, Nebraska City, Nebraska.

MILLER.—Mary L. Miller, aged 13 years, 3 months, and 10 days. She was the daughter of Bro. and Sr. John Miller. She passed peacefully away Sunday morning, November 12, after a short illness with typhoid fever, contracted while in Indiana. She was of friendly disposition and loved by all.

Funeral sermon by Elder F. J. Ebeling, at Floodwood, Ohio, to a large crowd assembled in the Holiness meeting house.

DOUGLASS.—Zeller Glen Douglass, son of Mr. and Sr. Zeller Douglass, aged 4 years, 9 months, and 15 days. Funeral sermon preached by Elder F. J. Ebeling, in the Methodist church at The Plains, Ohio. Much consolation was given the broken-hearted parents from the text, "Their angels do always behold the face of their father." Little Glen was a bright and friendly little boy, and a favorite with all who knew him.

DOBSON.—John Dobson was born in Tazewell County, Illinois, December 21, 1834, died at his home in Deloit, Iowa, October 21, 1911, aged 76 years and 10 months. Bro. Dobson married Miss Lucy Winans, February 18, 1855. To this union ten children were born, two preceded him to the other side. He was tenderly cared for during his two months of sickness by the wife of his youth, with whom he traveled life's rugged road for over fifty-six years, and their youngest daughter Edith. He was baptized in 1866 by his brother, Thomas Dobson, and died with a bright hope of a glorious resurrection. Funeral services in the Saints' church at Deloit, Iowa, by J. M. Baker.

HARSON.—Sarah Harson was born December 19, 1818, at Lincolnville, Waldo County, Maine. Departed this life November 8, after a lingering illness. She was married to William Harson; to this union there were born eight children. Three sons and three daughters survive their mother. Sr. Harson united with the church, being baptized June 26, 1864, by Elder Thomas Jenkins, at Rockingham, Iowa. She was a faithful Saint, dying strong in the faith, and now awaits the resurrection of the just. Funeral services were held at the home in Rock Island, conducted by Joseph Arber, assisted by Alfred C. Needham. Interment in the Chippiannock Cemetery.

WELLINGTON.—Elder Thomas Wellington was born near Nauvoo, Illinois, May 16, 1849, and left motherless when a babe. His mother, an English Saint, was Elizabeth Kendall Wellington. July 13, 1863, he was baptized by Joseph R. Lambert, at Pilot Grove, Illinois, and ordained an elder May 14, 1876, at Fountain Green, Illinois, by Solomon J. Salisbury. He was married to Miss Martha B. Patterson, March 25, 1869, a union unmarred by a discondant note. To them were born ten children, of whom seven are living and with his faithful wife, mourn his death. They are T. W. Wellington, of Fort Madison, Iowa, Mrs. Nettie Orfield, of Decatur, Iowa, Mrs. Ada Whittier and Mrs. Lula Bedell, and Melvin, Ward, and Vida, all of Monte Vista, Colorado, where he had spent the last three years of his life. He was a pioneer of Decatur County, Iowa, where he lived for more than twenty years. He had great affection for his twelve grandchildren, and will be missed by them and his half brothers and sisters, John Kendall, of Nauvoo, Mrs. Isabelle Arnold, of Hamilton, Illinois, and Mrs. Elizabeth A. Smith, of Lamon, Iowa, and their children. He was a faithful husband, a kind father, and a humble servant of God. His body rests in the cemetery at Monte Vista while his spirit finds fairer fields in the paradise of God.

Translation Fund.

THANKSGIVING OFFERING.

The various locals of the Religio and interested members scattered abroad are expected to make an offering to this fund. All who are interested, whether or not members of the Religio, are invited to join in this effort. The money is to be used in translating the Book of Mormon into some foreign language, to aid in spreading the latter day work. The German edition is completed, and there is strong demand for editions in other languages.

Help the good work with a liberal donation.

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For the Public Good.

One hears a good deal about the power of the press, but the fact is that no newspaper has very much real power over men or events in these days unless it is known to be standing sanely and steadfastly for the welfare of the whole community and nation. The day of the party organs is past. Sensational papers appealing to popular passions can not move thoughtful men—the men who make history. The only kind of newspaper that really has tremendous power in these days is the independent, reliable, disinterested journal of wide circulation, whose columns are known to stand always for the general good—for public honesty and a square deal, whatever happens. An excellent example of this sort of journalism is *The Chicago Record-Herald*. It has the enormous circulation that deservedly goes with the printing of all the news, but its power lies in its wise, conservative, independent editorial policy, which is shaped with one sole end in view—the public good. Its news and critical columns show the same spirit. It is an ideal paper for the home.

The Sacred College.

A cardinal's privileges are in keeping with his high position. He has a place and a vote in general councils, he is the only one to leave Rome as a legate *a latere*, he takes precedence of all other church dignitaries but the pope, in secular courts he ranks with princes of the blood royal, must

always be addressed as "your Eminence," is robed in scarlet, has a sapphire in his ring, and wears a pectoral cross. Cardinals from religious orders, however, keep the color of their religious habit. So Cardinal Falconio will dress in Franciscan gray.

In the appointment of cardinals the pope is free, though the Council of Trent decreed that all Christian nations should be represented in the Sacred College. As a rule, they are, but not necessarily in numbers proportioned to their Catholic population, for the Italian cardinals usually predominate. The full number of seventy is seldom complete. The seventeen cardinals just created will bring the total membership of the church's senate up to sixty-six.

The Sacred College as it stands to-day is unquestionably a remarkably body. It is the only kind of international parliament that is practicable. Though thoroughly aristocratic in its character, its ranks are recruited from all classes of society, and a man of the people by meriting the cardinalate can become the equal of princes. Indeed, repeatedly in the church's history, holiness, scholarship, and administrative genius have won for their possessors the cardinal's hat and even the papal tiara. —From "The New American Cardinals," by Walter Dwight, S. J., in the *Review of Reviews* for December.

A notable series of papers, to appear soon in *The Century*, will discuss the American undergraduate, his general character, his relation to his college and to society at large. The writer, Charles Sedgwick Cooper, author of "College men and the Bible," has made a study of college conditions in the United States, Canada, and Europe for many years, and has visited recently practically all of the important educational institutions in India, Ceylon, China, Korea, and Japan. While Mr. Cooper has consulted largely with prominent educators and public men throughout the country, his facts and opinions are based almost entirely upon actual contact with students in lecture-rooms, fraternity houses, the athletic field and campus, in large public gatherings, and in thousands of personal interviews. It is perhaps through the latter channel, the intimate personal contact with the individual undergraduate, says Mr. Sedgwick, that one comes nearer to the real gist and trend of the college man's deeper sentiment.

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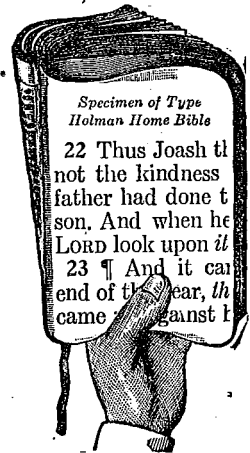
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, DECEMBER 6, 1911

NUMBER 49

Editorial

AN OLD RULE APPLIED TO MODERN CONDITIONS.

A certain clergyman being asked the question, "Is Christianity a failure?" replied, "I do not know; it has never been tried."

This answer was not entirely correct, as we have at least two instances mentioned in the Bible and one in the Book of Mormon where Christianity was tried and an ideal society resulted. On the other hand, every effort to build a society or a nation not founded on Christian principles has failed, and such experiments still fail.

In his memorable sermon on the mount, Jesus propounded that which we now term the "golden rule," a divine philosophy, much lauded in theory and ignored in practice: "Whatsoever ye would that men should do to you, do ye even so to them."

There never was a time when general observance of this rule was needed more than now—particularly in America.

Conditions are not as they were in the days of our fathers and grandfathers. Individualism was the predominating note then. Men and women were pioneers—constantly pushing out upon the frontier, into the wilderness or on to the prairie. They learned to stand alone, independently. Perhaps they bought an ax, a rifle, and some ammunition; but their clothing they made from the raw material; their food they hunted in the forests, or secured from the soil that they tilled; they built their own homes and made their own laws. Thus was produced the highest type of individualism.

But those days are for ever past. "The old order changeth." Old conditions are rapidly passing away and new conditions are destined to come, the exact nature of which we can only surmise.

Society, complicated and intensive, now occupies the domain where formerly a few individuals dwelt in comparative isolation.

Interdependence is constantly increasing. We do some particular part of the work of society and in return others do many things for us. Our clothing and food we buy ready made and prepared. We no longer cut down trees and build homes. We rent or

buy homes already erected, perhaps heated and lighted. Our lives touch the lives of others at a thousand points. Individual rights are constantly defined by the rights of other individuals or of society.

Individualism must be succeeded to an extent by social organization—and, let us hope the brotherhood of man, so long heralded by the prophets and poets.

But if this brotherhood ever does obtain (and we are assured that it will), it will come when men learn to obey the "golden rule" so simply stated by the Master. And this golden rule can be obeyed only by those who obey allied gospel principles. The selfish man would that others give to him all their substance and income; so by this rule he must give to others all his substance and income, and starve. Only that man who loves his brother as himself is in condition to obey the golden rule, because he asks from others only that which is just and to all others he is willing to accord that which he himself demands.

No community can exist in peace and harmony, with good will and justice obtaining, unless this rule of conduct is observed. When it is ignored strife and warfare, military or commercial, or between individuals, will always exist, openly or under cover.

The angels that sang about peace on earth and good will toward man knew that Jesus, whom they heralded, brought the plan that will insure peace. Never was there greater need for an observance of that plan than to-day.

The modern conditions which we have already mentioned need just such a rule to solve the many problems of our day, most of which grow out of man's relationship to his fellows. The more social man becomes, the more complicated his social relationship, the more apparent becomes the need of a general Christian spirit that will abide by the teachings of Christ.

Here in this Western World we have a splendid physical basis for a great Christian society and brotherhood. The problem of production is solved. Enough is produced every year to feed, clothe, and shelter all who are willing to work and all who are unable to work. But the problem of equitable distribution is not solved. It waits the dawn of a true

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LORRA SCOTT

Christian era. Modern invention has provided means of transportation and communication that knit far separated states and individuals, making possible a community of thought and interest. We have the physical basis for the ideal society; alas, we do not yet have the spiritual basis.

A great deal is said of late about "scientific management." We are told that "scientific management" of factories, mines, and railroads would greatly increase their productiveness, and the sum total of human wealth. No doubt such management is greatly to be desired, that the hours of human labor may be reduced and the results of labor increased; but more to be desired than "scientific management" is Christian management. Without it we shall simply produce more wealth over the division of which we shall continue our present struggle, some features of which must be very abhorrent to the One who propounded the golden rule.

The war of man against the elements and adverse conditions is noble. The war of man against his fellow-man is ignoble.

Peace, harmony, and good will wait upon justice; justice attends obedience to the precepts of Jesus, prominent among which is the rule: "Whatsoever ye would that men should do to you, do ye even so to them."

ELBERT A. SMITH.

MODERN IMPROVEMENTS IN PALESTINE.

The HERALD editors have recently come into possession of a copy of *The Truth*, published in Jerusalem, and dated November 18, 1910. This particular number is over a year old, but in it we find an article that may yet be timely and of some value to the HERALD readers. It deals with improvements and developments in the Holy Land, particularly in regard to transportation facilities, and is written by the editor who, of course, is on the ground and understands the situation. The material as well as spiritual redemption of the Holy Land is a matter that interests the Saints, as they have long foreseen it and have long realized that it is strictly in harmony with prophecies found in both Old and New Testament, as well as in the Book of Mormon and Book of Doctrine and Covenants. It is indeed one of the "signs of the times" so plainly manifest that "he who runs may read." The article is as follows:

The present striking progress of the old Land of Promise has its bearing upon the fulfillment of Old Testament prophecies, for it should be remembered that the country made over by an unconditional covenant to Abraham (and confirmed to Isaac and Jacob) by the Lord (Hebrew Jehovah) has never yet been occupied by his descendants. In Genesis 15: 18-21, we read: "In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt" (surely the Nile, and not the

little brook marked in the maps, and which is dried up in the summer) "unto the great river, the river Euphrates," etc., etc. Other prophecies give the eastern borders, which are situated far beyond the borders ever occupied by the ancient Israelites. The "Dan to Beersheba" occupied by them was but a small portion of this Land of Promise. The reason the children of Israel did not possess the land is indicated in numerous places in the Book of Deuteronomy, in which we see that God made a conditional covenant with Israel, that if they truly served and obeyed him, he would give them the whole of the land promised to their fathers. But they did not obey, and therefore did not occupy the land. But this can not alter the unconditional promise of God made to Abraham: As Paul says in Romans 3: 3, "Shall their unbelief make the faith [promise] of God of none effect? God forbid." The promise shall be fulfilled when "all Israel shall shall be saved" (Romans 11: 26). Again, there are many Scriptures (of which Isaiah 11: 12-16 is an example) which show that when the Lord shall restore again his people, there shall be abundant and rapid means to take the seed of Abraham from all quarters of the earth to the Promised Land.

Now, within the last quarter of a century there has been, and is still, going on a rapid linking up of railway communications from all parts of the Eastern Hemisphere to the Promised Land, taking it in its Abrahamic sense. It is well known that the old Bible lands now belong mostly to the Turkish Empire. The Asiatic part of that empire was, until recent years, without railways. At the present moment it is the center of railway enterprise. The first railway opened in Palestine was one connecting the seaport of Jaffa with Jerusalem. Then followed one from Beirut, on the coast, to Damascus in Syria: and, more recently, the line from Haifa round the southern end of the Sea of Galilee to Damascus. There is at the present moment a line being built (the Hedjas Railway), and in part opened, from Damascus to Medina, in Arabia. ("Make straight in the desert a highway for our God."—Isaiah 40: 3.)

Other railways are either built or being built, which will open direct railway communication with Constantinople, and also with the great centers of Europe; while the Bagdad line, running through Mesopotamia, will also form a connection with the principal railway. Other lines will connect Persia and Palestine, running close by the ancient cities of Babylon and Nineveh.

Another feature marking the commercial progress of Palestine, and one which dates only from the Turkish revolution of two years ago, has been the concessions granted for mineral rights. Deuteronomy 8: 9, and many other scriptures speak of the mineral wealth of the Promised Land, but the chosen people seem to have paid but little heed to its existence. It is now being "discovered."

There are four or five very fertile plains around the Dead Sea, watered by both hot and cold springs, so that, taking them in their seasons, crops of vegetables may be grown throughout the whole year.

The only motor boat in Palestine is now on the Dead Sea, a concession for running it and other motor boats having been obtained by a Jew.

These particulars are of interest from the fact that there are references in the Scriptures to a better time in store for this region, the clearest of which, Ezekiel 47: 8-12, distinctly states that the waters of the Dead Sea shall be healed, and the banks thereof covered with vegetation. Although this final phenomenon will be the result of a miracle, it does not forbid, but rather implies, the view that before it is wrought the region will be one of great prospective value to the inhabitants of Palestine.

THE WAVES ARE STILLED FOR BAPTISM.

The following extract is from a letter written by Apostle U. W. Greene, dated Corea, Maine, November 23, 1911: "While seeking a suitable place for baptism at Bar Harbor last Saturday, I slipped on a ledge and dislocated several of my fingers, but with the left hand out of commission had the pleasure of baptizing three on Sunday. A peculiar feature of the baptism was this: A gale had been blowing several days, the surf was furious, and I doubted the ability of any woman to stand in the undertow. After prayer the sea became calm as a pond and remained so during the service. Immediately after closing the service the great waves began rolling in higher than my head, breaking like thunder on the beach. I have not ceased to marvel over the strange occurrence yet. Surely God was with us and his power manifest marvelously. My heart is filled with praise to him for his wonderful mercy."

NOTES AND COMMENTS.

DEBATE AT FAIRMONT, WEST VIRGINIA.—From a notice in the *Christian Leader and the Way* we discover that the debate to be held at Fairmont, West Virginia, referred to by the Reverend McVey in a recent letter to that paper, will be between Pres. Ben E. Rich, of the Eastern States Mission of the Utah Mormon Church, and Rev. A. A. Bunner, Christian Church, of Sardis, Ohio. The debate originally set for December 11 has been postponed until January because Elder Rich is unable to get to West Virginia in December.

DR. ILIFF.—Dr. I. C. Iliff, of University Park, Colorado, has been lecturing on the subject, "Mormonism vs. Americanism," according to a clipping from the Osborne (Colorado?) paper, which is in doubt as to where the Doctor delivered his lecture. We note that he makes it plain that there is a vital distinction between the Utah church and the Reorganization, as the members of the latter are "law-abiding citizens" and have "never been polygamists."

RELIGIOUS ATMOSPHERE.—The Rev. Dr. Jowett, an English preacher who has been serving for a while in New York City, says he does not want to continue his work because his "peculiar qualities, both on an intellectual and spiritual plane, are very largely antagonized by the religious atmosphere of New York." This leaves us in doubt as to where lies the fault.

DR. CAMPBELL.—Dr. Reginald Campbell is another English preacher and is the founder of "new theology." Boston ministers are taking exception to his statement of belief that all sects can go to heaven.

The doctor is visiting in the United States on a tour of explanation of his "new theology," or "modernized Christianity," of which we hope soon to give our readers a brief outline.

LONG-ROBERTS DEBATE.—The Saints of Lamoni and vicinity are specially interested in a six-night debate west of Eagleville, Missouri, between Bro. E. E. Long and Rev. W. G. Roberts, of the Christian Church.

A "MODERN" CHURCH.—We believe our readers will find food for thought in the following news item from a New York paper: "The Rev. William Milton Hess, who dedicated a new church building in the Bronx last Friday and used it for the first time yesterday, left a four thousand dollar place to preach the gospel in New York at fourteen hundred dollars. His new building cost ten thousand dollars, and is a part of Trinity Congregational Church, Tremont. When James B. Reynolds left the University Settlement, and before Mr. Robert Hunter came to it, Mr. Hess was wanted for the place. He declined because he said settlements did not go far enough. 'Socialism is a quack remedy,' said he yesterday, speaking in his opening Sunday address on the uses of his new church. 'Only the old gospel will suffice. But that old gospel must be presented in new ways. There are seven saloons quite near my church. They have bowling alleys. So have we. They charge five cents. So do we. We are going to have a swimming pool one of these days. We have already moving pictures on Sunday nights. The street theaters don't get ahead of us. In my congregation are Catholics, Jews, Episcopalians, Methodists, everybody. They come once and they stay.'"

Genius is only the power of making continuous effort. The line between failure and success is so fine that we scarcely know when we pass it—so fine that we are often on the line and do not know it. How many a man has thrown up his hands at a time when a little more effort, a little more patience, would have achieved success. As the tide goes clear out, so the tide comes clear in. In business sometimes prospects seem darkest when they are really on the turn. A little more effort, a little more persistence, and what seemed failure may turn to glorious success. There is no failure except in no longer trying. There is no defeat except from within; no insurmountable barrier save our own inherent weakness.—Selected.

There is an ancient saying, famous among men, that thou shouldst not judge fully of a man's life before he dieth, whether it should be called blest or wretched.—Sophocles.

Original Articles

SCIENCE OR REVELATION? WHICH?

Synopsis of a sermon by Elder Edward Ingham, Oakland, California, July 30, 1911.

There is no conflict between genuine science and revelation, but between science, falsely so-called, and revelation there is an uncompromising and incessant warfare, and one or the other must eventually capitulate.

The sentences of the revelation are final, for God will not alter the things that are gone out of his lips; the sentences of science, on the other hand, are its last and best, but not final, and subject, therefore, to modification and change. The doctrine of "spontaneous generation" of life, once so popular in the scientific world, has been discarded by the foremost philosophers of our day, and the doctrine of "biogenesis" has received their acknowledgment. Tyn-dall has affirmed that "No shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life." The theory of "evolution," as enunciated by Darwin and Spencer, involves this largely discredited doctrine of "spontaneous generation." According to the evolutionary order, the primal germ made the tadpole, the tadpole made the fish, the fish made the reptile, the reptile made the wolf, and the wolf made the chimpanzee, and the chimpanzee made the man. Now, the question is, "Who made the primal germ?" The scientist, in order to eliminate God from the whole scheme of creation must reply, "I don't know," or, "It was spontaneously generated."

The Bible account of creation informs us that "God created great whales, and every living creature that moveth, which the waters brought forth abundantly, *after their kind*, and God blessed them saying, Be fruitful and multiply, and fill the waters in the seas, and let the fowl multiply in the earth."—Genesis 1: 21, 22. And verse 24 says he created "cattle and creeping things and beast *after his kind*." It is significant that this scriptural account is specific as to the classification of genera—everything being created "after its kind" and the divine plan indicating that each kind should reproduce its kind and nothing diverse therefrom. It is a fact worthy of notice in this connection that Prof. Agassiz claims to have discovered on a reef off the coast of Florida, the remains of insects which he estimated to be 30,000 years old, and that they are just the same as the living insects to-day. There has been no change in 30,000 years.

Genesis 1: 26 informs us that God said: "Let us make man in our own image, after our likeness." This language clearly places man in a genus separate and distinct from the brute creation. There is

no kinship. Man is not of bestial pedigree but is destined to exercise dominion over all the rest of creation.

Between the physical construction of the highest animal and the lowest man there is a chasm as wide as the world. The brain of the largest gorilla ever known measured thirty cubic inches, whereas the brain of the most ignorant man ever known measured fifty-five cubic inches; a difference of 25 cubic inches. Besides, there is a difference in the blood corpuscle, in nerve, in muscle, in bone, and sinew. To the processes of nature, however, evolution has its proper application and limitations. We have the wonderful metamorphosis of the acorn into the majestic oak, the transformation of the tadpole into the frog, and the caterpillar into the beautiful butterfly. We also meet with marvelous examples of what Mr. Darwin terms "Variation under domestication." We also encounter the hybrid in nature; but no hybrid is fertile. So that, after all, the statements of revelation that God created every living creature "after its kind" stands yet unimpeached by science, and the doctrine of biogenesis has never been frustrated.

Revelation further teaches us that there is no such thing as "spontaneous generation," in a spiritual sense. Christ enunciated the doctrine of "re-generation" as the only means of making eternal life accessible to mortal man. "Ye must be born again," said he. And he gave a most cogent reason for this in his further language, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."—John 3: 6. There we have a wide disparity. There is no kinship. They belong to different genera, hence the necessity of a regeneration.

It is pointed out in one of the Pauline epistles that there is a marked difference in their respective mental attitudes: "For they that are after the flesh do *mind* the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Romans 8: 5, 7. The law of God to which the carnal mind can not become subject is previously referred to by the writer in this same epistle as "the law of the spirit of life in Christ Jesus."—Romans 8: 2. It is there mentioned in contradistinction to "the law of sin and death." Keeping these facts in view, we can the more readily appreciate the force of the apostles reasoning a little further along in this same epistle, "be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God."—Romans 12: 2. This transformation

and mental renewing is wrought out through the operation of the law of the spirit of life in Christ Jesus. It is a direct result of regeneration. The doctrine of "spontaneous generation" has no place in this economy; *be born* and *be ye transformed* indictate that we are to be acted upon by some influence or agency outside of and superior to ourselves. We can not be "born" nor "transform" ourselves. Eternal life therefore, is not a product of spontaneous generation; neither is it a result of moral evolution. "*Not by the works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life.*"—Titus 3: 5, 7.

There is no disparagement of good works in this language, but merely an emphasis of the fact that eternal life is not predicated upon ethics. It is an endowment which comes to man through the medium of the law of the spirit of the life. The language: "We should be made heirs according to the hope of eternal life" indicates this. We can not make ourselves heirs. Another inspired writer points out that eternal life is the gift of God through Jesus Christ, and those who ignore this truth are placing God in the attitude of a liar: "He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar; because he believeth not the record that God gave his son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5: 10-12. It is significant that three different authorities should present practically the same thought in such terse yet distinctive terms; now notice, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."—Jesus. "To be carnally minded is death; but to be spiritually minded is life and peace."—Paul. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—John.

It will avail us little to be like Israel in the days of old, having a zeal of God, but not according to knowledge; being ignorant of God's righteousness and going about to establish our own righteousness, but failing to submit ourselves unto the righteousness of God, that is, to the law of the spirit of life in Christ Jesus. We are called upon to act the part of intelligent creatures. We should not live in ignorance of our obligations towards God, but should recognize the demands of the law of the spirit of life and submit ourselves thereto, rather than take our own ideas as the measure of righteousness. Man's ascription of supreme authority to an idea merely because it happens to be his idea, proves

nothing, unless it be potent enough to overrule all the evidence by which it is opposed. The doctrine of evolution has its proper place in man's experience, and likewise its limitations,—not the evolution from beast to man, but the evolution from the man Adam to the man Christ Jesus. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Corinthians 3: 18. This is the evolution from corruption to incorruption and from mortality to immortality.

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A REVIEW OF "MORMONISM AGAINST ITSELF."—PART 14.

BY S. W. L. SCOTT.

A CHRISTIAN CIVILIZATION.

If arts and learning and the principles of the Christian religion constitute evidences of a Christian civilization, then the American nations can furnish tons of such. Listen to the following:

The calendar system of Mayas and Nahuas present analogies to the system employed by the Persians, Egyptians, and certain Asiatic nations, and the presumption is very strong that the latter furnished the ground-plan upon which the Nahua system was constructed. The accuracy of the Aztec calendar must ever be a monument to their intellectual culture, and an undeniable proof of the advanced state of ancient Mexican civilization.—North Americans, by Short, p. 519.

Again:

The antiquities of Mexico and Central America reveal religious symbols, devices, and ideas nearly identical with those found in all countries of the Old World where Cushite communities formerly existed. . . . He [Humboldt] found evidence of it in the religious symbols, the architecture, the hieroglyphics, and the social customs made manifest by ruins, which he was sure came from the other side of the ocean.—Prehistoric Nations, p. 393.

Further:

The ruins show that they had the art of writing, and that at the south this art was more developed, more like a phonetic system of writing, than that found in use among the Aztecs. The inscriptions of Palenque, and the characters used in some of the manuscript books that have been preserved, are not the same as the Mexican picture writing. It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period. They had an accurate measure of the solar year, and a system of chronology, and many of their writings were historical.—Ancient America, p. 187.

Among the symbols of the Christian faith is the "cross,"—tablet of which was found in the ruins of Palenque. The monument has become widely known through Mr. J. L. Stephens's drawing in Incidents of Travel in Central America. It has aroused the attention of the amateur investigator and scientists everywhere, and while it has remained undecipherable, having 250 glyphs on both sides of it, all agree that it represents a "great sacrificial

scene." It is made "of fine marble beautifully polished, about three feet high, and three fingers in width, and thickness." But archæologists ask, "How came this emblem of Christianity in America?" Can Mr. Traum answer?

Skelton's Appeal to Common Sense, page 45, says:

How it came to pass that the Egyptians, Arabians, and Indians before Christ came among us, paid a remarkable veneration to the cross, is to me unknown; but the fact itself is known, and in Egypt it stood for the signification of eternal life.

TWO LINES OF PRIESTHOOD.

The scientists inform us that the cross is among the most common emblems to be found in the ruins—on monuments, walls, etc. It blends with the service of the priesthood, and of that instituted among the neighboring nations of Mexico, called Zapotecs; we append the following:

There is in all parts of the world a certain fundamental uniformity in religious ideas, still more in religious practices, in spite of a wide difference in the details. Prof. Stoll has lately ingeniously set forth the cause of this uniformity in his book entitled *Suggestion und Hypnotismus in der Volkerpsychologie*. This uniformity is naturally more striking within the boundaries of one and the same larger or smaller area. Therefore it is not strange that we find the religious life among the Zapotecs, as far as our scanty means permit of elucidating the matter, proceeding on very much the same lines as that of the Mexicans or that of the Mayas, concerning whom we are much better informed on this point, especially in regard to the Mexicans.

Among the Zapotecs the organization of the priesthood seems to have had a somewhat peculiar development and was certainly more compact than among the other nations. They distinguished between high and subordinate priests and pupils, or children who were educated for the priesthood.

The high priests were called Uija-tao, "great seer." Their chief function was evidently to consult the gods in important matters concerning the whole nation or individuals and to transmit the answers to the believers.—Bureau American Ethnology, 1904, p. 275.

The two lines of priesthood—high priests, and subordinate priests, are clearly recognized, but how came they in possession of these "Mosaic rites"?

In Mexico, the high priest was called Quetzalcoatl in memory of the high priest who first taught religious practices, especially sacrifice.—Bureau of American Ethnology, p. 275.

But from the above testimony the real Mosaic idea attaches,—"consulting deity in important matters concerning the whole nation or individuals."

Will Mr. Traum explain, rationally, the origin of this service, outside of the Israelitish polity and Book of Mormon data?

It is evident that our critic is influenced in his interpretation by the theory propagated by the "Campbellites," that there was no gospel preached prior to Pentecost. Yet the cross dates back to fifteen hundred years before Christ, to the time when Moses was in the land of Midian awaiting his "call" to deliver Israel from Egyptian bondage, the time

concerning which Paul affirmed, "Moses esteemed the reproach of Christ, greater treasures than those of Egypt."—Hebrews 11.

He (Elder Traum) is not pledged to the Christocentric idea that reaches as far in the past to the necessities of man, as it does in the future. Consequently he is forced to the narrow position that these millions of inhabitants on the western domain have gone down to an ever burning hell, because God, their Father, would not give them an opportunity of going the other way!

Le Plongeon, in *Sacred Mysteries*, page 48, says he "discovered the existence of twelve sacred orders with their priests," among the Mayas.

BAPTISM IN ANCIENT AMERICA.

De Roo says: "Baptism was in the Mexican empire a religious ceremony, which in Yucatan signified 'to be born again,' and the Nahuas freely admitted that it would cleanse the soul."—*History of America before Columbus*, 1900, vol. 1, p. 407.

Saint Giles confirms the testimony in relation to this custom, saying:

None might marry who had not been baptized; an unbaptized person was held to be incapable of leading a good life; the banquet at baptism was called the descent of God, and the baptized were spoken of as "born again."—*Faiths of the World*, p. 24.

Elder Traum should extend the hand of fellowship to these, for the Campbellite doctrine of "regeneration" was fully carried out. The ceremony was in vogue yet in 1898, for *The Antiquarian* of that date says:

Mr. F. H. Cushing was initiated into one of the sacred orders of the Zunis and was baptized by one of the Zuni chiefs in the waters of the Atlantic Ocean while on an eastern tour with these chiefs.—See vol. 20, p. 275.

Baptism was general among all the Peruvian nations west of the Andes.—*Peruvian Antiquity*, p. 180.

A belief in "the immortality of the soul," and the resurrection of the dead was common, both in North and South America," (*Conquest of Peru*, vol. 1, p. 89).

In summing up the details, and writing the result in one brief paragraph, Bancroft says:

The resemblance in the different groups of ruins in Chiapas, Yucatan and Honduras, are more than sufficient to prove intimate connection between the builders. The differences pointed out prove just as conclusively that the edifices were not all erected and dedicated by the same people, under the same laws and religious control at the same epoch.—*Native Races of Pacific States*, vol. 5, p. 359.

Indeed, "laws" and "religious control" reigned among some of the people who built the "mournful" palaces in Central America.

This testimony tacitly admits that the "spade" is disinterring both *Christian* and idolatrous evidences from the dust.

MATERIAL DEVELOPMENT.

The ancient Peruvians grew into power and wealth under laws given of God, and the Book of Mormon testifies that when they were loyal and obedient to the laws, they prospered exceedingly, and "there was no poor among them." And there were no rich among them, for "they were equal." All had plenty, and as attesting the truth of the book's record of these laws, and the beneficent conditions growing out of the application, we cite you to the testimony given in the following (Basis of Prescott):

Agriculture was extensively followed, and indeed so honored was the profession of the farmer that his knowledge was thought to be of divine origin. The Sun—the mother of all mankind—was fabled to have sent her two children to the earth: the one "Manco Capac" to teach men the culture of the earth; the other "Mama Oella" to teach women to spin and weave. How well these two divine missionaries performed their tasks, the remains of the ancient Peruvian farms with their systems of irrigation, and the Spanish Traditions of Peruvian fabrics, testify. Guano, now one of the chief sources of wealth to Peru, was known and used by its ancient people. Land was held by the state and rented out to the people in shares proportionate to the size of the family. The doctrines of communism were put into practice to an extent impossible under any save a strong paternal despotism. The tenure of land, while it rendered poverty unnecessary, nevertheless removed the chief incentive to thrift, as no one could become more wealthy than his neighbor.—Story of Labor in All Lands and Ages, by John Cameron Simonds, and John T. McEnnis, 1886, p. 556.

Surely it was of divine origin—this knowledge. The Book of Mormon teaches that it was God "leading Joseph like a flock." In fact, the control of law was so in keeping with the Israelitish polity that these same authors declare, "that the nearest approach to the ancient Peruvian constitution was in Judea, where on the recurrence of the great national jubilee, at the close of every half century, estates reverted to their original proprietors." (Page 555.)

These authors compare the ancient conditions, the ancient laws, with the present, and say they were similar to those ancient laws and conditions in Judea. They further state that "the land was fallow, one year in seven," and at the end of every half century, "a great jubilee occurred, and estates reverted to their original inheritors."

Elder Traum knows these laws were a part of the code of "redemption laws" of real and personal estate, by which Israel was protected from landlordism on the Eastern Continent; continuing down, under the judges, and after the return from the Babylonian captivity, these laws were renewed under Nehemiah. (See Deuteronomy 15:7-9. Nehemiah 5:11, 12.) But how were they duplicated on the Western Continent among the ancient Peruvians, outside of the Book of Mormon solution of the problem? Will Mr. Traum answer?

TEN REASONS FROM CATLIN.

Mr. George Catlin has given twelve reasons why he concludes the American Indians descended from the Jews. Ten of these reasons are here appended:

I believe, with many others, that the North American Indians are a mixed people—that they have Jewish blood in their veins, though I would not assert, as some have undertaken to prove, "that they are Jews," or that they are "the ten lost tribes of Israel." From the character and confirmation of their heads, I am compelled to look upon them as an amalgam race; but still savages; and from many of their customs, which seem to me to be peculiarly Jewish, as well as from the character of their heads, I am forced to believe that some part of those ancient tribes, who have been dispersed by Christians in so many ways, and in so many different eras, have found their way to this country, where they have entered amongst the native stock. . . . I am induced to believe thus from the very many customs which I have witnessed among them, that appear to be decidedly Jewish, and many of them peculiarly so, that it would seem almost impossible, or at all events, exceedingly improbable, that two peoples in a state of nature should have hit upon them, and practiced them exactly alike. . . . The first and most striking fact amongst the North American Indians that refers us to the Jews, is that of their worshiping, in all parts, the Great Spirit, or Jehovah, as the Hebrews were ordered to do by divine precept, instead of plurality of gods, as ancient pagans and heathens did, and the idols of their own formation. . . .

First, "The Jews had their sanctum sanctorum, and so it may be said the Indians have, in their council or medicine houses, which are always held as sacred places." Second, "As the Jews had, they have their high priests and their prophets." Third, "Amongst the Indians, as amongst the ancient Hebrews, the women are not allowed to worship with the men, and in all cases also, they eat separately." Fourth, "The Indians, everywhere, believe that they are the favorite people of the Great Spirit, and they certainly are, like that ancient people, persecuted, as every man's hand seems raised against them." Fifth, "In their marriages, the Indians, as did the ancient Jews, uniformly buy their wives by giving presents; and in many tribes, very closely resemble them in other forms and ceremonies of their marriages." Sixth, "In their preparations for war, and in peacemaking, they are strikingly similar." Seventh, "In their treatment of the sick, burial of the dead, and mourning, they are also similar." Eighth, "In their bathing and ablutions, at all seasons of the year, as a part of their religious observances, having separate places for men and women to perform these immissions, they resemble again."—Catlin's North American Indian, vol. 2, pp. 332-335.

Reason twelve is stated by Mr. Catlin as follows:

Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremonial code, and which are so very peculiar in their forms that it would seem quite improbable, and almost impossible, that two different people should have hit upon them alike without some knowledge of each other. These, I consider, go farther than anything else as evidence, and carry, in my mind, conclusive proof that these people are tinctured with Jewish blood.—Ibid.

INDIAN LANGUAGES AND HEBREW.

Mr. Boudinot, whom we have previously mentioned, says:

Their languages in their roots, idioms, and particular construction appear to have the whole genius of the Hebrew;

and what is very remarkable, have most of the peculiarities of that language, especially from those in which it differs from most other languages.—The American Indians, p. 98; also see page 101.

The following table from Short, prepared by the Mexican scholar, Senor Melgar, also quoted by Donnelly, page 234, will present the close affinity in the languages:

English.	Chiapenec.	Hebrew.
Son.....	Been.....	Ben.
Daughter.....	Batz.....	Bath.
Father.....	Abagh.....	Abba.
Star in Zodiac.....	Chimax.....	Chimah.
King.....	Molo.....	Maloc.
Name applied to Adam.....	Abagh.....	Abah.
Afflicted.....	Chanam.....	Chanan.
God.....	Elab.....	Elab.
September.....	Tsiquin.....	Tischiri.
More.....	Chic.....	Chi.
Rich.....	Chabin.....	Chabic.
Son of.....	Enot.....	Enos.
To give.....	Votan.....	Votan.

The Chiapenec (*pronounced che-a-pa*), is one of the most ancient races of Central America.

Senor Melgar is a Mexican linguist, who prepared the table above, from tablets and calendar.

Mr. A. A. Bancroft, father to the author of *Native Races*, gives the following description of a slab found in Ohio:

About eight miles southeast of Newark there was formerly a large mound composed of masses of free-stone, which had been brought from some distance and thrown into a heap without much placing or care. In the early days, stone being scarce in that region, the settlers carried away the mound piece by piece to use for building purposes, so that in a few years there was little more than a large flattened heap of rubbish remaining. Some fifteen years ago, the county surveyor (I have forgotten his name), who had for some time been searching ancient works, turned his attention to this particular pile. He employed a number of men and at once proceeded to open it. Before long he was rewarded by finding in the center and near the surface a bed of the tough clay generally known as pipe-clay, which must have been brought from a distance of some twelve miles. Imbedded in the clay was a coffin, dug out of a burr-oak log, and in a pretty good state of preservation. In the coffin was a skeleton, with quite a number of stone ornaments and emblems, and some open brass rings, suitable for bracelets or anklets. These being removed, they dug down deeper, and soon discovered a stone dressed to an oblong shape, about eighteen inches long and twelve wide, which proved to be a casket, neatly fitted and completely watertight, containing a slab of stone of hard and fine quality, an inch and a half thick, eight inches long, four inches and a half wide at one end, and tapering to three inches at the other. Upon the face of the slab was the figure of a man, apparently a priest, with a long flowing beard, and a robe reaching to his feet. Over his head was a curved line of characters, and upon the edges and back of the stone were closely and neatly carved letters. The slab, which I saw myself, was shown to the Episcopalian clergyman of Newark, and he pronounced the writing to be the ten commandments in ancient Hebrew.—*Native Races*, vol. 5, pp. 94, 95.

The Prophetic Watchman, commenting on this

"find," among other Hebrew relics, says of this stone, known as the Decalogue stone:

The last relic is an object of much interest. It was found in 1860 and has engraven upon it a figure of Moses, and the ten commandments. One side is depressed and the reverse protrudes. Over the figure there is a Hebrew word signifying 'Moses.' The other inscriptions are almost literally the words found in some parts of the Bible, and the ten commandments are given in part and entirely—the longest being abbreviated. The alphabet used, it is thought, is the original Hebrew one, as there are letters known in the Hebrew alphabet [not] now in use, but bearing a resemblance to them. All things on this stone point to the time before Ezra, to the lost tribes of Israel, and the theory is, that some one of these tribes found their way into this continent, and settled where the State of Ohio now exists.

In connection with the above, we would suggest that Mr. Traum read page 500 of the Book of Mormon once more: "And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew *hath been altered by us also.*" What does the *Watchman*' say? "The alphabet used, it is thought, is the original Hebrew one, as there are letters known in the Hebrew alphabet (not) now in use, but bearing a resemblance to them."

In May, 1861, Mr. G. R. Lederer, in *Israelite Indeed*, writing of this Decalogue stone, and the form of the characters engraved thereon, makes the following corroborative statement:

The form of the characters is neither the modern Hebrew, (adopted by the high council in consequence of the fact that the "Cuthiyun," or Samaritans, adopted the ancient Hebrew), nor is it the Samaritan, which shows again that the writer or writers had already forgotten much. Of one thing, however, I am morally convinced: that this stone is a genuine relic of antiquity, as it would be a greater difficulty to believe in the invention of such a strange mixture of characters, disorder of combination, and innocent blunders, than to believe it the handiwork of one long passed away.—*From Ruins Revisited*, by S. F. Walker, p. 213.

Will Mr. Traum rise and explain? The Book of Mormon informed us thirty years before this "genuine relic of antiquity" was "exhumed by the spade," that this ancient people of America were of the Israelitish nation, and brought with them five books of Moses and the prophets down to about the fifth chapter of Jeremiah, and they had altered the Hebrew, and understood it in a changed form. Did the "ignorant" boy *make* all the coincidences? Did he put that stone in the "New Ark" mound in Ohio? Did he "scribble" the characters on that stone? One more evidence we present as showing direct relationship of the ancient Americans with the Israelites, and as witnessing eastern science. In the twentieth annual report of the Bureau of Ethnology, is the account of finding a sun dial in Menard's Mound in Arkansas. The report says:

On the reverse side of the dial is a perfect analogy, the Yoni emblem found upon bottles, is depicted. The sun dial is divided into thirty-six divisions of ten degrees each, as *Ahaa's* sun dial, ten degrees being spoken of five times.

The sun dial of Ahaz, "is the first one we have record of in the history of the world" says Stoddard. The American dial can not get back of Ahaz's dial. Ahaz reigned 742 B. C. Isaiah turned the shadow back ten degrees, 713 B. C. (2 Kings 16: 20.) In 713 B. C. time was not divided into hours. The dial *antedated* the time when "hours" first began to be used. The first time "hour" is used in the Bible is in Daniel 3: 6. They are not spoken of in the Bible previous to 570 B. C. The dial found in America was wrought *before* the division of time into "hours." "It is not possible to ascertain the time on the American dial by any other system than the Ahaz sun dial system." The conclusion is legitimate, the American dial was brought to the Western Continent between the time Ahaz reigned and the time of the captivity in Babylon. The correlation is complete; it being a replication of Ahaz's sun dial, or else the original. The Book of Mormon gives an account of *two* colonies leaving Jerusalem about the time of that captivity, and settling in America. See Genesis 49: 22-26; Deuteronomy 33: 13-17; Jeremiah 49: 30-32.

TRAUM SUPPORTS THE BOOK OF MORMON.

Elder Traum has consumed time and energy in adducing evidence of the *apostate* condition of Israel on this continent. He has banked on the idolatry of later times, as brought to light by the "spade"; but his fatal mistake is the *amalgamation* of both the *ancient* and comparatively *modern* evidence as exhumed, and filing them together on the *same wire*.

Mr. Traum evidently thinks he is making a strong point against the Book of Mormon when he marshals evidence of an anti-Christian civilization, but he is making points *directly in favor* of it. Col. Ingersoll thought he made arguments against the Bible by showing up false theories, but his work was full of good things as showing that the Bible predicted that false theories and dogmas should be taught. He really proved that the Bible told the truth. So with our critic's work. His evidences establish the Book of Mormon, in that his work of proving the idolatrous condition of the nations on this continent in *later days* simply argues that the book *told the truth*. We can not help the mortification it causes Mr. Traum. It may be a bitter dose, but the prescription says, "take it every half hour."

Here is the prophetic statement of the book:

But woe, woe, unto you that are not pure in heart; that are fitly this day before God; for except ye repent the land is cursed for your sakes; and the Lamanites which are not are filthy this day before God; for except ye repent the land cursing) shall scourge you even unto destruction. And the time speedily cometh, that except ye repent, they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you. Behold the Lamanites, your brethren, whom you hate because of their filthiness and the cursings which have come upon their skins,

are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it be one wife, and concubines they should have none.—Book of Mormon, p. 117, Lamoni Edition.

Here is a prophecy that the Lamanites should possess,—overrun, this land after the destruction of the Nephites.

On page 491, we are offered a prophecy that deals with the finale of that people as follows:

And this is the commandment which I have received; and behold they (the writings, the Book of Mormon.—S. W. L. S.) shall come forth according to the commandment of the Lord, when he shall see fit, in his wisdom. And behold, they shall go unto the unbelieving Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his Most Beloved, his great and eternal purpose in restoring the Jews, or all the house of Israel to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant, and also that the seed of this people may more fully believe his gospel which shall go forth unto them from the Gentiles; *for this people shall be scattered* and shall become a dark, a filthy, and a loathsome people, beyond the description of that which *ever hath* been amongst us; yea, even that which hath been among the Lamanites; and this because of their *unbelief and idolatry*.

Again, page 33:

And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature, and they became *wild*, and *ferocious*, and a bloodthirsty people; *full of idolatry*, and filthiness.

(To be continued.)

Canadian Mirror Department

RELIGION MUST BE REASONABLE.

There are at least three reasons why we are interested in the appended clipping. First, Prof. Fiske is connected with Oberlin College, Ohio, in the library of which is deposited the famous Spalding manuscript, "Manuscript Found," from which enemies of the work have alleged that the Book of Mormon was plagiarized; also Oberlin College is to be noted as having been a pioneer in educational work in Ohio at the time of the restoration of the gospel, and took certain positions on educational questions that were in accordance with the spirit of the gospel that was being preached and accepted so widely in that region in those early years. Second, these opinions were expressed before a Canadian audience in the city of London. Third, there are pointed out certain reasons for the weakness of the hold which modern popular churches have upon the people.

Four opinions expressed by Prof. Fiske we particularly desire to have noted as matter for thought. First, a religion must be reasonable and intellectually trustworthy, to appeal to the hearts of men.

Second, Canada's social, immigration, and race problems will be as bad as those of the United States in ten years. Third, the fundamental principles of religion are the basis of Christian unity. Fourth, there are many obsequious caterers to the pleasure of the rich among modern preachers.

"If there is a citizen of the United States here he ought to feel as much ashamed of the conditions that exist there as I do," said Prof. Fisk, in his sermon on "The modern message of the church to men" at the Auditorium yesterday afternoon.

"There are people who say that men are not naturally religious and that man is a social animal," said he, "but I do not believe that. I believe that masculine men deep in their hearts are more easily touched at their hearts than a woman is but his religion must be reasonable and intellectually trustworthy and must appeal to his heart before he will listen to it. It must also be a religion that does things and proves its efficiency in transformed lives and regenerated activity." He then spoke of the different reformatations in religion at different times since the beginning of the world, and asked what he thought to be the question of the hour: "Is the church holding men as it used to?" "In answer to that question," said he, "I will say that there are more men attending the churches and Sunday schools in the past three years than there used to be, but I think church attendance is a poor test of religion among men. Why hasn't the church the power of determining the righteousness of politics and the right of power? Because in this age the social problem in the United States is so great that the children of a great many people are dependent on the decency of their neighbors for sustenance. Canada has not become as bad as that yet, because her cities are mostly small, but in ten years from now her social, immigration and race problems will be as bad as the United States. There are 164 major denominations in the United States to-day, but the difference in creeds is melting and the time will come when Christian people will merge on the fundamental principles of religion and then the poor man will get what is his due. Many preachers get up in their pulpits and preach only that which will satisfy certain rich members of their congregations, and some of those members if they had their just deserts would be serving time instead of walking boldly into a church, with their heads held high."—*London Free Press*, November 20, 1911.

Latter Day Saints believe that theirs is the most reasonable religion, and because of this are ever ready for free and open discussion; also they believe their system to be founded upon the fundamental principles of religion, and were calling the religious world to union on that basis over eighty years ago.—R. J. F.

FOR AND AGAINST RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

Bishop Richardson, in his opening address at the laymen's missionary conference held at Saint John, New Brunswick, November 20, which is one of a series of like conferences that have been held during the past few weeks throughout Canada from the Pacific to the Atlantic, strongly advocated the teaching of the Bible in the schools.

Six days later, Bishop Williams, of the Anglican diocese of Huron, preaching at Saint George's

Church, London, made a vigorous plea for religious instruction in the public schools of Ontario. We give his views expressed on that occasion as reported by the *London Free Press*:

"Not long ago, I received a copy of the regulations of the department of education of Ontario. In looking through the regulations on what the teachers have to teach I did not see the name of God mentioned once. The teachers are told to teach duty, but the name of God does not occur, and I defy anyone to point out to me a man who will do his duty, or who knows what it is, if he does not believe in God.

"It is a purely materialistic system that is promoted by the educational department. We need to reform it, and let our teachers have the privilege, at all events, of teaching the children their duty to God.

"The only place in this country to-day where duty and righteousness are taught is in the churches. It is not prescribed for the teachers, and if they do not teach it it is a work of supererogation. And this in Christian Ontario! Therefore comes the necessity for the Christian people of this country to see that truth and righteousness and moral light are maintained, propagated, and held forth in our churches."

That is one side of the question, as expressed by a representative Anglican. Now for the other, opposing the policy advocated by these learned bishops, the view held by the Baptists, their definite stand regarding this matter, was dealt with by Rev. John Hawkings, of Sarnia, in his sermon on "The introduction of Bible teaching into the public schools; why the Baptists oppose it," delivered at the Adelaide Street Baptist Church, London, November 19. He gives four reasons for the position taken, as follows:

"The Baptists oppose the introduction of Bible teaching into the public schools for several reasons. They oppose it first, because it violates the principle of separation of church and state, for which the Baptists have contended for ages. Introducing Bible teaching into the public schools makes the state the instrument of the church.

"You can not teach the Bible as literature, simply, in any Christian country. The Koran could be taught as literature here but not in Turkey.

"Second, the Bible should be kept out of the schools in the interests of the man who believes in it. I am not inveighing against the reading of the Bible in the schools without notes or comments, but teaching the Scriptures is a different matter. The state is without proper machinery for such teaching; it requires Christian teachers. If the Bible is taught in the schools the teaching will be shaded according to the religious views of the teachers.

"Third, the introduction of such teaching would make impossible the banishment of separate schools, because the moment such were introduced the public schools would become Protestant, and give the Catholics one of their strongest arguments. Honest, fair-minded Protestants then could not under these circumstances advocate the abolition of the separate school. The Baptists are sincere in their conviction regarding church and state. They have never taken a dollar of government money.

"Fourth, the place to teach the Bible is in the home and in the church and in the Sunday school."

The question of religious instruction in the schools is one that has very seriously agitated Canadian

provinces in the past, the most important development being the famous Manitoba separate school question; and the above shows that the matter is still one requiring very careful handling at the hands of our provincial legislatures, because of the various and conflicting interests, views, and positions of the different religious bodies.—R. J. F.

Saskatoon, Saskatchewan.

I am writing to the Canadian Mirror Department to let all know that the work of this glorious gospel is growing and increasing in interest all the time in this great north-western district. There is no branch in Saskatoon, the nearest being fifteen miles away. Bro. J. W. Peterson is talking of hiring a hall in town and holding meetings every Sunday night. I hope he does. But very few people here have ever heard the restored gospel preached. I will do all I can to help, and though I am only one I have a few friends, and I will try to get them to go. One of my friends has been getting some of my papers to read. I would like to have a good branch here. This is my first letter to any of the church papers. I have been in the church ever since I was eleven years old, now over thirteen years. I have three children, one boy and two girls. My husband is not a member of the church, but have hope that he will be some time. I ask you to pray that the time may soon come when he will enter the waters of baptism.

I am your sister,

OCTOBER 13, 1911.

Mrs. W. E. DORR.

A quiet wedding took place at Manitowaning, Manitoulin Island, Ontario, on October 3, when Bro. Myles D. Sagle was married to Sr. Ina Sophia, the third daughter of Bro. and Sr. William H. Bryant, all of whom are members of the branch at this place. The ceremony took place at the home of the bride's parents. The writer officiated in the presence of a few of their friends. All wish much happiness to the newly wedded couple.—W. R. S.

CATHOLICS MARRIED BY A PROTESTANT.

The eyes of all Canada have been upon a certain case in the courts at Montreal in which the right claimed by the Roman Catholic Church to declare null and void *ad initio* the marriage of Catholics by a Protestant minister was at issue. A judgment was rendered March 23, 1911, declaring the marriage of Mr. and Mrs. Eugene Hebert invalid, they being Catholics married by a Protestant minister. However, litigation was continued and eventually, on November 20, the plaintiff, Eugene Hebert, filed a desistment, resulting in the opposition to the original judgment being sustained. This left Mrs. Hebert in the anomalous position of being married in the eyes of the law, but not in the eyes of the church.

The Roman Catholic Archbishop Bruchesi, of Montreal, had issued a circular, No. 65, November, 1907, as follows:

"Tell your parishioners in our name that we will no longer grant dispensations, even though they bring forward the weighty reasons of temporal advantage or mutual affection, even though they threaten to seek the services of a minister of another religion. We would also remind you that there is

excommunication against every Catholic who attempts to be married by a Protestant minister."

Archbishop Bruchesi also made the following claim on behalf of his church:

"We in the Province of Quebec where we demand that the civil power shall recognize the impediments to marriage ordained by the Catholic Church, do not solicit any favor, but demand a right guaranteed by treaty by the constitution of the country, and by the laws of our civil code."

The Protestant churches have taken decisive action in regard to the matter. A memorandum was authorized by a representative meeting of the Protestant churches early last month, which was prepared by a committee appointed by one of the churches and submitted to committees of other religious communions. It sets forth a historical resume of the law dealing with marriage in Canada, and submits seven conclusions, chief of which are the following:

"As 'legal equality among all religious denominations is an admitted principle of colonial legislation,' there is therefore given 'the free exercise and enjoyment of religious profession and worship without discrimination or preference to all his majesty's subjects.'

"A uniform system of laws should be enacted to regulate the procedure whereby the status of marriage should be created and evidenced, bringing, so far as possible, the laws for the solemnization of marriage of all the provinces into conformity.

"By such enactments every care should be taken to prevent illicit, secret, clandestine or improper marriages, and to compel by such means as may be legitimately devised that the same should be solemnized openly and publicly.

"That it be declared when such marriage status exists it can only be impeached under any statute that may be enacted by the Dominion of Canada, and that no communion, community or individual can otherwise question the legality of such marriage, discredit the parties to it, the legitimacy of the offspring or the civil rights flowing from it.

"That if there be any matter of doubt or question of law to be solved, a case raising all such questions be prepared by the Government and submitted at once for the opinion of the privy council."

This memorandum has been approved and adopted on behalf of the following: The Church of England in Canada, the Methodist Church in Canada, the Presbyterian Church in Canada, the Baptist Church convention of Ontario and Quebec, the Congregational Union of Canada, Canada yearly meeting of Friends, the Evangelical Alliance.

Bishop Farthing, of Montreal, a representative Anglican, makes a very clear and comprehensive statement of the matter, which we think worthy of a careful reading. He says:

"This present agitation has arisen chiefly through the action of the archbishop in annulling the Hebert marriage, which our courts have not, happily, now sustained. To permit a woman who has been faithful to her marriage vows, to be cast off with her innocent child, because she was married by a Protestant minister, duly authorized by the state to perform marriages, is much worse than divorce, which can in Canada only be granted for the cause of adultery. If this woman sinned against her church by her act, one

would have thought that the fatherly heart of the archbishop would have persuaded her to permit him to validate the marriage according to the laws of his church, and not cast her away as a 'vile woman.'

"No one neither questions the rights of any church to make laws to govern its members, nor its right to discipline them when they violate these laws, but the extreme penalty which any church can exercise is to excommunicate the offender. No church or society can be permitted to annul marriages.

"The Roman Catholic Church has no special privileges by our constitution in Canada. Provincial legislation may have granted such, but not the constitution. Most earnestly would I appeal to his grace, and to all citizens who believe in the sacredness of marriage, not to force upon us in Canada, purely civil marriages, as is the case in Italy. We want equal rights for all in this Dominion; and it is the right of any citizen to say what officer shall officiate at his wedding, and when one who is authorized by the state does it, then the state must uphold the act of the officer who acted under its license. No one can be permitted to touch the civil status of such persons, or their offspring. The church may refuse them communion, that is her right; but she must not say that the marriage for ecclesiastical offenses is invalid. Nor must anyone impugn such marriages legally contracted. The state dare not permit any church to do so; if it does, then it undermines the stability of the state and the church."

We hope this discussion will not degenerate into a strife in which Protestant and Catholic citizens will be ranged on opposite sides. This would leave no part of the Dominion untouched by factional contest. It affects a civil right and most solemn contract, on which all should ask the blessing of the church to which they belong. But the civil law must settle the terms of this contract for all. The church should not place itself above the state in regard to marriage laws.

To show the marked contrast between the position of the Roman Catholic Church and that of the Reorganized Church of Jesus Christ of Latter Day Saints in regard to this question, it is only necessary to quote one sentence from Doctrine and Covenants 111: 1, which reads: "According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this Church of Jesus Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, *not even prohibiting* those persons who are desirous to get married, of being married by other authority."

R. J. FARTHING.

Princess Theater Services, Toronto.

For some time past the Saints have been looking forward to the opening of the Princess. As the cold weather approaches the desire for big meetings gets hold of the people. These services have become a fixed part of our program and the happiest season of the year. We are now commencing our eighth winter in this line of work and find ourselves in better condition to start than on any previous occasion; all departments of the work are alive and active.

A few weeks ago the choir gave a successful concert for

the purpose of raising funds to commence the work. This was followed on Thanksgiving Day (October 30) with a chicken supper under the management of the Ladies' Auxiliary. A splendid time was had and the proceeds will reduce the church debt by \$100. The Religio came out with a banquet, celebrating the tenth anniversary of the organization of the Toronto Local. The tables were well supplied with the very best, and the floral decorations were beautiful. Toasts, vocal and instrumental music made up the program. These were a few features of our church work while waiting for the cold weather to commence the winter's work and were good indications that all were in hustling trim.

The spiritual condition of the branch is good. Our prayer services are well attended and we have enjoyed the gifts recently giving much encouragement and needed instruction. We have also had some notable cases of healing.

Bishop Evans has been going continually and has had an exceedingly busy year thus far, but it is largely his own fault, like the squirrel in the barrel cage, if he would keep quiet the cage would be still. However his reply ever is, "I am ready." No work is too much for him and it is fortunate that is his makeup, when he has such an array of young people behind him always looking for something doing. The branch by resolution closed the church on Sunday evenings asking Bro. Evans to take full charge of the services in the theater. He at once commenced organization for the winter and about one hundred and thirty Saints take part in the carrying on of this work.

The opening was set for November 19. The weather was fine. The choir and ushers were all on hand early and when all was in readiness the curtain went up and our eighth season was opened. Every seat was occupied and the prospects for a splendid season are good. The effects of the *Sunday World* were noticed, a number were present who had been reading the sermons and availed themselves of the first opportunity to hear the Bishop. They expressed themselves as being highly pleased.

Bro. Evans is hard at work making ready his sermons for publication in book form. The book will be ready for circulation about December 1, and will sell for \$1.50. It will contain forty-five of his sermons preached this year. It will have a lot of very valuable information on every phase of the latter day work, and will be an excellent book to hand to an outsider as every subject will be thoroughly treated by one of our ablest men. They are real live sermons as preached by Bishop Evans to a Toronto audience and reported by the *Toronto Sunday World* stenographer. Send \$1.50 to Bishop Evans, 35 Huron Street, Toronto. Do not send checks they cost fifteen cents exchange. Send registered letter or money order. The book will be 7 by 10 containing four hundred pages, large clear type. It will be cloth bound with gold trimmings.

A. F. MCLEAN.

If I were what the words are,
And love were like the tune,
With double sound and single
Delight our lips would mingle,
With kisses glad as birds are
That get sweet rain at noon;
If I were what the words are
And love were like the tune.—Swinburne.

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveler ever reached that blessed abode
Who found not thorns and briars on the road.—Cowper.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

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Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Babyhood.--No. 3.

As the baby grows, still remember the doctrine of "wholesome neglect," simply seeing that he is wisely fed and his bodily comfort assured, then leaving him to develop spontaneously. "Put him on the bed or on a quilt on the floor, or in summer on the grass, and watch him as he gets acquainted with himself and the world. He needs to be held constantly no more than you do, and if you do not stir up his brain unduly by talking to him or interfering with his mental processes he will, if in health, be happy in the freedom to develop according to his own nature. Those little aimless motions of his hands and feet are his efforts to get hold of and control his physical machinery. By these efforts he is building his brain material into actual brain power. As fast as his brain develops, he will gain control of his members. To stimulate him to more exertion will tax the immature brain too much and create irritation. Nature will indicate what his activity should be; and it is an injustice to a child to make an undue strain upon his immature powers in order that he shall amuse his elders. When he is strong enough to bear his weight upon his feet, he will get on them without aid. Let him alone and take your pleasure in seeing what he will do each day without assistance."

"The advisability of using 'baby jumpers' or 'baby tenders' is very questionable. The springless go-cart should be used very cautiously, as injury to the spine is liable to result from its use, especially with very young babies."

Do not use the baby's arms as handles by which to lift him, but rather pass the hands gently about his body, giving a broad support that will neither bruise nor strain any part of it. To judge of the practice of lifting a child by one arm (and even with a jerk as we have sometimes witnessed) we have only to think what would be the effect upon ourselves if treated in this way. Ligaments have been torn and little arms carried in slings for weeks as occasional results of this practice, but who knows of the lesser discomforts and injuries to helpless childhood inflicted by it?

Never permit the baby to be tickled. Religiously avoid all careless or unnecessary handling of sensitive parts, and insure the baby's comfort and safety from injurious habit by scrupulous cleanliness of these parts, and by freedom from stricture of clothing.

"Tossing and tickling, shouting and romping all unduly tax the undeveloped nerves and create brain disturbances that may manifest themselves later in irritability, sleeplessness, or even more serious troubles. Especially in the evening these things should be avoided. They are equivalent to

an exciting entertainment for the adult, after which he finds it difficult to compose himself for sleep."

"Let the baby enjoy the dark. There is something soothing and recuperative in it when there is perfect freedom from fear. The eyes are far better for the complete rest which this gives, and all the senses are released from strain by it. If the suggestion of danger lurking in the dark is never made to the child, and the mother herself has learned to feel and show no fear in this connection, there is no reason why the baby may not from the beginning be left to sleep serenely in the soothing shadow. It need never occur to him that there is any reason why he should not."

The mother who says to her toddling baby, in an attempt to secure obedience, "You better come here; the dark will get you," shows weakness in herself, that she does not exercise control without such subterfuge, and is sowing the seeds of weakness in her child. He will be needlessly subject to fear and will soon learn to distrust his mother; two serious losses to the child.

The cruel practice of frightening children of any age can not but result in injury. The time to begin holding the confidence of your child is in infancy. See things from his viewpoint as well as from your own maturer one; think with him; feel with him; and apply the golden rule in all your dealings with him. Then because he can rely upon you, he will believe in the constant care of God, of whom you may be teaching him before either he or you may realize it. In the bowing at prayer time and in the reverence of word and tone he will be gaining the first essentials of worship. Then when he can notice the flower, the grass, and the trees, being told that God made them as mother has made the bread or the dress, he is adding to the impressions that will soon make God a living and loving reality to him. Then it will be easy to teach him to pray in the spirit. When the baby prays, let it be with reverence and faith in both mother and child, and never in any sense for show or amusement.

In the matter of dress, the comfort of the baby should be the first consideration, and comfort, simplicity, and daintiness embody the highest type of beauty, and can be had without excess of expense or work. There should be no stiff, scratchy embroidery, "no elaborate decorations to try the eyes of the mother, to annoy the skin of the delicate baby, or tax the strength and patience of the laundress." In the enjoyment of planning and making for the little one, too frequently the clothes are given undue importance, "The baby, not its clothes, is the attraction."

"'It is the most beautiful outfit I have ever seen,' exclaimed a friend to an expectant mother as she examined exquisite little garments upon which months of work had been expended. 'You should be proud.'

"The other's voice trembled. 'I am not,' she replied, the tears bathing her thin face. 'I am ashamed, so ashamed.'

"Her friend stared in surprise. The expectant mother explained: 'I have neglected my husband; he has not even had decent meals, just scraped up lunches that I might have more time, I have neglected my friends, my house, and myself, but oh! worst of all, I have neglected IT. Oh, why didn't I realize it before!'

"Her baby never opened its eyes. It would have lived, the doctor said, had she lived a healthy, normal life."

Formerly the baby was kept bandaged as tightly as possible for some weeks or months. "Science now dictates that this bandaging is not required. Only a loose band is needed for the first ten days, or until the cord drops off, and then it can be safely omitted altogether." Or the flannel band may be replaced by a knitted one with the object of keeping the abdomen well covered, which is important. Even in summer the little shirt should be kept well down over the

bowels, and the flannel skirt not removed except possibly in the hottest part of the day. Woolen worn next the skin is very trying to some children. "If the soft wool seems to irritate at all, put underneath it either a silk or sheer cotton shirt; 'fussiness,' which often comes from this cause, will disappear like magic."

A good suggestion for a pinning blanket is to cut one corner from a yard square of flannel, leaving an edge of eighteen or twenty inches to be faced back with a bias strip, the other edges to be turned once and cat stitched. The faced edge fastens around the waist, being pinned to the shirt, back and front, with small safety pins, leaving the corners to wrap around the feet.

In dressing the baby, the flannel skirt, white skirt, and dress should be fitted together and put on at one time over the feet.

Three quarters of a yard, the approved length for dresses now, is a great improvement over the long, heavily trimmed ones of the past, which weighed upon the little body and hampered its movements. "But," says one doctor, "we must not go to the other extreme of dressing the new baby in 'short' clothes. One objection to this is that he is liable not to receive the careful handling accorded to a baby in long clothes."

"When the little one gets strong enough to walk, his inalienable rights demand that his dress shall be short enough not to be in his way. It is cruel and unjust to irritate the untrained mind of the baby by clothing him in a dress that constantly gets in the way and demands skill in managing." Creeping aprons are a boon to babyhood, as rompers are a little later on.

Both shoes and stockings should be watched carefully to avoid cramping the baby's feet. A doctor says: "Never, never put the foot of a child of any age into a shoe that is too short for him. That is the way to create bunions and other deformities."

The careful mother can very early teach the child to use the nursery chair. "By a little persistence in the early life of the child, much of the unpleasantness of the care of the baby may be done away with, but under all circumstances the baby odor can and should be avoided. As soon as a diaper is removed, if only wet, it should be dropped into a pail of clean, cold, water, then rinsed and dried before again being used. It is not necessary that it should be ironed, but it must be washed. The solid material should be removed before the diaper is thrown into the water. If old cloths are laid inside, they can be removed, burned, or buried, and thus much disagreeable work be avoided and all unpleasant odors obviated."

See that the baby goes to bed at night clean, and when old enough to come to the table, that he comes with hair in order and hands and face clean. Who does not love a sweet, clean baby! The practice of having the hands made clean after eating, started in babyhood, will so fix the habit that baby will hold up sticky fingers as if impossible to touch anything until they have been washed, and this habit, through the years to come will prove a great saving to books, clothing, furniture, everything that ought to be kept clean.

There are dangers to the baby when he comes to the table early in life. "An infant in the first few months of life possesses only slight power of digesting starch. Even after the age of four months the power increases very slowly. It is a very frequent custom with mothers to give children a crust of bread to bite upon. Indeed, a baby is lucky if it gets off without any further maternal experimentation than this, for it is during the first eighteen months of life that so many innocents are slaughtered by 'just a taste' of table food, given on the ground that because they wanted it, it

was right for them to have it. It is best not to allow even a crust before the child is nine or ten months old, by which time a thriving baby may take starch in small quantities without disadvantage in the winter, although he does not need it. The better course, however, is to allow no starch, nor in fact anything but milk until the age of one year.

"These remarks apply only to thriving children. It sometimes happens in the last months of the first year, or even earlier, that the diet must be supplemented in various ways, as by certain meat foods, such as the yellow of egg, beef juice, peptonized beef preparations, etc., but a healthy baby does not need these things and should not receive them except by medical advice.

"After the child is weaned its nourishment may be gradually increased in strength. . . . It should not be suddenly plunged into the changed diet at twelve months, but the list and variety should be gradually increased while milk remains the principal article of diet. . . . Porridge of some sort is the first new article of diet to be tried, one not of oatmeal being first used, as this is rather more difficult of digestion than most other cereals.

"Although mothers are prone to worry because their children are not getting 'strong enough food,' there is less danger of this happening than of the food being too strong.

"It is always very important to make no change during the hot weather when it is possible to avoid doing so. On the least disturbance of the digestion, too, the diet should be cut down to milk for a day or two."—From *The Care of The Baby*, by J. P. Crozer Griffith.

"In days of ignorance, babies having reached the second year have been allowed to eat all manner of food utterly indigestible to them just because they happened to have a few teeth and more coming. This is entirely wrong. Until the end of the second year, the child should have no solid food. . . .

"The second summer need not fill the mother's heart with apprehension if she gives her baby the proper care and nutrition, but it is urgent that during this time of development the digestive apparatus should be kept in a perfectly healthy condition. Digestion is always a little more difficult of accomplishment during hot weather than cool, and therefore greater care and perfect regularity must be maintained.

"When at the table, if the baby never receives articles of diet not suited to it, it will soon learn not to ask for them." What the baby will or will not do or have should depend not upon the caprice of the baby but upon the discretion of the parent. Have you heard a mother say of her child, "I am sure that will make him sick, but he just won't let it alone," or, "I know that baby will take cold, but I can't make him keep anything on his head." What a confession! Where lies the responsibility? With the child or with the parent? Do you want your baby to be healthy and happy, obedient and kind? Who can have more to do with making him so than yourself? But your ideals for him must be right, and your example as well as what you expect of him must be a part of the guiding force that will lead him in the right direction.

A mother had been on a visit with her one-year-old baby. When she returned home, the older children of the family were so delighted to have the baby with them again that all were anxious to shower attentions upon him. But the baby's nerves were worn with seeing many people and so he would push the children away with a petulant whine. Instead of encouraging this disposition by saying openly to them, "Do go away and let him alone," the mother would say lovingly, "Nice brother, nice sister," laying the baby's hand caressingly on hand or face of the one near by. But she whispered to them aside, "He will feel better after a while, but I

wouldn't trouble him now." So they waited patiently until he was rested and it was not long before he was wanting to play with them, saying sweetly, "Nice brother; nice sister," in the soothing frame of mind to which his mother had wisely guided him.

When the baby raises his hand to strike and some one laughs or says, "Oh, he doesn't know any better; he can't hurt anyone," there is something wrong with the ideal. The gentle restraining touch, or shake of the head, would so easily guide to better things. And that love is wisest and kindest which teaches the baby kindness and self-control.

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

CALLIE B. STEBBINS.

Questions on January Reading.

What is "wholesome neglect"? Does this include leaving the baby to cry from discomfort? What freedom of development should be given the baby? How is his brain power developed? What injuries are liable to result from stimulating the baby's activities for the amusement of his elders? In what state of mind should the baby go to sleep? Why is it better for him to sleep in the dark? What serious effects may result from frightening the child? When should the mother begin keeping the confidence of her child? To what may this lead in regard to faith in God? How should the baby be taught to pray? What points should be regarded in preparing the clothing of the baby? What dangers await the baby who comes to the table early in life? What has just a taste of table food done for many babies? What should be the food of a healthy baby up to the age of one year? Should it then be suddenly plunged into a changed diet? What special care should be exercised in warm weather in regard to what the baby eats and drinks? Why shall the baby's choice not govern in all matters?

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa.

Mrs. Alice Jacobs, (deceased), Keokuk, Iowa	\$50.00
Sewing Society, Hiteman, Iowa.....	5.00
C. E. Burk, Hiteman, Iowa	3.00
Pearl Van Eaton, Saskatoon, Saskatchewan, Canada..	1.00
Dora Staffanson, Anaconda, Montana	2.10
Willing Workers' Society, Clitherall, Minnesota.....	1.50
Dennisport, Massachusetts, branch contribution, through J. B. Ames	2.50
Mrs. Sarah M. Sullivan, Biddeford, Maine.....	1.00
Mrs. James Kelley, Grand Valley, Pennsylvania.....	1.00
A sister, Amboy, Illinois	5.00
Mr. and Mrs. H. G. Fisher, Underwood, Iowa.....	2.00
Mrs. McKeown, Underwood, Iowa.....	1.00
Mrs. K. M. Bullock .....	.50
Iona King, Rinard, Illinois	1.00
Nellie King, Rinard, Illinois	1.00
Ora G. Smith, Chesterfield, Missouri.....	5.00
Mrs. Emma E. Ransom, Port Arthur, Texas.....	2.00
Mrs. J. H. Post, Katy, Texas	1.00
James J. Christiansen, Tingley, Iowa	2.00
Mr. D. Hougas, Macedonia, Iowa	5.00
Mrs. D. Hougas, Macedonia, Iowa	5.00
Mr. T. A. Hougas, Macedonia, Iowa	5.00
Mrs. T. A. Hougas, Macedonia, Iowa	2.00
Ethel Skank, Macedonia, Iowa	50
Lee Skank, Macedonia, Iowa	50
Mr. Fred G. Skank, Macedonia, Iowa	50

Mrs. Fred G. Skank, Macedonia, Iowa	50
Mrs. M. Badham, Macedonia, Iowa	50
5 cent pledges from twenty members, Macedonia, Iowa	1.00

The above twenty dollars and fifty cents from Macedonia, Iowa, was collected by the united efforts of Sr. T. A. Hougas and Sr. Ethel Skank.

In Answer to Requests.

To the many who write asking for measures from which they may make useful garments for the home children, the following list of measures is given:

BOYS.

Neck	Sleeve	Wrist	Waist	Waist to knee
12	14	8	27½	18
11	11	7	25	14½
11½	15	8	25	16
12	15½	9	26½	17
12	16½	8½	28	17
10½	11½	7½	24½	13
12½	18	9	30	20

GIRLS.

Neck	Sleeve	Bust	Waist	Wrist	Shoulder to floor	Under arm to hip bone
12½	16	30	26	8½	50	9½
12½	14	29	27	8	45	10
12½	16½	29½	27	9½	49	8½
11½	16	28	27	8	47	8½
11½	17	31½	24½	9	47½	8½
10½	11½	24	23½	7½	36	7
10½	11	25	23	7½	35	7½
9½	9	23	24½	6	27½	6
10½	10	24	24	7	32	7
10	12½	25	25	7	37	8

Letter Department

RICHMOND, VIRGINIA, November 18, 1911.

Editors Saints' Herald: Leaving Clarksburg on the evening of October 12 for New Hope, where Bro. Isaac Coffman lives, I took passage on the Baltimore & Ohio Railroad and arrived at Harpers Ferry the next morning. Close by the station stands a monument to the memory of John Brown, an abolitionist who thought to stir the colored race to get their liberty by force of arms in 1859. A few months later, he, with several others, were hanged at Charleston. Near the monument stands three iron slabs with inscriptions on them relative to the battles fought there. The town is situated in a valley. Three States come together here, the Potomac River being the dividing line. Maryland puts in a very rugged appearance with its mountains towering high to the heavens, with the trees growing on their surface. Virginia has no smoother face, and West Virginia is also very broken and rough. A canal comes along the river from Virginia into Maryland, and the boats going up and down are loaded with freight and drawn by two mules. It is surprising to see the speed made; the man walks alongside the mules, which walk one ahead of the other.

At eleven the train left for Fort Defiance and reached there about four in the afternoon, where I was met by Sr. Vida Coffman. Her horse and buggy conveyed me to their home, where I was welcomed by Bro. and Sr. Coffman.

I am informed that Fort Defiance received its name about 1709, when the Indians were very numerous. The whites built forts there to protect themselves from the Indians, and some of them are there yet. A stone church was built about that time. The sand was carried on horseback; the women doing that part of the work.

I made my home at Bro. Coffman's and visited the scattered Saints. At a place called Roman, about eight miles from Bro. Coffman's, the Saints built a church in 1889 and had a membership of about sixty. The work moved on favorably for a while, but in 1891 or 1892 a mob came to the church during services in the evening, broke in the doors and windows, smashing the siding with sledges and throwing stones and other things into the church, which destroyed the lamps and furniture. The Saints escaped unhurt. Two years later the church got on fire in some way and burned to the ground. It was a total loss and there is not a stone to mark the place where it stood. It is surprising how evil some people can be. Some of the Saints have moved away, others are dead. The younger ones are married out of the church, and the prospects for future labor and the building up of the work there are not very encouraging. I visited Bro. J. H. Brown and family. He and his wife still hold to the faith but they are getting old. Sr. Root still holds to the faith. Her husband is not a member though very favorable to the work and kind to the Saints when they call on him.

Bro. Noah Bowman lives at Dayton, Virginia, about ten or twelve miles from Roman. He and wife still abide in the faith, having tried at different times to get the gospel to the people. Their two girls, Minnie and Mary, are very pleasant girls and will likely obey the gospel in time. While at Bro. Coffman's, they did all in their power to get the people to come to their house to meetings, but very few came, and no other place could be had to hold meetings. There are many Dunkards there who are very conservative in their worship. I have written a short sketch which will, no doubt, be of interest to the HERALD readers, as in many places there are none of that sect.

Bro. Coffman is now in his eighty-fifth year, being quite active in both body and mind. He has taken quite good care of himself, and above all has one of the best helpmates possible for one to get, and his good judgment is shown in making the selection. He heard the Mormons in 1868, and in 1872 went west and joined the Mormon Church at Salt Lake. He purchased a Book of Mormon and a Doctrine and Covenants and made a study of both of them. Soon after he returned to his home in Virginia; shortly after this Joseph Flory called his attention to the Reorganization and advised him to take the SAINTS' HERALD. He subscribed for it in 1872 and learned of the facts of the apostasy and the necessity for a Reorganization. T. W. Smith and wife were the first missionaries of the Reorganization who passed this way; they coming some time between 1872 and 1880. Bro. James Moler came in 1888, baptizing him and his wife. He has never had the slightest desire to make a change in his faith since, feeling satisfied with it.

On November 2, after bidding them good-bye and thanking them for their kindness, I left for Appomatox. Bro. Frank drove me to Staunton, a distance of eight miles, with his lively steed. I arrived at Appomatox that evening. I put up at the hotel for the night. Bro. Hewitt met me in the morning and conveyed me to his home in Vera. On our way we passed an iron slab where General Lee surrendered to Grant and a little farther on we came to the house where Grant and Lee signed the papers of peace. The old jail stands yet, very much weather-beaten from the many years of storm and sunshine. It is a three-story building, the

lower story being used for a private residence. The courthouse was burned several years ago. Posts with iron plates attached to them bear the inscription where Lee's men marched in front of Grant's men and laid down their weapons of warfare. The country all around there for miles had been thrown up for breastworks. Guns and ammunition were left just where they surrendered, or where they were notified, and every man started for his home and the loved ones who were spared. A little farther on is a graveyard with an iron fence around it, where stand twenty slabs which mark the graves of known men who died in the conflict. I picked up two lead balls in front of a breastwork, so I take them home as a relic of the Rebellion.

Reaching Bro. Hewitt's about noon, we received a warm welcome by Sr. Hewitt, I being the first elder she had met for about a year. We set to work to get a place to hold meetings. The White Baptists had a meeting for Saturday afternoon and we were invited to attend, which we did in order to obtain an answer as to whether we could have the use of their church. At the close, when our case came up, Bro. Hewitt made his wishes known and we retired so they could talk the matter over. At the close an elderly man presented us with a slip of paper with their decision on it. So we set about to read it. Everybody began to get out of sight as soon as possible, the parson passing by as though he was sent for. By the time we read it they were about all gone. It read as follows: "Understanding that your church is not the same as the Mormon Church, but not knowing the difference, and feeling that the people would consider the two churches the same, and knowing that the Mormon Church has not to our own belief exerted the best influence for church and Christianity, we the members of the New Hope Baptist Church, report that we can not give you the privilege of our church." No name was signed, so we took it for granted we were turned down by them.

The colored Baptists had a church nearer to Bro. Hewitt's and were anxious for us to have meetings in their church, so they could hear. We talked the matter over and Bro. Hewitt thought it would be no harm to try it; and decided to, for the whites to sit on one side and the colored folks on the other. We held forth in the colored church for three nights; the whites were so indignant over it that they would not come to hear. The colored people attended and were pleased.

The way things were going, we thought it wise to close the meeting, and we came back to Bro. Hewitt's house, where we held several meetings. A goodly number of whites came, but no colored people were allowed to attend. There will be some obey ere long. Bro. Hewitt has made good use of his time in fireside talks and some are about ready for baptism and will eventually obey. If Bro. Hewitt is faithful he will do a good work in this part.

On the 14th I came to this place and am holding meetings at the home of Sr. A. R. Corson. She is the only Saint in this city.

Wishing you success in the Master's work,

SAMUEL BROWN.

EVERETT, WASHINGTON, November 25, 1911.

Dear Herald: As we are only a few to speak of, compared with the size of our city, it oftentimes seems as though there must surely be lots of honest-hearted people in this place to be gathered in some time.

We have a nice Sunday school and hope some day to have a branch, if God wills. The Lord and Master has commanded us to come up higher. Are we doing this? My earnest desire is that I may heed his calling voice and that my faith will never waver, that I may stand in the last days.

I thought a few lines from this place might find some Saint that does not know that we have a Sunday school or any Saints here; if so, we would be glad to have them make themselves known. We are holding our meetings at 8210 Everett Avenue at present.

The Lord has blessed us in our efforts in trying to do good, and I know he will continue to do so if we are only faithful.

Your sister in Christ,

MRS. W. C. MILLIGAN.

2310 WETMORE AVENUE; phone 4872.

SNOHOMISH, WASHINGTON, November 21, 1911.

Dear Herald: I am stopping with Sr. Scott and her husband, who certainly know how to make a missionary feel at home. We have not been able to hold any meetings here yet but hope to before I go away.

The work is progressing here in the West, and precious souls are being added to the true fold, and the work is developing in many places. The writer has had the pleasure of leading two souls into the waters of baptism since coming to this district.

At Bremerton I preached a week or more and organized a Sunday school. There are only five Saints there, but they are alive to the work, and I have heard good reports from the Sunday school since it has been started.

It is a hard matter to get people to come out to hear the gospel in this district, but those who do come, and especially the Saints and friends, are good to help in every way they can.

The Saints in Everett, eight in number, have a hall rented in which they hold their regular Sunday school and prayer meetings, every Sunday. They also have their Mite Society by which they are able to help the work in a financial way, not forgetting the missionary when he comes around.

The Saints in Seattle are making an earnest effort to keep the work moving and to pay for their church. Whatever their failings may be, they are surely good to look out for the missionary's family. May the Lord bless all who try to help in the good work is my prayer.

There has been some damage done here and traffic has been hindered by high water, bridges, and roadbeds being washed away. This has no doubt hindered in the spread of the gospel.

Your brother in Christ,

P. T. PLUMB.

OWENSVILLE, INDIANA, November 22, 1911.

Dear Herald and Readers: I am willing to do all the Lord has ordered me to do. I think if I do my duty and try to live up to his laws, and keep them fully, he will bless me and reward me as if I were more learned than I am. He tells us to seek and we shall find, knock and the door will be opened to us; so we find the Lord is no respecter of persons. We must turn away from all our sins and try to seek some one greater than old Satan when he tries to destroy the Lord's work and lead the Saints astray. I want to live as a true Latter Day Saint the rest of my life, and be prepared to gain all those heavenly blessings, and be numbered among the Saints when the Lord comes in the clouds of glory.

Dear brothers and sisters, I will tell you a dream that I had a year ago this month, about Thanksgiving time. At that time I was very ill and grew worse every day. I could not get anything to relieve me at all. I had no faith that there was anything that would do me any good, except to put all my trust in the heavenly Father, as he tells us in James 5: 13. So I did as the Lord has commanded. After praying faithfully I began to feel the afflictions removing from my body so that I fell fast asleep. I had a pleasant dream. I saw something appear at my bedside as if it were the image

of a person having on a white robe, who, it seemed, was desiring to do something for me. Then the personage arose and flew over me. The dream seemed as if it were there to heal me, and I believe that from that day the Lord has answered every blessed word that proceeded from my lips and has given me more good health and strength in the past year than ever before. So I am indeed very thankful for all the great help he has given me. I can never forget how wonderfully he has healed me, and I have not had the least sickness since. I have three books that teach me the right way that will lead God's children home if they will follow these laws. They are the Bible, Book of Mormon, and the Doctrine and Covenants. I also read the HERALD and several books and papers which help me very much.

In bonds of love,

MARY J. THOMPSON.

BRIDGEPORT, OREGON, November 24, 1911.

Editors Herald: Imagine yourself carried by the wind of eastern Oregon across the Blue Mountains and dropped into a pleasant valley beyond, and it snowing on you for about nine hours with an adverse wind flowing down the back of your neck and once in a while a bunch of snow working under the cover to melt and soak through your clothes. This was the experience of the writer as we crossed the mountains from Baker to Bridgeport, where we are comfortably located with Bro. Lovelace. We are holding meetings, but the people here seem to be very well satisfied with what they have, as very few have turned out. Then there has been quite a lot of work done here by Brn. Enge, Chase, Allen, Roberts, Harris, Chapman, and Goodwin. There are a few that seem favorably disposed, but we have not been able to arouse them to obedience as yet. We are hoping that something will move them to action.

The place that we left to come here was seven miles out from Union, Oregon. We were very kindly treated by the people of that place. They turned out very well and we had little prejudice to overcome. Bro. W. A. Elmer is the only Saint there but he is awake to the work and is very desirous of seeing his family and friends accept the angel's message. He has been isolated from church privileges for several years, and he says that for a while he did not take much interest in the work, but after some serious meditation and prayer, the good Lord manifested himself to him, and, now desires to "love his neighbor as himself."

A few more such individuals would greatly assist the work in this part of the vineyard. We held twenty-five meetings there and some are investigating, and I believe we will return in a short time and gather some fruit. We hated to leave, but it seemed best under the circumstances.

There are some discouraging things to meet, but, by the grace of the giver of all good, we are in hopes of occupying acceptably. We are feeling good in the work and enjoy reading of the successful efforts of the ministry.

My home address is Vale, Oregon.

Yours in the conflict,

NEW MADDEN.

GALES FERRY, CONNECTICUT, November 18, 1911.

Dear Herald: In the last number of your valuable paper I read an article from a brother in Michigan in which he states that another brother had recently had an article in the HERALD that has caused many of the Saints to scrow because the elder had stated that even after baptism our former sins might or would come up before us in judgment.

I am personally well acquainted with the writer of the article complained of, and I am positive that his article hasn't been properly understood by those complaining about it.

I remember that Peter in speaking of Paul's writings, said that many were hard to understand, which the unlearned wrested, as they also did other scriptures, to their own destruction. The brother complained of has recently spent some time laboring in and around this place, and many are interested, and there were a number of edifying articles in the last HERALD that I wanted to have them read. But the article from the brother in Michigan has spoiled the HERALD for use among those interested in this place.

Dear brethren of the priesthood, why don't you establish the school of the prophets and get together and agree on what you are going to teach the people? By talking with you I find one who says it is wrong to have anything to do with secret societies; another belongs to a secret order. One says it is wrong to take part in politics; another that it is our duty to do so. I might name a dozen different things which you disagree upon. Now if you only had a place for newly ordained men to get together and be more thoroughly instructed in the things pertaining to our salvation, it would save a whole lot of discord and confusion.

I have had people say to me, "Your church believes it is right to get a divorce and to marry again," claiming that they have heard our elders say so. We must be exceedingly careful what we say. Concerning eternal judgment, I am satisfied after a careful study of the Scriptures that after we repent and are baptized for the remission of sins that our sins have gone on before to judgment; and those who have not so repented and been baptized, their sins follow and have to be met. I don't worry much about the kind of a crown I am to wear. My desire is to work out my own salvation with fear and trembling. Not fear of a merciful Father, but fear lest I may be overcome by the accuser of the brethren, even Satan.

If a brother be in fault let us write to him before we air him in print. Perhaps we might show him his error and make of him a friend. God gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. Let us show our belief by our works.

Bro. A. B. Phillips has recently been preaching in New London, and five were baptized by him and others are interested. Satan is raging, causing his allies to slander us and the Seer, but we are beginning to prevail.

This glorious gospel is my life, as it were. It is twenty-one years next April since I was baptized, and I love the work better, if possible, every day.

With love for all the household of faith, I am yours in the gospel of our Lord and Savior, Jesus Christ.

THOMAS G. WHIPPLE.

CORTEZ, COLORADO, November 19, 1911.

Dear Herald: There are a few isolated ones here and we have no church privileges. I enjoy reading your articles and you little know the comfort they are to hearts that are sad and burdened with the cares of life. I am young in the faith; was baptized January 15, 1910, by Bro. J. D. Curtis and I have never regretted the step. I ask the prayers of all the Saints that I may hold out faithful to the end.

MRS. MYRTLE WILLIAMS.

CLARKSBURG, WEST VIRGINIA, November 24, 1911.

Editors Herald: St. Mary F. Kidd and her son, Bro. Ray Kidd, live in the city of Sioux Falls, South Dakota; also her daughter, Edna Boyles, all members of the church. They would have an elder visit them soon. Any of the Saints living near them should let them know of their place of meeting and home address. They are good Saints and members of this branch. Her address is 1021 North Mission, Sioux Falls, South Dakota.

D. L. SHINN.

A Testimony.

On April 25 I was thrown from a buggy, which crippled me in the knee. I doctored with two doctors at Divide awhile; they told me they could not do me any good, as the only remedy for me was to lie in bed with my limb straight out, and not move it around any, or I might lose my limb. I did so, but I did not get any better; so I concluded to go to Bluford, to a doctor, to see what he could do.

This doctor told me I would have to have my knee put in a plaster of paris cast. He said he did not know whether that would do good or not; he could not tell until it was tried; my knee was in bad shape, and would be a long time before I could walk any, for the joint was injured. So he went to work and put my knee in plaster of paris, and told me to leave it on four weeks. In three weeks from then, I was back to the doctor, and he told me I would have to leave the plaster of paris on for four more weeks, which would have been seven weeks in all; and then he would take it off and splint my knee. And then, he said, it would be a long time before I would ever walk any.

My knee was only in plaster of paris four weeks. I was administered to under the hands of Bro. Jenkins and Bro. Isaac Morris, and my father, J. F. Henson, on September 4, and was healed almost instantly. I got right up and walked, carrying my crutches, and have walked ever since. I had walked on crutches from April 25 till September 4.

I had a dream the night before I was administered to. I dreamed that Bro. Jenkins and Jesus Christ were talking to me, and told me I was going to die; that my time was near at hand; that the spirit was going to leave my body and go to a place of rest; that they had come to tell me about it; that my time was at hand now and I had to go. They told me I would be out of my misery,—I would not suffer any more. I thought I could hardly wait when they told me, and that my spirit took a flight. Seemingly I knew when I began to die,—I could feel my spirit leave my body. I thought I never felt so well in my life as at that moment; that I could feel myself flying through the air. I thought I had passed through death, but was still alive, and was out of my misery and suffering.

I think my dream meant being healed, for after I was healed I felt like I did in my dream. I never felt so well and happy in my life. It seemed as though I never would suffer any more, for I felt like I was out of my distress and misery, sure enough.

I think my dreaming of the spirit leaving the body meant the disease leaving my knee, and Jesus and Bro. Jenkins telling me my time was at hand, was that the time for me to be healed was at hand. I thank God for the great blessing I have received from his bountiful hand.

MRS. L. A. BRADFORD.

BLUFORD, ILLINOIS, November 8, 1911.

News From Missions

Massachusetts.

For weeks and even months I have intended writing you, but the needed stimulus seemed lacking till to-day, when, on looking over the HERALD, I noticed a mistake made by your Boston correspondent, in referring to the missionary work in this section. The sister states that Bro. Farrell has succeeded in warning twelve hundred. This should be twelve thousand. I mention it only as a preface to the account that follows.

Greater Boston is one of the largest cities in the United States, and to stand on its streets proclaiming the restored gospel, is but to reach the voice of Noah. Pemberton Square is one of Boston's historical spots, and for years it has been

the custom for freak religionists to stand there every night in the week and preach freak religions. To the multitude we were no exception, for there is no religion in this city so unpopular as the true religion. Much as we might wish to the contrary, this could not be otherwise. At this place I had an audience of men (nearly all young) numbering from one hundred to three hundred. In the early summer the Brighamite elders preached here, introducing such subjects as the personality of God, the six principles, not forgetting to refer to the Book of Mormon, Joseph Smith, etc. But after one of their converts, the so-called great-granddaughter of Solomon Spalding (by adoption, as she told me), had attempted to expose them, they have been seldom seen on the street or the Common.

While on the subject, it might be well for me to say a few more things concerning the "Mormon" subject. In the first place, they have no right to the term *Mormon*—it is distinctly a part of the true faith; but being now synonymous with the word *polygamy*, in the mind of the world, we have been obliged to introduce a continuous explanation. It is too bad, but can't be helped.

The young fellows are to be pitied greatly, for the word *polygamy* is a bugbear to them—and in this sense, the Greek word *Mormo*, which means "bugbear," is a hideous nightmare to them, for they are obliged to be on the defensive all the time. To their burden of defending an unpopular church, is added the need to defend the abominable teaching of polygamy, when driven to a corner, as is often the case in this country. Last year they sold nearly a thousand copies of the Book of Mormon in the Atlantic States, and distributed thousands of tracts. Whether this distribution of the stick of Joseph will result in good for us is, of course, an open question. They use much wisdom in their work. One of their strongest efforts is to get people to call at their headquarters, where they wield a tremendous influence. The younger men appear (and are, I think) sincere. Nice looking; well dressed; logical in their address; they would convert many thousands more a year were it not for polygamy. They are now operating on Sundays in a hall near the public library. It is a fine location.

On Sundays at three o'clock Bro. Alpha Baker and I assembled on the Common. Probably there is no other place in the world just like Boston Common. On this spot, in 1740 Whitfield preached a farewell sermon to forty thousand persons. The place has always been open to the expression of free thought. It is a modern Athens, and on it nearly everything in the shape of religion has been preached. So far as we know, the true message was never preached before this summer. Men who would not be listened to in a decent church, come here to find an audience—and they are not disappointed.

On Saturday nights I preached to prejudiced audiences at Davis Square, Somerville. At this place some of the sisters helped with the music. To mention their names is not necessary. For the help they gave, God will reward them in another world.

As I intimated in opening, from ten to twelve thousand adults listened to from one to ten sermons of the fifty preached in the four months of July, August, September, and October. Of this number only two visited the church. But we have discovered that it takes many sermons to educate a person out of the traditional darkness in which he has become rooted. Seed has been sowed; the church has been advertised; sinners have been warned; and the invitation to come to Christ has been extended. The final result can be left in no safer hands than the Lord's.

A word concerning the *Religio Quarterly*. I have been blessed in its preparation, and from the nature of the re-

ports that have come to me, I believe that the change of lesson text was opportune, and that the classes are enjoying the study of the Book of Covenants. I am sorry that I could not put more time into the work; I regret that the lessons have been so long; but there are reasons, too lengthy to mention here. Comparatively no one has responded to my request for advice and criticisms. To me the revelations are equal to anything that has come to us in the line of sacred literature, with the exception of Christ's Sermon on the Mount. They may not be so poetical as Job, nor so eloquent, in the main, as Isaiah; but they are sublime in their simplicity and sincerity. The second quarter of the *Quarterly* will be more condensed in questions, so it will be possible to cover the lesson in the class. I think, however, it would be wise to have a whole hour for class work.

The preaching here is to be continued in hall and church, during the cold weather. This indoor work has advantages that the street does not afford. As a rule people who attend hall meetings are desirous of learning, while many who listen on the streets do so from idle curiosity. Yet, in my audiences I had editors, lawyers, theological students, and Catholics by the score, and some returned every night. They are willing to admit the logic and philosophy of our teaching, but are not willing to bear its stigma.

In this center of learning, I am planning to take one humble drink a week. Such free institutions as Wells Memorial and the Lowell Institute, offer exceptional advantages for study. I feel that I can take a course in Higher English one night a week, without doing violence to my calling as a Seventy.

I plead in defense of the length of this letter, that I do not write often.

With sincerity, I am,

RALPH W. FARRELL.

WINTER HILL, MASSACHUSETTS, November 26, 1911.

Alabama.

I am glad to say that the work is progressing nicely in this part of the field, notwithstanding the fact that there is always room for improvement. The last quarterly report showed a gain of about sixty baptisms in the Florida, Alabama, and Mobile districts. As the assistant minister in charge I have been ably assisted in this work by S.-S. Smith, whose counsel and advice have been excellent. I find him a good, humble, prayerful, and congenial brother; and an able defender of the faith whose efforts are greatly appreciated by the Saints. I felt impressed by the Spirit before the appointments were read last spring that Bro. Smith would be assigned to the Southeastern Mission.

Bro. Vanleave is an industrious, diligent worker as a missionary, who does not hesitate to push right out into new places and open up the work. His reports show that he is a busy worker. We have also had the assistance of two young elders, Brn. Albert Miller and Albert Wan, who have labored as missionaries but not under General Conference appointment. They are both hustlers and are doing well. Both are of that stamp that, if faithful and humble in the path of duty, they will make a mark for good in the church.

The reunion held at Berrydale, Florida, October 28 to November 5, was good. Apostle R. C. Russell, general minister in charge, was present the latter part of the meeting and gave much good counsel and advice, which was appreciated.

From there, he and the writer made a tour to Florida, Mississippi, and Alabama, where we met many of the Saints, which gave our brother an opportunity to get acquainted with them and give to them spiritual strength and comfort by his sermons, which were excellent. The Saints were greatly pleased with our visit, and as the saying goes, we both had a grand good time.

On the 17th of November Bro. Dan Sherman took us by boat to Horn Island, out in Gulf of Mexico, south of the State of Mississippi, where we both enjoyed a cold salt water bath in the roaring, surging waters of the mighty gulf, which is grand to look upon as the high, rolling, angry waves come and go with a roaring clash against the beautiful sand upon the southern shore of the little island, which is about one half mile wide and about eighteen miles long. The writer found two watermelons on the island, which were relished by the apostle from Canada, as were also the good, sweet, ripe oranges in the beautiful orchard which is owned by Bro. Jim Powell, of Theodore, Alabama. Jim and his good wife know how to make the missionary feel happy and at home in their beautiful orchard, laden with lovely Satsuma oranges. How we did enjoy that luscious fruit, fresh from the tree. The many oranges the apostle put out of sight while in that orchard was one strong evidence to the writer that he had fallen in love with the Sunny South. When ye northern people get the idea that the southern Saints do not make the missionary feel happy and at home you are badly mistaken.

Bro. J. W. Dubose, one of our new missionaries, has lately arrived in this part of the field and has been busy. Hear a good report from his efforts. He baptized an aged lady (a sister Hughes) here yesterday. We expect three of the branches in this part will soon have erected three good, new, substantial church buildings.

I feel well, am hopeful and happy in the work, and am determined to battle on in the good old way until the goal is reached. I pray God to bless the army of workers everywhere, that Zion may be built up and the way prepared for her King to come in power and glory with all his Saints.

Your brother in the bonds of love,
F. M. SLOVER.

MCKENZIE, ALABAMA, November 27, 1911.

Miscellaneous Department

Conference Minutes.

KEWANEE.—October 7, 8, 1911, Kewanee district conference convened with the Twin City Branch at the Red Men's Hall in Moline, Illinois, Elders O. E. Sade and E. J. Goodenough presiding. M. E. Gillin, district secretary, acted as secretary. Branches reported as follows: Kewanee 138, gain 1; Millersburg 126, gain 1; Joy 94, gain 9; Buffalo Prairie 69, gain 2; Dahinda 51, loss 1; Peoria 48; Media. Bishop's agent, Charles L. Holmes, reported total receipts, June 1 to October 1, \$772.30; total expenditures, \$408.25; balance October 1, \$364.05; balance in district treasury, September 28, \$2.85; home missionary fund, \$29.63. Ministry reporting were, Seventies: O. E. Sade, Joseph Arber, E. J. Goodenough. Treasurer of the joint reunion committee reported a balance of \$33.92. All financial reports were audited and found correct. The question of elders reporting to the district conference was briefly discussed, but no action taken. The library board was granted the privilege of advancing the library work as instructed by the general librarian. The following were chosen delegates to the General Conference of 1912: Bro. and Sr. O. E. Sade, Joseph Arber, E. J. Goodenough, Kitty Pine, Mira Cady, Bro. and Sr. Charles M. Gillin, F. A. Winders, R. Elvin, John Hyett, J. L. Terry, Bro. and Sr. Charles L. Holmes, Anna Amos, J. W. Bean, Eva Bean, Albert Sackfield, Bro. and Sr. William Norris, Bro. and Sr. Sackfield, Bro. and Sr. J. H. Lorange. In the absence of the bishop's agent, Elder O. E. Sade received and receipted for tithing. The preaching was by Elders J. B. Wildermuth, Joseph Arber, E. J. Goodenough, and O. E. Sade. Adjourned to meet at Millersburg, Illinois, June 1, 1912. Mary E. Gillin, district secretary, 115 Clark Avenue, Peoria, Illinois.

Convention Minutes.

EASTERN IOWA.—Sunday school association met in convention at Davenport, Iowa, October 13, 1911, at 2 p. m., in the Saints' church, with District Superintendent C. G. Dykes in charge. Sr. Nettie I. Smith was chosen to act as secretary

pro tem. Number of schools reporting, eight. District officers for the ensuing year were elected as follows: C. G. Dykes, superintendent, with power to choose assistant, J. B. Wildermuth being chosen; Melvina Dykes, secretary; John Heide, treasurer; Robert Smith was elected member of the district library board for the Sunday school, and William Stahl chosen as our preference for the district, subject to the ratification of the conference. The following were elected as delegates to the next General Sunday School Convention: James McKiernan, J. B. Wildermuth, Gertrude Lloyd, L. E. Hills, Sr. L. E. Hills, Melvina Dykes, Robert Smith, Nettie I. Smith, and Warren E. Turner. Delegates were empowered to cast the full vote of the district, and in case of division, cast a majority and minority vote. Delegates were also instructed to vote for uniformity of lesson text. District superintendent was empowered to appoint delegate and furnish him credentials to the Iowa State Sunday School Association, which convenes next year. Evening session was given to the program committee of the local school, and a very interesting program was rendered. Sunday, October 15 a session of Sunday school was held at 1.45 p. m., in charge of J. B. Wildermuth, district assistant superintendent, and Bert Weber, superintendent of local school. Convention adjourned to meet at same place and one day previous to our next district conference. Melvina Dykes, district secretary, Muscatine, Iowa, box 420.

Conference Notices.

The Saskatchewan district conference will convene with the Minnesota Branch at Vanscoy, Saskatchewan, December 30, 31, 1911. Free conveyance will meet the train from the east, leaving Saskatoon at 6.30 p. m., arriving at Vanscoy at 7.20 p. m. Also train from the west that arrives at Vanscoy at 7.20 p. m. on Wednesday, December 27, and Friday, December 29. Those who find it impossible to be there on time on those days, kindly write a card to A. E. Nun, Vanscoy, Saskatchewan, stating just when they will be there. The committee desires to extend a most cordial invitation to all Saints and their friends to attend this conference. No charge for board or lodging. The regular holiday ticket should be only a fare and one third. Grace Beckman, secretary.

The Saint Louis district conference will convene at Saint Louis, Missouri, Saturday and Sunday, December 9, and 10, 1911. Matters of importance to every member of the district will come up, also the election of district officers. We desire a full and complete report from each branch in the district, said reports to reach me by the 6th of December. Trusting we may have a good representation from the various branches, we are. R. Archibald, president, C. J. Remington, secretary, 4257 Humphrey Street, Saint Louis, Missouri.

The Southern Nebraska district conference will convene with the Lincoln Branch in their hall on Tenth Street, between M and N Streets, on January 20, 1912, at 10 a. m., and will continue over the 21st. The Saints of Lincoln are preparing to look after all that wish to attend and extend a pressing invitation to come. Please bring or send all reports to H. A. Higgins, district secretary, Twelfth Street and Third Corso, Nebraska City, Nebraska, W. M. Self, president.

The conference of the Eastern Oklahoma District will convene at Wilburton, Oklahoma, January 27, 1912, at 10 a. m. We have the selecting of delegates to the General Conference next April. A. Z. Rudd, secretary, Wilburton, Oklahoma.

Convention Notice.

The Eastern Oklahoma District Sunday school association will meet at Wilburton, Oklahoma, Friday, January 26, 1912, at 10 a. m. The election of district officers and the selecting of delegates to the General Convention will be a part of the business. Let each school of the district have delegates to represent them. A. Z. Rudd, secretary, Wilburton, Oklahoma.

The semiannual convention of the Zion's Religio-Literary Society of the Saskatchewan District will be held at the Vanscoy Branch, Vanscoy, Saskatchewan, on December 28, 1911, at 9.30 a. m. A program has been outlined, including music, papers, discussions, and preaching. All are cordially invited to help make our convention a success. Mae Williams, secretary, Brooking, Saskatchewan.

Serenely full, the epicure would say
Fate can not harm me—I have dined to-day.
—Sydney Smith.

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THE SAINTS' HERALD

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The Bishopric.

AGENTS' NOTICES.

To the Saints of Florida District: Dear Brethren and Sisters: Have you thought about the year being so nearly past? Have you planned as to the amount of tithes and offerings which you are going to pay?

Malachi says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Christ said in Matthew, "These things ye ought to have done," speaking of paying tithes. Doctrine and Covenants says, "He that is tithed shall not be burned." One of the late revelations indorses tithing wherein it says that we should obey the temporal law as interpreted by the bishopric.

We wish to mention these few passages just to bring them to your remembrance. Can we pass this part of the gospel work thoughtlessly by and hear that grand welcome "Well done?"

Can you give a good reason for not doing? Let's obey the gospel, everyone of us, fully, along temporal lines as well as by obeying the first principles. Let's not let the year pass without sending something to help forward this great latter day work.

Please send any amount, little or much, to me at Dixonville, Alabama, and I will gladly receipt you. We would be glad to have the names of every member of district with some amount, even though it be small.

We wish to thank those who have so loyally supported us in the past.

E. N. MCCALL,

Bishop's Agent, Florida District.

DIXONVILLE, ALABAMA, November 26.

Pastoral.

To the Saints of the Southern Missouri District: Greeting: Having been placed in charge of the work in this district for the remaining part of the conference year, I ask the hearty cooperation of all the Saints in the district, and especially those of the priesthood; that the work may be revived in the old places and new openings obtained that the gospel may spread over the district and the honest hearted ones gathered into the fold. "He that is warned, let him warn his neighbor." In doing so, we can all be helpers or workers together for the spread of this glorious work.

I am well aware that this has been a hard year, and money is scarce; but one and all should remember that the tenth of our increase belongs to the Lord and we have no right to take that and apply it for our own benefits.

Bro. Benjamin Pearson, Tigris, Missouri, is the bishop's agent for this district. Please remember him. Also remember that the missionaries can not travel on the wind, but they have to pay the same car fare as anyone else; and they must have clothes to wear, and they are dependent upon the Saints where they labor for their expenses. Therefore the Saints should see that their expenses are supplied. The

Lord has said to his ministry, "Whosoever receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. . . . By this you may know my disciples."

A letter addressed to 121 South Fuller Street, Independence, Missouri, will reach me in due time. Even praying for the welfare of Zion, I am as ever, your colaborer.

W. R. SMITH.

ALTON, MISSOURI, November 25, 1911.

Address.

P. T. Plumb, 105 Kilbourne Street, Seattle, Washington.

Notice.

I desire the name of each member of the Eastern Oklahoma District. There are many scattered all over the district, and with your name and post office I will furnish a list to the missionaries and they can find you, and not go by without knowing where you are. Will the ministry or anyone knowing the address of any Saint in the district help me to get this list?

A. Z. RUDD, District Clerk.

Died.

DARLING.—Jesse Vernon, second child of Joseph and Frances J. Darling, of Thorne, North Dakota, was born July 25, 1900; died November 3, 1911, being 11 years, 3 months, and 9 days old. He was baptized July 11, 1909, by Elder William Sparling, confirmed by W. E. Peak and J. W. Wight. Sermon by William Sparling.

MEADOWS.—Sr. Hannah Meadows was born August 16, 1846, at Carlisle, England; emigrated to Canada in 1872, settled in London, and has made her home there until death. She was baptized into the church in 1839 and continued faithful to the end, which came November 15, 1911. She leaves one son and an invalid sister, with many friends to mourn her departure. The funeral was from the home of her son, Elder Fligg. The sermon was by Elder F. A. Smith, assisted by Elder George Henly.

NANTAIS.—Sr. M. M. Nantais, wife of F. J. Nantais, died November 5, 1911, at Saint Thomas, Ontario, Canada. She was born October 5, 1852, at Mordiford, Herefordshire, England, and came to Canada in 1882. Baptized August 15, 1886, at Saint Thomas, by R. C. Evans. She formerly lived at Tilbury; moved to Providence, Rhode Island, where she lived for seven years, then came back to Saint Thomas to end her days. She died from diabetes. She leaves a husband, two adopted children, Mrs. Charles Kage and Stanford at home, also two brothers and one sister in England and one sister in Michigan. Funeral services were held at the church; G. H. Henley in charge. Interment in the Saint Thomas Cemetery.

WILSON.—Sr. Pearl Wilson died October 22, 1911, aged 34 years, 4 months, and 4 days. Born June 19, 1877. Leaves husband and six children, three sisters, three brothers, father and mother. Baptized at Weir City, Kansas, and confirmed by Elder Crawley under the name of Pearl Smock. Services by Elder James Buckley.

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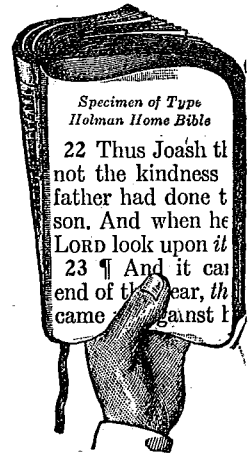
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

VOLUME 58

LAMONI, IOWA, DECEMBER 13, 1911

NUMBER 50

Editorial

BACK TO JESUS AND HIS PLAN.

JESUS THE SAME YESTERDAY, TO-DAY AND FOR EVER.

Sadly at times we sing, "Change and decay in all around I see." All things human constantly change. We may be situated ever so happily, yet we are always conscious in the back of our minds somewhere that presently the "evil days" spoken of by "the preacher" will come, and old age, disease, or death change our estate. Vainly we look back to the happy days and pleasant scenes of the past, not one of them can we live over or reconstruct; possibly we would not enjoy the experience if we could, for we too have changed.

We have said that all things human change, but this must be modified. Human passions, appetites, longings, and needs never change. They are the same to-day that they were when Jesus was here. And Jesus himself never changes. He is the Lamb slain from before the foundation of the world. He is the "same yesterday, to-day, and for ever."

But humanity says, "He lived so long ago. Times have changed. His teachings do not meet the needs of our day."

What a terrible mistake! His gospel is the "everlasting gospel," adapted to all ages. Men cry, Lo here! and, Lo there! And advocate this philosophy, or that system, or the other party or association, as the solution of all our problems, when in fact the name of Jesus is still the only name under heaven given among men by which we must be saved. His gospel is predicated on the fact that "Ye must be born again." A regenerated society can only be composed of regenerated individuals. That gospel offers the only means of regeneration and thus meets at once the supreme need of the individual and society—the ever present and age-old need.

Try as we will to suppress vice, crime, graft, and immorality, under the guise of this or that commendable "reform," we discover that when suppressed in one quarter these evils appear in another quarter, or in a new form. It would seem that mere ethical teaching has gone about as far as it can go in reforming society. "Back to Jesus and his plan" should

be the slogan of all who really have the good of humanity at heart.

We are familiar with the fact that communities and nations are born, grow, mature, decay and die. Thus went Egypt, Babylon, Greece, Rome, and all the ancient nations. Their fate presages the fate of all our dominant modern nations.

We say that this is a part of human mutation,—that nations and communities must live and die like individuals; that it is natural for them to do so. We forget that death is not "natural." It is the result of disobedience. That nation or community that finally adjusts itself to the perfect, divine plan will live for ever. That is why Christ's dominion will be from "everlasting to everlasting."

Of him it is written: "Of the increase of his government and peace *there shall be no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

ELBERT A. SMITH.

A WRONG CONCEPTION.

Under date of November 29 a brother writing refers to a certain action taken by the Commercial Club of Lamoni, Iowa, an account of such action being published in HERALD of November 15 under Notes and Comments.

For the benefit of the HERALD readers, as well as the church work within the Lamoni Stake, we desire to call attention to certain facts that have been overlooked. The inference is that the Lord's way of doing things has not a proper representation in Lamoni and that the Commercial Club is assuming the role of carrying out the work of the church in directing the gathering. And on the strength of this assumption our brother, who signs himself Paul Parker states, "If you people that live in the stakes, where the law can be more fully carried out, are not willing to make the effort, how can you expect us that are scattered to join in with you?" . . .

"This question is of interest to hundreds of our people and we are anxious to know why our brethren are not willing to try the divine plan to establish industrial institutions in the stake."

The Commercial Club may answer these ques-

tions for themselves if they so desire, but when the brother confuses the Commercial Club of Lamoni with the church work of the Lamoni Stake, we feel it is time to distinguish the difference, that the Saints may not be misguided.

For the purpose of carrying on the church work in its various departments, the Lord has directed the organization of Lamoni Stake and set in the organization certain ones to represent the stake work officially (Doctrine and Covenants 125:10). So long as these servants are performing their duty along both spiritual and temporal lines, the Lord's work will grow. But it will not be builded up by ignoring those whom he has chosen to direct the work. "Counsel has already been given to those gathering into the regions round about to consult with the elders and the bishops before removing into those regions; that such removal may be accomplished through the having of all things prepared before them who seek to remove and become resident in the regions round about."—Doctrine and Covenants 128:4. We are interested in seeing the Lord's work builded up within the stakes. We are told in the revelations to the church how that this building is to be accomplished in Zion and in her stakes; namely, by observing the laws governing the church, and working in harmony therewith.

The faith of this church is being taught, and, best of all, is put into practice, within Lamoni Stake. There are those who are ready and willing to be organized to place in operation the "organizations contemplated in the law." They have not "lost faith in the divine plan." There is but the one way for Saints to act and be in harmony with the revelations to this church, and that is to honor the law of Christ and respect every man or woman where the Lord has called, and move forward in faith.

No one is in a position to say that the Saints in Lamoni Stake are not prepared to do their whole duty who has come into possession of his knowledge by reading the action of some commercial club. Consult those who are prepared and authorized to advise is according to the *divine way* of doing things.

LAMONI STAKE BISHOPRIC.

NOTES AND COMMENTS.

PROFESSIONAL EVANGELISM.—As collateral to the much discussed question regarding the cost of saving souls, we believe the following will be of interest: "Professional evangelism," says the *Continent* (Presbyterian) of Chicago, "is fast becoming an offense. Let an evangelistic work begin in any large city, let the placards be big enough and black and red enough, let the machinery be elaborate enough, let the power of the singer and his chorus be great enough, and the audiences will pack the auditorium. The overwrought souls that can be carried off, or

better, up upon their feet, will rise and throng the altar spaces by the platform. The personal workers will go hustling here and there, speaking effusive words in ignorance of the wants or circumstances of those to whom they speak, and next morning in great headlines the daily journals will report, 'Dr. Peter and Dr. John took twenty-five sinners in the dragnet last night. Twenty-five more souls delivered from the Devil,—and other legends of similar import. As a fact, neither Dr. Peter nor Dr. John has ever delivered one' single soul from the Devil, and souls are not saved by the netful caught like herring in shoals. We are glad that our General Assembly, after eleven years of experience, has abandoned official backing to evangelistic efforts. We have no word against the men who think themselves called to preach the gospel, not as settled ministers, but as itinerants, laboring where they can. We bid them godspeed, regretting only that their usefulness is limited by the requirements of the machine they have to keep in order and at work. To preach the clear, pure gospel of Jesus is task enough for any soul without the added burden of running a machine."—*New York Evening Post*.

INDIANS IN CANADA.—The Indian population of the Canadian provinces is: Alberta, 8,088; British Columbia, 24,581; Manitoba, 6,104; Nova Scotia, 2,026; New Brunswick, 1,877; Prince Edward Island, 292; Ontario, 22,496; Quebec, 11,462; Saskatchewan, 9,439; Northwest Territory, 12,625; Ungava, 1,246; Yukon, 3,500; Eskimos, 4,600.

FAVORABLE NOTICE.—A clipping reaches us from a *Ceres*, California, paper which gives a lengthy history of the Reorganized Church written by Bro. I. A. Phelps. It is a well written defense of our position.

EBELING-LANGDON DEBATE.—In our Letter Department will be found a brief account of this debate at Wheeling, West Virginia, by Charles Fry.

UTAH.—Charles W. Penrose has been appointed to fill the vacancy in the First Presidency of the Utah Church caused by the death of John Henry Smith. Dr. James E. Talmage fills Penrose's place in the apostleship.

SCOTT-BOLES DEBATE.—In our Department of General Interest we give a short account of this debate as reported by one W. B. Crewdson, to the *Christian Standard*.

CANADA WEST.—A bright, newsy letter from Bro. J. W. Peterson will be found in our News from Missions column concerning the work in that northern country.

Elder's Notebook

A SERMONET.

Text: "For the children of this world are in their generation wiser than the children of light."—Luke 16: 8.

As the title implies, this is to be something small, and we will not attempt an analysis of the entire parable, which has reference to money and other forms of wealth. We will be content to refer to a few things in which the world is wiser than we are, though we claim to be children of light.

If we have been students and observers of modern industrial and agricultural conditions, we have learned that cooperation is one of the great means for mutual help to bring about conditions that will give us more of the comforts of life.

In Independence, Missouri, we have about four hundred families. A saving of \$2.50 per month for each family on their living would be \$1,000 per month or \$12,000 per year, which would be a very small amount when we consider the great increase from the time it leaves the producer until it reaches the consumer. How can this be done? By having more of our people on the land adjacent to the city, to produce what we need to eat, and a storehouse where it can be handled by being bought, or received as tithing. A large percentage of the allowance of the missionaries' families could be paid in this way. What are we doing along these lines? Talking, mostly.

We have about three hundred men in the service of the church depending on it for support. They all need a suit of clothes about once a year. A tailor shop, giving employment to a considerable number of our people would be a saving of \$5.00 per suit, or \$1,500 for a year. For the four hundred families in Independence, for men and boys, there would be a saving of \$2,500, and with a woman's department added it would be \$2,000 more.

These few items give us an idea how we are wasting our money. What are we doing to bring about better conditions? Talking, talking. This waste is only in one community, and when we realize that we have many communities where similar conditions exist, and the waste is just as great, we can realize what an enormous waste is going on continually. It is easier and better for us to save that which is going to waste than to try to increase our income. You tell me it takes money to do this. Yes, that is true, and we have the money. If other communities have wealth in the same proportion as those among which I have been for nearly ten years, among our people, in one year \$500,000, half a million, could be put in the bishop's hands and no hardship would come to any. What do we need? Just common sense. Plain common sense that any

ordinary man would use in his everyday business affairs, and an earnest, honest effort to honor the law a wise and loving Father has given us.

A few cases of cooperation might help us a little. The State of Nebraska has a law which permits the school districts to levy a tax to purchase supplies for the school,—books, stationery, etc. Last year in the city of Lincoln the average cost for each pupil was sixty-seven cents. Where scholars buy their own supplies it will be from \$3.00 to \$10.00 per year. I one time mentioned this beneficent law to a friend and he thought children ought to go out and earn their books. Well, I instantly had a mental picture of several little boys and girls from eight to ten years of age spending about two or three months working out somewhere, perhaps in a store or somewhere else, when they should be spending their vacation with their mother.

In a city of ten thousand I learned of one hundred workmen that organized a stock company, each one paying ten dollars with which to purchase one thousand dollars worth of merchandise, so that they could save some of the money that comes from economical handling of goods. In the same city I learned of certain classes of merchandise that were sold at one hundred per cent in advance of the purchasing price; this did not represent the profit to the merchant. He had an enormous expense in the form of rent and other expenses to take out for handling the goods.

In many of our cities loan and building associations exist by which means many families whose income is small are enabled to pay for a home with no greater burden than paying rent, and we know of many who have obtained their homes in this way who otherwise could not have accomplished it. It is possible that one hundred of our missionaries do not own their homes. The rent paid out each month would pay for a home, so that in ten years each one would have a home by simply saving that which is being wasted.

Under present conditions, about ninety per cent is talking and telling how these things ought to be done, and about ten per cent is doing something. We want to reverse the proposition and see if better results will obtain.

The need of the hour is to make our little army a righteous one, with faith and confidence in God and his plan, and a willingness to work according to his plan, and then our leaders can say, "Come on, follow us," and if they hesitate to lead us we can push them so hard they will either lead us or get out of the way.

To the mind of the preacher it looks as if we are fulfilling the conditions named in that parable by the Master.

EDWARD RANNIE.

Original Articles

THE RICHES OF JESUS.

(Sermon delivered by Charles Derry, at Magnolia, Iowa, September 5, 1911. Reported by Estella Wight.)

I am in one sense glad to meet you, and in another sense not. I would be more glad if I were here as a listener; but as apologies are of no use in this work, I shall not attempt any, but simply ask an interest in your prayers that God may enable me to declare the truth in plainness.

Paul, in writing to the Corinthians, in admonishing them, says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The word *grace* here signifies favor, the favor of our Lord Jesus Christ; how he favored the sons and daughters of men, "that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Let us consider for a moment his riches. In the first chapter of John, if I read aright, we find something describing his condition; or rather the position that he occupied and the power he had: "In the beginning was the Word, and the Word was with God, and the Word was God." We understand that the "Word" signifies the Son. "The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men."

There we find the position he occupied in the great universe of God. We turn for corroboration of this to another statement made by the Apostle Paul in the first chapter of his letter to the Colossians. He says: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell."

That shows still further the position or condition, we use the expression for want of something plainer, of the Lord Jesus Christ. Being the creator of all things he was the possessor of all things. All power,

all honor, all glory, all blessedness, all that could contribute to bless, intelligence, infinite or finite, he was the possessor of it all.

We talk sometimes of sacrifices that we make, but we read here that Jesus Christ made a sacrifice: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, possessing all the riches of eternity, enjoying with his Father all the glories, all the blessedness, all the power that intelligence could possibly possess, "yet for your sakes he became poor." What? Became poor? Did he lay aside all the riches; did he lay aside all the glory? Yes, he laid it all aside. He consented to come in the due time of infinite wisdom to redeem the fallen race and to work out a redemption for all; but he had to lay aside all these glories, all the blessedness, all things that he possessed with his Father. Accordingly he laid them aside and consented to take upon himself our nature. To do this he must lay aside all omnipotence, all that infinite wisdom, all that infinite knowledge, all that infinite intelligence and power and glory, and be born as we are, born into the world. And you know it is said of humanity, when he is born into the world that he is like a blank sheet of white paper; there's nothing there. And so Jesus Christ consented to that degree, that the Prophet Isaiah says of him, "In his humiliation his judgment was taken away." I understand that judgment to be the intelligence, that it was taken away in his humiliation. It was his humiliation when he laid aside that omnipotence, that divine power, those divine glories, and consented to become like us, born into this world, of a woman; and stripped, as it were, of all his intelligence, and to become like unto man, grow, learn by observation, by experience, by teaching, and the various means by which humanity learns. Christ consented to come to that condition, and learn as mankind learns, and to grow in light, and in intelligence, as it shall come to his mind, whether by observation, experience, or revelation, or by whatever means it may come to his mind. There was this humiliation, and in this humiliation his judgment was taken away.

Paul, in his writings to the Hebrews says: "For, verily, he took not on him the nature of angels." He might have taken on him the nature of angels, but he did not. "He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren." In all things it behooved him to be made like unto his brethren. Now consider the condition of his brethren. Poor humanity, weak, frail, subject to the evils of this world, liable rather to them, we will say to the evils of this world, the pains, the sorrows, the griefs, the temptations, the trials of humanity; he became liable to all these.

It is written of him again in the sacred record

that he was tempted in all points like as we are. You know how we are tempted, and our natures, and how frail these natures are, and how it behooves us to watch, to pray that we may escape the evils, the snares, the pitfalls that sin and Satan hath strewn in our paths. These same snares, these same pitfalls, these same traps and cunning devices of hell were laid before him. His feet had to escape them by dint of watching and observation and prayer; for we find him praying continually. He was tempted in all points like as we are, and yet, thank God, it can be written in his sacred word, without sin. Without sin. "Oh," says one, "it was easy for him to escape temptation and escape all sin, because he was the Son of God, and he claimed all power." But he had laid that power aside; he had laid that glory aside; he had condescended to your condition and ways, and for what purpose? "That ye through his poverty might be rich." That was the purpose.

Friends, when we consider the condescension of the Lord Jesus Christ, it is far beyond human comprehension, far beyond all the intelligence that man possesses at the present day. By and by we may understand and comprehend and see as we are seen and know as we are known; but to-day we can not comprehend the height, the depth, the length of the Son of God's love; but, friends, you know it is written in God's book that God so loved the world that he gave his well-beloved Son that all mankind through him might have everlasting life, that the world might not perish, but have everlasting life. Friends, that was the riches, everlasting life. To have that riches in ourselves as he possessed that life in himself before he came into this world, that we through his poverty might become rich.

When I think of this condescension of the Lord Jesus Christ, and our people talk of making sacrifices for the cause of God, I wonder what sacrifice we can make that can compare in any sense with that made by the Lord Jesus Christ, enduring even poverty in this world. When I hear him saying, as it were, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Oh, that condescension, that love, that grace, that favor of the Lord Jesus Christ, it is beyond your comprehension and mine. Yes, but thank God it is true, though we may not comprehend it. Thank God, he gave himself as a ransom for mankind.

It is sometimes said that the Father could not have sent his Son into the world to be crucified; but I read in his word that he has given to the church in these last days, I came into the world to be crucified. And I read in the sacred record that he was as a lamb slain from the foundation of the world. Did God compel him to come? Oh, no; there was no compulsion in it. He saw the condition of humanity,

what it would be, before the foundation of the world was laid, and he offered himself as a ransom; he offered himself to come and die for mankind, to redeem them by his precious blood through his life, through his suffering, through his death and his resurrection, that he might bring life and immortality unto all mankind who would accept the great salvation that he offered unto men.

Friends, when we talk of sacrifice for God and for the truth, and compare our sacrifices with that of the Lord Jesus Christ; oh, our sacrifices are dissolved into nothingness. All the sacrifices that we can possibly make are as nothing. We can sacrifice nothing that is to be compared with the great sacrifices that he had made. He endured scourgings, hatred, scorn, contumely of every kind from those whom he had come to bless, and then we find him nailed to the cross, and nailed there between the heavens and the earth, as though neither was worthy of him. He consented to all this for your sakes, for my sake, for the sake of all mankind, that we through his poverty might become rich. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." What riches? Would it be, do you think, that he came and suffered and bled for us that we might simply obtain the wealth of this world? The gold or silver, the beautiful earth even, was that all? The mere possession of this for three score years and ten? Was that all that he suffered this for, that we might be made rich? No; the riches of eternity, the riches of God, the riches of Christ, the riches of eternal life, an inheritance that shall never fade away. The things of this world will fade away; but the things which Christ came to purchase for us by his precious blood will never fade away. They can not perish; they can not die. They are eternal; they are infinite. No; they can not fade away.

Eternal life; can we measure it? No; we can not. It is an impossibility. Paul was right when he said: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him." But he says God revealed them unto us by his Spirit. But they are not revealed to us all at once, my friends. Oh, no. We are as newborn babes when we come into the church. Through the grace of God we have come out of the darkness into the light, and as a child, when it comes into this world, is not capable of gazing upon the sun, the brilliancy of that mighty orb, oh no, neither are our minds capable of gazing upon all the glorious truths that our Lord has prepared. But he reveals them line upon line, precept upon precept, here a little and there a little, just as our minds are enabled to grasp. God is a very good teacher; a wise teacher, infinitely wise. He knows

humanity can not endure all this light at once. It would be destructive to our being, and hence he reveals it as we can receive, as our natures become prepared. And how shall our minds be prepared? By attention to what God has revealed, by attention to what God does reveal, by our considering those revealments, our trying to understand them, and by seeking unto God for light that we may comprehend them.

We talk sometimes about the Bible. I have read that book for eighty years. I was about five years of age when I first learned to read it, and I have read it from that time to this, and I have always enjoyed it. But, friends, let me tell you that I never take up that book to seek and to study that sacred word, but I find additional light made known to me; I find the truth of God shining brighter, more effulgently, and the glory of that truth shines more forcibly into my heart and soul, and I am pleased to say I am thankful to God that I can say that that's not the case with that book only; but every record that God has given to us for our profit and learning I find the same blessing attending; and that is what confirms me in the truth of God and his work in these latter days, because I find the same beauty, the same power, the same blessedness, the same light and glory coming to my soul from the studying of God's word.

We ought to study the word of God, we ought to study ourselves, to study our own natures. Solomon said it is a wise man that knows his own folly. I guess he was right. It takes us a long time to discover all the folly that is in us. It takes us a long time to discover all our weaknesses. We have to learn by experience as well as by observation, and Jesus tells us to "watch." Watch what? Somebody else? This man or that man? Oh, no. We are to watch our own hearts, the tendencies of our own minds. We are to watch always the enemy, lest the enemy should come upon us unawares and drag us into a snare, and lead us down into perdition. We have to watch, and not only watch, but pray, and that shows us our dependence upon a higher power. We may think we can stave off the enemy by watching only; that by keeping a keen lookout we can drive him away from us; but we want more power from God. He is a very cunning enemy; he is a very forceful enemy; he has had long experience in tempting the children of God, and we need to pray, to pray for strength, to pray for light, to pray for intelligence to shine upon us and to lead us in the way of godliness, and then God reveals him unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. Yes, by and by, when we see as we are seen and know as we are known, then we shall comprehend the height, the depth, the love of God for us. At least we shall understand

it a great deal better than we do to-day, and I am willing to believe that we shall be enabled finally to fully understand and comprehend the wisdom, the love, the power, the grace, the mercy of our God. You know Paul says, "Great is the mystery of godliness," and the more I contemplate the nature and character of God, the more I am confirmed in the truth of Paul's version, "Great is the mystery of godliness"; and when I see, as it were, the Son of God laying aside his divine power and coming here and taking upon himself our nature; passing by the angels and consenting to become like us, and subject to all the temptations that mankind is subject unto, "for in all points he was tempted as we are," there's no temptation that befalls us, there's no snare laid in our path, there's no enticement that is offered that was not offered to the Son of God when he took upon himself our nature and passed through life as we pass through it, but yet without sin, oh, I thank God all day long for that truth, that though he was tempted in all points like as we are, yet without sin. Had he stepped aside from the path of right his power would have been for ever gone, the hope of humanity would have been for ever blasted. He came to be an example for us and to show to mankind that very nature with which God clothed him, and he gave him his existence here below that in that very nature we might serve God and avoid the evils of the world as he lived, and avoid sin in all its forms as he avoided sin. He showed us by his example that it was possible for humanity to do this.

I know some will say, Oh, that can not be so, Bro. Derry; I am so weak and frail. Yes; I know, we all are. I do not think there is a soul feels weaker than your humble servant does; but we trust in God, and he has said that if you lean upon him you shall overcome. He says he will give us strength. Jesus Christ prayed, he prayed continually. We find him going up into the mountains, and there in the loneliness of those mountains he offered his soul to God in prayer. What for, think you? For strength to overcome; for strength to fulfill the divine mission which God, the Father, had given to him to perform. He received that strength because he sought faithfully. He doubted nothing of his Father. No, he received strength. Some tell us it was because he was infinite that he could cast out devils. It was by the power of God that he cast out devils; but he received his power from God because he sought it, because he lived for it, and he was willing to die for it, and not until he had overcome death did he say, "All power is given unto me in heaven and in earth." But when he had passed through death, through the portals of the tomb, and had arisen, and gone to his Father, God, and was clothed with that same power, then he could say,

"All power is given unto me in heaven and in earth."

Ah, my friends, you and I, if we live for the power that he possessed while upon the earth, we may obtain that power. Sometimes the question is asked, Why do not you Latter Day Saints heal all your sick people? Well, I can not tell you all the reasons, but I will tell you one of the reasons. Because we lack faith to a great extent. We are lacking in faith, a great many of us, and perhaps all of us are lacking faith in some degree. We lack humility; we lack diligence; we lack willingness to sacrifice for God. We lack this, and because of this we do not have the faith. We can not come up to the standard that God requires, that we may be enabled to cast out evil spirits, to heal the sick, to make the blind to see, the dumb to speak, and the lame to walk. Our sick would be healed if we possessed that faith in God and in his wisdom, and according to the faith of the individuals who should be restored, then it would be done.

I know there is a time appointed unto man once to die. And let me tell you, friends, that when that time has come, then all the prayers, all the sacrifices that we may make will not change the decree of the infinite God. No, friends; it is appointed unto all men once to die, but I do know, in the light of God's word, it is my privilege, it is your privilege, it is the privilege of all mankind that has become a child of God in Christ Jesus, that they shall live until they shall fill the measure of their creation, and if sickness should come upon them they may be made whole, as we have seen a great many made whole by the power of God, through prayer and faith in the Lord Jesus Christ. But until the time comes that our measure of life is filled, and we are still worthy of that life, I believe that we shall live and have the power to live; but we need faith. I have thought a thousand times that we are living under our privileges as children of God, every one of us. I do not except myself for one moment. We are living beneath our privileges. We want to live higher up on the plane of righteousness and truth; then we shall be prepared to enter into and enjoy the riches of eternity. Paul tells us here in the 8th chapter of Romans, if I am not mistaken: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, ye are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the

body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

They are the sons of God, "as many as are led by the Spirit of God, they are the sons of God." Oh, what a privilege that is. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."

What? Like Jesus? Like that glorious being that left the realms of glory and took upon himself our nature, passed through this life, the portals of death, rose again in glorified condition, celestialized,—be made like unto him? We are now the sons of God, but it doth not yet appear what we shall be; when he shall appear we shall be like him. "When he shall appear, we shall be like him; for we shall see him as he is." Yes, now we can not bear to behold the face of God, because it is so glorious we can not endure the sight; but then we shall be prepared, and all through the sacrifice that the Son of God made for us, all through his life, all through his death, all through his resurrection, this blessedness has been brought about.

And the apostle says still further: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together."

Here then is some of the riches. "Heirs with God, and joint heirs with Jesus Christ." What is Jesus Christ heir to? To all the glory, all the blessedness, all the joys, all the power, all the wisdom of infinity, and we are called to be heirs of God and joint heirs with Jesus Christ. Oh, friends, this is the best riches, the best riches indeed to have eternal life. God promised it before the world began. Paul tells us that he lived in hope of that promise which God gave unto all, promised before the world began; that is, eternal life. Is it worth living for? Is it worth sacrificing for? Is it worth putting your hands into your pockets and bringing out your dimes and dollars and giving them to the spread of his light and truth, that you have received? is it worth it? Oh, yes; infinitely more than all the honors, all the glories, all the blessedness that this world can confer.

Shall we then refuse to sacrifice for Christ, since he sacrificed so much for us? Can we do too much for God? Can we do too much for Christ? Can we do too much to spread the light and truth among our fellow-men? Why, my friends, Jesus says when we have done all we are unprofitable servants.

I was preaching that one time, and a brother, an elder in the church, told me that he did not believe

it. Now I told him I could not help that. It was simply the word of Jesus Christ. We are still unprofitable servants in that sense that all we receive is from God; all that you have, all that you shall possess, either in this world or in the world to come, is from God, and when you simply yield it up, you yield that which is his own, not yours, but his. He has leased it to you for your life, for your well-being, for your joy, for your blessedness, that you might be prepared for that eternal inheritance, that higher riches, that glory with God and with Christ.

Brethren and friends, may God help us each and all to understand better the condescension of the Lord Jesus Christ, understand more of his love, more of his patience and endurance for us; how he bears with us in our weaknesses, and if we make ten thousand failures, yet he does not cast us out. He says he will not break the bruised reed, nor quench the smoking flax, but will bring forth judgment unto victory. Then we need not be discouraged when we contemplate our weakness. We need not be discouraged when we contemplate our own condition and feel our weakness. God says he will be a present help in every time of need, and he says, If you will be with me, I will be with you; but if you forsake me, I will forsake you.

Friends, may God help us to cling closer and closer to the great pattern of life and salvation of our Lord Jesus Christ, and be willing to come up to the standard and make the sacrifices that we may obtain an inheritance that is undefiled and fade not away, is my prayer.

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A REVIEW OF "MORMONISM AGAINST ITSELF."---PART 15.

BY S. W. L. SCOTT.
SUN WORSHIP.

The emblem "Yoni" on the reverse side of stone bottles was a symbol of the sun god worshiped on "high hills." The Hebrew nation in apostasy supposed that sacred rites performed on elevated places were particularly acceptable to Deity, and they were accustomed to offer sacrifice upon mountains and hills, both to idols, and to God, (see 1 Kings 3: 4,) and to build chapels there (2 Kings 17: 29). And so tenacious of this ancient custom were the Jews, that even after the building of Solomon's Temple, notwithstanding the express law in Deuteronomy twelfth chapter, they continued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them.

When Israel departed from God, they constructed *images* to worship,—merged into *idolatry*, as we read:

And they left all the commandments of the Lord their God,

and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.—2 Kings 17: 16, 17, A. V.

They made images of the things they worshiped. Of Manasseh, 713 years B. C., we read:

For he built again the high places which Hezekiah his father had broken down; and he reared up altars for Baalim, and made groves, and worshiped all the host of heaven, and served them.—2 Chronicles 33: 3, A. V.

Proceeding in evil, sinking deeper and deeper in abomination, the sacred narrative continues his persistency thus:

And he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger. And he set a carved image, the idol which he had made, in the house of God.—2 Chronicles 33: 5-7, A. V.

Scattered all over Central and South America, as well as Mexico, are the "high places" where worship was offered to the sun god. Prof. Leon, head of the section of anthropology and ethnology, of the National Museum of Mexico, says: "As a rule, every four of the high places surround a court. All the pyramids were found to be quadrangular, and to have been built with special reference to the cardinal points."—Records of the Past, vol. 2, p. 224, 1903.

Mr. Baldwin, page 186, Ancient America, writes:

There was sun worship in America, and the ceremonies existed in some places in the time of Cortez. Humboldt was sure these symbols came to America from the Old World. But whether we adopt his explanation or some other, *the traditions on both sides of the Atlantic* are without meaning unless it be admitted that there was *communication between the two continents in times of which we have no history.*

The Temple of the Sun at Cuzco, Peru, is pertinent to this issue; a structure resplendent with gold and ornaments in excess of all the public edifices of Peru. Brownell says, describing it:

The most striking object in the interior was a huge golden sun represented by a figure of the human face surrounded with rays. This was so placed as to receive the *first beams of the rising sun.*—Brownell, Indian Races, p. 603.

Of the temple in Mexico, destroyed in the time of Cortez, he continues:

The colossal figures of the sun and moon covered with plates of gold, the hideous stone of sacrifice, and the terrible sound of the great war drum are mingled in the descriptions given by early chroniclers.—Ibid., p. 51.

Of discoveries in San Salvador, he writes:

The first is a temple consecrated to the sun, chiefly excavated in the solid rock, and having *its entrance toward the east.* On the archway of entrance are carved representations of the sun and moon.—Ibid., p. 124.

In the visions of Ezekiel, of the wickedness of Israel, the Lord shows him these "distinctive traits," recorded as follows:

And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east and they worshiped the sun toward the east.—Ezekiel 8: 16, A. V.

The evidence seems to strengthen as we proceed. This vision was a scene of comparative abomination, for the Lord tells him to "turn and he shall see yet greater abomination," and in obeying the Lord's voice he saw this latter system of worship as it would be among the Israelites, *some time, some place*. About 700 years B. C. Josiah made war against this system of idolatry, and extirpated it on eastern soil, so we read:

And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.—2 Kings 23: 5, A. V.

That is, he cleansed the professed people of God, Judah, of this sin. Ezekiel had his vision over one hundred years after Josiah did this work; the Lord showing Ezekiel the future.

We see now that the sun worship of both these Israelitish branches—the attitude was "toward the east." The characteristics appear in *five points*. First, attitude of worship, "toward east"; second, the objects worshipped—"molten images of sun, moon, and heavenly hosts"; third, the building of "high places"; fourth, setting up idols; fifth, burning of incense, "mingled with incantations, and enchantments."

The idols were constructed from both stone and gold. Some of the latter finally reached the modern Jewish banking houses, and were converted into coin.

Israel, when in darkness, alienated from God, plunged into the worship of idolatry on the Eastern Continent, adopting the system of the heathens; and when departing from the God of their fathers on the Western Continent, they "set up" the system of idolatry. Take Egypt, for instance, under whose religious sway the Hebrews were enslaved for four hundred years. "Ammon" is represented on the hieroglyphic monuments of Egypt as the deity, and sits on a throne, holding the symbol of life and power, and wearing a crown with a peculiar ornament of two feathers, and a band falling behind and hanging down to the feet. Now note the comparison: "In Central America, the Inca symbolized the sun. He had a peculiar headdress with two feathers upright." "Ammon"—Ra,—Osiris, equals

the sun, hence, the analogy between "Ammon" and the "Inca" can not be accidental, but is clear.

Dr. Latonche Treville, in the *American Review of Reviews*, February, 1904, gives the public the pictures of Aztec deities, and adds:

If one were as skeptical as Voltaire he could not help being astonished at the similarities, and could not believe they were accidental. Ancient Mexican architecture is strongly suggestive of an Asiatic origin. The statuette described in the antiquities of Tennessee (page 350,) and the deities found in Aztec countries are copies of the idols of the East.

Mr. Treville supplements the above, with the following:

Mexican folklore proves beyond a doubt that there are traditions among the Mexicans in which white men figured in long robes, who talked to the people in a language of goodness, and preached unto them peace, self-control, unselfishness, and righteousness.

From the mass of facts which has been injected into this article on the question of prehistoric religion, (and it is the very minimum of the mass which exists), it is evident that the system of deductions, or that line of conclusions growing out of the facts, which is in harmony with *God's revelation* in the Bible, is the one that will stand.

DOMESTIC LIFE IN ANCIENT AMERICA.

On the subject of "domestic life of ancient America," which constitutes the theme of chapter ten in Mormonism against itself, we must confine our rebuttal remarks to narrow limits. Indeed, there is no necessity for an elaborate contest, as we are required only to furnish the evidence to prove that to exist, or to have existed, that he sets out to demonstrate does not exist, or did not exist. I wish to punctuate here, just long enough to advance the thought, that if you tickle our critic the least bit, you will be very apt to find the evidence of "evolution" in the contortions, and hear it in the half audible laugh. The present subject develops this theory as the fulcrum which in the hand of this little Archimede is to turn Mormonism completely over, on the question of "metals and animals," as to the *time* when the book asserts their existence.

We will supplement the present rebuttal with a statement or two which we deem explanatory, first:

It is now agreed that the Peruvian antiquities represent two distinct periods in the ancient history of the country, one being much older than the other. . . . Cuzco of the Incas appears to have occupied the site of a ruined city of the older period.—Ancient America, pp. 226, 227.

The older period was the Nephite supremacy, and was ended by the Lamanites capturing the country. The Nephites moved northward. See Book of Mormon, pp. 136, 137, Lamoni edition.

Again, it is said there were *three* periods in the history of Peru, the first, "which began with the origin of civilization, and lasted until the first or

second century of the Christian era."—Baldwin, *Ancient America*, p. 264.

This period will agree also with the Book of Mormon, and answer to the time, or period when the people of South America "revolted from the church," (Book of Mormon, p. 423, Lamoni edition,) "and there began to be Lamanites again in the land." This was in the year 194 A. D. Then we have given us, second:

there was a period of disintegration, decline, and disorder, introduced by successful invasions from the east and south-east, during which the country was broken up into small states, and many of the arts of civilization were lost.—*Ancient America*, p. 264.

This second period was the end of the Christian era in Peru—the apostasy from the church as described in the Book of Mormon. They abandoned the doctrine of "equality," or having "all things common." It is easy, after this religious decline, to lapse into a condition of "disintegration," turmoil, and "disorder," in attempting reinstatement, and finally to break up into "small" independent clans or "states." It is all recorded in the Book of Mormon. We can assert that this "disintegration" explains the *neglect* and *loss* of the *industrial arts*. The third, and last period, was the "Incas," who, says Baldwin and Montesinos, "revived civilization and restored the empire." (Baldwin, *Ancient America*, p. 264.)

Nadaillac says: "Nowhere in the world has man displayed greater energy than in Peru."—*Ibid.*, p. 387.

(To be continued.)

Canadian Mirror Department

GENERAL REVIEW.

This writing finds "ye scribe," in the city of Toronto, where he expects to reside for a while, at least, having forsaken the city of his birth, dear old London.

Church work and its outlook in Ontario is about the same. The old reliable branches are still alive, though some are not very active. With our limited supply of missionaries, we are doing the best we can. The best news we can give at this writing is that the Lord has spoken to his people quite recently at Toronto, Saint Mary's, and London, giving them some good cheering council, much to the edification of the Saints.

The fall conventions are now a matter of history, and summing them all up, we are compelled to admit they were not all of an encouraging nature, owing to the small attendance, and lack of business zeal, and no doubt there is a something lacking. This we believe should be well noted by those in authority and some remedy applied. How about the reuniting of London and Toronto dis-

tricts, with Elder Daniel Macgregor as missionary in charge? How does that look, Canadians?

The London district convention held at Saint Thomas was the best of all. Although the business sessions were lifeless, the spiritual part proved to be a blessing to all present. There was some of that old-time feeling of good-fellowship, which each one carried away to strengthen himself through the journey of life. Among those familiar with mostly all the Ontario Saints present were Bishop Evans, Patriarch John Shields, Elders R. C. Long-



Elder Frank Gray.

hurst, William I. Fligg, George Henley, G. C. Tomlinson, John L. Burger, John McKenzie, and Daniel Macgregor.

As we stated previously in this article that the Lord has been pleased to speak to his people in these parts at different places, which has brought peace, happiness, and joy to the Saints, yet in a recent letter to *HERALD* comment was made on spiritual manifestations which seemed to indicate that there was a doubt in the minds of some as to the authenticity of some of the revelations given in Canada. While it is a fact that in Canada as well as elsewhere doubts have been entertained and have had good reasons for such, yet it is too broad a statement to let go broadcast, and we believe it to be our duty as a servant of God to protect the brethren who have been the bulwark of Latter Day Saintism on this side of the line, and more especially him whom God called and placed in the Presidency of the church. I want here to state what I personally know, and so far as I have ever heard, that never were Bishop Evans's spiritual manifestations questioned. This has been stated to me by the brethren in different parts of the mission who have not always seen eye to eye with our brother. This

statement I desire to make in his defense, because I know it to be true. We should be careful how we write.

The Princess Theater campaign is again on, and we stood amazed as we watched the earnest workers for the Master busily engaged in preparing billboards and signs, and the organization of the bill distributors and billposters as they were making plans to advertise the entire city of the greatest missionary movement ever carried out by the Reorganization. And autos and wagons were used to place the billboards in different sections of the city, while men, women, boys, and girls distributed posters in stores and shops until the grand announcement of "Why I am a Latter Day Saint" was made all over the city.

Toronto is at present enjoying a good season of spirituality, and first-class prayer meetings are being held. On Sunday, October 29, one of the largest revelations ever given in Canada was enjoyed in Toronto, and was given through Ida Hamilton. The tongue was a form of Hebrew. This we know because of the fact that in the meeting was a Jew who had lately been baptized by Bishop Evans, and he stated that he could follow parts of it and knew what was being said before the interpretation was given. It made him rejoice, and no doubt will be a great testimony to him of the truthfulness of this latter day work.

The Lord spoke to the president of the branch, Archie McLean, and to the branch, words of cheer, fully indorsing their past labors and told them to continue their opera house meetings and if they were faithful the time would come when they would call for more laborers to assist in the work. The priesthood were instructed to form themselves into a class with Bishop Evans as their teacher, and the Lord would reveal to him what to teach from time to time. Sr. Evans's work in the ladies' auxiliary was spoken of, and other workers instructed to get in line; also the Sunday school and Religio came in for their share of blessing.

Bishop Evans's work was thoroughly indorsed and he was told to continue to occupy as he was doing, as he had been raised up for that very purpose, and although some murmured yet it was his will that he continue. These are not the exact words, but to that effect. The Lord further stated that he had stood by his bedside while he groaned under trial and suffering and could have stretched forth his hand and healed him, yet he permitted him to suffer that it might prepare him for a work in the future.

The Saints were also instructed to help him hasten the publication of his book of sermons, and that the good accomplished by it would never be known until the "Books" were opened.

The Toronto local Zion's Religio-Literary Society held a banquet on Friday evening last and two hundred and fifty people sat down to eat to the good will of the tenth anniversary. A good program, consisting of songs and speeches, was enjoyed by all.

FRANK GRAY.

Shellbrook, Saskatchewan.

As I am lonesome I thought I would write you a few lines. We live away up here in Canada in an isolated place, but we had the pleasure of having Elder J. W. Peterson preach for us last week, and we greatly enjoyed it. He baptized two, and I think if he could have stayed another week and the weather had continued warm, he could have baptized more. We hope to have him or some other good elder again in the near future.

Bro. Peterson writing to his wife while up here told her that he thought it the last house this side of the north pole. Bro. Zand came up with Bro. Peterson from Saskatoon to Shellbrook, then ten miles north to where we live.

We have been doing all we could in our weak and feeble manner to advance the latter day work. We hope to be able to organize a branch here in the near future. We shall pray and work to that end.

Your brother in the good work,

NOVEMBER 28, 1911.

ALBERT SIMS.

Conference Minutes.

TORONTO, ONTARIO, DISTRICT.—The third annual conference of the Toronto District was held with the Garafraxa Branch in Grand Valley on September 30 and October 1, 1911. All the sessions were held in the Agricultural Hall and meals were served in the same place, making it very pleasant and sociable for all, while outside the weather was anything but nice. The conference was well attended, the largest delegation coming from Toronto. The district presidency, consisting of Elders Shields, Taylor, and Leader; with Apostle Smith, Bishop Evans, and Elder Longhurst, of London District, presided over the conference. Mrs. Floralice Miller and Elder J. G. Thompson were the clerks. Elsie Hill was pianist, and Hazel Hathaway, Toronto's sweet soloist, acted as chorister and sang several solos. The secretary's statistical report showed a membership of 2697; a net gain of 95. Bishop Evans, chairman of reunion committee, reported the reunion held at Lowbanks in June a great success, and a balance on hand of \$75 in goods and cash from the first reunion run by Toronto District. It was resolved to hold another reunion next summer with the same committee to manage it. The auditors reported they found all financial reports correct. The Masonville Branch was declared disorganized and their records were put in the hands of the district secretary. Conference indorsed the recommendation of the Hamilton Branch that Charles Hannah be ordained to the office of elder. The officers elected were: D. B. Perkins, president; J. H. Taylor and N. E. Leader, vice-presidents; Floralice Miller, secretary; David Pycock, member of library board; and Bishop Evans was sustained as bishop's agent and financial agent of district. The preaching was by Bishop Evans, Apostle Smith, Elders Thompson and J. Pycock. The Sunday morning prayer service was in charge of Bishop Evans and Apostle Smith. During the meeting John Shields was ordained to the office of patriarch. The time and place of next conference was left with the mission and district presidency. Floralice Miller, secretary.

Of General Interest

Another Victory for the Truth.

We have just closed a sixteen-session debate with the Re-organized Church of Jesus Christ of Latter Day Saints (as they call themselves), in which we have won a decided victory for the truth.

Marion Boles, of Mount Vernon, Illinois, was our disputant, and W. S. L. Scott, of Coldwater, Michigan, was theirs. There were four propositions debated, each man affirming two and denying two, and if their man made a single point that was not fully met by Bro. Boles, I do not recall it. I think Mr. Scott is the best debater they have, or one of the best. But in trying to support the work of Joe Smith as called of God to do the work he did along with inspiration of their books and present-day revelation, it was no use with such a man as Bro. Boles. Not only well posted on the Bible, but on Mormonism as well, the debate was full of interest, and audiences were immense from first to last, and at the close the disputants shook hands and seemed to close as good friends as they began, and we feel that we made no mistake in Bro. Boles to defend the truth. He not only debated, but knows and presents the plea of the Bible as few men do—as fearless as Paul, yet meeting the keenest sarcasm and innuendoes with a smile that make him a power. On Tuesday night he delivered a lecture, "Christ divine without the Bible," to a fine house, who went away well pleased. No, brethren, the days of debate are not over. We were rejoiced and helped in the fellowship of Brn. Denny, Nichol, Price, Hall, of our preaching brethren, besides many from other places of the membership—from Woodbine, Missouri Valley, Council Bluffs and Omaha. Taking it all in all, the debate was rather a pleasant affair. And by the way, brethren, if you have a job of debating with the Josephites or Brigham-ites, I don't think you will make a mistake in sending for Marion Boles, of Mount Vernon, Illinois. For remember what is worth doing is worth doing well.

W. B. CREWDSON.

LOGAN, IOWA, November 21, 1911.

—*Christian Standard.*

Bishop Evans O. K.

Editor Sunday World: In reply to your request for your readers's opinion about *The Sunday World*, would like to say that I have always had a high opinion of your paper. Its sporting, comic, magazine, art, and all other sections have been bright and clean, entertaining and instructive. Just now a column has got in which causes the only blemish I have ever noticed, viz: the "As others see us" column, in which one Bishop Evans comes in for some rather mean raps. Can I say a word in his favor and suggest that criticisms, though adverse, may be made in a more kindly tone? The bishop's sermons were classed as "twaddle." Now, people who throw stones must be careful that their houses are not made of glass, for on the instant that one man classes another man's earnest effort as "twaddle," that man's brand of "twaddle" is going to be sized up right away, and he will have to be mighty careful if he doesn't want a large hunk of contempt handed out to him.—Law of compensation; "As a man judgeth, so shall he be judged."

Then after "twaddle" comes "weedy words," "muddy thoughts," "obscene references," (my, how the writer of that must hate Bishop Evans), and he says the bishop has no views at all as to the future life. Now, that's wrong; for there is no man with more exact and pronounced views as to the future state, and who keeps reiterating them more than

does Bishop Evans. Ninety-nine people out of a hundred who have heard him will surely bear witness to that.

Again, he says that Bishop Evans says, "this denomination is wrong; that denomination is wrong." Well, aren't they? Facts are always facts, and stating them will help, not hinder the cause of justice and truth. I have heard the bishop say that the Roman Church had fallen into apostasy and error. Are you going to say that is not so? If you are you will be contradicted by tens of thousands to-morrow. Is the Anglican priesthood valid? Romanists will deny it to a man, and the bishop says that the Anglican Church got its priesthood from the Roman Church, which excommunicated it; if the Roman Church is true the excommunication is valid; if the Roman Church was not true it had no true priesthood to withhold or bestow. Is there flaw in that argument?

What Bishop Evans has said of the other churches is also, alas, only too true. Of the local Methodist Church I might just state that Bishop Evans stood up boldly for the whole Bible while a D. D. college professor classed the first eleven chapters as a fairy story or something of the kind. The bishop agrees with none of these churches in their mode of baptism, preferring to follow his Master as closely as he can, for not many can think that Jesus went down into Jordan to be baptized and then was merely sprinkled when he got in.

In conclusion Bishop Evans's sermons are a good feature for a live newspaper, in my opinion, for one. I have yet to hear him say a single word in disparagement of the Man of Sorrows or of Christianity, or of his fellow-men as men,—merely of theories they advocate, and that's good and healthy. Keep in the sermons and omit this column to keep out muddy thoughts is the only suggestion I have to offer *The Toronto Sunday World*.

146 Langley Avenue.

P. S.—In case readers may think that some good member of Bishop Evans's church wrote this, I must say no; never was, never expect to be. Handed out merely in the interest of fair play.—*Toronto Sunday World*, November 12, 1911.

Wisconsin University as a Model.

Regents of the State University of Kansas, after a recent study at first hand of the University of Wisconsin, announce that the ideal and the method of the Badger state institution are to be imitated hereafter. The university campus is to be coterminous with the bounds of the State. All residents, adult or juvenile and in between, are to be students in theory, and in practice wherever possible. Oral and printed instruction is to find its way from the university to the remotest hamlet. It will have to do with butter as well as with the Punic wars, shedding light on the interstate commerce commission as well as on the Knights of King Arthur. Laws hereafter are to be the joint product of experts in social science and statutory drafting enlisted from the university's faculty as well as the result of the demand of legislators and constituents. In short, the State is to go into university extension, and the educational system is to be "democratically democratic," actually so and not only as a beautiful vision.

Illinois studied the same model a few years ago and came to the same decision. Probably the University of Michigan sooner or later must do likewise, or lose such status as it now has. President Vincent, of the University of Minnesota, takes up his new task with a great plant, a fine body of students and an unprecedented ultimate endowment in sight. But what is most needed now is an extension of horizon, and a passion of public service such as Wisconsin is teaching the country must characterize universities that are popularly supported and popularly controlled.

Given all the state universities dedicated to this broader

conception of civic usefulness and wider diffusion of truth, and the region in which such institutions abound seems predestined to dominate even more than it does now in shaping national development and policy.—*The Monitor*, (Boston.)

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Crysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler Street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple Avenue, Independence Missouri.

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Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler Street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

The Uninvited Guest.

It was Christmas Eve and the sun had long since gone down behind banks of dark gray clouds, but above these the stars were shining, clear and bright. The air was full of frost, and a cold, biting wind swirled with pitiless force against such pedestrians as chanced to be abroad at this hour. These, however, were not many. A few belated shoppers whose scanty purses would not detain them long abroad, with here and there some clerk or weary man of business whose ledger had kept him beyond the usual time.

In the city of B— few were at this hour abroad in the streets, but the churches were ablaze with lights, and the warmth of summer, was within their walls, for to-morrow was the *one day of the year*—Christmas Day—and this was Christmas Eve.

Christmas Eve, and the churches were filled to overflowing! Such bands of gay, happy children, with parents, friends, and guardians all awaiting what of gifts and cheer the evening was to bring.

To those whose "eyes were holden" it was indeed a happy sight. Soft strains of music fell upon the ear, and the light reflected from many a brilliant color, many a costly gem, was not brighter or cheerier than the expectant smiles wreathing the faces of the hundreds of children waiting for the gifts which each felt sure he would receive. And yet it was not the birthday of any one of them, but they had met to celebrate the birth of Jesus, the Babe of Bethlehem. Celebrate it, and how! *By receiving and not giving!*

It is true they spoke of Jesus and sang his praise in many a lovely anthem and hymn, but alas, that was all, for no gifts were brought to him, and no treasure was laid upon the altars erected to his worship wherewith to advance his work, his cause in the world. And yet it was his birthday they had met to celebrate, and the gifts should have been brought to him. It is not thus we treat our earthly friends, and is it fair, is it just that we so treat that heavenly Friend?

I was a stranger in B—, away from home on business, and being lonely in my hotel had been attracted by the light and music to seek an hour's enjoyment, but most of all wanted to banish the home faces from my mind and so silence the craving to be with them. It was duty which kept

me from them, and I wanted to do my duty in a spirit of cheerfulness.

I had not been seated long in the beautiful church when one was directed by the attentive usher to take the seat next to me. Politeness forbade more than a hasty glance at the man, but hasty as that glance was it revealed to me a fair and attractive face with a countenance so mild and benign that my heart was stirred within me in a strangely new emotion, and a long breath surged up from the depths of my being as waves of fire issue from a volcano when moved by unseen forces. Involuntarily I closed my eyes and raised my hand to my brow as if to clear my vision, and still the waves of emotion were beating against my breast.

Presently the stranger turned his face toward me, and bending upon me a most penetrating but tender glance he spoke, but in a tone so soft and low that while I understood distinctly every word which fell from his lips, his voice did not seem to reach or in any way to disturb others. While we talked the entertainment still went on as before, and gift after gift was distributed through the large audience. Indeed, it once came into my mind to wonder if we two were not in some mysterious way invisible to those by whom we were so closely surrounded. But I put the thought from me. "They are so intent upon their own pleasure, so completely absorbed in self as not to heed us," I said, and bent my head yet nearer to the stranger, that I might not lose a word which fell from his lips.

"Are you, too, a stranger in this great city?" he asked.

"I am an entire stranger," I answered.

"Then you will not be able to explain this festival to me?"

"Oh, yes," I answered, wondering in my mind that anyone should fail to know a Christmas entertainment. "This is an entertainment almost universally kept throughout the entire Christian world. They have met here, as elsewhere, to celebrate the birth of Jesus Christ. Did you not hear them singing his praises and telling the wonderful story of his birth?"

"I came in too late for that," he answered, "but why is it that if they have met to celebrate his birth they are bestowing all these presents upon others. It may be they gave to him before I came in."

"I think not," I stammered at last, for I found myself hesitating to answer the question. The thought had already been in my own mind, but when presented by another it assumed a force and significance greater than ever before.

"In those far-away times when the Savior was born," the low, penetrating voice continued, "the wise men from the East brought to him gifts of frankincense and myrrh. Surely times have changed since then, if this is indeed the way in which those who believe in him celebrate the day of his birth!"

I felt a strain of sadness penetrating his voice as he spoke, and a far distant look gathered in his eyes as if he were recalling scenes of the past and living them again in the present. I almost feared to speak, and yet I felt that if possible I must disabuse his mind of the thought that Christ was not being honored. That parents who brought their children here to receive gifts publicly for themselves, yet had beneath all a desire to teach them to honor the day because of love for him. But how could I do this, was the question. At last I said:

"Yes, times have indeed changed since then and Jesus no longer needs the gifts of earthly things. It is the adoration of the heart which he demands."

"Yes," replied the stranger, "and truly without that all else is vain. But tell me, my friend, if you can, in what way those children are being taught, by thus celebrating the day of his birth, to offer such adoration to him."

I could not reply, and after a few moments of silent waiting he concluded:

"You say that Jesus no longer needs the gifts of earthly things. In this you are mistaken. For himself he does not now and never did need them. But you forget that the work which brought him to the earth is not yet completed, and for this work the treasures of earth are needed to-day more than ever before, because as the years have multiplied so has the work, and is it not sad that those who profess to love him, who should be laborers together with him, should meet to celebrate the day of his birth and yet not lay upon his altar a single gift to help in carrying that work on?"

Again silence fell between us, for I could not answer the question, and again the stranger asked:

"You said that elsewhere people were to-night celebrating the birth of the Savior even as these are. Is it true that in all the churches of this fair land whose spires rise high towards heaven, the same manner of celebrating this wonderful event obtains? Are there none where Christ is really the guest of honor and where gifts as of old are presented to him?"

"If there are any such," I answered, "I do not know of them, and my heart almost failed me to make this reply, for I saw the face which had so won upon me taking on a look of sadness which it pained me to see. But suddenly the look of the stranger changed. A brightness illumined his countenance, and a glad light shone in his eyes, as rising and extending his hand he said, 'Come with me, then, and I will show you a place where he is not, as here, an uninvited guest, but is indeed the guest of honor.'"

Mechanically I arose and followed the stranger. But time, place, and distance were all unnoted until we entered a small church in what I judged to be a distant part of the city. The building was plain, but neat, and filled to its utmost capacity with a plainly dressed, but very attentive congregation.

At first it seemed that we would not be able to obtain seats, but as soon as he could make his way through the crowded aisles a man of benign and genial countenance approached and asked us to follow him. When we had pressed our way to the very front he seated us upon the top step of the pulpit, where we had a clear view of the entire audience and could hear distinctly all that was said.

The front seats were all filled with children, whose bright, happy faces it was pleasant to contemplate, and whose eager, expectant glances indicated that they were soon to take part in the exercises of the evening. I found myself wondering what these would be. Just across from where we were sitting at the other side of the pulpit a curtain was drawn, and towards this the eyes of the children occasionally wandered, but they seemed most concerned in little white envelopes which each one held in his or her hand and were evidently growing restless and anxious for the exercises to proceed.

Nor had they long to wait, for as soon as we were comfortably seated a venerable, white-haired man stepped forward and in plain, simple, but impressive language told to the children the sweet old story of the birth of Christ.

"We have come here to-night, children," he added, "to celebrate his birth, to honor the day upon which he was born, and I trust not one of us has come empty handed, but that each one has brought an offering—a gift to lay upon his altar to help in spreading abroad in all the earth the gospel which he came into the world to teach to men and which he gave his life to establish.

"To-morrow may not be the very day upon which Christ was born, there are none who think we really know that day, but it is the day that all Christians have chosen to keep in

memory of his birth. No one may really know the exact day, but that should not keep us from celebrating some one day, and so honor his name and his cause.

"First of all, then, children, you will come forward class by class and deposit in the holly-wreathed basket here on the table your Christmas Offerings, which are given to Jesus just as truly as if he were here to-night in person to receive them. All through the year we know that some of you have been working for the offering you will give him to-night. Others of you have been saving your pennies, and yet others have cheerfully parted with money given to you. I could wish that all of you might have worked to earn your offering, for I think we know better the real value of that for which we labor. We could not do this, and the Lord who knows all hearts, will bless everyone who willingly and cheerfully gives to spread the glad tidings contained in his gospel. Come forward now and deposit your offerings."

It was a pleasant sight to see the dear children as they pressed eagerly forward and one by one deposited in the basket the little envelopes containing their gifts to Jesus upon his birthday. And sweeter music than the patter of those little feet upon the floor I think I never heard.

"Now," continued the speaker, "the four little girls who have been appointed to do so may take their baskets and pass them among your parents, friends, and relatives, that all may have the opportunity of joining you in this voluntary tribute to the Master.

When this had been done and the baskets safely deposited, the curtain at the side of the pulpit was drawn back, disclosing a beautiful tree loaded with presents for the children. "It is now your turn to receive," said their superintendent, "and your joy in your gifts will be doubled because you have tested and truly know that 'it is more blessed to give than to receive.'"

Then I looked at the face of the stranger who had brought me there, only to find it wreathed with a smile of ineffable sweetness, and his eyes bent upon the children seemed like clear pools of limpid water whose depths no one might fathom, and in the same soft, penetrating voice in which he had before spoken I heard the words:

"And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked." Then rising and stretching forth his hands as in benediction upon the congregation he added:

"Blessed are all they who are permitted to help in this work and hasten the time of my second coming—the time when the pure in heart shall rejoice, when men shall know that I am God and every knee shall bow to me, that my Father may be honored and his will be done upon earth even as it is in heaven. Amen!"

As these words fell upon my ear my very soul seemed melting within me, and it was moments before I dared raise my eyes. But when at last I slowly turned them towards the place where he had stood, it was empty, and nowhere could I discover any trace of him.

But a moment seemed to elapse when I found myself pressing my way out from the church I had first entered and knew that I had been dreaming.

"Sleep has its own world," and in it many a sublime truth is learned. If God will but impress upon the hearts of others the truth contained in this as it was impressed upon mine, there will be no little ones sent this year empty handed to celebrate the Savior's birth, nor will any parent fail to realize the richness of the privilege of being permitted to help in the work which is to hasten the second coming of Christ and the beginning of his righteous reign upon earth.

Letter Department

Ebeling-Langdon Debate.

The debate between Elder F. J. Ebeling, and Elder W. S. Langdon of the Utah Church closed last night, having occupied four sessions of two hours each. The first proposition discussed is as follows:

"Is the church over which Joseph F. Smith presides, with headquarters in Utah, the true and legal church in succession from the church established by Joseph Smith, the Martyr, in 1830; and are its teachings in harmony therewith?"

This was affirmed by Elder Langdon and denied by Elder Ebeling for two nights, and a similar proposition for the Reorganized Church occupied the two successive evenings. The whole discussion was orderly and respectful on both sides, the main points being *succession and polygamy*. When pressed to it, Elder Langdon made a strong plea for the doctrine of "celestial marriage," including polygamy, and upon this point reached the climax of his effort. He held that "celestial marriage" lifted one above every element of lust, and that resultant children would be "celestial children," superior to others, but admitted that even the church in Utah had failed to come up to the standard required by that celestial law.

In opposition Elder Ebeling pointed out that polygamy was introduced by Brigham Young and his colleagues to justify the criminal conduct into which they had fallen, and as to the testimony of the Utah people seeking to locate the origin of the doctrine in Joseph Smith, jr., he pointed out no less than thirteen direct contradictions, thus proving, as Judge Phillips said, that they were guilty of falsehood, and the testimony could not be relied upon.

Elder Langdon had as his moderator, Elder L. M. Jensen, and as supporters twenty or twenty-five elders, while the writer assisted Bro. Ebeling as moderator, and Bro. O. J. Tary, branch president, Brn. R. Baldwin and L. A. Burdick, and the local brethren, gave such support as was possible.

The main effect, locally, of the discussion, was to convince the public that the Reorganized Church and the Mormon Church are not the same.

With faith strengthened in the gospel,

CHARLES FRY.

WHEELING, WEST VIRGINIA, December 2, 1911.

GENEVA, NEBRASKA, December 1, 1911.

Dear Readers of the Saints' Herald: As I am away from home, spending the winter with my sister, Mrs. D. C. Goodrich, of Geneva, Nebraska, and know of no Saints here, I should be glad to have any living in this vicinity call upon me.

Your sister in the faith,

MRS MARY A. DRAKE.

WICHITA, KANSAS, November 20, 1911.

Dear Editor: The great Billy Sunday is here thundering away in his great tabernacle and scores of people are going forward and giving their hearts, as they believe, to God. Under the strain and excitement of his plain speaking in regard to the evils of others, the promise of salvation to those who believe and come forward, taking their choice of any church they feel disposed to take; with all this going on, there is still a little handful of people meeting at 116 North Elizabeth Street striving to serve God and keep his commandments by meeting together in prayer and testimony meetings, Sunday school and preaching services each Sunday. While our attendance varies on account of the weather or the financial condition of the Saints, there are still some interested.

I had the pleasure of leading one precious soul into the

waters of baptism, and if my dream is realized, there are nine more that we know of that are to be baptized here. I saw that before the branch was organized, but this is to be the work of the missionary while I was presiding over the branch. I am not saying that will be all, but that I was shown in dream.

May the Lord bless and protect his people is my prayer,

E. L. BARRACLOUGH.

207 SOUTH MILLWOOD STREET.

ALGONAC, MICHIGAN, November 27, 1911.

Dear Herald: I sometimes get a chance to tell the story of the angel's message, and it does me good to talk about it. What few I do talk to say they never heard of it. I have offered them reading matter concerning our faith, but they don't seem to care about it. My husband is a Catholic; I often talk with him, but he doesn't understand the law of God at all and tells me I can't make a Saint of him. I tell him if God can't, I won't try. However, I am determined to tell him the true plan of salvation and trust God. In God's own time he may change his mind and give him an understanding of what is required of him, as he did for Paul, although he doesn't persecute the Saints but goes with me to church and conference sometimes.

He is a good husband to me. I thank God we are living so happily in our old days. Although our faith differs he never tries to prevent me from going to church when I can. Still I feel anxious for him, as he is troubled with his stomach.

I ask an interest in the prayers of all God's people for him, that he may be cured and myself also if it is God's will.

MRS. ELIZABETH CARRIER.

MOUNTAINVILLE, MAINE, November 27, 1911.

Editors Herald: Over nine years have passed away since I was led into the waters of baptism by our beloved brother and leader, Elder J. N. Ames, who has since gone to his well-earned reward; he having baptized my companion and myself at this place on the 6th of June, 1902. Looking backward, previous to that joyful event, I am made to wonder at the mighty workings and power of God to bring about seemingly impossible things when viewed from a human standpoint. From earliest childhood I was taught by example and otherwise in direct opposition to the Latter Day Saint teachings, not being allowed to attend their services, being taught to shun and avoid them in every possible way. So strongly did this tend to influence my mind that after marriage I would neither attend their services nor allow my wife to do so; neither would I read any of their books nor allow any of them in my house, although there was a Sunday school library here, besides other opportunities of getting such matter.

I had attended both the Congregationalist and Methodist churches and had taught in their Sunday schools for years, although my preference was for the Methodist, which I finally joined on six months' probation, according to their church law, before one can be admitted to full membership. Well, I thank God the full membership is still ahead as concerns myself, for, in answer to prayer and scripture study for more light, I was led by the Holy Spirit to talk with Bro. J. E. Eaton, then president of this branch, who showed up the truth in such a forceful manner that I was convinced of the truthfulness of the gospel, and after more study, prayer, and investigation, I was baptized as before stated, much to the surprise of many, both in and out of the Saints' church.

So I feel to-day to be able to say that after practical experience with other doctrines and churches, that I am a Latter Day Saint because I know that they have the doctrine

and gospel that was once delivered unto the Saints, and what was necessary for the saints of former days is equally so for those of latter days. I am convinced of the truthfulness of this work because I have found that it not only agrees in organization and doctrine with that instituted by our Savior, but the signs also do truly follow the believer as he said, as I can testify and prove that on several occasions I have been raised from sickness to health by the administration of the elders of this church, where medical aid seemed of little avail.

How any fair-minded, intelligent person can study the word and then reject the gospel as taught by this people is more than I can understand. So I feel to rejoice in this great and glorious work, which is bound to progress and which will at last fill the whole earth with its beauty and glory, as seen by the Prophet Daniel in his vision. I want to be faithful to my baptismal covenant to the end, that I may enter in with the Saints to the celestial reward. To this end I am working and praying, and also desire the prayers of the Saints.

Your brother,

W. A. SMALL.

KANSAS CITY, MISSOURI, December 1, 1911.

Editors Herald: Having just read E. W. Nunley's article entitled, "Be children in wrath but men in understanding," I wish to voice my sentiments regarding contentions with people not of our faith. That the gospel must be preached, that right should be shown in contrast to error, that our testimony should be borne to the world, I do not dispute; but let us do it as becometh Saints who have the Spirit of Christ. For can we truthfully say we have the Christ Spirit when our hearts are filled with antagonism?

We sometimes lose sight of the object aimed at, and think only of gaining our point. Because we have the truth let us not use it for our own exultation in getting the best of an argument. Let us use the plan that God used. He so loved the world that he gave his only begotten Son, that we might not perish, but have everlasting life. Let us do likewise; love them instead of always nagging them. If we have love in our hearts for our fellow-men (we are all God's creatures), and are not too intolerant of another's views, we will win the respect and love of those with whom we come in contact.

To me this seems the better way of furthering the Master's cause. We need not swerve from the faith that was once delivered to the Saints, but agree where we can and point out the differences in a kindly way. Then if they will not see, we have done our duty and we leave them in the care of a just God. Love them, whether they agree with us or not. Let us be broad, as Christ was broad, and may the words of the sixth verse of Joseph Luff's inspired hymn penetrate our understanding.

"Love ye me and love all people—
Love as I have loved you;
This your calling—this my purpose—
Thus be my disciples true.
Then in this exalted station
Your companion I will be;
Every promise of my Scriptures
Will be verified in thee."

ANNAH F. AYERS.

MAPLETON, KANSAS, December 2, 1911.

Saints' Herald: My debate at Adamson, Oklahoma, with Ben. M. Bogard, a Missionary Baptist, will be held from January 8 to 14, 1912. Church propositions will be discussed. Two sessions each day. This will be our third debate.

Yours in bonds,

J. F. CURTIS.

BAY CITY, MICHIGAN, November 30, 1911.

Editor Herald: The two-day meeting, held at Bay City November 25 and 26, was called to order by the district presidency, George W. Burt, and E. S. White, and organization perfected. Elder F. A. Smith was chosen to preside; the district presidency associated; Esther White was chosen organist; Lusella Laur was chosen chorister; Matthew Umphrey, usher; O. J. Hawin and E. S. White, press committee.

There was a goodly portion of the priesthood present, including Elders F. A. Smith, William Davis, O. J. Hawin, A. E. Burr, George W. Burt, M. A. Sommerfield, Joseph Sheffer, Samuel Pendleton, and the writer, and one ordained to the office of elder, making ten in all of the eldership, and sixteen of the lesser priesthood, as we had twenty-six at our priesthood meeting; however, there were gathered together about two hundred Saints and outsiders, to listen to the dedicatory sermon by our minister in charge, Elder Frederick A. Smith, assisted by Elder A. E. Burr. Dedicatory prayer by Elder O. J. Hawin. The chapel was dedicated to the Lord with a free platform and an open Bible, inviting all to come to Christ, and we believe that God is well pleased with our offering.

We had four services on Saturday, and six services on Sunday, while there was no great outpouring of the Spirit, that is, by way of the gifts; but all of the services were good, and a nice, quiet, gentle spirit prevailed all through our meetings, and we believe much good was done at our priesthood meeting, in the morning, the instruction given by our worthy leader, Elder F. A. Smith, being good, and highly appreciated.

The church work in Bay City has passed through some trying trials, and yet to-day it is in better condition than ever before, and we thank God for this; and now we wish to thank those who so kindly came to assist in the dedication of our church building to God.

Your coworker,

E. S. WHITE.

610 NORTH CHILSON AVENUE, Station A.

Reflections.

I believe in work, but I hate to do it.

An honest man changes his mind; a consistent man sticks to a lie.

Some people who are said to be sound in faith are simply sound asleep.

I believe in staying with the church, right or wrong, on the theory that the church is growing but is not infallible.

Be progressive, but do not progress clear out of the procession.

I believe in all religions that make men better, on the ground that all will be judged according to works.

The Chinese are losing their "pigtailed"—serves 'em right. They have been hugging their old traditions and superstitions for thousands of years while others have been making progress. And now it requires a terrible revolution to get rid of their old pigtailed. How many pigtailed do you wear? Better clip off a few before Father Time yanks them off.

I know why the men don't go to church; because they can't get an office. Men want office; women want to sing.

Maine has gone "dry" again. This makes the 'steenth time Maine has gone wet and dry alternately; which shows the unreliability of newspaper reports. I don't believe they had any election.

IRK HADLEY.

After the Battle.

Some time ago the Christians or Disciples in the town of Logan, in Iowa, hired a revivalist of their sect to shake up the dry bones, breathe a little life into them, and, if possible, add some new recruits to their nondescript religion. Thinking perhaps the Latter Day Saints had no friends in that town, and not having the courage to strike at any of the popular churches, and knowing that it would please his employers, he undertook to smirch the faith and character of the Church of Jesus Christ of Latter Day Saints. But that people, always willing to learn all they can that is good, from infidel, Christian, pagan or Jew, attended his meetings, and at the close of one of his harangues he was approached in a gentlemanly manner and asked to explain, prove his assertions, or apologize. Being not disposed to do either, and being backed by his employers, a running controversy was carried on through one of the county newspapers which resulted in a sixteen session public discussion, held in the Christian church of Logan, between the reverend lawyer, Marion Boles, on their part, and S. W. L. Scott on our part. Neither of them are "slouches" in debate.

The questions, as nearly as I can remember, were, "The Church of Jesus Christ of Latter Day Saints is identical in doctrine, organization and practice with the church set forth in the New Testament." Scott affirmed, Boles denied. The Book of Mormon, the Inspired Translation, and the revelations through Joseph Smith were attacked by Boles and defended by Scott as being from God. Not having the propositions in writing, I may not mention them in their order.

It is now nearly seventy years since I first heard of the people called the Latter Day Saints. The first word I heard of them was in defamation of their character and traducing their faith, and I was kindly warned to shun them as a dangerous people. But after some time I concluded, out of curiosity to go and hear them. I was then a member of the Freewill Baptist Church. I had been a student of the Bible from my early youth, and I love it. I heard them; they preached from the same Bible I had read at school and home. But they told me the Baptists had no authority to baptize. I stopped to hear no more.

One year rolled around before I would listen to them again. Full of prejudice I went again. They were holding communion service, and after they had broken bread and drank of the cup, in remembrance of Christ's death, they had a fellowship meeting in which they told of their religious experiences, and there I saw what I had often heard the Methodist people pray for, but had never seen nor expected to see. It was a pentecostal shower! I am not blaspheming, nor was it an illusion. It was real, just as Luke described it, save that no "cloven tongues of fire" were seen by me, but I felt the burning influence of that Holy Spirit as fire within my bones. I saw and heard the speaking of tongues, and heard the interpretation, and that in a manner beyond the power of those unlearned persons to imitate; and though I had gone with prejudice in my heart, yet the blessed influence was so great that I was compelled to say within my own heart, "If ever there was a pentecostal shower, it is here to-day." But as I mingled with the busy world other thoughts took possession of me and I kept on in my old track until after I was twenty-one years old; then I left the town of Walsall and moved to Westbromwich.

Here a bitter foe of the Latter Day Saints invited me to go and hear a discussion between the Methodists and the Latter Day Saints. I went expecting to hear the Latter Day Saints overthrown, but was astonished that the Methodist preacher had no weapon but calumny to use, and when he quoted scripture he distorted it from its mean-

ing. I felt disgusted, but at the same time determined to look thoroughly into the matter, and I took the God of heaven into my confidence. I told him I wanted to do his will, and his only, but I must have his guidance or fail. I searched the Scriptures, I heard both sides of the question and tried to weigh them justly. Weeks rolled around; the powers of hell seemed to let loose upon me, trying to drag me down to infidelity, but I continued to seek God.

Light came—I was satisfied. I demanded baptism at the hands of the Latter Day Saints. They tried to postpone it. I told them, "Now is the accepted time. Now is the day of salvation. I must be baptized now." I was baptized that day. I found the "pearl of great price," and for more than sixty-four years it has been my staff and stay and has afforded me a hope of everlasting life through Jesus my redeemer. That hope glows within my bosom yet, and to God be the glory!

Since uniting with the church I have been witness to the outpouring of the Holy Spirit, giving words of comfort and instruction in other tongues by men and women who like the unlearned Galileans of old, knew but little of their mother tongue; while others, equally unlearned, were able by the same Spirit to give the interpretation, and all under the calm and gentle influence that heaven alone can bestow. Those inspired utterances were not wild, frantic utterances of disordered minds, but loving words of strength, hope, and encouragement such as an all-wise and loving Father would give to his tried and tempted children. Yes, hundreds of instances of divine outpourings have I seen and felt, and I know they could not have been the mere work of man, and it was and is an equal impossibility for them to have been the work of the Evil One, because they reprove sin and lead only to God and godliness. I have seen also, that that divine influence was not only manifest in those outward evidences, but also in the calm but overwhelming power of love and light that caused every heart to weep for joy they could not express; a joy that would task the tongues of angels to utter, a joy that fills and burns in the bosom of the writer, and moistens with tears from sweet remembrances his aged eyes as he traces these lines in his weakness. With this blessed evidence the Saints can endure the dark and angry frown, the cold and senseless sneers of the ten thousand scoffers at present divine inspiration. And yet they make no claim to infallibility, or even of impeccability, as our enemies would charge us with claiming, but God and his word are infallible; and because of this, and his abounding love, we are enabled to enjoy the blessings promised when we honor that word.

Under these conditions and with this knowledge engraven upon our hearts, the Saints could endure the cold sneers of a Boles with sorrow for the man who could give himself for filthy lucre to destroy the cause of truth and scoff at the idea of divine inspiration, while at the same time he claims to believe in a Bible that is God's guarantee that all may enjoy it who will seek unto God for it in his appointed way.

My purpose in attending the debate was to learn if there was anything new that I had never heard that could be brought against this latter day work, and see if our opponent had any truth that we did not possess; if they had I was willing to receive it. I am not of the school that believes that, "A man convinced against his will is of the same opinion still." Every man's opinion is dear to him, he fights hard to maintain it; but when convinced he is wrong, that is his opinion no more. I love that which I believe to be true, but if I could be shown that it is not true I have no more use for it. But I sought in vain for any truth we had not, or for any argument against our position that we had not heard scores of times, and that had not fallen power-

less before the Rock of eternal truth in which we find shelter.

I did see some twisting of the word of God, constant misapplication of God's promises—an assuming to themselves of that which God had promised to another people under different circumstances. I saw that their claim to be "silent where the Bible is silent, and speak only where the Bible speaks" is an empty boast. I saw that their claim that the nondescript thing they call a church was identical in name, doctrine, organization, and practice with the church of the New Testament was false. May God help them to see and repent.

The debate has done good, softened down prejudice, made friends to our cause, strengthened the Saints, and we give God the glory. It is another evidence that when we humble ourselves before him and thus acknowledge his hand, he will not leave us alone and he will confound our enemies. It may have embittered those who love falsehood better than they love the truth, if such there be, but if there are such we are sorry for them and pray that the Spirit may still strive with and help them to see the preciousness of truth, and that truth alone can benefit the children of men.

CHARLES DERRY.

News From Missions

Arizona.

Just a line from this part of the world to inform your readers of some of the things we have to cope with, and the apparent outlook here under present conditions.

I have been here nearly six weeks, and I think I have averaged a sermon a day so far, but it seems the end is reached here as far as the Utah people are concerned, since their stake president, Andrew Kimball, (a polygamous son of Heber C. Kimball), and a twin brother of one of the wives of Joseph F. Smith) has given orders that all the houses of worship in the Gila Valley shall be closed against me; and he also informed the people that if there were any weak ones that wanted to go to the Devil (meaning me) they could do so; but of course they were such as would receive the disfavor of the people, and since that time some who were hitherto very friendly have acted very shy, fearing lest they were to come under the ban and be publicly ostracised by this lion of the tribe of polygamy. It is certainly appalling to see intelligent people so priest-ridden, especially in this day and age and in our own United States; but it seems they are captivated largely by the spirit that upholds polygamy. I have labored with them lovingly and mildly, dealing only with issues and not personalities, and yet I have been called almost everything in the catalogue. But I rather feel complimented in that because our good Master has said: "If they have called the Master of the house Beelzebub, what will they call these of his household?" But it is hard to see people so completely captivated that they are not permitted to think for themselves, and yet many of them seem to think it is all right.

Of course I have some warm friends here, and there are some who would like to have things ordered otherwise, but haven't sufficient moral courage to take a stand in the matter and so just drift with the tide. Of course it means something to differ from the authorities of these ecclesiastical stakes and wards, yet I hope and pray that the day may be hastened when people will be awakened and arise in their manhood and stand for truth and right regardless of the orders and edicts of a polygamous hierarchy. Could they be awakened, there are many good, zealous people among them, but in the language of Moroni: "I fear that the Spirit hath ceased striving with them." As long as they

prefer to trust to Mother Rumor and "old wives fables" in preference to the law of God, it is a hard matter to appeal to them; and as long as they believe in the infallibility of their leaders we can never get them to hear the law, since their leaders have outgrown both the law of God and man.

When I am brought face to face with such conditions as are found in this part of the world, I especially feel thankful to our heavenly Father for the true, pure, and unadulterated gospel, and I think of how we should appreciate it and rejoice in its saving power, and in the freedom and liberty that is found therein. May the day be hastened when the honest-hearted shall be freed from the powers of darkness that reign in the children of disobedience.

We have planted the good seed here and feel that it will not all be lost, but that some of it will sprout and grow and bear fruit to the glory of God and the good of mankind. Our work is the work of love, and if I can not appeal to and reach the people through the spirit of love, I can then only leave them in the hands of a just and very merciful God, who will reward every man according to his works and the desires of his heart, and he will do right by them. It is sufficient for me to know that I have done my part faithfully and my responsibility ends there, and that of the people begins.

I expect Bro. S. D. Condit here with me to-morrow, and since we have permission to use the Methodist Episcopal church here we will try to do good to the people by holding out to them the pure gospel of love and truth.

There are other towns in the valley in which we expect to present our work, and will ever pray that the Lord of the harvest will give the increase, that in time the golden sheaves may be gathered in as a result of our planting.

The good Lord has stood by me in my labors here and that peace that passeth all understanding has been given, and the Comforter, even the Spirit of truth, hath been an ever present companion and helper, and I feel to say with Paul, that there is "neither height nor depth, nor things present, nor things to come, can separate us from the love of God." His matchless power has sustained us, and we ought to be willing to render the service that he requires of us.

With a hearty Thanksgiving to all, I subscribe myself, your fellow-servant in a common cause of truth and love.

J. E. VANDERWOOD.

SAFFORD, ARIZONA, November 29, 1911.

Canada West.

I crossed the line on the 24th of May and two days afterward I witnessed the last snow of the season, and on the 6th of November saw the first snow of this season. To those growing corn, cotton, or sugar-cane, so short a season would mean a calamity, but when money can be made in fewer months, it becomes quite a pleasure to drop corn, cotton, and cane and raise flax and wheat. No corn to plow, no corn to husk, no cotton to pick, no cane to strip; what a relief! Is it any wonder that hundreds of thousands from the States and most of them from Iowa are happy and contented in the great Northwest, where Uncle John gave them each a fine home? All healthy and doing well financially.

But the day of homesteads is about over. People in the States can scarcely imagine the size of this country nor the thousands of miles of fertile farms and substantial buildings; the number of railroads and prosperous cities; and here and there all over a family or two of Saints. We have as yet only one district in Alberta and Saskatchewan, but that is, with one exception, perhaps the largest, geographically, in the church. It is composed of thirteen branches, and with the exception of the Weyburn Branch, are largely settled in a community by themselves. The Saints that live twelve

miles southeast of Saskatoon coming from Iowa have named their branch the Iowa Branch. Those coming from Minnesota, located mostly about twenty miles southwest of Saskatoon call theirs the Minnesota. Saints from Michigan, settling recently near Macklin, call theirs the Michigan Branch. Whole branches are being transplanted to these fertile prairies to be removed, again, shortly, to Zion, greatly strengthened financially and perhaps improved spiritually as well.

Missionary work outside of the branches is a problem. Too busy in the summer, and too cold in the winter for horses to stand out. But at their homes there are plenty of long evenings to read, and if the missionaries could be supplied with literature of an interesting character we may be able to interest some in that way. But who is to supply it?

Prices are high. Nearly every firm doing business in Canada is "limited," but one never sees that word on the price of an article. But that makes business flourish and towns spring up as by magic. Wholesale and manufacturing businesses are developing, but religion is in the way and not generally wanted.

I think I have seen more smoking in Canada during the last six months than in years elsewhere. Tobacco growing would be a most profitable business here. The pipe is the bachelor's comfort and there are thousands of bachelor home-steaders.

Last week I visited Shellbrook, away up in the far North. So far as I know, Bro. Albert Sims lives the last house this side of the north pole. Baptized their daughter and son-in-law and left others believing. I am under promise to return. They have six members now and are looking forward to the organization of a branch. Bro. Sims would like to know if there are any Saints in Alberta or Saskatchewan north of 53½ degrees, north latitude. He thinks he is the most northern Saint on the North American Continent, outside of Alaska. Had a fine time hunting moose, deer, and partridges while in that country. Moose and deer pass and re-pass the dooryard of Bro. Sims nightly. According to last report the district conference will meet at the Minnesota Branch, near Vanscoy and twenty miles southwest of Saskatoon, during the last two days of the year.

Bro. E. E. Long and the writer spent about a month in the Edgerton, Ribstone, and Michigan branches, all located within a radius of thirty miles, near the Saskalta line. We each found time while there, settling some difficulties seeming and real, preaching and administering, to file on a half section of land each. We have Bro. J. J. Cornish for a neighbor, some four or five miles away. I am now preaching in the neighborhood of Brn. Perchie and Nelson, near Birdview, thirty miles southwest of Saskatoon, which is the most important city in this north part of the country, and we generally mention distance from there. It is about two hundred and fifty miles north of the international line. Brn. Moorman and Mortimore are in Alberta. Bro. Tomlinson was to be in Winnipeg the last I heard.

Bro. Long returned home to engage W. G. Roberts in discussion, and that leaves me alone in Saskatchewan. I have not heard from Bro. Joehnk, but he was to remain a part of the year in Canada. Have been in written discussion with a Rev. Weir, of the Presbyterian faith. Bro. Lewis will remember him at Edgerton. He has not replied to my last communication. About the same old rehash. One gets weary after answering those old yarns a hundred times or so. If some encyclopedias and histories could be made to feel the law of slander it would save us lots of breath, and that's the thing we need when we are about to die.

DECEMBER 1, 1911.

J. W. PETERSON.

Oklahoma.

Since coming back to this place, I have baptized five more. This makes them twenty-three members in all. While I was away the last time, Bro. M. L. Newland baptized a fine lady out of the Utah Church. This good sister gave them a fine lot the other day for the church. So last Sunday they decided to build. And as we have baptized almost all mechanics, they will do all their own work. We have here a stone mason, six carpenters, and Bro. Newland, the cabinet man.

We also baptized a fine old brother, a shoemaker; so the other day he said he could not help do the work, but he would give twenty-five dollars, as his share. This good brother, with two other brothers, came in a short time ago. They all used tobacco, but now they have all quit.

I never felt a better spirit among people before than here. The work is moving fast. I am preaching every night in different parts of the city to good crowds. As yet they have no organization, but I believe they are getting ripe for one.

Yours in the conflict,

WAGONER, OKLAHOMA.

J. W. A. BAILEY.

News From Branches

Independence, Missouri.

We take pleasure in noting the convalescence of some of our afflicted brethren and sisters who have been receiving effective and kind treatment at the Sanitarium, also in the homes, and in hearing of the kindness and loving deeds the Young Sunshine Band have shown toward the needy and aged ones, at this time of the beginning of the holidays. Then there are many earnest, faithful Saints who are bending all their energies toward forwarding the movement to liquidate the church indebtedness; among them the faithful sisters of the Laurel Club, who are preparing to open their bazaar to-morrow, in the work of helping in the good cause.

About one hundred and twenty-five sisters, members of several societies, chiefly the Woman's Auxiliary, Ladies' Aid, and the Laurel Club, met on the 23d of November at the pleasant home of Sr. M. E. Hulmes for the purpose of considering matters which pointed to the welfare and interest of all concerned.

A program, consisting of vocal selections and reading of papers, also addresses and a few short, informal talks, were provided, and at the close of this pleasant afternoon's entertainment, dainty refreshments were served. Mrs. D. J. Krahl made an opening address by giving a brief history of the Woman's Auxiliary, and a statement of the object and purpose of the meeting, namely: to consider the uniting under one general head of all the sisters' societies, that more effectual work may be done towards rolling on the cause of truth and by their influence assist in the establishment of Zion, the pure in heart.

The program was as follows: Vocal duet; an encouraging talk to the workers by Sr. E. L. Kelley; vocal solo; address by Mrs. F. M. Smith, presenting a plan of affiliation by all the societies; paper, by Mrs. J. C. Nunn, details of organization; paper by Mrs. B. C. Smith on cooperation, and short talks by Srs. Yingling, H. O. Smith, M. T. Short, D. H. Blair, et al. The effort was highly appreciated.

Sunday, November 26, was ushered in by a spiritual and instructive prayer meeting in which many of the young people took part. The attendance at Sunday school was 722, collection \$13.02. The 11 o'clock meeting was in charge of Pres. E. A. Smith, and in the evening by M. H. Siegfried, an excellent effort. Bro. Smith related the one day's record of the Savior's work as recorded in Matthew 9 and stated that we make a serious mistake by running after this doc-

trine and that, and not heeding the preaching of the gospel. He spoke of the superstrenuous life which we are passing through now. Our fathers were independent, in a sense, alone; they were individualistic; but that condition is for ever past. He spoke of the struggles of man against man, of the advancement of science, and of our various services of telephones and railroads and telegraphs. The need of to-day is the practical use of the teachings of our Lord and Master, and that we may live to magnify these teachings was the speaker's earnest prayer.

Brother Joseph followed by expressing a few pertinent thoughts. "Have we reflected," said he, "how the industries are collected and diffused, and what would be the result if these accumulations were blotted out? Our Thanksgiving is approaching, and it is our duty to look about, and it behooves us to reach out the helping hand to those who have fallen into unfortunate conditions."

Thanksgiving services consisted of the usual sermon, which on this occasion was double and made up of informal recitals of happy experiences, both of a personal and general character.

Pres. E. A. Smith, also Pres. Joseph Smith, both of whom addressed a fair-sized audience, were in a happy, thankful frame of mind, the former taking for his reading Nehemiah 10, the latter as is his custom on Thanksgiving, referring at length to the manners and customs of the colonists, and the life and virtues of the noble men of those rugged and strenuous times. Prayer was offered by I. N. White, and the choir and congregation sang the sturdy old hymn,

"Aye, call it holy ground,
The soil where first they trod;
They have left unstained what there they found,
Freedom to worship God."

The Thanksgiving musicale given in the evening by the choir, consisting of instrumental and vocal numbers, under the direction of Mrs. B. M. Anderson and Profs. R. G. Smith and A. H. Mills, was of a classic order, and was appreciated by a full house of Saints and their friends.

The readings by Mrs. M. Warnock and Miss G. Kelley were fine, and shared the generally hearty applause given.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

EASTERN MAINE.—Conference of the Eastern Maine District convened at Jonesport, Maine, Saturday November 4, 1911, at 2.30 p. m., J. A. Koehler presiding, Mrs. E. M. Walker secretary. Reports received: Elders H. Arthur Koehler, J. A. Koehler, E. C. Foss, J. F. Sheehy, and W. E. Rogers. Priests: Newman M. Wilson, F. P. Smith. Teachers: W. C. Smith, B. F. Foss. Deacon Albert Marston. Bishop's agent reported, audited, found correct. J. A. Koehler sustained as president of district, Numan M. Wilson chosen secretary. District treasurer reported, audited, found correct. Delegates chosen to attend General conference as follows: J. A. Koehler, Mrs. Mamie Cummings, Edith Koehler, Arthur Koehler, U. W. Greene. The above named authorized to cast a full delegate vote, except in case of majority or minority vote. J. D. Wilson sustained as district treasurer. Adjourned to meet at West Kannebec sometime nearest the full moon in June, 1912.

NAUVOO.—District conference convened at Rock Creek, October 7, district president Charles Harpe presiding. Statistical reports from the following branches were read: Farmington, Ottumwa, Burlington, Rock Creek, Keokuk, and Montrose. Elders George P. Lambert, James McKiernan, F. M. Cooper, Charles Harpe, and Deacon S. Tripp reported. A petition from the Fort Madison Saints for the organization of a branch at that place was read and the matter referred

to the submissionary in charge, James McKiernan, district president, Charles Harpe, and Bishop Geo. P. Lambert, for consideration and report. The invitation of the Kewanee and Eastern Iowa districts to join the reunion association was accepted by conference action. Rufus T. Willey was elected for the one-year term on the reunion board, and Geo. P. Lambert was elected to fill the unexpired term of F. M. McDonald. George P. Lambert, bishop, made some remarks on the finances of the district. In accordance with the conference resolution L. H. Haas was ordained to the office of priest. The resignation of M. H. Siegfried from the office of counselor to Bishop George P. Lambert was read and accepted. The next district conference will be held at Burlington, Iowa, the first Saturday and Sunday in February. W. H. Thomas, secretary, 1100 South Seventh Street, Burlington, Iowa.

SOUTHERN MISSOURI.—District conference convened with the Thayer Branch in the Cane Hill Schoolhouse, on Saturday, November 4, 1911, at 10 a. m., with the district president, J. C. Chrestensen, in the chair, and Benjamin Pearson, secretary. Statistical reports were read from the following branches: Springfield, 196; Ava, 90; Beaver, 89; Woodside, 48; Grove Springs, 47; Thayer, 35; and Macomb, 18; giving a gain of forty members to the district. Elders reporting: J. C. Chrestensen, G. A. Davis, C. T. Orr, Benjamin Pearson, O. E. Ensley, Grant Burgin, W. R. Smith, G. W. Anderson, J. F. Cunningham, T. J. Simpson, R. H. Counts; and Priest John B. Scott. H. J. Friend, of the Macomb Branch, was recommended for ordination to the office of elder, and conference petitioned to provide for his ordination. On motion this was accepted and placed in the hands of the district president. Elders W. R. Smith and G. W. Bootman were appointed as a committee to visit and labor with the Pamaona Branch and report to next conference. Benjamin Pearson reported as bishop's agent. Receipts, \$93.15; expenditures, \$85.70; balance on hand, \$7.45. As district treasurer, balance and receipts, \$3.65; expenses, \$7.80; balance due treasurer, \$3.65. Preaching during conference by W. R. Smith, R. H. Counts, Benjamin Pearson, and J. T. Riley. Next conference will be at Springfield on the first Saturday and Sunday in March, 1912. Benjamin Pearson, secretary.

Conference Notices.

Idaho district conference will convene with the Weiser Branch, January 6 and 7, 1912. It is urgently requested that all reports reach the district secretary not later than January 3. Address her at Weiser, Idaho. Mrs. T. B. Jackson, secretary.

The Bishopric.

AGENT'S NOTICE.

To the Saints of the Southern Missouri District: Greeting: As the year is now drawing to a close, come let us reason together and see where we stand. There are about six hundred members enrolled on the district record, and at the present time only one missionary's wife to support, and yet, during the last six montas the presiding bishop has had to furnish a part of that support, and still we are behind, and may have to call on him again, unless you come to the rescue with your tithes and offerings. What is the reason? Are we living on such a low plane, spiritually, that the Lord is not blessing the labors of our hands? or are we keeping it all for ourselves? Stop and consider where you stand, individually, and then pray earnestly for wisdom in this matter, and I am sure that there will be a change for the betterment of the work. Most of us wish that we had more elders in the field, but neither them nor their families can live on air. They must be provided for in the Lord's own way. Is that your way? If so, then let me hear from you. Make all money orders payable to the undersigned, at Tigris, Missouri. BENJAMIN PEARSON, *Bishop's Agent.*

Dear Saints of the Western Nebraska and Black Hills Mission: I wish to call your attention to our duty. So far this year there have been only five names on the book of the district—only five tithe-payers out of the large number in the district. There remains only one month in this year. From so many Saints there surely are none that can not spare a few cents in tithes and offerings. The work is suffering delay for lack of means. Let us all contribute our mite and the Lord will bless us. I am your servant.

BERT E. HART, *Bishop's Agent.*

GERING, NEBRASKA.

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Died.

WIGHT.—Lyman J. Wight, eldest son of Lyman Lehi and Eliza Leyland Wight, was born December 7, 1857, at Bandera, Texas. His parents afterwards moved to southern Missouri, and he was baptized at Galesburg, May 28, 1871, by Elder B. V. Springer. Later the family moved near to Ridgeway, Missouri, where he married Miss Mary Merrifield, February 14, 1900. Died November 25, 1911, at Topeka, Kansas, aged 53 years, 11 months, and 18 days, leaving a wife, two little girls, two sisters, and many relatives and friends to mourn their loss. The remains were brought to Lamoni, Iowa, to the home of his cousin, Heman C. Smith. Funeral services held at the house November 27, in charge of Rev. R. M. Shipman, sermon by Elder Columbus Scott. Interment in Rose Hill. Deceased was one strictly moral in character, honorable and upright in all his dealings, with a pleasant, genial nature, that endeared him to his many friends and to children especially, and in his home life was ever an example of kindness and tenderness.

BRYANT.—Mirriam Colbett Bryant departed this life July 7, 1911, at Machias, Maine. She was born in Michiasport, Maine, May 12, 1824. Married Mr. Asa Bryant in 1843. She had thirteen children—seven daughters and six sons, twenty-seven grandchildren, and thirty-six great-grand children. She was baptized in 1872 by Elder J. C. Foss and ever lived a faithful and consistent life. During her last illness she admonished her children to obey the gospel, so that they could meet again in the kingdom of God. A mother of Israel has gone to rest in the paradise above. Funeral sermon by Elder U. W. Greene.

DRAKE.—At Independence, Missouri, Sr. Margaret Drake. She was born in Carlisle, Scotland; aged 64 years; baptized in England. She leaves a husband, one son, and three daughters. One of the latter was present, from Saragosa, Texas. Funeral services at Bro. C. D. Carson's undertaking room by Elder J. C. Foss. Interment in the Mound Grove Cemetery.

DUNGEE.—At Kansas City, Missouri, Sr. Elizabeth Dungee, daughter of Bro. and Sr. Francis C. Graham, of Saint Joseph. Our sister was born October 8, 1872, at Saint Joseph, Missouri, baptized by Elder M. H. Forscutt in 1889. Married to Frank Dungee, February 20, 1900. Died from a gasoline explosion, her clothing catching fire; she was burned so badly that she died about four hours after. She leaves to mourn, husband, father, mother, one brother and two sisters. She was a true, loving wife, and a devoted member of the church, and beloved by all. Funeral in charge of Elder F. C. Warnky, sermon by Elder R. Bullard at the Central Kansas City Church. Burial in the Elmwood Cemetery.

BROWN.—Mary J. Edwards was born January 11, 1839, in North Carolina; married to John J. Brown at Stevensville,

Texas, August 11, 1859. To this union were born nine children, of whom three have preceded her. She was baptized into the Reorganized Church at Castle Rock, Washington, November 23, 1897, by Elder A. M. Chase. Departed this life November 13, 1911, aged 72 years, 10 months, and 2 days. Funeral sermon in the Christian church at Hazelton, Kansas, by Elder J. W. Hughes. Interment in Rose Hill Cemetery of that place. A loving-mother and a faithful Saint has entered into rest.

BARBER.—At Grant City, Missouri, December 1, 1911, Sr. Sarah J. Barber, aged 71 years, 1 day. She was born in Wayne County, Ohio, in 1840; married in 1857 to Amos Long. He enlisted in the army in 1862 and soon after the war died of a wound received. In 1870 married Stuart Barber. Of five children born, three daughters are living and were present at her last illness. She accepted the gospel and was baptized at Allendale, Missouri, in 1875. Funeral services in the Christian house of worship, H. A. Stebbins preaching the sermon.

BICKFORD.—At Wilton Center, Will County, Illinois, November 12, 1911, Sr. Nancy Minerva Bickford, aged 72 years. She was born in Sheffield, Vermont, in 1829, and married Joseph Bickford in 1856. Removed to Illinois in 1865. Bro. Bickford died in 1895. Of their four children, only the son, Arthur, is living. She was baptized in 1870 by E. C. Briggs. Her life was one of faithfulness to every known duty. For her funeral an elder could not be obtained so it was necessary to have the Baptist minister of Wilton conduct the service.

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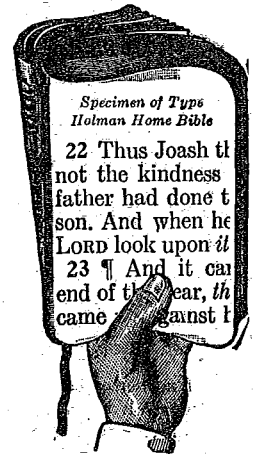
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, DECEMBER 20, 1911

NUMBER 51

Editorial

JESUS OF NAZARETH.

When over the plains of Judea was sung the angelic announcement, "Unto us a Son is born, unto us a King is given," it heralded the advent into the world of a being whose life and teachings were to have ever afterward a marked influence on the moral and ethical development of humanity. The King of Peace had come.

Jesus of Nazareth, as a Jew, was born in the midst of a nation representing the ethical standard of the world. Justice and equity were had as the objects of the statutory laws of that nation, the basic principle on which they operated being from the Mosaic economy, "An eye for an eye, a tooth for a tooth." To the giver of stripes shall stripes be given.

The Christ, whose thirty years of preparation for the glorious work of the three years in which his world-and-eternity-influencing work was consummated, lived and worked under the protection of Jewish laws based on this principle. He recognized what of justice was in the law; but, animated by his intense interest in humanity, his loving heart in sympathy with them in their sufferings resulting from their errors, his lofty mind illuminated by divine wisdom emanating from the very presence of Jehovah, he gave to the world, by example and precept, the great epoch-marking, wonder-working, joy-producing principle of altruism, "Thou shalt love thy neighbor as thyself," on which were based laws, more nearly just and equitable. This great ethical law, pronounced by the lowly Nazarene as being the first great commandment, has had its steadily increasing effect upon the forward march of civilization and intellectual and moral development. Trace, if you will, the effect of its dissemination, through the advancing cause of Christianity, and note the changes gradually wrought in the civil codes of the Christian nations, the effect upon laws calculated to establish equity. The principle of an "eye for an eye" demanded penal infliction for the sake of retribution, while the operation of the great basic principle of the Christian economy makes the great object of penal servitude not only

the protection of society but the reclamation of the criminal. And justice and equity, though mercy may abound, are wrought by the operation of the great altruistic law of the Great Nazarene, Love thy God and make it known through love for thy neighbor.

The great ethical law is destined to change, it is now gradually changing (though we may think painfully slowly), the dynamic of our social operations. It should cause men (and we hope it does) to consider themselves as social units whose work is a social function, rather than to consider themselves personal units whose chiefest purpose is self-aggrandizement. It will remove us from egoism to altruism. Under the old law every man is impelled by motives springing from self; and penal servitude inflicted for infracted law was retributive in effect rather than reformatory. Under the Christian law one's motive is service to others, and our efforts will be to save not destroy the erring ones.

The Christ came to enhance the glory, not of himself, but of his Father, Jehovah. In his sojourn here he labored not for himself, but continually for others; and when at last he had passed through Gethsemane out upon Calvary, he died, not because of his errors, but as a sacrifice for humanity, that by the glorious consummation of his life of service to man and God, God and man through sin once separated could be placed at one. When the agony was over, and when the stiffening lips of the Master had cried, "'Tis finished!" the great atonement was accomplished.

His life, from birth to death, from Bethlehem to Calvary, was one of service to others. Harmonizing therewith, we find every teaching, every pronouncement breathing the altruistic principle. He constantly taught the eradication of egoism, the institution of altruism. In his humble life he exemplified it, in his glorious death he intensified it.

He taught and lived the love of God through service to man. Have his teachings found a response within us? Does his cry, "Love thy neighbor as thyself," find an echo in our hearts? Are we ready with service to others? Christ, who served us always, in turn demands service to God. Shall we not render it? He taught us how, and in return for

his great sacrifice shall we not give him glorious service, render love to our great God by loving and doing for his sons, our fellow men? "Thou shalt love the Lord thy God, and thy neighbor as thyself." "On these two hang all the law and the prophets."

FREDERICK M. SMITH.

CONGRESS IS IN SESSION. NEEDED LEGISLATION; TOGETHER WITH A REVIEW OF THE McNAMARA CASE.

"Congress will meet next Monday and the Senators and Representatives will repair to Washington and play at politics."—From a local orator, place immaterial.

The sentiment expressed by this quotation may be credited to a number of those watching political affairs, and to numbers of the newspapers of the time. Congress has indeed met and is in session, at the date of this writing, and the play at politics began almost immediately in a speech made by Littleton of Maine, arraigning Mann of Illinois as having outraged the amenities of the House by improper criticism of the course of Littleton, in certain matters committed to him with others, in committee form. Mann's evident reply was a "memorial" to the House, asking that Littleton be investigated. The inquiry by committee as to the fitness of Senator Lorimer to be entitled to his seat in the Senate has been suspended for further convenience on the part of the committee of investigation. Meanwhile the time goes on, and Lorimer smiles in his seat, and outside lookers on are inquiring curiously, whether the time to which Mr. Lorimer would have been entitled to serve as a Senator, had his election been entirely regular, will pass and the inquiry fall flat.

Pres. Taft sent in his first message, which was confined to a discussion of the carrying into effect of the anti-trust laws. One party in Congress applauds the message as fitting and timely, and the other criticizes it severely because it did not deal with the tariff question. And so the playing at politics goes on. However, there are matters of public agitation in which it is urged that there is great need of national legislation.

The interests of the citizens of the United States, possibly of all classes, religious and irreligious, have heretofore been aroused as to the need of a uniform law regulating marriage and the domestic relations attaching thereto. It does not matter what particular irregularity in the proper observance of the domestic relation between the sexes has arisen to disturb society, nor the locality where such irregularity has occurred. It is urged that there is too great a laxity in the laws governing marriage and divorce, and that therefore uniformity between the laws upon these subjects in the different States of

the Union should be secured, clearly directing what is proper and in harmony with the general, popular sentiment, and in keeping with the institutions of the Republic. Certainly we of the Reorganized Church agree with this sentiment, asking for and expecting that Congress will take cognizance of what has been done, and may continue to be done, enforcing a demand for such legislation.

Without enlarging at too great length upon the subjects of needed legislation by the national law-making powers, there appears to be a demand for action of Congress with regard to the contention between capital and labor. The late development at Los Angeles, California, resulting from an attempt to bring to punishment the perpetrators of certain outrages, resulting in the destruction of property and the loss of human life, which occurred in the fall of 1910, at Los Angeles, California. These outrages were the destruction by explosives of the Llewellyn Iron Works and the *Times* newspaper establishment. In the first named of these no person was injured, though the property was destroyed. In the last named of these twenty-one persons were killed. The outrage was so atrocious that an investigation was set on foot by General Otis, the proprietor and owner of the establishment, and the authorities of the State, aided by the Merchants' Association of Los Angeles, and possibly by other associations of a similar character. W. J. Burns, a detective of quite extended national reputation, was employed to prosecute this investigation. His investigation resulted in the arrest of John J. McNamara, secretary and treasurer of the International Bridge and Structural Iron Workers Union, having its headquarters at Indianapolis, Indiana, for the blowing up of the Llewellyn Iron Works, and James B. McNamara, his brother, for the blowing up of the Times Building. The charges against the last named included one for murder in the first degree of one James Haggerty, whose body was found nearest the point of attack upon the building of the twenty-one persons who were killed by the explosion.

The arrests of these men were secured by strategy upon the part of W. J. Burns, and the two brothers were taken from their place of residence in Indiana, to attend the courts of California, located at Los Angeles, where the outrages were committed. The arrest and incarceration at Los Angeles of these two McNamara brothers upon such serious charges, and by the method adopted, aroused indignant protest upon the part of labor unions all over the United States, and immediate efforts were made by the particular union to which the brothers belonged to secure legal counsel, and prepare for a vigorous defense against the charges made. It is said that a defense fund of \$190,000 was raised.

Clarence S. Darrow, an attorney of Chicago, Illinois, a leading criminal lawyer, who had successfully defended Moyer, Haywood, and Pettibone against charges for similar atrocities, in the courts of Colorado some years ago, was employed to conduct the defense for the McNamara brothers, and secure their immunity from punishment upon the charges made. The belief of the labor union was that the men were innocent of perpetrating the outrages or being in complicity with those who did commit them.

This belief in the innocence of the McNamara brothers was shared by certain political socialistic organizations, the press of which at once took up the task of pleading in print the innocence of the brothers, and deprecating the outrage upon their personal liberties, connected with their being arrested and made to answer before the courts, as to their guilt or innocence. These explosions took place in October, over a year ago, and some months were passed in securing data, by means of the investigation which had been undertaken, when the arrest was finally made.

When, some months ago, these McNamara brothers were arraigned in the circuit court, at Los Angeles, California, before Judge Bordwell, the prosecution on the part of the State being conducted by Prosecuting Attorney Fredericks and his assistant Ford, and the defense being conducted by Clarence S. Darrow and his associates, both pleaded not guilty to the charge made against them respectively, and the effort to secure a proper jury to sit and hear the case and decide as to the innocence or guilt of the parties, upon the evidence to be presented, was begun.

The nature of the outrages complained of upon the part of the State, the notoriety of the case, both before and after the arrest of the McNamaras, and the wide and intense interest which had been aroused made the securing of a proper jury a tedious and difficult task. Credit for honesty of purpose is due to both the prosecution and the defense in these cases, and it is perhaps just to each side to believe that their efforts were to secure such a jury as would give assurance that the defendants should have a fair and impartial trial, and that the prosecution should be able to secure a conviction, if the men were guilty, or that they should go free if the evidence justified such conclusion.

The trial began some four or five months ago, and doubtless the counsel upon both sides of the case resorted to every stratagem afforded by the rules of procedure before the courts, to secure results most favorable to their respective contention; the one for conviction, the other for defense. And for days and weeks the strife in the court continued; the prosecution persistent and aggressive, the defense

grim and equally persistent in repulsion. It seemed to offer the appearance of a long continued and trying as well as tedious trial, likely to wear out the contending parties, the court, and especially the jury.

However, a peculiar and sudden ending of the of the case was brought to pass on December 1, when upon the opening of the court at the morning session the counsel on both sides of the case appeared before Judge Bordwell, and the proposition was made by Clarence S. Darrow upon the part of the defense, that he could not further proceed in the defense of his clients, being as he expressed it afterwards, that he found himself "up against a stone wall." He stated to the court that his clients, the defendants, desired to change the plea of "not guilty," which they had made, and to substitute therefor the plea of "guilty." By agreement between Darrow and his associates upon the one part, and Prosecuting Attorney Fredericks and his assistant Ford, the defendants, James B. McNamara, and John J. McNamara, his brother, appeared in court the day following, and formally, in open court, withdrew their respective pleas of "not guilty" and substituted therefor the plea of "guilty" on the part of each.

The scene was an impressive one. Two men charged with gross crime against society, who had stoutly contended that they were innocent, and in whose defense as able counsel as was in the land had sought to maintain such statement of innocence, suddenly abandoned their contention of innocence; such course being due, on the part of the counsel, to a conviction of guilt forced by a contemplation of the evidence to be presented, and on the part of the men themselves by virtue of a knowledge of their own guilt.

The effect of such a change of plea was to stop any further investigation before the court. The jury, so far as it had been impaneled was discharged, and the judge set Tuesday, the 5th of the month, as the time when sentence would be pronounced upon the now self-confessed guilty men. Accordingly on the day appointed John J. McNamara, secretary and treasurer of the above union referred to, was sentenced to fifteen years confinement in the state penitentiary of California, located at San Quentin, and James B. McNamara was sentenced to life imprisonment.

The commutation of the sentence pronounced upon James B. McNamara, arraigned for murder in the first degree, from death to that of life imprisonment, is the result of the long continued practice of the court, where confession of crime is made by the plea of guilty, to avoid fixing the extreme penalty as a punishment, in deference to the sentiment of mercy, which is proverbially to temper justice.

The effect of this peculiar and sudden termination

to the trial of the McNamara brothers in the court at Los Angeles was instantaneous, peculiar, and widespread; not only upon labor unions everywhere, but upon their sentimental allies, socialistic organizations. The city of Los Angeles was itself in the midst of a municipal battle, between two parties, having tickets in the field, for the election of a mayor and associate officials. One of these parties appeared in the field of contention as the Good Government party, with George Alexander, present incumbent, as a candidate for the office of mayor; the other party under the Socialist Party with Job Harriman as its candidate for mayor.

The contrast between these two parties thus contending for municipal control of the city of Los Angeles must necessarily be strong; the one representing the present existing condition of affairs, the other presenting and contending for a striking and radical change in administration. The election was held on Tuesday, the 5th of December, the same day on which sentence was pronounced upon the McNamara brothers. At this crisis in the affairs of the city there appeared a new element in the politics of the State, and of course in the politics of the city. A recent state election had extended the elective franchise and given the ballot to the women, and the election in the city of Los Angeles, on the 5th of December, was the first one in the history of that city in which the women took part as voters. That there was great excitement in the City of the Angels goes without saying. How intense and strongly marked the interest of these contending parties for municipal control may have been it is not competent for us to state, nor is it proper for us to speculate upon, nor state how far the result of the trials of the McNamara brothers may have affected the parties at interest at the polls.

However, it is clear that great apprehension of trouble at the polls, owing to the excitement in the city, the intense interest of the contending parties, and the mixing of the new element exercising the elective franchise, was felt; and the existing authorities made preparation for meeting and providing for any irregularity of conduct or outburst of violence which might threaten the peace of the city. Whether owing to this precaution or to the native good sense of the people, the citizens of the city, the day of election passed quietly and in good order, there being no disturbance of which mention is made in the press.

The general result may be stated as being a triumph for George Alexander and his associate candidates, as against Job Harriman and his associates by a majority of over fifty thousand votes, or as stated by one paper, a vote of nearly two to one.

There has been a sentiment growing in the minds of the people, not connected with labor unions, that

the demand made upon Congress for the passage of such laws as favor the contentions of the unions in defense of labor should be met by demands upon the same law making power for the adoption of such enactments as may favor the demands of associated employers, and as a consequence in favor of the individuals composing general society, in defense against exacting and unjust demands of labor. It is contended, as an argument in favor of the latter proposition, that organized industrial associations and incorporations, existing by virtue of law, are amenable to society, for the conduct of such associations and incorporations, in carrying out the objects intended by such organizations. It is further contended in the same direction that organizations of "predatory wealth" in the persons of capitalists, who may combine their interests, for the prosecution of enterprises agreed upon by them, are not only amenable to society for their observance of law, but that they are likewise subject to answer for injury to individuals which they may incur through carrying into effect the object of such organization. Hence the antitrust law.

Labor unions heretofore have not been held as incorporations before the law, and hence it has been held, that these organizations known as labor unions are not responsible before the law for what the individuals belonging to such union may do in the general interest of the organization. Hence these organizations have refrained from incorporating, becoming bodies politic and responsible as to how the objects of their association, individually and collectively are carried into effect; that they are in this sense immune from answering to society under statute enactment, for breaches of the peace, the destruction of property and injuries to individuals, perpetrated by members of the union.

It is not the object of this article to detract in and sense from the right of labor, using the word to represent all classes of men and women, to better their condition, and securing, by all proper means, the betterment of their conditions by the assistance of society, and the protection of the law against encroachment upon their rights, from "capital" in either individual or associated capacity. We have too long been a working man, in sympathy with fellow workers the world over, to say an unjust word or express an unjust sentiment in regard to the effort of labor to better its conditions, but we see no reason why associations among men, recognized as either "capital" or "labor," which as associations may indulge in teaching sentiments calculated to stir the latent evil existing in men, which result in individual acts against persons and consequently against society, such as the outrages complained of in the prosecution of the McNamara brothers, should not be held to account. If there is to be continued

strife between "capital" and "labor," associations and organizations in both should be made subject to and held in check from improper and unjust aggressions upon each other.

We have not urged herein, that the International Bridge and Structural Iron Workers union was as an association responsible for the wrongdoing of James B. McNamara, whose act resulted in the death of James Haggerty and twenty others, employees of the *Times* newspaper institution at Los Angeles, or for the act of John J. McNamara, the secretary and treasurer of that particular labor union, in destroying the Llewellyn Iron Works at Los Angeles; but inquiry should be made by the outside element and society in general as to how it happened that such an officer, in charge of the minutes of meetings of the organization and the funds of the society, should have accumulated quantities of explosives and other materials for the making of bombs, the cost of which must have been considerable, and himself become an active operator in using those explosives. Did John J. McNamara use the funds of the society to pay for these destructive materials, including the clockwork machinery, by means of which the explosions could be arranged for, at any specific moment of time, day or night, without the knowledge and consent of the members of such labor union, either in their individual or organic character? Society may not have the right to inquire, but the inquiry will be made by individuals; did John J. McNamara use his own means for the purpose of buying material and risk his own safety against premature explosion and against punishment for injury which he might do property and life, upon his individual responsibility and unknown to members of the association, individually or in organized capacity?

The HERALD takes no position and makes no statement inculcating the International Bridge and Structural Iron Workers Union with the personal acts of John J. and James B. McNamara. It maintains a similar position in regard to every other labor organization, assuming that the astounding development made in the pleading of the McNamara brothers in the charges made against them comes to them as a shock, a thing almost impossible to believe, and for which they are in no wise responsible; and we sincerely hope that no one who reads this article will assume that we are in any sense hostile to labor and in favor of capital, our main object in writing being to maintain the equality of all before the law.

Whether the current rumor, that the fund raised by the labor unions was \$190,000, either more or less, is correct, we do not know, from statements so far made; nor is it stated authoritatively, so far as we have seen, how much is the fee to be paid to Clarence

S. Darrow, nor how much to his associate counsel, nor how or in what way any of the remaining funds may have been spent. Resolutions were adopted by some labor unions that the fund already collected, meaning its unexpended remainder, be paid to the families of the victims of the disaster in the *Times* building, and that an additional fund to a considerable amount be added thereto. Whether such order will be carried into effect is doubtful; for the reason that while some of the unions urge that the raising of such fund for the relief of those deprived of their breadwinners would be a noble act and expressive of the sympathy of organized labor with those suffering from the cruel outrage inflicted upon them, and will be taken as a condemnation sufficiently and publicly made against those who did the wrong, other unions urge that the raising and expending of such a fund in such a way might some way be taken as an acknowledgment of actual or understood complicity in the outrage committed.

Expressing no view as to either contention we can only await the developments of events and the arbitrament of time.

Whether any further investigation will be made and further responsibility in these outrages at Los Angeles and others which have happened throughout the United States of a similar character will be prosecuted, as it has been stated would be the case, remains for further developments. We can only sympathize with the suffering, deprecate the wrongs done, and sincerely wish that they had never occurred, keep ourselves within the law and subject to right doing, upon the hypothesis suggested by a couplet of our brother David, the poet:

"Our neighbors' grounds are o'er the fence,
And Satan is his name,
And it will be at our expense
That we trespass on the same;
Our liberty is in the law,
And snares and chains lie just without,
So, never forget, never forget,
That over the fence is out."

COST OF LIVING IN PALESTINE.

[The *Truth*, published in Jerusalem, Friday, November 17, 1911, contains a short article on the cost of living in Palestine. As our people are interested in all matters pertaining to Jerusalem and the possibility of the Jews returning there and making a livelihood out of the land, we reproduce the article.]

Inquiries are made as to the cost of living, traveling, and labor in Palestine. The average income in Palestine is much lower than the average income in the United States. There are no very rich men here, and the domestic establishments of the wealthiest people are run on a much simpler scale than those of people of a corresponding station in

America. Few people have their own carriages and horses. The amount of money spent on amusements here undoubtedly averages much lower than in the United States, for the simple reason that there are scarcely any amusements to spend it on. There are no street cars, and therefore no fares to be paid, and in other ways small items of expenditure which have to be met in America are not necessary here.

Europeans here claim that the cost of living is higher than in most places in Europe. By comparison with the cost of living in the United States that of Palestine seems cheap, although I am of opinion that, taking into consideration the ratio of income and expenditure, the difference is nowhere near as much as it would seem.

Rents of good houses may be said roughly to average about S.20 per room per year, although choice locations sometimes go up to nearly double that figure. The poorer classes living in less desirable houses and localities pay about half that rent.

CURRENT WAGES AND CLOTHING.

The following figures will give an idea of the cost of housekeeping, the piaster currency being converted into American terms, the prices being per rotl of 6½ pounds: Bread—best, 21 cents; cheapest, 17½ cents; beef—*kosher*, S. 1.05; *taref*, 63 cents; meat—goat 52½ cents; mutton, best, 73½ cents; cheapest, 66½ cents; sugar—best lump, 33¼ cents; cheapest granulated, 22¾ cents; coffee, raw beans, average, S.1.22½; flour, 15¾ to 20¼ cents; rice—best, 29¾ cents; cheapest, 15¾ cents. Nearly all beef is killed by the Jews and is mostly consumed by them. *Taref* is that which does not pass the regulations of the Talmudic law and is therefore sold at reduced prices to Europeans and other foreigners. The Mohammedans and Christian Arabs seldom eat beef.

The following daily wages are paid in Jerusalem: Unskilled labor, 24 to 40 cents; carpenters, 52 cents to S1.05; masons, as high as S1.60; stonecutters, 42 to 94 cents.

A complete costume of a poor Jerusalem native costs about S3.80; a peasant's costume is more expensive and averages S12. Many city natives have adopted European costume, and ready-made suits of clothes can be bought here for S6, and suits made to order for S.12 or less.

EXAMPLES FROM ACTUAL LIFE.

The following particulars, obtained from natives themselves, give an idea of the cost of living. None of the following is in the class of very poor people, but they may be taken as representatives of the average working class, who have, as things go with them, a fairly good income, and who may be said to be prosperous in their line.

A shoeblack.—He has a family of five besides himself, mother, sister, young brother, wife, and baby. They live in two rooms and kitchen, paying therefor S.28 a year. They use 5 rotls of flour a week, at 20 cents a rotl (rotl=6 1-3 pounds), and buy 3 or 4 okiehs (okieh=about one half pound) of meat once a week. The entire weekly expenses count up S3.86, including rent and clothes.

The latter cost, for entire family, about 120 francs (S.23.16) a year. The shoeblack calculates his living expenses at 1,200 francs (S.231.60) a year.

A porter.—He has in his family his wife, son, mother-in-law, and self, living in two rooms, for which he pays 100 francs (S.19.30) a year, food costing about 35 cents a day. He works at odd jobs of portage and makes 35 to 52 cents a day. Clothing for the whole family costs 100 francs (S.19.30) a year. This porter considers 1,000 francs (S.193) a year as enough for the family's expenses.

A stone mason.—He has 11 in his family—9 children, wife, and himself—residing in two rooms and a small kitchen, rental value 120 francs (S.23.16), which they get free from the Greek convent. The daily expenditure for food is about 60 cents. The mason receives 77 to 96 cents a day and finds employment about three fourths of the year. He also has a small income from property he owns in his village.

A dragoman.—Has three in his family besides himself—a father, mother, and sister in school. The sister's schooling costs 300 francs (S.57.90) a year.

He lives in three rooms, rent free from the Latin convent. He spends about 96 cents a day for food and S.77 a year for clothing for all the family. He dresses well, in European clothing. He needs 2,500 francs (S.482.50) a year.

A clerk in a bank.—His family consists of a mother and a sister. They live in a small house and keep a servant.

The clerk expends 600 francs (S.115.80) a year for schooling for his sister, while he dresses well in European style. His yearly expenses are 3,000 francs (S.579) and he receives 2,400 francs (S.463.20) yearly as salary and has a small income from some property.

COST OF TRAVELING.

Natives, as a rule, travel very cheaply, either walking or riding camels, donkeys, or horses and putting up at the guest houses found in every village.

The cost of tourist travel varies with the season of the year and the accommodation required. The first-class railroad fare from Jaffa to Jerusalem, 54 miles (the only railroad), is 15 francs (S2.89). Horses cost S.1 to S2. a day. Carriages in the city cost S.5 to 6 a day. A carriage to make the trip from Jerusalem to Jericho, the Jordan, and the

Dead Sea and return, taking a day and a half, costs S.9 to S.12, according to the season.

Hotel accommodations range from S.2 to S3. a day, American plan. Dragomen (guides) can be had for S.1 to S.5 a day, according to the man employed and the season of the year. There are numerous tourist agencies with whom arrangements for traveling in Palestine can be made and who will furnish itineraries and estimates on request.

NOTES AND COMMENTS.

REV. JOHN D. NUTTING.—Bro. W. E. LaRue, New York, has paid some attention to an attack by Rev. Nutting. It seems the reverend is mixed in his history, according to the following defense by Bro. LaRue, taken from the *Bedford (Brooklyn) Bulletin*.

Mr. LaRue said: "Mr. Nutting throws upon the screen the picture of Joseph Smith, jr., the founder of the Church of Latter Day Saints, with this statement: 'Joseph Smith, the man who made Utah famous.'

"Does not all the world know that Joseph Smith, jr., never set foot upon the soil of Utah? Is it not a fact that he was killed June 27, 1844, several years before the Mormons settled in the Salt Lake Valley? How then did he figure in making Utah famous?

"Notwithstanding Mr. Nutting stated that Joseph Smith, jr., was a 'conscious deceiver of men,' I here affirm that he did not teach or practice polygamy. I assert that not a single obnoxious doctrine which Mr. Nutting charges up to Utah Mormonism, as mentioned above, can be traced to Joseph Smith, jr., as its author. These unfortunate things were foisted upon the church under the leadership of Brigham Young, years after Joseph Smith, jr., had been assassinated.

"It is well known that there are two churches that lay claim to be the lawful continuation and succession of the church founded by Joseph Smith, jr., in 1830, and it is chiefly because Mr. Nutting referred to us as 'Mormons of both branches,' that I feel entirely justified in thus openly defending my church and my people, who are a God-fearing people, whose teachings are Christian in every particular.

"I presume that Dr. Hillis very likely gave the use of his church for the purpose of condemning what he believes to be an evil system. However, it is utterly inconsistent, un-Christian, unfair and wrong as wrong can be to in any way whatever cast the insinuation that my dear people, who for so many years have lived side by side with other Christian professed people in this City of Churches, who have ever been loyal to the nation as citizens, and whose homes are sanctified by the religion which

they profess, to in any way class them with Utah Mormonism."

THE INSTITUTIONAL CHURCH.—The latest feature of the institutional church is outlined in the following: "Courting parlors for the young women and billiard and pool rooms for the young men of the parish will be established by the Rev. George F. Durgin, pastor of the Tremont Street Methodist Church in Boston, Massachusetts, if his plan meets with the approval of his Board of Trustees. 'I would clean out the basement of this splendid church and into that basement I would put attractions that would appeal to the young people,' says Dr. Durgin in outlining his scheme. 'What harm could ever come if we had a pool and billiard room or a bowling alley and gave opportunity for enjoyment, free from corrupting influences? Why should the basement of our church be used for lumber storage when parlors and courting rooms could be provided therein, the use of which would be a moral factor in the redemption of the city?'"

Elder's Notebook

EXTRACTS FROM DIARY OF ELDER J. H. LAWN.

Will now return to my Tulare trip. I held a few more meetings in the hall, then went to Visalia, held two meetings in Mr. and Sr. Samuel Evans's house. Old Bro. and Sr. P. C. Dailey (Sr. Evans's parents) were there, and wanted me to go and hold meetings in their house near Farmersville, which I did; but after two efforts, with but few out, we thought it best to apply for the schoolhouse in town, a mile and a half from Bro. Dailey's. Now be patient while I relate the greatest testimony of God's interposition in my physical behalf (so far as I know) from an assault of flesh, blood, and bones, I ever received. I got the consent of two of the trustees (men), and went to the third, a Catholic woman, who refused. I argued with her (or tried to), a long time, but she said, "No," from first to last. I finally told her she was unreasonable, and in the minority, that there were three against her (the two trustees and myself), and I would venture to use it to-morrow evening, to which she said, "If you do, you do it at your peril."

The remainder of that day and the next, I announced the meeting. In time for the meeting, Bro. and Sr. Dailey, and their apiarist and self arrived at the schoolhouse, which was on the main street of the village. There were quite a number of people standing in front of the door, which opened just as we drove up. While we were tying our team, we noticed a squad of men and boys, some on horses, others standing near, all in the school lot, somewhat back of the house. We went in, as also did the peo-

ple in front. Sr. Dailey had brought six candles and two glass candle holders, and I proceeded at once to light up, as it was now getting dark, and first lighted the two candles on the stand in the glass holders. At this instant there was loud, boisterous talking at the door, which stood wide open, and in rushed that crowd of ruffians, some with spurs on, and quirts (a short, heavy, rawhide horse whip) in their hands. One bellowed out, "The old devil has emptied his bottles and plugged them with candles," at which they all laughed. Then one said to another, "Well Bob, what are you going to do?" He answered, "Let's go back and sit down a while, till the ball gets to rolling."

Then they began to move toward the rear of the room, which was large; and as they moved with a tramp, they would strike the floor with their spurs, and their legs with their quirts.

I could see trouble ahead unless God overruled it, so I said nothing to them except, "Good evening, gentlemen," as they entered. While they were parading to the rear, some of the respectable people began to prepare to leave, and I said to them in an undertone, "Please remain with me, as I know I am engaged in God's work. There shall be none of you harmed." They again became quiet, and the ruffians by this time were also seated. I then cut in two each of the four remaining candles, placed them, lighted, in the eight holders on the walls, while the rude fellows were lighting and smoking cigarettes. I confess that for a moment I felt that my own silence was becoming unbearable; but suppressed that feeling by silent prayer as I passed through the midst of the boisterous throng, placing those side lights. That done, I went to the stand where my Bible lay open at the lesson, Malachi 3: 1-6, which I had selected to speak from.

I then said, "It is now time to open meeting. We will omit singing and offer a few words of prayer." Well, they just began to howl, as I dropped on one knee instantly, and asked God to give me power to silence that mob (for such I was confident they were), and magnify his holy name. I think that was the shortest prayer I ever offered, and am sure it was heard by but few of those nearest the stand; for all those ruffians, some twenty-five, were stamping the floor with spurs still on, and groaning, mimicking me in prayer, or whistling, etc. When I raised to my feet, a few of them were standing, and I said, "Now, gentlemen, this is a religious meeting. Here are respectable people who wish to hear what I have to say." I then became bolder and continued by saying, "And I also want you to hear. Now be seated where you are, or take seats nearer the stand here, just back of those people; for you must listen to-night."

They began to speak to each other, when I walked

an old gentleman, hat in hand, and took a seat directly in front of me on the middle chair of three which stood there vacant. He had no more than entered the door at my right hand, when every man dropped into his seat. As soon as this venerable looking old gentleman had sat down, he, looking up at me, placed his right hand behind his ear as if to say, "Excuse me, I am a little hard of hearing." I answered with a bow of the head, and continued speaking; forgot all about my Bible lesson. Do not remember of lifting that book from the stand more than once during that sermon, which lasted till long after the side lights had all burned out, and the two on the stand were low. I talked completely over the heads of the respectable part of my hearers, and directly to those rough fellows. I finally stopped, asked them to stand, and pronounced the benediction. They immediately made a start for the door, as near the wall and as far from me as they could get. I had stepped down two steps from the platform and stood on the last step to the floor, with my hand extended toward them.

The first one passed with his face from me, and the others right at his heels, when this old gentleman, who had stepped right up to my left side, raised his right hand and said, "Halt, let not one of you attempt to pass out of this room till you first give this servant of God your hand." They halted in an instant, and the leader turned back and gripped my hand, tears coursing down his face; and each in turn took my hand, and two or three begged my pardon for their rudeness, and one invited me to call and visit them. Several were weeping. Oh, what a victory! Not a spur or quirt to be seen or heard by anyone.

As they left the room, I at once turned to take the hand of my valiant old friend, but imagine my surprise, when I looked for him in vain. I made inquiry of all in the room as they stood there, also in amazement. I asked aloud, "Have any of you people ever seen this old gentleman before this?" To this they all, including Bro. and Sr. Dailey, said, "No; he is a stranger here." And some said, "Why, surely you ought to know him, from the way he spoke of you to those fellows. He said you were a servant of God. Don't you know him? Did he not come here with you?" etc. To which I said, "No; I never saw that man before, and never saw any man with such an effective, commanding voice." And so they all said. A few went immediately to the door to look for him as soon as he was missed, but returned in a short time to report their failure to find him.

We got home that night just before twelve. Bro. and Sr. Dailey and I talked of this mighty victory long after we got home, and then each in turn of-

ferred a fervent prayer of thanksgiving, before going to bed.

This powerful servant of God was above medium height, with what might be termed a bony build, just a little stooped, and of very fair complexion. He wore long, white whiskers, and white hair, in waves almost to his shoulders. He was not at all bald, and very reverential in appearance. He wore a dark suit, with medium length coat. I saw no cuff on his wrist as he raised his hand to command, and it was almost in front of my face. His whole appearance reminds me of the picture in my mind, of some of the old patriarchs, and I am almost satisfied that this was one of the three Nephites which were to tarry in the flesh, and not taste of death till Christ comes, and then be changed in a moment to immortality. (See Book of Mormon, page 474, small edition.)

The day following that memorable night, we learned that gang of roughs came there prepared, and with the full intention of horsewhipping me, and then applying a coat of tar and feathers, and then carrying me out of town on a rail, or lashing me on the back of a wild, unbroken horse, and turning him loose and driving him, with his detestable burden, out on to the plains. We heard they brought a coal oil can half full of tar, and two feather pillows; but God, who is mighty in battle, frustrated their plans, and caused "the wrath of man to praise him."

The sacredness, divinity, and power of this and my former visitation (as related) have been and still are, my strongest anchors to the truth of the angel's messages and communications to Joseph Smith, the martyred prophet, seer, revelator, and translator of this, the dispensation of the fullness of times. Let me here bear my testimony with the Apostle Paul, for I do know that "the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."—Hebrews 4:12. I witnessed this upon both my own physical and spiritual being, to my heart's content, immediately after my first heavenly visitor left me, and have many times strongly felt the influence and power of the Holy Spirit's presence when I heard no voice or saw no form.

Our Lord virtually told Peter that he could summon more than twelve legions of angels to his assistance, if he wished. I believe every word of it. But since I have witnessed what I have, I believe that the greater part of that vast host are employed in other worlds and kingdoms than this. For all other worlds and heavenly kingdoms belong to God, and inasmuch as our Lord himself visits each of those kingdoms in their appointed times, and the

inhabitants thereof, it is reasonable to suppose that many angels also visit them. (See Doctrine and Covenants 85:13-15.) Then again, I doubt the necessity of many angels being delegated to this little world, when we know that their flight exceeds that of electricity, and their visits are sometimes very short, but the effect lasting.

Just grant me the companionship of that dear old friend, who stood with me that night in Farmersville, as my director and commander, and I would be willing to meet, in battle array, all this world's enemies to Christ and his cause. Believe I could identify him in a moment if ever permitted to see him again in the same garb and appearance as I saw him there, twenty-eight years ago.

HOLLISTER, CALIFORNIA.

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A GLIMPSE OF SAN FRANCISCO.

Here beneath us lies a great city, a broad expanse of brick, wood, iron; crossed and recrossed by electric lighted, brick paved valleys down which living human streams surge with a sullen roar; of all ages, sexes and sizes, each intent upon his own little interest, and crowding his way to his own desired end, careless of the lives that may be crushed out by the way. We look down into this busy wasp nest, or beehive, and witness their wax making, honey storing, poison brewing, stinging and smoking out. What a spectacle humanity must present to the great, all-seeing Eye above. Like a mass of reptiles they twist and twine together, hissing, rattling, biting, and stinging, each struggling to get his head above his fellows.

'Tis midnight, and the giant monster Traffic, has been worn into a fitful sleep, but the gilded, purring, cushion-footed chariots of vanity and wealth are still rushing from brilliantly lighted hall to softly lighted mansion, carrying the gay devotees of the god of pleasure from one shrine to another, that they may flaunt his worship in the face of the gray morning, and then, exhausted, sink into a feverish, deadening slumber. The sable mantle of night brings not rest to this struggling mass, but only a curtain behind which to enact the plottings of the day. The noxious exhalations of the slums scarce hide a darker scene than is enacted in the gilded palaces of wealth. Vice and misery prowl together like moaning night birds in the one; and beauty, are, wealth, and unlicensed sensuality parade hand in hand in the other.

What a motley array is in this ant heap! The joyful and the sorrowful are there; men are dying, men being born; some few are praying and on the other side of a brick wall men are cursing. Here a mother softly hushes her babe to sleep, there an abandoned wretch mingles curses and laughter upon

her tainted lips; here the sound of music, there the moan of wretchedness. Here the clinking of glasses, there the sobbing of the drunkard's wife and her hungry children. The proud favorite of fortune seeks his snowy, downy couch, while the poor wretch slinks into his nest of filthy rags, and in dark alleys men and women prowl like ill-omened birds of night, feeding upon festered vice. In all this struggling mass of humanity, how few are there who turn their faces toward the great all-seeing God above, or thank him for existence; in the slums his name is used for cursing, in the palaces as a jest. Churches are there; yes, great piles of brick and stone, but their conflicting creeds, selfish opulence, empty promises and misrepresentation of God have driven the people away from them, and into indifferent skepticism.

What a sight for God to look upon, and as we stand above it and look down, the pathos of men's lives, the poverty of their selfishness, the abjectness of their slavery to sin causes the heart to melt with pity, and we exclaim: "O great God above, thou whose all-seeing eye can penetrate and see it all, why dost thou permit it to go on? Oh, send some message from thy great throne of light, and dispel the darkness of their souls, and warn them of impending doom, for surely this beautiful earth was not made for such as this. Why is not this great, wicked city destroyed and blotted out, as were Sodom and Gomorrah? why are not thy judgments come upon it as upon the wicked world in the days of Noah? Look again! And we see shining in the darkness a few bright spots, glowing with a warm and holy light; one here, and there, and another there; just a few. They are the homes of those who truly worship God and seek to do his will. "I shall not destroy the good and the bad together, for mine elect's sake it is spared; they must be gathered out, and then will my judgments fall upon the wicked. Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed."—Genesis 19; 17.

Note: These are thoughts suggested to the writer as he, standing upon one of the high hills of San Francisco, gazed upon the great city below him.

FRED B. FARR.

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Rise if the past detain you!
Her sunshine and storms forget:
No chains so unworthy to hold you
As those of a vain regret.
Sad or bright, she is lifeless ever:
Cast her phantom arms away!
Nor look back save to learn the lesson
Of a nobler strife to-day.

—Adelaide Proctor.

Original Articles

OUR WORK IS TO BE THE WORK OF SALVATION.

"The Son of Man is not come to destroy men's lives, but to *save* them."—Luke 9: 56.

This scripture suggests a line of thought to my mind that is worthy of the consideration of all mankind, and especially of those who claim to represent Jesus Christ. It brings to us the true mission of Christ and enables us to see what is required of the true disciple. The disposition of loving service should be cultivated; we should learn that the object of Christ was to save man from sin; and that necessarily implies more than a mere convincing him that he is a sinner. Before we are qualified to have part in the service suggested by the foregoing text we must learn to discriminate between the sin and the sinner; we must learn to love the sinner although we hate the sin; and through the love we have for him win him to a better life.

If we love a person we will not do him an injury, but will studiously consider his welfare, and then we will employ the means within our reach for his good. And before we can ever approach unto the service of saving mankind from sin, we will have to learn to love humanity irrespective of station or condition in life, and regardless of the weaknesses and failures with which man is cumbered, and in the spirit of the Matchless One, render unto him the service of love and good will. We must learn, too, that radicalism and self-righteousness must be entirely erased from mind and heart. We must learn to love righteousness and justice, and be willing to bear with the shortcomings and weaknesses of others; and while we may differ largely from them we should respect them in their God given rights and feelings, and when it becomes necessary to overcome their positions by force of logic and argument, it should be done in a way that will win them rather than destroy them. It is a grave mistake on the part of the minister to argue with another just for the sake of getting the better of the debate and carrying away the trophy.

In the humble judgment of the writer, no argument should be used and no evidence adduced that is not strictly fair and impartial, and in keeping with the Master's injunction, "All things whatsoever ye would that men should do to you, do ye even so to them."

We should never use anything as evidence or argument against another that we would not be perfectly willing to have used against us. We should never denounce another in radical terms, neither should we impugn the motives of any, but learn to deal with principles and not personalities.

Often our object and purpose is defeated by us, in

the methods employed, and experience (though it be a dear school and the unwise must learn thereby) has taught the writer that the only methods that should be employed by us, if we expect to do effectual work in the saving of mankind, are the methods of pure, undefiled love, enabling our enemies, if such they be, to realize that we have no other motives in view than their eternal good, and the glory of God.

We should use great care in our words and demeanor, and so direct our arguments and denunciations of evil that we will win and save the individual while we are destroying the sin with which he has been bound, and by so doing avoid the too frequent mistake of condemning the individual and not the sin,—thus destroying the individual.

It is no honor to the individual who is on the right side of a question to defeat in argument the person on the wrong side; it is a shame to him if he can not, but the question which arises in the mind of the writer is, What has been accomplished by such defeat? Has the person in the wrong been won to you and the side of truth, or, has he been driven from you and injured?

This matter should not be passed over lightly. The beloved disciple has said: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world."—1 John 4: 17.

If we have labored as Christ would have done, if we have become like him, if we have exhibited love for all, and spoken kind words to the erring, used mildness with those that have evilly entreated us; and in fine, if we have become like him in all our actions and conversation, then will we be able to assist in the loving service of saving our fellow men from sin. And above all we will have boldness in the day of judgment. Why? Because we are conscious of the fact that our labors have been the labors of love and our words have been words of kindness; our deeds have been deeds of *truth, virtue, and purity*, and therefore we can approach the judgment without fear, knowing that our labors have been such as shall merit the approbation of the Christ who has said "it is more blessed to give than to receive." It will be a boldness of *love* then that will actuate us. We will not know fear, for the beloved disciple has again said: "There is no fear in love; but perfect love casteth out fear."—1 John 4: 18.

We should then remember to so deport ourselves and so guard our words that our entire life may tend to save men's lives, and not destroy them. We should always try to be consistent in our lives and professions, that thereby we may be able to create faith in those with whom we come in contact in life, and then be the means of enabling them to have faith in God, and through it lead them to the grand, the

beautiful, and the sublime, and cause them to partake with us of the *love* of God that is by many termed charity, which the apostle says: "prevents a multitude of sins."

Seeing then we have this ministry, what manner of men ought we to be? It occurs to the mind of the writer that the only safe guide, and the only perfect standard we have is the Christ life, and we should approach unto it just as nearly as possible, that by so doing we may with him be able to save men's lives, and not destroy them.

In the hope of a complete victory,

J. E. VANDERWOOD.

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GRACELAND'S TEMPORARY ENDOWMENT, ETC.

HAVE YOU PAID YOURS?

Those of us who are intrusted with the charge of any particular work for the church owe it to the church to make the membership acquainted with conditions and the progress of our departments. Of course our reports are made to General Conference and are printed in the minutes; but it may be well to make other reports from time to time and to call the attention of the church to certain matters, in order to bring about better conditions, by a closer cooperation between us.

The Board of Trustees have zealously pushed the securing of subscribers to the Temporary Endowment Fund as started at the General Conference of 1910, until approximately one thousand such pledges have been obtained. The plan gave promise of great success, and our hopes of being able to make needed improvements, keep up interest, and gradually pay off the indebtedness, were bright. We took our pencils and began to figure as follows:

The General Conference established a college day, when every branch, and every isolated member of the church, would be expected to make a contribution for the benefit of Graceland. Five hundred, and more, branches averaging ten dollars each would be \$5,000. But——. We have just mailed a second call to about two hundred and fifty branches which have not yet sent anything for their college day (October 1) collection. And more than this, instead of the average being ten dollars per branch some have sent as little as fifty cents, and it is doubtful if the average is above two dollars. The aggregate from this source is far below that of former years, and to date will probably not exceed fifteen hundred dollars.

Again, one thousand subscribers to the Temporary Endowment Fund at ten dollars each would be ten thousand dollars. But——. Nearly two hundred have canceled their subscriptions. Notices were sent to all June 15, reminding them of the July pay-

ment. A second notice was sent about the middle of August to from six hundred and fifty to seven hundred, reminding them that their July payment had not arrived. About the first of October a third notice was mailed to over four hundred. There are probably three hundred and seventy-five from whom we have not received a word, and many of these subscribed in April, 1910, and have not made their first payment.

We are still figuring. We know that some who thought when they subscribed they could make their payments, have found they could not, and we do not object to that; in fact, we are not objecting at all; but it is difficult to understand how anyone could promise on their honor to contribute a specified amount at a certain time to help the work, knowing that this amount would be expected at that time, and that the trustees would plan to use the amount for the purposes of carrying on the work for which they were elected, and then not only fail to pay as promised, but will not pay any attention to notices by answering any of three, and letting the treasurer know what they intend to do. We are figuring upon how big or how little such an one's sense of honor is.

And then we are figuring how we can honorably meet the obligations we have incurred in providing for the health, comfort, and education of the young men and the young women of the church in such a way as to preserve the honor and integrity of the college and the church. We have been compelled to borrow money to meet the deficit caused by the failure to realize as we expected from the July payments on endowment pledges and the college day contributions. We shall have to borrow more, if we can, to carry on the work the remainder of the year, unless there shall come a general and ready response from all who can.

We believe the church has a right to expect that every branch will do something—what it can—and it should be done at once. Certainly it is not too much to expect that every member and every friend will keep his promise. We have a right to either receive these amounts as promised promptly, or some word of explanation why the amount is not sent, and if impossible to continue the subscription, a request to have it canceled.

The trustees are striving hard to do their part. The students and faculty are doing their part. Are all others doing their part?

J. A. GUNSOLLEY, *Treasurer.*

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To free a man from error is to give, not to take away. Knowledge that a thing is false is a truth. Error always does harm; sooner or later it will bring mischief to the man who harbors it.—Schopenhauer.

A SIDELIGHT.

EDITOR'S NOTE.—*The following article sets forth a serious charge against the spirit and proposed methods of socialism—the charge that in spirit and method socialism stands for lawless violence. That both sides may be heard we will agree to publish the best article of equal length to be received defending socialism against such charge, providing good representative articles are received. Such articles must set forth their own case without direct reference to articles previously appearing in HERALD. Writers must observe this restriction. The charges mentioned are frequently made. They are general in character, and it is not necessary to refer to previous writers in order to consider them.*

Occasionally in the HERALD I have read from correspondents matter in favor of socialism. From my viewpoint, I think it an altogether questionable course for anyone in the church to advise another in the church to give support to the conglomerate ideas found in socialistic literature and sentiments uttered by socialist orators. I object not to the good there is in socialism, but to its failings. Every person who has heard "the great throbbing heart of humanity beat, should be interested in the uplift of the world. Because one does not march under the banner of socialism, is no reason for thinking one has no helping hand for the needy and oppressed. Because of what is comprised in the sum total of the movement known as "Socialism" one may with entire safety take heed before becoming an apostle in its propaganda.

I know that generally when the movement is criticized adversely the reply is made that the critic "does not know what socialism is." Socialism is a political movement. It is a delusion that it is Christianity, as some of its adherents affirm. It may be that some of its principles are identical with those of Christianity, but so has the Catholic Church, so has the dominant and dominating church of Utah, so has every system or philosophy some features that we all readily concede to be true. That much I grant to socialism, no more. Many of its principles I recognize as very good; but there is a spirit of lawlessness going with the movement. It is a spirit of anarchy. I am convinced there is in the socialistic movement an element of violence. Why it is not purged out I know not. No one who has heard the leaders of the socialistic party, or read their writings, can be blind to this fact. It may be said such utterances or writings are not truly representative of socialism; this may be, but the fact of the advocacy of violence remains, the advocates being called "Comrades." Must we not determine from the leaders and literature of socialism what socialism is?

During the progress of the trial of the McNamara men here in Los Angeles, socialist papers assailed the district attorney for the part he was taking in the case (a public officer sworn to do his duty);

and attacked the grand jury (a body of citizens performing their duty under the law).

In the *Social Democrat*, the official organ of the Socialist Party of this State, there appeared in the issue of September 23, under the heading "McNamara Knives" an announcement from which I extract the following:

"Comrades and Fellow Workers:

"I have designed and ordered made a splendid pocketknife as a souvenir of the effort that plutocracy is making to railroad our comrades, John J. and James B. McNamara, to the gallows. On one side of the knife will appear good pictures of the McNamara brothers and on the other side 'Workers of the world, you must unite in your own defense.'"

Can anyone fail to get the suggestion? The price of the knife is said to be \$1.50; the profits to be turned over to a committee of three to be used as they think best to "further the interests of labor." One of the committee to be Job Harriman, a leading socialist.

William D. Haywood, associate editor of the *International Socialist Review* (the "biggest Socialist magazine in the world"), in a booklet entitled *Industrial Freedom*, of which he and Frank Bohn are the authors, openly advocates anarchy, on page 57. And the booklet claims to be "primarily an introduction to the study of socialism." The booklet is sold by socialist news dealers.

Perhaps one more quotation is enough. I now offer what comes from the pen of Eugene V. Debs, one of the leading representatives of the socialist movement, the movement's candidate for the presidency of the United States in the late national election. What I refer to deals with the trial of the McNamara men, is found in the *Appeal to Reason* (the "greatest socialist weekly in the world") in the issue of September 2, and the article is entitled: "Wanted—A Few Men Not Afraid to Die." An inflammatory appeal follows, part of which reads:

"Let us arouse the working class and invoke their power to smite the conspirators and set our brothers free! They can be saved in no other way. The plutocrats who are responsible for the revolt when it comes may hide their cowardly carcasses, as they always do, but there will be an avenging force, let loose by themselves, to hunt them out and feed them to the furies."

"Arouse, you working men and working women of America!"

"A few men may be needed who are not afraid to die. Be ye also ready. Let us swear that we will fight to the last ditch, that we will strike blow for blow, that we will use every weapon at our command and that we will never surrender!"

I could submit more matter similar to the above; and could repeat utterances filled with a spirit of law-

lessness which I have heard at different times from the socialist platform, but what I have presented is sufficient to indicate that with such a millstone around the neck of the movement it will endanger all who come in contact with the body; and undoubtedly lessen the influence for good of those in the ranks who continue to march under a banner where anarchists are called "Comrades."

The interpretation of socialism by its professed representatives covers a great range—all the way from a community of interests to anarchy.

Frightful to contemplate are the suggestions contained even in what I have presented in this article in quotation marks; and had not developments been of such a character as to lead to the confession of guilt by the McNamara men, there is no telling what would have been the outcome here in Los Angeles of the class hatred engendered; or to what extent through the nation under the influence of the inflammatory appeals men would hunt out the "cowardly carcasses" of "plutocrats" and "feed them to the furies." How soon again the same appeals may be made, and have no better basis than before, we know not; I am not so optimistic as to look for a sudden cessation of such appeals.

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

Every American citizen is duty bound to interpret the Constitution of the United States in harmony with itself—and so I protest against the element of violence, and have no desire to recall what I have written. The facts, I think, should be known.

PAUL M. HANSON.

LOS ANGELES, CALIFORNIA, December 7, 1911.

Hymns and Poems

Selected and Original

Evening Peace.

Savior, again to thy dear name we raise
With one accord our parting hymn of praise;
We stand to bless thee ere our worship cease,
Then, lowly kneeling, wait thy word of peace.

Grant us thy peace upon our homeward way;
With thee began, with thee shall end the day;
Guard thou the lips from sin, the hearts from shame,
That in this house have called upon thy name.

Grant us thy peace, Lord, through the coming night,
Turn thou for us its darkness into light;
From harm and danger keep thy children free,
For dark and light are both alike to thee.

Grant us thy peace throughout our earthly life,
Our balm in sorrow, and our stay in strife;
Then, when thy voice shall bid our conflict cease,
Call us, O Lord, to thine eternal peace.

—John Ellerton.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, of Woman's Auxiliary.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. F. M. Smith, vice-president, 630 South Crysler Street, Independence, Missouri; Mrs. D. J. Krahl, secretary, 724 South Crysler Street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. H. A. Stebbins, Lamoni, Iowa.

Treasurer, Mrs. M. E. Hulmes, 909 Maple Avenue, Independence Missouri.

Chairman of Finance Committee: Mrs. L. R. Wells, 700 South Crysler Street, Independence, Missouri.

Chairman of Social Purity Committee: Mrs. F. M. Smith, 630 South Crysler Street, Independence, Missouri.

Chairman of Ways and Means Committee: Mrs. T. A. Hougas, Macedonia, Iowa.

Proposed Federation of Societies.

At the general meeting of the advisory board of the Woman's Auxiliary last April, the matter of introducing the idea of all the societies of the women of the church uniting under one head was given important consideration. After due deliberation it was their judgment that more effective work could be done by a united, systematic effort, much work hitherto untouched could be attempted, and the field of woman's endeavor be materially enlarged. It was decided that an effort should be made this year by the officers to introduce this proposition to all local societies of the church of whatever nature (that is, societies conducted by the sisters) for their consideration.

Accordingly the three members of the advisory board located in Independence, Mrs. B. C. Smith, F. M. Smith, and D. J. Krahl, with the assistance of the local social committee of the Woman's Auxiliary, Mrs. J. A. Gardner, L. R. Wells, J. C. Nunn, F. M. Smith, and E. L. Kelley, arranged a social gathering of all the societies of the Independence Branch and extended the invitation to societies in surrounding branches also.

Through the kind hospitality of the Mrs. Hulmes, we were permitted to entertain these guests at their beautiful and spacious home, 909 West Maple Avenue. About one hundred and thirty responded to the invitation, and the following program was given:

Vocal duet, Mrs. Audentia Anderson and Mrs. Clara Haberlein; paper, Greeting, by Mrs. D. J. Krahl; talk, Cooperation, by Mrs. E. L. Kelley; vocal solo, Miss Jeanette Kelley, "Hold thou my hand"; paper, Unity of purpose, Mrs. J. C. Nunn; address, Mrs. F. M. Smith; paper, Reminiscent and prospective, Mrs. B. C. Smith.

At the close of the above program those present were invited to express themselves on the question of unifying our forces. Sr. B. C. Smith took charge of the discussion that followed, which was quite informal.

Some of the thoughts brought out were as follows:

Q. How may a society join the Woman's Auxiliary?

A. By adopting the constitution of the Woman's Auxiliary. By this federation, however, the constitution and by-laws as they stand at present would no doubt have to be revised to meet the new requirements. This would probably be done by a committee appointed by the entire body at the next General Convention to draft a new constitution.

Q. Who would elect the officers of the Woman's Auxiliary?

A. All the societies in General Convention.

Q. What is meant by the present societies reporting?

A. It is meant that all societies, of whatever nature their

work, whether for Children's Home, for local church assistance financially, for study, or relief work for the poor, shall send a condensed report of their year's work to the General Secretary of the Woman's Auxiliary, to be compiled in her report to General Conference, this being the only organization reporting to the conference.

Q. Is this the only advantage in joining the Woman's Auxiliary, to make a report or a show of what we have done, thereby letting our right hand know what our left hand doeth?

A. No; making a report of work done by us is not making a show any more than the Sunday school, or Religio, or the church itself makes a show by their reports. It is a matter of business. None of our great stores in the city would sustain a department of its business and not expect a report from that department as to its progress and success. The General Conference has sustained year after year the Daughters of Zion (Woman's Auxiliary) and it is only a matter of business that they should have a report from this department of the Lord's work. Heretofore the report they have heard has been but a fragment of the great amount of work done by the women of this church. Now we wish that all work shall be represented in a businesslike report.

Q. What will be the benefit to each society which unites with the Woman's Auxiliary?

A. First, the broader views that are always obtained by one individual coming in contact with another of like interests, or one society being in touch with another which is working in the same cause.

Second, When an alert committee at the head of each department shall by study and investigation prepare themselves to give counsel and advice to the societies in that department of work, the benefit must be apparent. For instance: where there are a few who desire to form a study club and would like to have a course outlined for them to follow, an appeal to the committee at the head of the literary department would furnish such outline.

And again, the societies who are working in a financial way could receive valuable suggestions for raising funds from a general finance committee who shall qualify themselves for giving such information.

Third, each society's field of usefulness will be broadened when, because of the combined forces, new lines of work may be taken up.

Space will not permit us to reproduce more of the discussion, but we believe that when the grand possibilities resulting from a complete organization are once understood, the women of this church will not be slow to lend their might, mind, and strength.

At the close of the discussion the social committee, with their assistants, took charge of their part of the program, serving a plate of dainty refreshments to each guest. A short time was spent in social chatting, the friends then taking their departure.

The papers read at this meeting will be published in this column for the benefit of those who are interested in this work. The following is the paper of "Greeting" by Mrs. D. J. Krahl:

GREETING.

It is a pleasure to extend to the societies and friends who have honored our invitation the greeting and welcome of the Woman's Auxiliary.

To my mind it is a matter worthy of note that it is the first gathering of this kind that has ever occurred, that is, an assembly of all the local organizations of the church in this vicinity that are conducted by women.

I am told it is thirty-four years ago that the first ladies' society of the church in Independence was organized; the

original of what is now known as the Ladies' Aid Society. During this time other organizations have been formed which, in their turn, have taken up some helpful work in the church, but to-day the active organizations among us are the Ladies' Aid Society, the Laurel Club, an informal reading club, the Big Sisters (lately organized), a Relief Society, and the Woman's Auxiliary.

For a number of years, as societies we have walked side by side. Friendly feelings have existed between us, but each has pursued its own course and the word of appreciation of each other's aim or progress has been unexpressed.

And now because of the importance of woman's work in the church and of the mighty power of united effort the general officers of the Woman's Auxiliary present to you this invitation, to join hands with them and form one sisterhood, wherein shall be a unity of interests—cooperation with each other for personal development and world service. Where the smallest society can be linked with the greatest, where weakness shall gather strength, where timidity shall find courage because of the elbow touch of a common aim. Not that any one society shall forsake its present object, but rather that all shall be likewise interested. Nor that any society shall lose its identity until such time when by full consent our various lines of work may be formed into departments.

When we think of the great financial aid that is being rendered local needs by the Ladies' Aid Society and Laurel Club, the establishment of the Children's Home by the Woman's Auxiliary, the Sanitarium, College, and homes for the aged by the church, we may think—All is done; but not so. There are adverse social conditions that seem left for woman to discover and fulfill. Whose mission shall it be?

When we think of the hundreds of thousands of women in the world that are banded together for the moral uplift of humanity, and the accomplishing of which we can not deny, does it not make us feel that while "our days are vanishing as a tale that is told, and the sun of our years hastens toward its going down," that we will kindle our zeal at the altars of sacrifice, and enter into this larger service with a faith that is firm, a courage that is strong, and a love that is unbounded.

Donations Received for the Children's Home by the Executive Committee, Lamoni, Iowa.

Della Ochsner, Volmer, Idaho	\$ 2.00
Jennie Gorton, Essexville, Michigan	1.00
Fordyce, Nebraska:	
Mr. and Mrs. L. J. Merrick	1.20
Jesse Merrick	.60
Charles Merrick	.60
Ira Merrick	.60
Vernon Merrick	.50
Winnie Merrick	.25
Mrs. M. E. Turner, Leoti, Kansas, (to buy a lamb)	1.00
Mrs. Ida Davis, collected at Belgrade, Montana	1.20
Kansas City, Missouri, through Sr. Margaret Robertson:	
Mr. and Mrs. P. Raw	1.20
Mr. Emmet Palmer	.25
Mr. Tom Newton	.50
Mr. Harrison	.25
Mr. Gerber	.25
Mr. S. Farrington	.25
Mr. Sherman Goff	.25
Mrs. Anna Kaplinger	.50
Mrs. Francis Brown	.25
Mrs. J. E. Osborn	.50
Woman's Auxiliary	.25

Baldwin Branch, Monmouth, Iowa, through Mrs. Charles Haller	1.00
Mrs. Alex. Clark, Toronto, Ontario	5.00
Atchison Sunday school, through Florence Lentz, Atchison, Kansas	5.51
Holden Branch, Holden, Missouri, through Mrs. Ida A. Layton	8.00
Mrs. Ed. Dillon, Oklahoma City, Oklahoma	1.15
Mrs. Annie Harris, Salina, Kansas	1.00
The barrel of clothing credited to Sr. McKiernan, Farmington, Iowa, should have been credited to the Saints at Farmington.	
Mrs. Nellie Prall, 5 cent collection, Lamoni Stake	59.00
A sister	1.00
Mrs. Myrtle Williams, Cortez, Colorado	1.00
Mrs. Mary E. Filey, Cortez, Colorado	.50
Mrs. Mattie Thomson, Morris, Minnesota	1.00
Mrs. Anna Sylvester, Fort Dodge, sends 5 cent collection from Coalville, Iowa, Branch	1.00
Hattie Barnes, for branch at Rock Island	2.13
Sr. Almeda Trowbridge, for Saint Louis Mite Society	.75
Walter Badham, Henderson, Iowa, through Mrs. T. A. Hougas	1.00
Warren Dixon and wife, Bartlesville, Oklahoma	2.50
Mrs. Paul Belleisle, for Woman's Auxiliary, Port Huron, Michigan	7.40
Johnnie, Nevada:	
A. J. Jones	1.00
Mrs. A. J. Jones	1.00
Allen Jones	1.00
Eddie Jones	1.00
Bernice Jones	1.00
Atherton Jones	1.00
Collection from Sanitarium, taken up by Bro. J. C. Clapp, for baby Charles, on the occasion of his leaving for the "Home." J. C. Clapp, Dr. Messenger, David Reese, Myrtle Goodman, Sr. Hubbard, Birdie Sterritt, Elder Mannering	1.75
Baby Charles's bank money	.66
Greenville Sunday school, through Bro. Levi Brooks	2.05
A sister	2.00
Mrs. E. C. Johnson, for branch at Weston, Iowa	11.25
Mrs. Mary Hawkins, for Pleasant Grove Branch, Stewartsville, Missouri	2.50
Mrs. F. B. Knight, Glenwood, Iowa	1.00
Mrs. M. E. Pearce, Springfield, Massachusetts, sewing machine.	
Mrs. R. A. Boswell, (seven pairs of mittens) Winfield, Kansas.	

Extracts from Letters.

Mrs. Margaret Robertson, Kansas City, Missouri: "When I asked my Sunday school class (ages about ten years,) how they would like to piece a quilt and furnish part of the material, they were eager to help, and were sorry when they were through. Some of the good sisters did the quilting."

Florence Lentz, president of the Home Club, Atchison, Kansas: "Inclosed you will find \$5.51 from Atchison, Kansas, Sunday school, for the home."

Sr. Ida A. Layton, Holden, Missouri: "Inclosed you will find order for \$8 from Holden Saints. We are trying the five cents a month method, and find it a very good way."

Mrs. Charles Haller, Monmouth, Iowa: "You will find inclosed money order for one dollar, the first collection from the Baldwin, Iowa, Branch. Hope it will help."

Mrs. Sarah M. Sullivan, Biddeford, Maine: "Here is one

dollar for the Children's Home. I wish it were more. Bless all the dear little ones and all who care for them."

Mrs. T. A. Hougas, Macedonia, Iowa: "The sympathy for the home is strong here, and we hope to do more some time in the future. May God bless both the children and those upon whom responsibility rests."

Ora G. Smith, Chesterfield, Missouri: "Inclosed find five dollars, a Thanksgiving offering to the Children's Home."

LUCY L. RESSEGUIE, *Secretary.*

Of General Interest

Another Zionist Plan.

The current convention of the Confederation of Jewish Farmers suggests another Zionist plan, quite different from but perhaps more practical and hopeful than that which is commonly called by that name. The Zionist scheme, which has interested many prominent and influential Jews and also enlisted the sympathetic attention of many non-Jews, involves the redemption of Palestine and the restoration of the Jewish people thereto; or, as an alternative, the settlement of the Jews in some other available country of their own. Theoretically and sentimentally, the scheme makes a strong appeal. Practically, it is seen to be beset with many and probably insuperable difficulties, not the least of which are inherent in the Jewish people themselves. Such an enterprise could scarcely be justified by success unless it included at least a majority of the Jews of the world, and the possibility of getting so many of them to engage in it seems to many thoughtful men too remote for serious consideration.

The suggestion of this convention is that the Jewish people of each country shall establish a Zion of their own where they are or wherever they are permitted to do so; particularly in the United States, where they are perfectly free and where it is to be found to-day a larger number of Jews than in any other country, excepting only Russia and Austria-Hungary. The idea is that instead of continuing in the condition to which they were forcibly reduced by their oppressors in the Middle Ages they shall resume the natural, self-sufficient mode of life which was common to their nation in the years of its independence, prosperity and glory. There can be no question that from the exodus to the captivity the Jews were chiefly and characteristically a pastoral and agricultural people. It was only when they were denied the right to own land or to till it that they perforce became tradesmen, herded in cities.

The customs and tastes of centuries were destroyed and forcibly replaced by others in years of persecution. It remains to be seen whether they can be restored by suasion and by appeals to advantage in a time of freedom. One of the great grievances and complaints of Jews in Russia is that they are pent within the pale and are denied the privilege of owning and tilling land. It would be strange if, when they escaped from that tyranny and those grievances by coming hither, they should elect voluntarily to remain in the same condition against which they protested there, and should voluntarily place themselves within a pale. It would be strange, too, if the example of many of their brethren here did not impress them and inspire them to follow it. For in various places, in New York and New Jersey and other States, agricultural colonies of Jews are enjoying much prosperity. Of course, such communities must be founded and judiciously cultivated. It would be foolish and disastrous to transplant a number of Jews from city to country who had never lived in the country before and who knew absolutely nothing about agriculture, and expect them unaided to become immediately prosperous farmers. But with a proper

application of instruction and assistance the ghetto-dwelling Jew might be transformed into a wholesome lived farmer or gardener, and in that transformation a great problem both for him, and for his neighbors would be solved.—*New York Daily Tribune.*

Letter Department

LINCOLN, NEBRASKA, December 12, 1911.

Saints' Herald and Saints of the Southern Nebraska District: As president of the Lincoln Branch, I wish to make a request of all who expect to be in attendance at the district conference and convention, to be held at this place January 19, 20, 21.

Please advise me at once that you are coming; that your husband or wife comes with you, and how many others of your family are coming; or, if you are coming alone. Please sign your first name, so we will not have to run the risk of making a bad guess as to whether it is Jennie or John.

It is our earnest desire to be ready to properly entertain all visitors at this conference in the best possible manner. We hope to comfortably locate all who may come, and very naturally those who honor this request will be most comfortably located.

The convention and conference will convene in the hall used by the Lincoln Branch for regular Sunday services. For the benefit of those who have never been there, I will tell you how to find it. It is number 209 South Tenth Street, just two blocks south of the post office; five blocks from the Burlington depot. The number is over the door on the street. The hall is upstairs. You will have no trouble in finding the place.

The Ladies' Aid Society of the Lincoln Branch will serve meals at the hall. Dinner and supper, but not breakfast, free of all expense to visitors. We have a splendid dining room and kitchen available on the same floor in which the meetings will be held. This will save considerable time otherwise consumed going to and from meals, and I feel sure will be an enjoyable feature of the conference. If any of our up-State Saints have any surplus of produce, butter, or the like, and would care to donate, please send to me in time for delivery on convention day.

We are expecting a goodly number to attend, and hope all will go away comforted and rejoicing because of a peaceful and profitable meeting.

J. GUY MUNSELL.

LINCOLN, NEBRASKA, 1609, number 23.

LAMONI, IOWA, December 4, 1911.

Editors Herald: Will you please correct the last verse in my paper of November 15, to read:

"I stand here in the assurance of a duty performed and with a feeling that I would rather stand condemned before every member of the faculty and before every student in Graceland than to stand condemned at that heavenly tribuna, where we must all answer for deeds done in the flesh."

I did not see the paper until this week or would have sent the correction earlier.

IRENE HOFFMAN.

NEWCASTLE, AUSTRALIA, October 29, 1911.

Dear Herald: I gave obedience to this grand and glorious gospel in the year 1897. Although I do not seem to have made much progress, I know it has been with myself. I have not been as earnest as I should have been. When I obeyed this work I was about nine years old, but I can remember going down into the waters of baptism and making that covenant with my heavenly Father who has cared for me and protected me from all dangers and has promised to be near me in my trials.

I can truly say now that I have never regretted the step I have taken. I feel very thankful to my Father that he led me out of darkness into the light of this glorious gospel. May we all think of that beautiful hymn: "Let us walk in the light of God." I can not but praise and thank God, for he blesses me more than I deserve, and blesses my brothers and sisters also. My desire is to attend the Lord's house and take hold of the privileges which are set before me and take up my cross and follow him who is our creator.

The HERALDS are full of good reading. I feel to rejoice more and more when I can take up a church paper and read its contents; I feel very much strengthened by them. Many times I have been low-spirited, and yet when I have gone to him in prayer he has raised me up by his loving hands.

How true the words of Paul: "For the good that I would I do not, but the evil which I would not, that I do." I find there a condition that when I would do good evil is present with me. How carefully we have to watch, lest we enter into temptation. Let us hold fast to that which is pure and good and strive to do God's will, that we may all receive that crown of life which is laid up for the faithful Saints.

REENIE DAVIS.

MOORHEAD, IOWA, December 8, 1911.

Saints' Herald: The writer of this missive retains an unshaken faith in the gospel of God, believing it to be vastly superior to any human plan or philosophy; and is pleased to know it has succeeded in withstanding the attacks of all agencies opposed to it.

Am interested in the contents of your columns as relate to the onward movement of the cause of Christ; and during the last few years have advocated the message in our home church at Magnolia, and spoke in its defense at camp meeting in September.

During summer months spoke at some other points in the district, and on the 29th of October left home for Sioux City, tarrying for a few weeks, lecturing and sermonizing on gospel themes to interested audiences.

Saints extended a cordial welcome, and testified to the blessing of the Lord attending the delivery of his word; upon leaving there, invitations were given for a return visit.

Came to this place November 30, and have been talking to good, attentive congregations, who express their appreciation of the efforts being made; for which we are thankful.

The Lord is good to all, and his word is precious; am grateful unto him for his kindness and compassionate mercy; for the love he manifests toward all who seek to serve him. I am assured he has not forgotten nor forsaken such as trust him for his grace; that he forgives the repentant, and sustains the weak, and is willing to encourage the reliant soul.

J. F. MCDOWELL.

News from the Jots Man.

The dedication of the Saints' chapel in the Columbus Branch, near Sherwin, Kansas, on Thanksgiving Day, November 30, was a decided success. The day was indeed ideal, the skies were clear and the sun shone brightly. The warm, balmy breeze stole softly o'er the wide Kansas plains.

Bro. W. S. Taylor still presides over the branch with dignity and fairness. To this old, battle-scarred veteran of the cross, and his numerous posterity, must be credited largely the preservation and spiritual success of the Columbus Branch. It was organized in 1870 by Bro. Taylor, with Elder Perry Cole as its first president; Curtis Randall, priest; George Stone, teacher, and R. M. Barrymore, deacon. Many noble Saints have been born into the kingdom here who have moved out under the inspiring influences of the angel's message to tell the wonderful story and assist in the establish-

ment of other branches in this, the Sunflower State—then "Bleeding Kansas." But few of the early Saints remain who first settled and pioneered these mighty plains, before the sunflower grew in its arid soils. Bro. Randall and "Aunt Sally" only remain, besides the Taylor family—old and feeble in years and the sands of life fast running out—yet strong and mighty in redeeming grace and the faith of latter days.

To this little chapel situated on the northwest corner of Bro. William Kirk's farm, commanding a beautiful view of thousands of acres of fertile farms, where but a few years ago roamed the bison and deer, came Bishop Hilliard as a "substitute" to deliver the dedicatory sermon. The effort was good and well received by a church full of Saints and friends who had gathered to give thanks on the natal day for all the national and individual blessings received, and especially by the Saints for the gospel—for its influences, powers, and the graces that have made it possible for the erection and dedication of the ground and building of such a neat little country church—a hallowed place for Saints and friends to meet, now and in the years to come.

After the sermon the tables were spread with the rich viands of a bounteous land, the good sisters doing more than well in this part of the services. Everyone present who desired, received a "perfect fullness." The afternoon was spent in an old-fashioned neighborhood social visit, where old folks told their experiences and where the young folks "woo and win." Thus Thanksgiving Day of 1911 was very pleasantly spent indeed.

Bro. Taylor is fast sinking into the sear and yellow leaf of age, and is resting with his children, who, from early gospel training and honest gospel economy, are well provided for, and pleasantly situated in the regions round about. No man is more respected by Saint or sinner, and a long life of usefulness in church and state has endeared him to Kansas soil, and his many, many friends.

JOTS.

Indulge ye jots man for a moment to say that we left the sunny vales of Kansas and are now climbing the rocky hills of Arkansas—notorious for many things, besides some other things. In all my experiences of forty-one years preaching the gospel, this is the first and only branch that I have ever visited in which we did not greet your smiling face—a sudden change from such monotony may shake these Ozark hills, but you will please find inclosed subscriptions for the HERALD and *Autumn Leaves*. We are assured the world do move.

It will go without saying that when a Latter Day Saint is wrong he is the wrongest person in the world, and it would try the patience of a winged seraphim who treads the golden shores to successfully point him to the better way—yet we are cheerful and hopeful. If it were only the children in the gospel (beginners), who as a rule are willing and anxious to learn, it wouldn't be so bad. It's a real pleasure to instruct, educate, and guide such into the gospel's sunny ways; but the older ones, hardened by misdirected experience, and ripened by their own selfish assumptions, are the danger element of the church. Yet we have the spectacle of men, sometimes officers, scheming and plotting in outraging justice, the agents and means of making her temple a house of infamy. It ought to be and is a privilege to be a member or officer in the church. A privilege, however, liable to swift and permanent forfeiture if the man enjoying that privilege fails, not only in the letter of the word, but obviously in the spirit of his professed calling. The soundness of the fabric of the judiciary of the church, the dignity, validity, and vitality of their opinions, and the proper respect paid to those whose right it is to interpret the laws, is largely dependent upon the deportment and actions of the body as a whole.

We are at present domiciled with Bro. and Sr. D. L. Lewis, and enjoying their hospitality as well as enjoying the wildness and scenic expression of the Ozarks—the land of red apples and stony hills.

JOTS.

From a Sister in Love and Bondage.

I love all my brethren and desire to encourage them in any way that I can. We all have our failings, and many things to overcome. The Lord says that we must be tried in all things. I realize this to be a fact, but we often make mistakes, do things and say things that are not right in the sight of God, and cause the people of the world to talk and say we do not practice what we preach.

God showed me where I had done things that were not acceptable in his sight. There were some not easily remedied, but I rectified my mistakes, such as careless words to my brethren and friends. I asked their forgiveness. That seemed an easy task. He required one thing that was hard, and that was to go to a man in high standing, and confess a mistake. I prayed earnestly until the Lord gave me strength to do so. And now I praise the blessed Lord with a clear conscience, and receive his Spirit to lead me into all truth.

A SISTER IN LOVE.

A Spiritual Dream.

As part of a Sunday night series of sermons, and following the subjects, The early apostasy, and the Reformation, it was my lot to speak on last August 6 on the False restoration; involving the question of divine recognition of, and authority in the Christian churches of the present day. In my studies of the previous week I again came on the answer of the Lord to Joseph Smith's question as to which of the churches he should join, and where he was told to unite with none of them for they were all wrong; that their creeds were all an abomination in his sight, etc., etc.

As I was to stand before the Saints and proclaim God's truth on this vital matter, i. e., authority, I desired earnestly to receive a testimony from my heavenly Father for myself concerning the standing of the churches; and the following night vision was given me:

I dreamed I stood in the footpath, outside a large modern dwelling; near me stood the woman who resided there. There were other large places in the vicinity, the location of which struck me; they being situated low, on a ridge which sloped peculiarly with a two-sided slope, forming a large, half-basin like hollow. This slope ended abruptly, just a few feet below where we stood, with a steep precipice dropping almost perpendicularly.

Running at right angles below us and bounding this and the neighboring places, rushed a deep and strong stream about eighteen or twenty feet wide, bubbling and foaming past us. As it swept on it carried large pieces of the bank with it, undermining the foundations of the place. This was going on all the time. As I looked up at the ridge above us I was struck with the danger of the position to the houses, realizing that a storm and flood would sweep them down the ridge, over the precipice, into the stream. I pointed out this danger to the woman. She replied that the responsibility of their safety had received the necessary attention of those on whom it rested. I was astonished at such self-delusion, for no visible precaution had been taken that would lessen the danger and save the places.

At this moment a large piece of the foundation, perhaps fifteen or twenty feet long and five or six thick, was swept off the bank below us, caught, and was partly visible for a moment at a bend in the stream and was then swept out of view. The woman seemed quite indifferent to the conditions

with which she was surrounded; she seemed satisfied, and with a feeling of sadness the dream ended.

Immediately I found myself on a long, level road which led to a city; it seemed to be at a part from which a tram car should start. I waited for some time at the inn or store for one to arrive. A feeling of loneliness being on me, I thought I would go out and look for the car, and what was my surprise that no traces of rails were visible. This struck me as being strange. The surroundings also looked odd. A moment later I was entering a large building which seemed long and comparatively narrow. There was a massive, dark, mahogany, or dark cedar staircase on the right side, which went up on an angle. Near the middle of the room was a large metal pot, about three or three and a half feet in height, and about two and a half feet in diameter at the top. The impression remains with me that it was an old seething pot, with short legs.

Two persons were standing, one on each side, opposite each other, preparing food in it. I had a passing glance at a lot of people in the room. The food in this iron pot was being mixed and boiled for these people.

A startling feature kept my eyes on the mixers and filled me with disgust, for from their fingers was constantly running a dirty, black, treacle-like filth into the pot. It stood out quite distinct from the natural color of their hands. I remonstrated at this abomination, the horror of which was so as to give quite a sickening recollection as I think of it now. There was no response, for on looking up I saw that while the hands to the elbows were still over the pot and mixing away and dropping in their filth all the time, the individuals themselves had become like hazy shadows.

My son, Sherman, who is a deacon in this church, stood near me. I pointed out the disgusting thing that was going on—then I awakened. The latter part of the dream made me wonder considerably.

On stepping into the stand to speak, desiring a text, I lifted up my heart in prayer. At once my thoughts were directed to the seventh chapter of Matthew, the last four verses and the first part of my dream. I was shown that the foundation of the Christian churches of to-day was not on the Everlasting Rock, and would not stand the testing times of flood and storms; and that pure doctrines, with authority from heaven, as in verses 28 and 29, could not be found with adulterated impurity and corruption as I had seen in the latter part of the dream.

To me this came with the power and testimony of the Spirit, and I pray that God will water the word spoken at that time that it may bring forth everlasting fruit.

I was to continue this subject on the following Sunday, and having an earnest desire to more clearly understand, especially the latter part of the dream, and to write up what was to me a spiritual testimony, I prayed that God would make it clear.

On the following Wednesday night I dreamed again that I stood on the long road looking for the tram rails, then my eyes were opened; I was years back, a long time back in those days, cars with rails were not in existence. Once more I passed through the door of the large building where I had stood before and noted among the crowd who were to be fed out of the seething pot, which stood there as before, some old-fashioned, oddly styled men, dressed with knee breeches, who must have lived a long time ago. I saw the two mixers again, with the filth on their hands, over the iron pot, and clearly understood the whole matter—they were priests, popes, or bishops in Roman ecclesiastical garb. While the hands remained mixing, I awakened and lay long hours thinking over the matter. I know for myself that the God

of heaven still answers the prayers of his Saints and makes plain by dream and vision, through his Spirit, the truths we earnestly desire.

E. A. PEISKER.

News From Missions

Illinois.

We are grateful to be able to say that the work in the Kewanee District is moving along nicely, although there is still room for improvement. Good help to the district has been afforded this year in that three missionaries have been putting in their whole time; namely, Elders E. J. Goodenough, O. E. Sade, and the writer; and all have been busily engaged in the work of advancing the blessed restored gospel. Some efforts on the part of each of us have been put forth to break some virgin ground, in territory where the gospel had not as yet sounded. We would be happy to report great success, but could not do that, with consistency, as some of the largest things that were in sight were hotel bills and hall rents. However, we still believe that good has been done, and when the good old summer shall return, we feel assured that efforts can be made upon the streets. I have done some of this line of work in the cities of Moline, Rock Island, and in Carbon-Cliffe, at the latter place, too, in the school yard which was kindly loaned by the trustees. Also had the assistance of some from the Methodist church people; one lady presided at the organ. Our only regrets now are, looking over the year's work, that we have not accomplished more; but we can feel some little good will result to the cause. Since last May I have labored in the following places: Moline, Rock Island, Carbon-Cliffe, Hampton, Rapids City, Port Bryon, Cordova, Savanna, Dahinda, Kewanee, Matherville, Millersburg, Buffalo Prairie, and Eliza, where I am at this writing, holding a series of meetings with splendid interest and good crowds, considering the busy time amongst the farmers, in husking their corn, some of which is still in the fields. Also we performed some work in the Eastern Iowa District, by request, in the cities of Davenport and Clinton.

My report so far this year, shows more sermons preached and more baptisms than any previous ministerial year's work, and the end is not yet. To-morrow we are to trouble the waters again, and there are here many fine people whom I am sure will yet obey the truth. The Gregenhorn family, with whom I am at present domiciled, are letting their friends and relations know of the true worth of this gospel, by placing in their hands the Book of Mormon, also tracts, and ere long the church will reap a harvest from such efforts. We have, been made happy to see others putting forth efforts that will count in the end.

I especially enjoyed myself while holding a series of meetings at Dahinda and Millersburg; at the former place four were baptized, while at the latter place no baptisms but a general good awakening by the wonderful outpouring of the Spirit of God.

After much careful meditation, our worthy young brother, Harley Cady, who has been called to the priesthood some time ago, was ordained to the office of teacher, and if he continues humble and faithful, he surely will prove not only an impetus, but a great help to the work in Millersburg. I have been treated kindly by all, both in and outside of the church, for which I do most assuredly feel to tender my thanks.

To mention names of some would perhaps do injustice to others, and so I will thank all for their extreme kindly consideration to my needs, which have been abundantly supplied. I am proud to be associated with such kind, warm-hearted people as I have met in this mission.

Our appreciation grows larger as we see the increasing

good work of the church in providing homes for our aged, our sick and infirm, also our Children's Home,—a worthy institution. May God bless the efforts of those in charge, and the sisters, who have worked so nobly for what we now have, a place for the little lambs of the fold to be cared for and trained in the right way.

May our heavenly Father's work move on and up to grander heights, until the kingdom of God on earth blends with the family above.

Compliments of the season to all, including "ye Editors."

ELIZA, ILLINOIS.

JOSEPH ARBER.

News From Branches

Omaha.

Our sacrament service and prayer meeting of last Sunday morning was a spiritual feast; the gift of prophecy was made manifest, and while more was in store for us we rejoice in the measure of God's Spirit that was made manifest.

Our Sunday school is steadily increasing, both in interest and numbers. There were eighty-seven present last Sunday. Next Sunday, with several special musical numbers, etc., we are going to hold a rally day; have programs printed which we will distribute in the neighborhood to get children around us interested, if not attending elsewhere at the same hour.

While we are growing, spiritually, in the branch, our Religion society is also growing in interest and all through we are encouraged; not satisfied by any means, but thankful and hopeful.

Our choir has joined in with the Walnut Hill (Omaha) Methodist choir in practicing for a Christmas cantata to be given in our church Sunday morning, December 24, and in their church Sunday evening of the same date. They are certainly showing a free and generous spirit toward us and we are trying to do our part.

The last of this month, Friday, Saturday, and Sunday respectively, the Fremont, Pottawattamie, and Northern Nebraska districts will hold Sunday school and Religion institute at our church, Twenty-fourth and Ohio Streets, and expect Pres. F. M. Smith and Bro. J. A. Gunsolley to be present.

DR. AND MRS. W. E. STORT.

1921 SOUTH ELEVENTH STREET.

Independence.

On last Sunday evening the choir gave extra musical numbers at the opening hour, and the solos, anthems, and organ offertory, skillfully executed by our talented associate organist, Bro. Paul Craig, were grand and inspiring.

Then followed a cordial introduction by Pres. F. M. Smith of Dr. F. W. Blackmar, professor of Kansas University, as the speaker of the evening. This gentleman, under the auspices of the Men's League, lectured before a large congregation on the subject of "The relation of the church to the community," and his expressed sentiments were well received, being in harmony with many lines of church service already taken up by us as a people. The learned lecturer spoke from the standpoint of sociology and not theology, and he desired to put forth some ideas that would increase our faith and hope. "The sciences have brought the church into new life." "Some churches," he said, "had gone to seed because they have failed to show a living, practical life. The religious man must be a part of the world, going everywhere to fill his mission as a religious man, and religion must enter into every social activity." But words and lack of space forbid us to enter into the full setting forth of the many avenues of activity or departments into which the professor led or accompanied the Saints present, a few of which are: Sanita-

tion in schools, and the work of the mothers advanced by visiting them; woman's help as a factor in church government; the fellowship of the church in social life; doing good everywhere, and a large cooperation with the work of the State as to the development and education of the boys and girls.

On the 14th there was a pleasant annual house party at Bro. Ellis Short's, where, in company with Bro. Joseph and Bishop Kelley, about twenty of the old-time Saints gathered for social converse and enjoyment.

On the 7th and 8th inst., the zealous and faithful sisters of the Laurel Club put forth a crowning effort for the church's behalf by way of holding one of the finest and most extensive bazaars, from which they cleared in full the sum of \$446.25.

But, as desirous and pleasing as were all these social experiences, nothing can take the place in the hearts of the Saints, of those spiritual feasts when they meet together to exchange inspiring and uplifting thoughts concerning the blessings received in this glorious latter day work.

The ever-directing spirit of revelation and prophecy, the helping, governing power manifested even for their temporal good, and the sweet, comforting office of the Holy Spirit outweigh all social pleasures and all that science or the higher education of the world can afford, when without its enlightenment.

At the preaching services on the 3d inst. the bishops of Independence and Lamoni—Brn. R. Bullard and J. Roberts occupied the morning and evening hours respectively, and to edification.

Among many uplifting thoughts expressed by Bro. Bullard, with a kindly, fatherly spirit, he referred to the burdens of the needy ones, and especially to the afflictions of our beloved prophet, and appealed to the Saints to live according to the commandments, and thus honor the cause of Christ. "Let the world go," said he, "with its pleasures and fashions, and let us stand in holy places and say, 'All these things will we do.'"

The afternoon's meeting was filled with the spirit of love and intelligence, and the evening hour's service with Bro. Roberts as speaker, was one of instruction and spiritual blessing. He explained very explicitly the law concerning the gathering, consecration, surplus and equality, and said, "The gospel as it has come to us is the power of salvation now, while we yield obedience to it."

ABBIE A. HORTON.

Well to suffer is divine;
Pass the watchword down the line,
Pass the countersign "Endure!"
Not to him who rashly dares,
But to him who nobly bears
Is the victor's garland sure.—Whittier.

God has made you after his own plan, and he places you just where he wishes you to work with him, to bring about the higher results for yourself. He has given you every opportunity. Make yourself what you will—remember, it lies with you. God can make no mistake.—A. F. Palmer.

There's a bad side, 'tis the sad side—
Never mind it!
There's a bright side, 'tis the right side—
Try to find it!
Pessimism's but a screen;
Thrust the light and you between—
But the sun shines bright, I ween,
Just behind it!

—Jean Dwight Franklin in *The Circle*.

Miscellaneous Department

Conference Minutes.

SOUTHERN NEBRASKA.—District conference convened with the Fairfield Branch July 23 and 24, 1911. Elder W. M. Self was chosen to preside; Margaret White secretary. Prayer services at 10 a. m., preaching at 11 a. m. by Edward Rannie, at 2:30 p. m. by R. O. Self, and at 7:30 p. m. by C. E. Blodgett. On Monday, at 10 a. m., the business session was called to order, Elder W. M. Self presiding; G. W. Johnson and Edward Rannie appointed committee on credentials. Reports were read from the following: Seventias: Walter M. Self, R. O. Self, C. H. Porter. Elders: Samuel Broliar, G. W. Johnson, H. A. Higgins, Edward Rannie, C. E. Blodgett, and G. T. Munsell. High priests: J. W. Waldsmith. Priests: G. Keller, James Croft. Deacons: C. K. Spear and Charles Nichols. A letter from the district president, Paul M. Hanson was read. Statistical reports from Blue River, Fairfield; Eustis, Lincoln, and Nebraska City were read and on motion adopted. The bishop's agent's report was read and the chair appointed C. E. Blodgett and Edward Rannie as committee on auditing. A communication from Elder J. W. Wight was read relative to combining Eastern Nebraska and Western Iowa reunions. It was moved and seconded that this district do not concur in the request of the missionary in charge in regard to the combining Eastern Nebraska with Western Iowa into a centralized and permanently located reunion. Motion carried. Report of the auditing committee read, finding the reports of the bishop's agent correct. A resolution prevailed that the reunion committee of the Southern Nebraska District and the president of the district confer and if it is found practicable to do so, to hold the reunion and the conference at the same place and time. The following officers were elected and sustained: President, W. M. Self; secretary, H. A. Higgins. Elder C. H. Porter was sustained as bishop's agent and historian. On motion the business session of the conference was changed from Monday to Saturday. On motion the conference was to adjourn at the close of the evening service to the call of the president in the month of January, 1912. The place determined for the conference was Lincoln, Nebraska. W. M. Self was the speaker at 7:30. On motion the conference adjourned. The conference of the Southern Nebraska District will be held with the Lincoln Branch, at Lincoln, Nebraska, January 20 and 21, 1912. H. A. Higgins, secretary.

LAMONI STAKE.—The thirty-second conference of the Lamoni Stake met at Hiteam, Iowa, November 4 and 5. Reports were read from the ministry in the stake, the local branches, the stake bishopric, the stake library board, the stake Sunday school and Religio conventions, and the quorums of elders, priests, and teachers of the stake. An appropriation of \$8 was allowed for the work of the library board. The time and place of holding the next conference was left to the stake presidency. Four were baptized and confirmed. The work of the Woman's Auxiliary was presented by Sr. Letha Tilton in a meeting of mothers. The social purity work was presented by Prof. R. V. Hopkins of the general committee, and J. F. Garver, the local stake worker for the movement, in a special session held by the Sunday school and Religio convention, and quorum meetings were held by the elders and priests of the local stake quorums. The sessions were very spiritual from the first to the last, and as a whole the conference was pronounced by all as one of the best ever held in the stake. The preaching was by Elders R. S. Salyards, Joseph Roberts, and John Smith. C. I. Carpenter, acting secretary.

NORTHEASTERN MISSOURI.—The district conference convened at Higbee, Missouri, September 2, 1911. Elders Swen Swensen and F. T. Mussell presiding; William C. Chapman and W. B. Richards, secretaries. Branches reporting: Higbee, Bevier, Menefree. Elders reporting: Swen Swensen, F. T. Mussell, W. B. Richards, William Kelso, W. C. Chapman. Priest: W. T. Ramsey. Teacher: C. A. Brown. Bishop's agent, W. B. Richards, reported balance on hand and receipts, \$489.16; in the fund from reunions, \$9.82; total, \$498.16; disbursements, \$488.32; balance due church, \$9.82. W. C. Chapman, district treasurer, reported on hand and receipts, \$24.77; disbursements, \$15.43; balance due district, \$9.34. Tent committee reported that they had spent \$16.42 in repairing and operating the tent. They had received \$8.75 from the treasurer and \$6.32, reunion money, and had \$1.35 on hand. The treasurer was authorized to

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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replace the reunion money as soon as he could. The reports were audited and found correct. Samuel Smith, of Higbee, was ordained a teacher by Elders Swensen and Mussell. F. T. Mussell was elected as district president for the next year; W. B. Richards, vice president; W. C. Chapman, secretary and treasurer. The time of the next conference was left to the district officers. Preaching by W. B. Richards, F. T. Mussell, and Swen Swensen.

Conference Notice.

The conference of the Southern Wisconsin District will convene with the Wheatville Branch, three miles south of Soldiers Grove, Wisconsin, February 3 and 4, 1912. All branches and officers are requested to send their reports to W. A. McDonald, Soldiers Grove, Wisconsin, by February 1. We hope to see a good attendance. You will be met at the depot if you send a card in time to Philip Davenport, Soldiers Grove, Wisconsin.

Convention Notices.

The Southern Nebraska district Sunday school association will meet in convention at Lincoln, Nebraska, January 19, 1912, 9.30 a. m., in the hall near Tenth and North Streets. See Bro. Mussell's letter in this issue as to how to find the place. A good attendance is desired, and a cordial invitation is extended to all. All reports and credentials should be sent to me promptly after January 1. Mrs. Blanche I. Andrews, secretary, Lincoln, Nebraska, 3228 R Street.

The Nodaway district Sunday school convention will convene Saturday, January 6, 1912, at the Bedison Branch. Election of officers will be a special part of the business. All come and share the benefits to be received. Arthur A. Jensen, superintendent.

Graceland College.

NOTICE OF PROPOSED AMENDMENTS TO ARTICLES OF INCORPORATION OF GRACELAND COLLEGE, LAMONI, DECATUR COUNTY, IOWA, NOVEMBER 20, 1911.

Notice is hereby given, that at a meeting of the Board of Trustees of Graceland College, to be held on the 11th day of March, A. D. 1912, at Lamoni, Iowa, the following amendments to the Articles of Incorporation of Graceland College will be presented and considered for adoption:

1st. Amend Article 6 by adding after the first paragraph: "The members of the said Board of Trustees shall hold office for a term of three years, unless removed for cause, or such election is to fill a vacancy; the successors to the present members of the board shall be elected as follows: Two in 1912, three in 1913, and two in 1914."

"The Board of Trustees shall have power to temporarily fill all vacancies occurring on said board, when the General Conference is not in session."

2d. Amend Article 8 by striking out the words, "Annually

as soon after the election of new members as practicable, consistent with the best interests of the college work, meet at the principal place of business noted herein and shall."

And in lieu thereof, insert the following: "Meet annually on the 25th day of April, or if said day be a Sunday or holiday, then on the next succeeding day," and so that the first clause of said article shall read, "The Board of Trustees shall meet annually on the 25th day of April, or if said day be a Sunday or holiday, then on the next succeeding business day, and perform the duties and work devolving upon such officers as herein set forth."

3d. Amend Article 8 by striking out the words, "not enjoined upon Board of Trustees herein," at the close of said article.

4th. Amend Article 9, by striking out, "but a majority of said board shall constitute a quorum for the transaction of business at any meeting," because of repetition.

5th. Amend Article 11 by striking out the words, "Collection . . . donations, contributions and stock as are reported to him by the treasurer and all disbursements and payments of money for expenses or any other purpose," and inserting after the word "sales" the words "purchase and donations," so that the said article when amended shall read: "Article 11. The secretary shall keep a true and accurate account of all the proceedings of the board, and perform such other duties as usually devolve upon the secretaries of similar boards; and shall keep a true account of all sales, purchases, and donations of real estate."

6th. Amend Article 14 by adding after the word "church" in line 2, the words "in trust"; and after the word "church" at the end of the first sentence, line 5, in General Conference Resolutions, the words, "for the use and benefit of Graceland College," so that the first sentence of said article when amended, shall read: "Article 14. The real property of this association shall be held by the said Reorganized Church in trust; and donations, gifts, and bequests of real property may be made to this institution by conveying directly to said church for the use and benefit of Graceland College."

7th. Also such further changes as may be necessary, of punctuation, spelling, and restoring omitted words, so as to correct the record now on file in the Recorder's office at Leon, Decatur County, Iowa.

A. CARMICHAEL, Chairman.
 S. A. BURGESS, Secretary.

Died.

ANDERSON.—Near Ellston, Iowa, November 30, 1911. Elder Charles J. Anderson, born at Folkenberg, Sweden, October 29, 1825. In May, 1856, he accepted the gospel as it was preached by the elders from Utah. January, 1860, he was married to Anna C. Swenson; to this union were born one daughter and five sons; the daughter and eldest son have gone on before, while the faithful, aged consort, four sons, and eleven grandchildren are left to mourn; at the ripe old age of 86 years, 1 month, and 1 day, this steadfast Saint passed on, to be with the hopeful in the promises of the gos-

pel. The same year of his marriage he removed to the Salt land; after a few years the true gospel came to him in a message of the Reorganization; carefully comparing the truth with the errors of Utahism, he gave obedience to the revival call from Amboy, Illinois, and was baptized at Malad City, Idaho, May 12, 1868, by Elder Robert Murdock, and was ordained an elder at Salt Lake City, Utah, February 17, 1869, by Elder Thomas Job. In 1874, with his family he came to Iowa, and located on the place where he lived until the time of his demise. He was ever faithful in his humble way to the advance of the work of God, and many of the elders were made welcome at his home. Funeral service at the old home, sermon by Elder Robert M. Elvin, from 1 Corinthians 15: 22. The body was taken to Lamoni, and laid to rest in Rose Hill Cemetery.

SMITH.—Elder Sherman I. Smith was born October 18, 1837, at Bainbridge, Ohio. Was baptized August 19, 1867, by T. W. Smith; ordained an elder July 8, 1868, by E. C. Briggs. Died at Hopkins, Michigan, November 25, 1911. Funeral services conducted by Elder E. K. Evans, of Grand Rapids, Michigan.

RICHARDS.—Sr. Mary L. Richards was born February 4, 1862. She died at the home of her parents, at Black Earth, Wisconsin, on November 30, Thanksgiving Day. She was first married to William Cooper, who passed to the other life several years ago. Of this union two children were born who have also passed to the other life. Later she was married to Frank Richards, and still later both united with the Reorganized Church. Her husband preceded her to the other shore in August, 1911. Sr. Richards leaves to mourn an aged father and mother, five brothers, and one sister; Sr. Emma Schumacher. The funeral services were conducted by Elder Charles H. Burr from the Congregational Church at Black Earth, and interment at the cemetery of the same place. The attendance was large and the floral contributions many and fine. Sr. Richards was a patient sufferer during many months of intense pain incident to that dreadful disease, cancer, but with all she never lost faith in God nor her confidence in the gospel of Jesus Christ.

TANNER.—James Moreford Tanner, born July 14, 1833, in Newberry, Berkshire, England; came with his parents while in his teens to America. In 1858 he was married to Miss

Elizabeth Jones. There were eleven children born: five sons, six daughters; his wife and six of the children have preceded him in death. United with the Reorganized Church of Latter Day Saints August 29, 1869; was ordained teacher the same date; remained faithful until the end, which occurred November 13, 1911, at Bevier, Missouri, which has been his home for about twenty-five years; two sons, Joseph A., of Saint Louis, Ben E., of Bevier, Missouri, and three daughters, Emma Menshell of Bevier, Mary Woolcraft and Ruth Halvey, of Sand Coulee, Montana, and a number of grandchildren are left to mourn. Services in charge of F. T. Mussell; funeral sermon by William Lewis. Laid to rest by the side of his wife in the beautiful cemetery of Bevier.

A faithful brother is cut down,
A chosen son is gone,
To dwell with the righteous in Paradise
Till the resurrection morn.
Then reign with his Redeemer,
(From pain and sorrow is free,
Upon the new and sanctified earth,
Throughout all eternity.

Notice to the Church.

Notice is hereby given that Apostle I. N. White has been officially released temporarily from ministerial duty. This action was taken after due consultation with the Physician to the Church, who informs us Bro. White's physical condition will not permit him longer to continue the duties he has so long and faithfully discharged.

Bro. J. F. Curtis will assume full charge of the field over which Brn. White and Curtis have had joint supervision. It is hoped that a much needed rest will enable Bro. White to sufficiently recuperate to resume his official duties in the near future.

Your servants,

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By Frederick M. Smith, Secretary.

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Now my dear brother, if you can use this letter so it will be of any good to you, you may do so with my consent. Hoping that you will be successful in your work to get the Saints to use pure food. Yours in gospel bonds,

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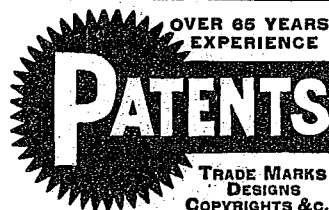
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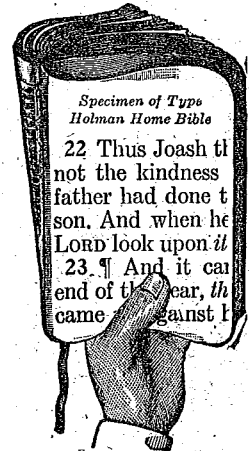
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 58

LAMONI, IOWA, DECEMBER 27, 1911

NUMBER 52

Editorial

THE PREEMINENCE OF JESUS.

(Sermon by Elbert A. Smith at Lamoni, Iowa, reported by Estella Wight.)

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine own hands: they shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

I have read the first chapter of Hebrews. For some reason I do not feel exactly in the mood for preaching this morning, but possibly this feeling will pass away; at least I am willing to make the effort and try. I remember some years ago when I was preaching in Burlington, Iowa, for the first time, about the second or third time I had ever preached; after I had finished, one of the good sisters said to me, "Bro. Smith, I did enjoy hearing you try to preach." I am sure that no one in the world realized more than I did how aptly spoken were her words. Possibly all preachers feel at times perhaps after they have just read the Sermon on the Mount, that all they can ever do will be to try to preach.

I desire to call your attention this morning to the subject of the preeminence of Jesus, as set forth in this first chapter of Hebrews.

TOLSTOI'S STORY.

It is generally conceded in the world that Jesus as a teacher is preeminent. But Count Tolstoi used to tell a story about the kind magician who saved a certain man from a malicious sorcerer who was seeking to destroy him. The magician saved him by changing him into a grain of millet. The sorcerer then immediately changed himself into a cock and was about to eat up the grain of millet, but the magician saved him again by pouring over the grain of millet an entire measure of grain, so that the cock could not eat it all and could not tell which particular grain he wished to swallow.

The lesson drawn by Tolstoi is that the world, actuated by the Devil, has poured over the teachings of Jesus so many man made philosophies that men can not tell where Jesus is. We find Christianity buried under Catholicism and Protestantism, sectarianism, Christian Science, Christian socialism, human philosophies, and ethical teachings, until it is difficult to tell where Jesus is.

Longfellow, in his day said:

"Lutheran, Popish, Calvinistic, all
These creeds and doctrines three
Extant are; but still the doubt
Is, where Christianity may be."

And the problem has increased in perplexity since the time of Longfellow with the increase of the numbers of religious teachers who claim to teach Christianity. It may be that there is a great deal of good in the systems that we have mentioned: Catholicism, Protestantism, Christian Science, Christian socialism, and the others. There may be a great deal of good, just as there was in the grains of millet that were poured over the particular grain that had in it human life; but the trouble is that they claim, many of them, if not all of them, to be absolutely identical with the teachings of Jesus and to emanate from him, and the result is, the believer, or the would-be believer, is lost in confusion. He can not swallow them all, and he does not know which particular one he wants,—the one containing divine life.

But these people in teaching these things and claiming that they are representing Christ, and that all these ideas originated with him, are paying to

him, of course, the highest compliment that they can pay by thus conceding that he is the greatest religious teacher and that all doctrines that claim the allegiance of the whole world should come through him.

STRIKING SCENES.

In human life there are certain experiences that stand out above all others. When we look back over the history of our own lives we recall certain scenes that impressed themselves upon our minds so prominently that we can never forget them. They come back to us in our dreams at night. We close our eyes and they come before us. In like manner there have been certain events that have occurred in the history of the race. We may look back over the history of the world and those scenes stand out above all others. The dawn of creation, the escape of Noah and his family from the flood, the crucifixion of Jesus Christ on Calvary; all these are scenes that stand out prominently in the history of the human race; so prominently that the human race has never forgotten them. We find in the traditions of nearly every nation or tribe the tradition of the creation, the flood, and the crucifixion.

But possibly there is no single scene in all the history of the world that is more prominent, more vital, more striking than that scene which occurred when Jesus, coming up out of the River Jordan, standing on its bank, was baptized with the Holy Spirit, and the voice was heard from the heavens saying, "This is my beloved Son."

HEAR YE HIM.

And so the Apostle Paul says that "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And again in these last days, as we use the term to-day as given here, these words were reiterated with a little variation on the occasion when Joseph Smith was in doubt about what his duty was, and where Christianity was among all these various creeds, and went into the woods and prayed to God alone, and two personages appeared to him in vision, and one of them, pointing to the other, said, "This is my beloved Son, hear ye him."

That certainly was a prominent and important scene, and those words were striking words that ought to be pondered and considered to-day, in the midst of the many cries of lo here and lo there. We should earnestly seek that which Christ taught, and we should hear him.

In the past it has been the pride of Latter Day Saints that so many people have said, "We like to hear your preachers talk, because everything that they preach is found in the Bible." I hope that the day will never come when our ministers will be

noted for teaching that which is contrary to the Bible, or casting any reflection upon the divinity of Christ or the inspiration of the Holy Scriptures that will lead people to go away from our meetings in doubt whether we believe that Christ is the Son of God, preeminent above all others, and that the Bible contains his inspired word.

"This is my beloved Son, hear ye him." Jesus, as we have already stated, is generally conceded by the world to be preeminent. Statesmen like Gladstone, warriors like Napoleon, and infidels like Ingersoll have conceded him a place above common humanity, as a character that could not be explained, and "an individual," as Ingersoll said, "worthy of the homage of our tears." And God himself has accorded him a preeminent place under the Father, or rather with him, and as stated in this chapter, at his right hand. And as one of our own poets has said regarding the sacrifice of Jesus:

"All the sacrifices offered
From the day of Abel down,
Forward look to this one proffered
On Golgotha's rugged crown.

"All the prayers and sacrifices
In the future yet to be,
Backward turn their weird faces
To the form upon this tree."

—David H. Smith.

Jesus came in the meridian of time. All the sacrifices previous to that time pointed forward to Jesus. All the prayers, all the sacrifices since his day have pointed backward to that man who hung upon the cross, and we are told the reason of this exaltation. What is it?

EXALTATION.

Exaltation is a part of the gospel economy. We have a certain people out in the West, as you are very well aware, who tell us a great deal about exaltation, and they believe that it is obtained through the pronouncing of certain ceremonies in the placing upon individuals of certain sealing, a mysterious sealing that will, in the great beyond, entitle them to pass beyond the gods and the angels to their exaltation.

But why was Jesus exalted? Why was he "anointed with the oil of gladness above his fellows"? Why was he placed above the angels? Was it because he was the Son of God alone? We have confidence enough in the character of God to believe that had Jesus proven false to his trust he would have been rejected, cast out; but we are told here that the reason he was anointed was because he *loved righteousness and hated iniquity*. It was not the result of any mysterious rites or ceremonies; but that which he did and that which he was was the

secret of his exaltation. That must be the secret of our exaltation and our blessing.

Yesterday one of the brethren said to me, "I have recently received a letter from a brother in the West who says that all his prayers, all his fasting are coming back to him now in the great blessing of power that he is enjoying in his ministerial work." And this brother said, "I have noticed this, that the men who live in harmony with God, the men who are good and true in their lives, they are the ones whom God is blessing with power."

It is the same with us that it was with Jesus. If we love righteousness, and hate iniquity, we shall be anointed with the oil of gladness above our fellows who do not love righteousness and hate iniquity.

In the Zion's Praises, hymn number 28, I believe it is, the sentiment occurs, "I'll go where you want me to go, dear Lord," then it goes on and says, "I'll say what you want me to say, dear Lord," and further, "I'll do what you want me to do," but the climax of it all is, "I'll be what you want me to be."

Now, that's what Jesus was: In all things he pleased the father because he went where the Father wanted him to go, he said what he wanted him to say, did what he wanted him to do, and was all that he wanted him to be; so that he could say to one of his disciples that if you have seen me, you have seen the Father. He not only taught that which was godly, but he carefully lived it, so that he became the demonstrator of what the Father wanted him to be.

I notice also the statement made in the scripture we have read, "But unto the Son he saith, Thy throne, O God, is for ever and ever." And this is in harmony with the scripture that we find recorded in Isaiah, the 9th chapter, beginning with the 6th verse:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

THE GOSPEL EVERLASTING:

The gospel of Jesus Christ is everlasting. We talk about preaching the everlasting gospel. I wonder if we realize all that this term signifies. It means that his gospel is from the beginning and will continue unto the end. It met the needs of humanity in the days of Noah. It met the needs of humanity in the days of Jesus. It meets the needs of humanity to-day. We do not need to go into the world and seek anywhere for any other system that will save humanity, reform men, and make society that which it ought to be. This gospel meets the needs of indi-

viduals. In Matthew, the 11th chapter and 28th verse, he says:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

This meets the individual needs of the man who wants to find rest, and wants to find the place and the means by which he can labor to the greatest advantage. You may say there is a contradiction of terms,—find rest and yet labor. Well, do you not know that labor always follows rest, or should, and that rest only follows labor? And if Jesus did not believe that we should work, he never would have said, "Take my yoke upon you," because the yoke is a type of labor; but he presents the means, in this yoke, by which this labor may be made easy and this burden light, so that we can perform it as he would have us perform it.

And we believe that the gospel of Jesus Christ meets the needs of the world in a collective sense as well. This is an era when society is becoming very complicated and intensive, and it is very difficult for men to work together in harmony and in peace. The Doctrine and Covenants tells us that the day is coming when peace shall be taken from the world. That does not mean, necessarily, that nation will rise up against nation, though that will probably occur. It does not mean alone that England will be arrayed against Germany, and Germany against France, and Japan against the United States; but it means that peace will be taken from communities also, to the extent as predicted in the Book of Covenants, that the individual who will not take up his sword against his neighbor, not as a foreign foe, but against his neighbor, must needs flee to Zion.

Most of you have read, possibly, of the trial of the McNamara brothers in Los Angeles. You remember the destruction of the *Times* building, when twenty lives were lost and property destroyed, and know that now these two men have confessed that they dynamited the *Times* building and other institutions. Now, this is simply an indication of things that are going on that do not come to the surface very often. I do not believe that the prominent labor leaders would indorse the conduct of those men, though they will have to suffer the consequences of it to an extent. But both capital and labor must deal with a violent class of individuals, whose only idea in settling difficulties is an appeal to force, where the strongest man has the best argument. And though such men as Gompe's and Mitchell may be men of high ideals, they have under them men of very low ideals who stoop to violent demonstrations of this kind. And we may look for demonstrations of violence to come from capital and labor alike. We

may put these McNamara brothers in prison, but we can not imprison the spirit that made them criminals, and the spirit that made them criminals and murderers will make other men criminals and murderers when they have what they consider provocation. But Jesus comes to us with the gospel plan of redemption. He says, "Ye must be born again," and no man, no matter how high his ideals may be, can build up a society that will be safe and invulnerable when he seeks to build it out of men whose present ideals and principles are low.

YE MUST BE BORN AGAIN.

"Ye must be born again." That was the message of Jesus. He gave the world the plan that would bring about this redemption; and so we believe that this gospel, which includes the golden rule, "Whatever ye would that men should do unto you, do ye even so unto them," meets the need for organized society to-day. It meets the needs of organized society just as well as it does the needs of individuals.

We are familiar with the fact that nations, like individuals, are born, they grow for a certain period of time, then they begin to decay, and finally they die, and we say that it is natural for nations to do this, just as it is for men. But why do men die? Because of disobedience. Because of the disobedience of one man death came into the world, we are told. When man learns to obey all the laws of his nature and all the laws of God, he will no longer die. And when a nation or a community is born that is willing to keep all the laws of God and all the laws of nature, that nation will live for ever.

And so we are told that under the rule of Jesus there shall be a government that will never end. In the statement already read to you, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." The rule, the administration of Jesus Christ, will be never ending.

Now, in conclusion, let us briefly scan the two prominent ideas that have been brought out in our scripture reading.

Jesus is above his fellows first because he loved righteousness, and second because he hated iniquity. He loved that which is right. That principle is affirmative, and in announcing his ideas along that line he said, "Blessed are the pure in heart."

Jesus affirmed righteousness, but he did not stop there. Sometimes we meet people who believe in that which is good. They are naturally good themselves. They want to do right; they believe in that which is right, but they have not the moral courage to antagonize that which is wrong. They do not dare to challenge men and measures that are wrong; but

we are told that Jesus did not stop here. He hated iniquity. He not only affirmed that which was right, but he denied that which was wrong.

He said to the Pharisees:

Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make a long prayer: therefore ye shall receive the greater punishment. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than he was before, like unto yourselves.—Inspired Translation.

And so we find him not only affirming the right, but antagonizing and destroying the works of the Devil. For that reason he was anointed above his fellows.

The second prominent idea is, that his gospel and his rule will be everlasting, and the reason for that is that his government will be established with judgment and with justice. There will be no rotten foundation under his rule. It will not be founded on a wrong done to other individuals, but it will be established, maintained for ages and for ever under the rule of judgment and justice.

Now may God help and bless us that it may be our happy lot to be numbered with this Jesus, to share his exaltation and joy, and to have part in his everlasting government, is our earnest prayer.

NOTES AND COMMENTS.

Elder John W. Rushton sends us a report of an address delivered by Elder Charles A. Smurthwaite at the annual memorial services of the Order of Elks, in Ogden, Sunday, December 3. Bro. Rushton says: "Our brother was honored in being invited to share the time with the Rev. Walter R. Reese, of the Saint Paul's Episcopal Church, Salt Lake City. The speech, apart from its intrinsic merit, also had some very helpful instruction as to the idealism and essential truth of such benevolent movements."

Elder W. E. LaRue, pastor of the church in Brooklyn, New York, is engaged in a very spirited discussion with Mr. John D. Nutting. The discussion is being carried on through the columns of the *Brooklyn Daily Eagle* and grew out of a lecture delivered by Rev. Nutting on the subject of Mormonism. Rev. Nutting is in charge of a missionary movement that has been conducted in Utah for some time, with a view of converting the Mormons.

Why will you keep caring for what the world says? . . . You can have little idea of the comfort of freedom from it—it is bliss. Hoist your flag and abide by it!—General Gordon.

Original Articles

THE UNITED ORDER OF ENOCH.

Conversion to the pure principles of the doctrine of Christ and a full acceptance of the Golden Rule as a governing guide to our actions, are essential prerequisites in advancing the work of equality.

Righteousness, peace, brotherly love, unity, equality, and true holiness were the fruits, or graces, in ancient times of a people following out in their lives the just and equitable principles set forth in the unselfish plan of work contained in the United Order of Enoch. The world has never produced a plan or system that even approximately embodied the elements necessary to the conditions of unity and equality among the people. Such a standard of life is attained only by the acceptance of true and unselfish principles for the molding and development of the people in the earth life in moral and spiritual good. In fact, the very first step toward such hoped for condition as equality has never through man's wisdom been provided for, viz: the instilling and building of a character of right living and right doing in one's self, and a true regard for the rights and welfare of others, regardless of the circumstances or conditions under which he may be placed. In other words, the work of righteousness on the part of the individual which will fit him for association with such community must be first, and after this he may become stronger and move forward as he develops the power to resist and control the evil impulses, or temptations toward selfishness, greed, vanity, worldly vices, and unholy gain.

Let no one deceive himself by imagining that he can successfully inaugurate and carry out the work of equality among a people, the aims and desires of a majority of whom are "carnal, sensual, devilish"; or in the language of the apostle:

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.—Titus 1: 16.

In the attainment and acquirement of a character of uprightness, goodness, faith, purity, truthfulness, and honesty, it must not only be developed and reflected by the people as a whole, but the individual character must be fitted and strengthened, and each thus purified and proven worthy of a place among "the peculiar people zealous of good works."

To be placed in such surroundings when not so fitted would be like the man who had gotten in to the wedding feast,—“without the wedding garment on.” But he was not commended for having climbed in, neither given the hand of fellowship and bade to remain. He had simply gotten into a place in which he had not fitted himself to dwell, and had to be taken and cast out among those with whom

and for whom he had revealed and formed unholy alliance in sin. Was not this right, then, that he be cast out?

Every man must receive “according to his deeds.” “For there is no respect of persons with God.” (Romans 2: 11.) Men and women can only receive and occupy as they are fitted and prepared to do so. To bestow goods, or places of trust, where the parties have not lived so as to develop honest and virtuous lives, would be to waste and tear down a good work, not build up. And this is true, whether applied in the present life or in the future.

The lesson of the Christ in the parable of the wedding feast should be fully heeded by his people if they wish to be received by him when he shall come again. By our acts, good or bad, we are building our characters and placing upon us robes accordingly. To provide ourselves with the “wedding garment” we must perform the works of righteousness, —which is fulfilling the law of Christ in our lives. Without “true holiness no man can meet the Lord.” Our lives are fashioned by the law of life by which we live, and if we refuse to live by “the law of life in Christ Jesus,” then we must follow in the ways the rewards of which are “sin and death.” Hence Jesus taught and urged: “He that heareth these sayings of mine and doeth them I will liken him to a wise man,” etc. In our work, let us not prove ourselves “foolish,” and then expect the riches of Christ.

There is truth and wisdom in the statement: “We are architects of our own fortune.” And the results are felt here, and will be as fully in the hereafter.

The apostle taught the doctrine: “Prove your own selves.” This applies alike to all, rich and poor, old and young, each being held accountable according to his opportunities. Does some one want something which he has not been willing to live for? The thought or desire entertained by a person would exclude him from the association of a people who are upright in heart, who look not upon their own things with a spirit of selfishness, neither the things of others with covetous eyes.

ESSENTIAL CONDITIONS OF EQUALITY

must not be disregarded in adopting ways and means to bring about this just and desirable state, otherwise the labor must be in vain. There must be a building and rounding out of the better elements of life so as to blend in kindly, peaceful, and true brotherly association wherein are developed the attributes of faith, honesty, justice, tolerance, wisdom, forbearance, brotherly love, and holy spiritual ties as we enter upon and advance in the relationship of equality; and unless each is willing to labor, suffer, sacrifice, and in a holy warfare strive to fit him-

self, he can not dwell and inherit with those who do thus fit and prepare, for they, who will not abide the conditions and fashion themselves according to the law of equality and spiritual adornment in Christ the Lord, have prepared for them lower conditions, hence the divine suggestion of the "terrestrial" and "telestial" abodes upon the other side.

There is nothing more erroneous than the idea that equality may be reached simply by preaching the doctrine of "dividing up all around." The accomplishment of the work of grace is necessary before any division can be had. No one in this world is authorized to lay hold upon another's goods or wealth and divide the same up without the owner's consent. To do so would be in violation of both the law of God and the laws of the land. When Jesus was here one of his company said to him: "Master, speak to my brother that he divide the inheritance with me."

Jesus said unto him: "Man, who made me a judge, or a divider over you?" "And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." How different is the position of the greatest teacher known to the world to that of so many in this age who make pretense of following him. Jesus would not think of violating the *inalienable* rights of man by taking hold of other men's property and dividing it up without their consent. That might be the policy and work of a person who wanted something not his own, or something for nothing, but not of the children of light, who must follow the rule: "In all things whatsoever ye would that men should do to you, do ye even so to them." One moves men from the principle of "covetousness," of which Jesus said, "Beware." The other from the holy sentiment of righteousness and justice. There is no question where those whose desires are good will stand.

The essential conditions of equality and grace, having been as we trust fully accepted, and no man or woman looking to this righteous union with sinister motives, let him who will now put away the spirit of selfishness and greed, and adorn the holy principle of life and work laid down in Christ's law, "Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God," and we shall appreciably approach

The Articles of Association of the United Order of Enoch—
A Benevolent Society in the Interests of the Poor and Needy.

Its work is outlined in general terms as follows:

The United Order of Enoch is a helping and benevolent association, organized for the benefit of the poor and needy, dispensing its charities by furnishing equal opportunities to the needy, upright, and industrious in a financial, educational, and social way, with those who are more fortunate, and the supplying of stewardships and homes or inheritances to the worthy who may lack.

Article 1. Statement.

Articles of Association adopted by the undersigned (in accordance with due enactment and resolutions passed by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints at its annual meeting held in Lamon, Iowa, April 6 to 21, A. D., 1909, authorizing further organization by the bishopric of said church of those who may desire to so associate themselves for purposes of transaction of business interests for the benefit of the poor and necessitous, and the general work of improvement and settlement of the worthy, who need homes and help.

Article 2. Affirmation.

Pursuant to instruction herein set forth, we [names omitted] being desirous of forming a corporation under the laws of the State of Missouri, and more particularly under the provisions of article 11, chapter 12, Revised Statutes 1899, providing for associations of a benevolent and educational character, do hereby associate ourselves for the purpose of becoming a body corporate for the benefit of the poor and industrious who need, and the transaction of business necessarily connected therewith as herein set forth.

Article 3. Object in outline.

The purpose of this corporation shall be to aid and assist the worthy needy and poor in obtaining employment and homes, help the sick and afflicted and unfortunate in times of need, promote temperance, morality and equality, and provide against the evils of selfishness, covetousness, anarchy, and crime of every description, and thus conserve, to a degree, the good of the community, and the good of the State, by a voluntary cooperation in the use, application, and distribution of the wealth, for the objects named, of those who may be members of the association, and who shall contribute for the purpose, and of the means which is gained by the association in its legitimate work and business, and also the application of that which may be voluntarily contributed or consecrated for these benevolent purposes by those who do not hold membership in the organization.

Article 4. Name and Term.

The name of this organization shall be the United Order of Enoch, and its chief or principal place of business shall be in the city of Independence, Jackson County, and State of Missouri, but supplemental organizations and places of business may be located in other counties and when necessary for the carrying out of its work in other States, organizations or places of business may, according to the provisions of the statutes of such States be established in the same; and the association shall continue for the period of ninety-nine years unless sooner dissolved by the voluntary concurrence of at least three fourths of its members, by a vote at a meeting of which at least sixty days' notice has been given in the usual way of such purpose prior to the meeting at which such vote of dissolution shall be taken.

Article 5. Nature and work.

This association shall have no capital stock divided into shares, it shall not be run for individual pecuniary profit, but for the objects herein set forth; the properties of the same shall not be individual, or held in severalty, but in common. The homes, or inheritances however which are provided for under the founding and management of the order, shall be individual, that is held in severalty, each person or family holding in fee simple unless otherwise arranged at the time of setting the same apart, or when making the final settlement. The object of the association not being communistic as that term is usually understood, but a benevolent, helping order.

Article 6. Special Statement of Work and Powers.

The purposes of the association are:

First, to provide the advantages of permanent employment

and thereby permanent homes, for those found worthy, but who are unable to arrange for steady employment and who are without sufficient means to procure homes for themselves.

Second, to furnish educational advantages for the youth of both sexes when parties or parents are unable to do so themselves, either by rendering to the parties such assistance as will give to them equal opportunities in the public schools, or in providing for them advantages of the higher, or special institutions of learning.

To accomplish this work, it will be necessary to acquire by gift, purchase, device or other legal and just methods, real and personal property; also acquire lands suitable for carrying out the benevolent purpose and object set forth in these articles of association, and for suitable homes or inheritances, and when desirable to improve and convey the same; but the properties, accumulations or gains from all or any of such transactions shall be held and used in maintaining and carrying out the benevolent work herein provided for, and in no case to be given or used for the pecuniary profit or benefit of any person or persons, corporation or corporations, but solely for the aiding and maintaining of the proper stewardships of the needy, and of its members in the benevolent, beneficial and helping purposes herein set forth.

Article 7. Membership.

Membership in the order requires as a prerequisite a full compliance with the law of Christ, both as relates to duties known as spiritual, and those referred to under said law as temporal; that is, the precepts and ordinances of the gospel having been fulfilled through acceptance and obedience to the same as set out in the Holy Scriptures, also, the following specific duties set forth in the law of equality, to-wit:

A. To render a just and true account of the condition and business of, his or her stewardship annually, setting forth the amount, or value, with the loss or gain of the same for the period named, together with a faithful estimate of the necessities, and the amount required for repairs of stewardship, or the enlarging or extension of the same when proper, for the succeeding year.

B. Stated or annual settlement as provided under the law by turning into the treasury or storehouse any surplus or talents remaining after a due fulfillment of the law as set forth.

C. In case of a lack or shortage, after a faithful and attested performance of duty in his or her stewardship for a time, or a year, such steward to receive from said treasury or storehouse, such a proper and just supply as the law directs according to "his needs and wants, inasmuch as such wants are just."

D. That in all labor and association each and every one shall seek the interest or good of his neighbor, "Doing all things with an eye single to the glory of God."

E. In case of withdrawal, or transgression and expulsion, such person or persons shall retain that which has been set apart or deeded to him or her or them for a home or inheritance, but shall have no further claim upon the common treasury and shall not be entitled to any withdrawal, benefits or interest in the common fund or storehouse, whatever.

Article 8. Management.

A. The affairs of this corporation shall be under the supervision and management of a Board of Twelve Trustees to be selected by the members of the order from among their number, according to the rules and regulations of these articles and the by-laws of the association, who shall organize by the selection of a president, a secretary, and a treasurer, and perform any and all business necessary for the

good of the order, a two thirds majority of said board thus constituted and voting as a unit, being necessary for the transaction of all business of the order at any meeting of the same, but a less number may adjourn from time to time.

The trustees may also appoint an executive committee to act in business matters when the board is not in session.

B. The members of the Board of Trustees shall be elected at the annual meeting of the members of the association to be held the first Monday in April of each year or at any adjourned meeting of the order held subsequent to the said first Monday in April, and shall hold their offices until their successors are chosen and qualified. Vacancies occurring in the board may be filled at any time by the unanimous action of a majority of the members of the board, properly constituted, being present and voting.

C. The Board of Trustees may adopt by-laws, not inconsistent with these articles and the Statutes of the State, as may be deemed necessary for the management of the affairs of the corporation and the carrying out of the work of the order.

D. The president, secretary and treasurer herein, shall perform the duties usual to such offices in similar associations in addition to the specific duties named herein providing such duties are not inconsistent with the rules of the association.

E. The officers of this order shall also make report of the work and condition of the same annually to the General Conference of the said Reorganized Church.

Article 9. Property, Rights and Conveyances.

This corporation shall have a seal, and all conveyances purchasing and conveying any estate, real, personal or mixed, for its use in carrying out the benevolent work herein set forth and shall hold and enjoy in its corporate capacity, all the property, real, personal or mixed which said society may now have or hereafter may acquire.

This corporation shall have a seal, and all conveyances of real estate shall be approved by the Board of Trustees of the order of association, and be signed and sealed by the president of the same. And such association may sue or be sued in its corporate name and all claims made against it shall be made in the corporate name and the individual or private property of the members shall in no case be held liable for the debts of the association.

Article 10. Dissolution and Distribution Thereunder.

It is hereby expressly provided and made a part of the conditions of this order, that in case of the dissolution, or abandonment of the work of the same, that the properties of the order, after satisfying all just debts of the same, shall be turned over to the Presiding Bishop and Trustee of the Reorganized Church of Jesus Christ of Latter Day Saints to be distributed to the poor and needy, according to the rules and regulations of said society for aiding the poor and needy.

Article 11. Trustees.

The names of the persons chosen by these incorporators to act as trustees until their successors shall have been legally chosen are as follows: F. M. Smith, Ellis Short, Joseph Mather, Rodrick May, G. E. Harrington, Elbert A. Smith, W. E. LaRue, I. N. White, A. H. Parsons, E. L. Kelley, George H. Hilliard, and Edwin A. Blakeslee; and the following persons have been chosen as officers by the said Board of Trustees: E. L. Kelley, president; F. M. Smith, secretary; Ellis Short, treasurer. Executive Committee, E. L. Kelley, F. M. Smith, Ellis Short, Joseph Mather, Roderick May.

In testimony whereof we, the above named incorporators, hereto set our hands at Independence, Missouri, this 12th day of January, A. D. 1910.

Duly signed by twenty-four persons.

ACTION OF THE COURT IN GRANTING PRO FORMA DECREE AND CERTIFICATE OF THE HONORABLE SECRETARY OF THE STATE OF MISSOURI, IN THE CIRCUIT COURT OF JACKSON COUNTY, MISSOURI, AT KANSAS CITY.

Certificate of Secretary of State.

State of Missouri } Department of State } ss.

To all to Whom These Presents Shall Come:

I, Cornelius Roach, Secretary of State of the State of Missouri, and Keeper of the Great Seal thereof, hereby certify that the annexed pages contain a full, true and complete copy of articles of association and pro forma decree of court in re United Order of Enoch, filed May 11, 1910, as the same appears on file in this office.

In testimony whereof, I hereunto set my hand and affix the Great Seal of the State of Missouri. Done at the City of Jefferson this 11th day of May, A. D. Nineteen Hundred and Ten.

(Seal)

CORNELIUS ROACH, Secretary of State. FRED G. PARK, Chief Clerk.

Filed and Certificate of Incorporation issued May 11, 1910. CORNELIUS ROACH, Secretary of State.

BY-LAWS OF THE UNITED ORDER OF ENOCH.

Membership.

1st. Any person not a minor may by a majority vote of the Board of Trustees become a member of the United Order of Enoch, by subscribing to its rules and regulations as set out in the Articles of Incorporation of the order, having complied with the conditions therein named. But each candidate for membership must be recommended by at least three members of the order, and the name to be voted upon must be presented to the board at least one regular meeting previous to the meeting at which the vote was taken.

Special Meetings of Members.

2d. At any time it may be deemed necessary for the good of the order, the Board of Trustees may call a special meeting of the members, by giving due notice to each member of the time and place of said meeting, through some newspaper, published in Jackson County, Missouri, for at least two consecutive weeks, the last publication to be at least fifteen (15) days prior to the date of the meeting.

Rules of Meetings.

3d. At all meetings of the association, in the proceedings, the general rules of parliamentary practice shall apply, so far as applicable.

4th. The trustees shall hold regular monthly meetings, but may meet oftener on the call of the chairman or any three members.

Regular meetings shall be the afternoon of the first Tuesday of each month, at 2 o'clock.

Place of Board Meetings.

5th. The regular meetings of the trustees shall be held at the headquarters of the order, unless otherwise ordered by special vote of the trustees.

Certificates Required.

6th. Any person whether charter member or otherwise in order to be admitted to membership as per Article 1 of the by-laws of said association must obtain a certificate in writing showing full compliance with the law as set forth in Article 7 of the Constitution of the association.

Especial attention is called to the purposes of this philanthropic and benevolent institution, which are to help the destitute, the sick and afflicted; help persons to homes and employment who have burdens to carry that keep them back, although they are moral, sober, and industrious in their habits, and

In the matter of application of the United Order of Enoch for a pro forma decree of incorporation. April Term, 1910. 47804

And now on this 18th day of April, 1910, come E. L. Kelley as president, Frederick M. Smith as secretary, and Ellis Short as treasurer of the United Order of Enoch and submit to the Court the articles of agreement of said association, together with a petition praying for a pro forma decree of incorporation thereon, in the manner provided by law, and it appearing to the Court that said petition and articles of agreement have remained on file in the clerk's office of this court for at least three days since the same was first presented to the Court, and the Court having heard the report of Pierre R. Porter, Esq., heretofore appointed by the Court to examine said petition, and having duly examined said article of agreement and the testimony in said cause taken before the said Pierre R. Porter, Esq., and the Court being fully advised in the premises overrules the report of Pierre R. Porter, Amicus Curiae, and doth now conclude, adjudge and determine that such articles of agreement and the purposes of the association as therein expressed come properly within the purview of Article 11, Chapter 12 of the Revised Statutes of Missouri, 1899, and are not inconsistent with the constitution and laws of the United States or the State of Missouri.

Wherefore it is ordered, adjudged and decreed by the Court, that the petitioners and their associates, named in said articles, be, and they are hereby created a body politic and corporate by and under the name of the United Order of Enoch.

Filed for record this 19th day of April, A. D. 1910, at 9 o'clock 20 minutes a. m. Filed in Book 290, at page 309. FRANCIS D. ROSS, Recorder.

State of Missouri } County of Jackson } ss.

I, Oscar Hochland, Clerk of the Circuit Court of the County and State aforesaid, certify the above to be a true copy of the order of the court made in the matter aforesaid, as fully as the same remains of record in my office, and that the original articles of agreement are attached hereto.

In testimony whereof I hereunto set my hand and affix the seal of said court at office in Kansas City, Missouri, this 18th day of April, A. D. 1910.

(Seal)

OSCAR HOCHLAND, Clerk. By H. A. Forster, D. C. By W. C. Perry, Deputy.

State of Missouri } County of Jackson } ss.

In Recorder's Office.

I, the undersigned, Recorder of Deeds, within and for the county aforesaid, do hereby certify that the foregoing instrument of writing was on the 19th day of April, A. D. 1910, at 9 o'clock 20 minutes a. m. duly filed for record in this office and with the certificate of acknowledgment thereon endorsed is recorded in the records of this office, in Book No. 290 at page 309.

In witness whereof I hereunto set my hand and affix the seal of said office, at Independence, Missouri, the day and year last aforesaid.

(Seal)

FRANCIS D. ROSS, Recorder. By C. J. Baird, Deputy.

to bring about true equality upon lines and such immovable basis that the condition shall remain and prove an everlasting good to every faithful participant.

Persons who wish to be helpers in a cause founded and commanded in divine precept as well as in the laws by man, may well consider the plans and work of the United Order of Enoch, an institution where every dollar must be applied toward the help and uplift of the poor and necessitous.

The fact should not be overlooked either, that in seeking to unite with the order, that the object should not be personal interest or aggrandizement; there is a far higher and better purpose that should govern than that. Is it right to call ourselves Saints if we are unable to dismiss from our hearts the selfish and covetous desires? Everyone will answer, No. Then why can not we have a united, universal effort put forth on the part of the membership everywhere to place the "helping order" in position to perform its work, remembering the doctrine that he that remembers the poor lendeth to the Lord, and trust him and his work in the efforts we make in the work of redemption. Good, efficient help will never be more effective than now, and none are excusable who can and will not help.

Ever confident in the triumph of the Lord's work. Very respectfully submitted,

E. L. KELLEY.

INDEPENDENCE, MISSOURI, December 15, 1911.

You will hear this patriotism scorned as an impracticable theory, as the dream of a cloister, as the whim of a fool. But such was the folly of the Spartan Leonidas, staying, with his three hundred, the Persian horde, and teaching Greece the self-reliance that saved her. Such was the folly of the American Nathan Hale, gladly risking the seeming disgrace of his name, and grieving that he had but one life to give for his country. Such are the beacon lights of a pure patriotism that burn for ever in a man's memories, and answer each other through illuminated ages.—George William Curtis.

For I shall sing of the strong, silent-thinking work of nature, and of God interfused in earth and sky and sea controlling in impartial covenant the mighty mass. I shall sing how the whole universe is alive with harmony upon this side and upon that, and is moved by the motions of reason, one spirit indwelling in all its parts, shedding its dews upon the round world, swiftly speeding through all things and fashioning the body of things to breathing life.—Manlius.

Evil thoughts intrude in an unemployed mind, as naturally as worms are generated in a stagnant pool.—From the Latin.

Letter Department

CAMERON, MISSOURI, December 15, 1911.

Brother Editor: The following short, but very impressive dream was received October 18, 1911. "I was in a large assembly of the Saints. Bro. A. W. Head delivered the following: 'Hearken all ye my people; bring of your substance unto the storehouse of the Lord, so that the needy and worthy poor may be supplied and the gospel taken to the nations of the earth. Woe, woe unto you that have taken my name upon you, if the aged worthy of my church suffer for the necessary things of life, when there are means in your possessions.'

"While he was speaking the Spirit of the Lord increased in power and I had the assurance that it was the voice of inspiration to us, but I thought some doubted the message. I arose to speak and said, Whether you believe the message to be of the Lord or not, one thing is certain, if we withhold of our means and the aged, worthy poor suffer, woe, woe shall it be unto us!"

While meditating on the dream the thought came that while we may not know of any worthy poor of our number that are in need, there are doubtless some, we should do our duty along financial lines so that there might be sufficient in the storehouse for the bishopric to help them. Especially the aged, worthy poor that can not get out and toil as they once did. One might say, There is the Saints' Home for the aged. True, and it is a Godsend to many; but it must be supported. All can not get into the home, and unless we do our part they can not be cared for as they should, neither can the gospel be taken to the nations.

To those that are so fortunate as to have their own homes, and a way to make a livelihood, some of whom can get anything they need, have means to travel and live in luxury, may always have plenty, but remember to send that which justly belongs to the Lord to his storehouse. You might say that it has taken all you have made this year to make ends meet! But how have you lived? Have you not been extravagant with your money? Can you not see some that have made ends meet whose income was much less than yours, and they have a credit on the bishop's books? May we all try to send something to the storehouse, so the needy will be cared for and the gospel be sent to those in darkness.

Notice what is said of those who do their part for the poor and those who do not: "Blessed is he that considereth the poor, the Lord will preserve him in time of trouble."—Psalm 41: 1. "Whosoever stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."—Proverbs 21: 13. "The righteous considereth the cause of the poor, but the wicked regardeth not to know it."—Proverbs 29: 7. "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will be paid him again."—Proverbs 19: 12. This is a good investment, and the Lord is a good paymaster. "If thou lovest me, thou shalt serve me and keep all my commandments, and behold thou wilt remember the poor and consecrate of thy properties (not all of it) for their support, that which thou hast to impart into them, . . . and inasmuch as ye impart of your substance unto the poor, ye will do it unto me."—Book of Covenants 42: 8. "He that turneth away his ear from hearing the law; even his prayers shall be an abomination."—Proverbs 28: 9. "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."—1 John 3: 16-18. "Pure religion and undefiled before God and the Father is this, to visit the

fatherless and widows in their afflictions, and to keep himself unspotted from the world."—James 1: 27.

October 22 I visited the German Stewartville Branch. Preached seven times. This branch is fortunate in having so many young people that are alive in the work, who are setting an example to some of the aged by paying their tithing, etc. We made our abode at the homes of John Hovenga, Charles Hamann, and David Powell, all young and faithful in the work, which is truly encouraging.

On Sunday, the 29th, I preached at 11 a. m. at Pleasant Grove Branch. Owing to the rain and bad roads we postponed the meetings until some future time. Bro. and Sr. L. L. Babbit are still on deck and their home is always open to the missionaries. They are among the oldest of the Saints in this district. Bro. Stonewall Hines is the president of the branch, a worthy and coming young man. He needs help in caring for the branch; it is to be hoped that some good families of Saints will locate in that neighborhood, which is a good farming country; anyone wishing information write to C. P. Paul or Bro. Hines, Clarksdale, Missouri. Bro. Paul is bishop's agent of the Far West District.

Sunday, November 12, was the annual rally day for the Saints in Bevier, Missouri. By request of F. T. Mussell, president of the branch and district, I was present, preached during the week and over the following Sunday. J. A. Tanner was called from his field of labor (Chicago), to attend the funeral of his father. Bevier has been the home of the family for a number of years, and they are highly respected. Sunday evening, December 19, J. A. Tanner preached a very instructive sermon from the words, "There is a way that seemeth right unto a man, but the end thereof is death." The Sisters' Aid Society are making a faithful effort to help pay off the debt of the church property. They meet twice a week in their sewing circle, and also take turn about in soliciting orders for spices, tea, coffee, and soap, etc., and the profits go into their treasury; and to save the expense of a janitor, they take turns about in keeping the house of the Lord in a neat and clean condition. May success attend their willing and faithful labors!

December 3 I met with the Saints at Kingston, county seat of Caldwell County, which is an inland town some eight miles from the nearest railway. I held six meetings; gave several blessings. To those wishing homes, or farms, in the "regions round about," in my judgment Caldwell County, especially near Kingston, has the cheapest improved farms in northwestern Missouri. The soil is rich and good, with few exceptions, and will produce corn, wheat, oats, rye, timothy, clover, and millet, and equal to any country for blue grass; plenty of fruit, timber, and, near Kingston, plenty of good building stone. Price of improved farms, from \$50 to \$85 per acre. The Saints have a good church building, and northeast five miles the Oakdale Branch have a neat building; seven miles northwest the Far West Branch also have a church. For information write E. M. Bryant or A. J. Seely, Kingston, Missouri. It would be a blessing to the Kingston Branch if several families should move into that vicinity, with some live elder, for those in charge are quite aged; they have stood the heat and burden of the day for many years, and will soon go to their reward.

December 8 we held forth at the Oakdale Branch, also Sunday. This branch, while not very large, is composed of good material, and is a credit to the church and community. Coleman Snider is in charge.

Crops, so far as I have seen, are fair. The long drought and extreme heat were very trying on vegetation. All have far more grain, vegetables, and fruit than they looked for last July. Corn from twenty-five to fifty bushels per acre,

selling at fifty-five to sixty cents per bushel. Apples in parts very plentiful; potatoes scarce, \$1 per bushel; wheat from twenty to thirty bushels per acre. Coleman Snider will cheerfully give anyone contemplating moving into that part valuable information, if they write him at Hamilton, Missouri, R. F. D.

I wish all the readers of this paper a Merry Christmas and a Happy New Year.

Your brother,

WILLIAM LEWIS.

SHABONA, MICHIGAN, December 10, 1911.

Dear Herald: We are living in perilous times, and should ever have our lamps trimmed and burning, for we know not what conflicts we may have to endure. There are many trials for me; I am striving to do my duty. To-day I was shown where I had omitted some things I should have done, and I hope to benefit by the lessons.

This morning, while on the way to church with my wife, I made the remark, as I had been visiting Bro. and Sr. Johnson, that I felt somewhat cast down, as if something would happen to make me sad. There was an appointment out for Bro. Henry Sheffer to preach, and as I shook hands with Bro. Sheffer, I felt that the Spirit of the Master was there. In opening the meeting for him I asked God to give him the spirit of his calling. Bro. Sheffer is a teacher, and as he arose he remarked that he might preach a gospel sermon, but he felt as though the prayer was inspired and he would talk along the line of his calling. Little did I think there was a lesson for me in what he was to say, but as he was teaching not only the Saints, but those who had not obeyed the gospel, it was revealed in power to me where I had neglected my duty; and I pray that I may not forget the lesson learned this day, for my duty was shown to me more plainly than I had ever known before.

I hope I may have strength to do my duty at all times. Let us as Saints strive to so order our lives that we may all meet as an unbroken family in the great beyond, and that our lives may be worthy of imitation.

Yours in gospel bonds,

B. F. PHETTEPLACE.

PURCELL, MISSOURI, December 10, 1911.

Dear Herald: I enjoy reading your pages very much. I have belonged to the Latter Day Saint Church for five years. I love this work very much and long to do something for its advancement. I feel so weak I often think there is nothing I can do. Let us be up and doing, for our time is so short under the present conditions, and our work is so great. Let us put aside every hindering cause and work together as a band of brothers and sisters, for the Spirit of the Lord has often warned us how great our loss if we do not do his will, and how grand our reward if we do.

When I read the prophecies delivered by the faithful Saints I am made to rejoice, and again it makes me feel sad to think so many of the Saints are heedless and soon forget them. Let us lay aside envy, jealousy, strife, and contention.

Your sister in Christ,

MRS. LETITIA WARREN.

WILBURTON, OKLAHOMA, December 4, 1911.

Dear Herald: The work is progressing nicely in the Wilburton Branch. Bro. V. L. Lum is our president, and although young in the work, he is doing his part. The Religion is moving along and the young people are being taught the gospel principles.

Wilburton Branch has a membership of about two hundred and forty. This is a coal mining city of over four thousand inhabitants. Some good farming is also being commenced. This is the first year of the cotton gin. Bro. Wooten is manager and has a good business. The Saints have a good reputation, and there is no outside persecution. This place has been made known as a gathering place for the Saints and a stake of Zion. Property is tolerably cheap and at present this is a very good time to buy if any of the Saints are counting on changing location. I would assist in helping buy homes, either in town or country. I know of good farm land as low as five dollars an acre, with an absolute title. I will answer any questions concerning this place that I can, if anyone is interested and will write me.

We are going to have a nice entertainment and Christmas tree.

There has been some excellent work done here by the missionaries, especially during the reunion last summer, and good work was done upon the streets.

Ever praying for the upbuilding of Zion,

C. C. CHRISMAN.

SALEM, MISSOURI, December 19, 1911.

Dear Herald: We are isolated, but still strong in the faith. We take great comfort in reading the many letters in the *HERALD* and *Ensign*, as they are the only preachers we have. We have seen only two Saints since coming here, outside of our own family, but we are pleased to note that two other families are coming soon, one Bro. Peat. I understand they were to have come in October, but as yet I have not heard in regard to them. If they see this, will they drop me a card, and I will meet them at the depot. The other family will come in February. We are anxiously waiting for an elder to come and preach, as I believe there are good, honest souls here. We are trying to live a life that would be worthy of imitation.

In what district are we? We are one hundred and twenty-seven miles south and west of Saint Louis. If the one in charge will write me, I will see what can be done in the way of preaching next summer. One can preach on the streets, if nowhere else.

We are in the Ozarks of Missouri, a dry country. It is rough and stony with timber except as cleared for farms. Prairie farmers think this land will not produce. 1911 was a very dry year, but the farmers raised enough to do them and to spare. There are a number of small streams here, and this valley land is mostly free from stone, and very productive. Corn this year went from forty to sixty bushels an acre. Take it all in all, I don't see but what we get along as well here as in any other place. We have a number of families here from Iowa,—one from near Lamoni.

We have a nice little town of two thousand population. It is the county seat of Dent County. There are opportunities for those who want to embark in business. First, there is a good chance for a laundry. There is one all equipped for work, owned by a stock company; they will lease or sell at a sacrifice. Another opening is a bakery and restaurant combined. It can also be bought reasonably. A company are drilling for oil and feel very certain of finding it in paying quantities.

Love and best wishes to all the Saints,

BRO. AND SR. BOWEN.

The reading of a dozen books properly selected would give a man knowledge sufficient of history, of astronomy, of geology, of evolution, of philosophy, of physiology, and a knowledge of human thought.

Extract from Letter.

Miss Blanch A. Crandall, Langley, Washington: "You are certainly a welcome visitor to our home, and I hope that you are a welcome visitor to every one of our brothers' and sisters' homes. I have heard two prophecies since I have been in this work. They were fine. Something I never heard before, and I did enjoy them, as well as the testimony and prayer meetings which were held at Bro. A. L. Premo's and Bro. O. B. Plumb's, at Freeland, Washington. They are good Saints to be associated with. May God bless all his people everywhere."

News From Missions

North Dakota.

I essay the task of writing you of the work in North Dakota, and some of our experiences; not because we wish to make ourselves conspicuous, but to give you the benefit of the information of the progress of the work. Of course you could not expect too much from one with so short an experience, this being my second year in the missionary work, having labored last year in southwestern Kansas. I was appointed by the conference this spring to Saskatchewan, and later transferred to North Dakota.

I reported to Elder J. E. Wildermuth about May 1 at Fargo, he being the submissary in charge. He outlined work for me, and after spending Sunday there with the Saints, preaching for them once, leaving wife to care for some sick ones, I started out a stranger in a strange land; but one never feels a stranger to Latter Day Saints. I visited Enderlin, Berlin, Cannon Ball, Linton, Jamestown, Adrian, and Esmond; at the last place I organized a Sunday school. I preached at these places, sometimes to only a few and at other times to fairly good congregations. Sold books and took subscriptions to the papers.

From Esmond we went to the North Dakota reunion, and since we reported the reunion, so well heard from the pen of our honorable and esteemed Pres. F. M. Smith, and Apostle W. H. Kelley, I will pass it by saying we thoroughly enjoyed it, and as this was our first opportunity to become personally acquainted with these brethren, our confidence in the work was greatly increased, and we were blessed by listening to their counsel and advice, as well as that from others.

At the close of the reunion some of the brethren of Milroy moved the big tent to Dembigh, and Elder J. E. Wildermuth and I, with my wife as cook, commenced meetings and continued over two weeks, which we considered a very successful meeting, good attendance throughout.

We sold some books and took some subscriptions, feel sure that there will be some who for the first time hearing our message will later obey. There are no members of the church here, and it was the first time, so far as we could learn, that the true gospel was ever preached there. A number came with food, and one gave us money, so the expense was scarcely anything.

From there we moved the tent to Granville, but the prejudice was great; only a few came, though wife and I called at the houses and invited the people out. I also called on the two ministers of the town. The Methodist minister, after I told who I was, would not talk to me. The Congregationalist minister treated us very courteously, though he professed to be acquainted with our position, and said he could not see how we could profess to believe the Book of Mormon and not believe polygamy. After I quoted the

second chapter of Jacob on that question, he changed the subject. After a week's effort here without apparent result, we put the tent away, as Bro. Wildermuth had to leave.

Wife and I went to Minot, where lives our pioneer missionary of North Dakota, William Sparling. After a visit of two days, leaving wife there, I went to Logan, where the reunion of North Dakota will be held next year. Spoke in a schoolhouse for two weeks with fair interest, and left a regular appointment for each Sunday, which Bro. William Murry, priest, who lives at Minot, has promised to take care of. A number here are about persuaded to obey. I bespeak a good time for those who are permitted to attend the reunion here next year, as also good to come to the Lord's work as a result.

My next stop was at Anamoose. Here lives Bro. J. C. McClelland, with his wife and three boys, who are as lights shining in a dark place. The Evangelical people were occupying the schoolhouse in a revival; and our appearance in the neighborhood stirred things up, they supposing that I had come to oppose them. I preached a few times in the home of Bro. A. M. Rife, and I baptized his good wife and blessed their three children. I made a new opening at Martin, six miles from Bro. McClelland's, and left with a promise to return to answer the attack of the Evangelical minister upon the cause. This was the first of September.

I proceeded south, stopping at Manfred, where lives the daughter of J. M. Smith, of the Seventy, but as the threshing had begun it was too busy a time to hold any meetings, so went on to Berlin. Here Sr. Young's husband owns a nice hall, which is free to the elders at any time. We held forth a week, but few came out. I went to Adrian, where we had some interest when we were there in June. We spoke once, visited, took subscriptions, and went to Sykeston, but everyone being busy, we spoke twice on Sunday to small audiences, then went back to Anamoose.

Here we commenced in the schoolhouse where the Evangelical minister had denounced us as a liar, and our teachings as from beneath. We went to their Sunday school October 8, and thought as their minister was away we would speak after Sunday school, but upon our entering, they all arose and went out, though I pleaded with them that I had not come to disturb them, and would withdraw if my presence was offensive to them. The answer I got was, "There is the schoolhouse. Go on and hold your meetings; we won't bother you." I spoke twenty-two times in the three weeks, and though most of the Evangelical members kept their word and did not come near, we had the best attendance of any series we ever held. Some nights there was scarcely standing room to be had. I lectured one night on the Book of Mormon, and at the close offered them for sale, selling twelve copies. Altogether I sold over twelve dollars' worth of books. Seed was sown and will surely bear fruit in time. Some expressed faith and expect to obey soon.

I went from there to Fort Rice, where Bro. A. Whiting baptized four this summer, and stirred things up, the people having found a Methodist preacher that would meet us in debate; so we have arrangements almost complete for the conflict.

We secured a Presbyterian church from the directors, but when we assembled for the meeting, were informed that the minister had objected, so we repaired to a private house and preached to a houseful. In a day or two I called to see the reverend gentleman, to learn his reason for objecting to our using the church. His answer was: "Because you are not in harmony with Jesus, and do not teach the Bible." Of course I denied the charge and preached him a little

sermon, telling what it was to be in harmony with Jesus. When I got through, "Well, Mr. Page, if you are more nearly right than I am, I should be glad to find it out." I left him a tract. I visited the Saints and friends, tried to instruct them in their duty, and came on to this place, where we are going to try to inform the neighbors of Bro. Frank Stowell of our faith. He has recently come here, so this is a new place.

In summing up, with three missionaries, a fourth part of the time, between forty and fifty have been added to the church in this field this summer; many have heard the message as a witness; I have sold about fifty dollars' worth of our publications; Saints have been stirred to greater activity, and we feel that we have been blessed, and that the efforts put forth and experience should increase our usefulness to God and the church. We are glad we are in the work and are counted worthy to suffer for the cause of Christ, for we feel we have had our trials.

We close with best wishes to all the Israel of God, acknowledging the kindness and assistance rendered by the Saints and friends among whom we have been.

JAMES C. PAGE.

FLASHER, NORTH DAKOTA.

McPherson, Kansas.

I have been preaching south of Leoti, in Wichita County, Kansas. A few came to hear the gospel. J. Hoffman lives there. He baptized Lizze Napp Sunday, December 3. I baptized two of his children, Charles and Ruth, ages 13 and 15, when I was there last September. Sr. M. E. Turner and her son, W. H. Turner, live about sixteen miles south of Leoti, They would be glad to have any of the Saints passing through stop off to see them.

I preached at Alexander; a good many came out; John Teeters lives there; he is bishop's agent for the Northwestern Kansas District, and is getting along well in his gospel work. I preached on the 9th and 10th of December, at McCracken, in H. Kuffer's house. About thirty-five people out to hear the word. I have been preaching at McPherson in T. C. Turpen's house. I baptized his little girl Gracie, age nine years. They have nine children; they have Sunday school every Sunday (home class), four in the senior, and six in the primary class; the two classes are taught by Bro. and Sr. Turpen; it is just fine. They sent Sr. F. S. McNichols \$8 as Christmas Offering. I have known them for thirty years or more. Bro. Turpen ought to be ordained a priest, and if faithful to that office, he will soon be ordained an elder. I hope the elders will stop and see them. I have been blessed while here with them. May the Lord bless them for their kindness to me, and the work they are doing for the Lord. If all the isolated Saints would have a home class, what a great help it would be to them and the church.

Crops were very poor in the northwestern part of Kansas this year. I think that the Northwestern District is in far better condition this year than it was last year. I will say to those in the northwestern district, let me know your wants and desires. I will gladly answer all calls in the way of preaching, etc. May the Lord bless his work, and help us all to keep his commandments. The elders will know the "Saints of God," for he said, "They will feed you and clothe you, and give you money to help his work on earth."

Address me at Holden, Missouri.

In bonds,

S. J. MADDEN.

The best of life is conversation, and the greatest success is confidence, or perfect understanding between sincere people.—Emerson.

Saskatchewan.

The good work is still going forward in the northwestern part of Canada. We can not report many baptisms so far this conference year, but the good seed has been sown in places where the gospel has not been heard before.

New opening has been made, and the future looks bright and promising for an ingathering of the honest in heart. Had glad news from Germany recently; eight have been baptized there last summer. The local brethren have done well there.

By permission and advice of those who are in charge of the work here, I return to Iowa, Gallands Grove District, for the balance of the conference year. My address will be 20 South Eleventh Street, Kansas City, Kansas.

In gospel bonds,
C. C. JOHNS.

Miscellaneous Department

Conference Minutes.

SPOKANE.—December 9 and 10, 1911, Spokane district conference convened in Saints' chapel, Elders Oscar Case and T. C. Kelley presiding, W. W. Fordham secretary, Oliver Turnbull assistant. Branches reporting: Columbia River 31, Sagle 50, Spokane 277; no report from Roslyn. Bishop's agent's report, on hand June 17, \$187.54; receipts, \$801.94; total, \$989.48; paid out, \$675.05; balance on hand, \$314.43. Auditing committee reported account correct, and it was adopted. The following resolutions were adopted to govern the district. 1. That the officers of the district shall consist of president, vice president, secretary, and treasurer, to be elected annually. 2. The conferences of the district will convene as follows—on the second Saturday in June and December of each year. 3. All elders and priests laboring in the district are to report their labors in writing to the district conference, forwarding the same to the secretary prior to the convening of conferences. 4. That all branch presidents in the district shall send a report of the spiritual condition of their branches, indorsed by vote of the branch, to the conference, signed by president and secretary. 5. That all ordinations to elders within the district shall be approved by vote of the conference, except, as provided for in Doctrine and Covenants 17:16. 6. Each branch in the district shall send a statistical report made out on the official form provided, to the district secretary, not later than one week prior to conference, duly approved by branch and signed by president and secretary. 7. The secretary of the district shall send a notice to each branch president to be exhibited, or posted in the church, stating time and place of conference, such notice to be issued one month previous to the holding of said conference. The following delegates were chosen to General Conference, T. C. Kelley, Oliver Turnbull, Laura C. Duncan, O. L. Ferguson, J. E. Turnbow, N. Coleman, Mrs. N. Coleman, W. W. Fordham, L. W. Silver, George Johnson, Dora Smith, R. F. Butterworth, Mary Ferguson, Oscar Case, Clara Clark, Phoebe Turnbull. T. C. Kelley was elected vice president of district, W. W. Fordham, treasurer. A resolution to purchase a district tent prevailed, and M. D. Agens, V. L. Gunter, and R. McDole were named as committee by chair to solicit funds for tent. The district treasurer, W. W. Fordham, was requested to collect from branches and scattered members funds for district expenses. A recommendation from the Spokane Branch to ordain Samuel Wood to the office of elder was referred to the district president and missionary in charge. The preaching was by T. C. Kelley and Oscar Case. Adjourned to meet at Sagle, Idaho, the second Saturday in June. W. W. Fordham, secretary.

Conference Notice.

Conference of the Southeastern Illinois District will convene at Springerton, Illinois, on Saturday, at 10 o'clock a. m., January 6, 1912. The Sunday school association and Religion will meet on Friday evening, the 5th. Branch clerks please send reports to me at Xenia, in time, or bring them to the conference. Do not forget the assessment. A. H. Burroughs, secretary.

The Massachusetts district conference will convene at Providence, Rhode Island, February 3 and 4, 1912, at 3 p. m. Election of officers and delegates to General Conference is the special business. The bishop is expected to have a diagram of the new reunion grounds for the Saints to rent or lease lots from. Local historians and clerks will please send in their reports at an early date. All branches should be reported and delegate lists should be forwarded in time to make sure of your representation. All elders not conference appointees are required to report their labors. Address all communications to W. A. Sinclair, 166 Pearl Street, Winter Hill, Massachusetts.

Conference of the Northern Wisconsin District will convene with the Evergreen Branch, February 10, 11, 1912. Be sure to send your branch reports in time; also officers' reports. Send to the district president, A. L. Whiteaker, Valley Junction, Wisconsin, Box 34.

The Southwestern Oregon district conference will convene with the Myrtle Point Branch, Saturday, February 24, 1912, at 10 a. m. All come who can. Reports desired from each branch and district. Mrs. Charles McCracken, secretary, Myrtle Point, Oregon, box 42.

Convention Notices.

The Nodaway district Sunday school convention will be held at the union church near Bedison, Missouri, January 6, 7, 1912, to commence Saturday at 2 p. m. Alma Nelson, secretary.

Religio convention of the Northeastern Illinois District will convene at Sixty-sixth and Honore Streets, Chicago, Illinois, Friday, January 9, 1912, at 10.30 a. m. The election of officers will be one of the main features of the evening, so we would request the delegates and officers to make an effort to attend. Blanche Fairbanks, secretary, 1528 South Turner Avenue, Chicago, Illinois.

The Idaho District Sunday school convention will convene at Weiser, Idaho, January 5, 1912. It is hoped that each school will be represented. M. J. Gilmore, secretary, Bliss, Idaho.

The Bishopric.

AGENT'S NOTICE.

To the Saints of the Southern Michigan and Northern Indiana District: As it is drawing near to the close of the year, and as we have been financially blessed so that we have been able to cancel many of our obligations with our fellow men, ought we not to consider the oldest debt that stands against us; when we use all that the Lord has blessed us with for our selfish purposes, will we not be like those spoken of in Malachi 3: 8, 9? I sometimes wonder if it is not true that some of us could apply the parable in Luke 12: 15-21 to ourselves with profit.

In looking over the bishop's agent's book I can think of many names which should appear thereon, but which do not, and, as I will not to able, on account of poor health, to get over the district, I trust that each one will feel the need of sending in their tithes and offerings as the Lord has blessed us. Do not wait to get a larger amount, for so many times, before we reach that point, that which we have is used up.

I feel to thank the Saints in the district for their help in the past, and trust we may all put forward an extra effort the coming year.

May God's richest blessings be yours to enjoy is the wish of your brother,
SAMUEL STROH, *Bishop's Agent.*

Manners affect for good or ill the daily happiness of every human being and the fortune and destiny of every tribe or nation. Their influence on human existence is profound and incessant. Good manners are founded on reason or common sense and good will. They put people at ease in social intercourse, welcome graciously the stranger and the friend, dismiss pleasantly the lingering visitor who does not know how to withdraw, express alert sympathy with others, and prompt to helpful cooperation with others. They enable people to dwell together in peace and concord; whereas bad manners cause friction, strife, and discord.—Dr. Eliot.

Happiness grows at our own firesides, and is not to be picked up in strangers' galleries.—Douglas Harrold.

Church Recorder's Notice.

TO THE MINISTRY.

Have you baptized anyone during the past year who was not recorded on a branch record? Look it up, and if so kindly report the names and all items of birth, baptism, and confirmation to me at once.

Have you blessed any children during the year? If so, look over your certificate book and see if you have sent in the duplicates, as per instructions. If not, send them in at once, so that my report may be full, and I may not be delayed in making it out by your failure.

TO DISTRICT CLERKS.

Are there any reports in your hands which should be sent to the general office? The following is a list of the districts from which one or more lots of reports are due. Look the list over and see if yours is there, and if so, send in your reports just as soon as you are through with them:

Alabama, Mobile, Northern California, Colorado, Idaho, Kewanee, Nauvoo, Northeastern Illinois, Southeastern Illinois, Southern Indiana, Eastern Iowa, Little Sioux, Northeastern Kansas, Spring River, Kentucky and Tennessee, Eastern Maine, Central Michigan, Eastern Michigan, Northern Michigan, Western Michigan, Clinton, Independence Stake, Nodaway, Saint Louis, Montana, Central Nebraska, Northern Nebraska, Southern Nebraska, Kirtland, Ohio, Central Texas, Southwestern Texas, Utah, Spokane, Manchester, Chatham, Toronto, Winnipeg, Western Wales.

Some of these districts are changing records, which is causing delay; some others are waiting for new records, which have been ordered, but I fear that some have just neglected to attend to their record work.

We expect you to hold the reports until you have them recorded, and take time to make such corrections as you can; then send them to us without further delay.

TO BRANCH CLERKS.

Did you answer that letter from your district clerk? If not, please look the matter up and make reply at once, so it can be entered on the district record and reported to us. This is the only way we have of correcting the general records.

You are expected to send reports to every conference of your district, and please don't make it on plain paper. For ten cents the Herald Publishing House will send you report blanks enough to last you a year, and by using them you will be sure to report the matter we need, and there will be much less chance for errors.

If you are not in an organized district, send your report direct to me at least once a year, so that you may be properly accounted for in the numerical standing of the church.

The indications are for a good year, so far as statistics are concerned, and we wish to have our report as complete as possible.

Your fellow servant,

C. I. CARPENTER, *Church Recorder.*

LAMONI, IOWA, December 20, 1911.

Important Notice.

Parties sending matter of any kind for use in the HERALD should address the same to the HERALD Editors. Associate Editor Elbert A. Smith has removed with his family to California because of his wife's health, and letters addressed to him will be forwarded. His temporary address is 936 Eleventh Street, San Bernardino, California, care George Wixom. We assume no responsibility for delay in the appearance of notices or other matter when addressed to any but the HERALD Editors or Herald Publishing House. Such should not be sent to personal addresses.

Died.

HARPER.—Bernice Willard Harper, daughter of Elder James and Mittie Harper, was born April 27, 1900; baptized by Elder T. C. Kelley, at McKenzie, Alabama, August, 1909; died October 20, 1911, of typhoid fever. Words of comfort were spoken in the Saints' church by Elder G. O. Sellers, in the presence of a large number of Saints and friends.

She was a good, obedient child. She was laid to rest in the Pleasant Hill Cemetery the day of her death, to await the resurrection of the just. We mourn, but not as those without hope.

JAQUES.—William Jaques was born December 12, 1844, at Warwickshire, England, and died on his sixty-seventh birthday, December 12, 1911. He came to this country in the year 1869, coming direct to Belleville, Illinois, at which place he has resided ever since. He united with the church during the year 1870, and has worked faithfully in church and Sunday school work. Funeral services from the family home, and were in charge of Russell Archibald, of Saint Louis.

CLEMENS.—Nellie McCumber was born in Tiskilwa, Illinois, March 22, 1882; and was married to Isaac Clemens in 1900. To this union four children were born. Two survive, Laura and Edna, ten and four years of age respectively, who with the father mourn the untimely death of their loved one. She also leaves father, mother, one brother and two sisters, and many friends. She obeyed the gospel in March, 1907, and has been a faithful Saint. She was mild and lovely and childlike, having faith in the ordinances, and was blessed by faith. Funeral from the house, five miles west of Maquoketa, and laid to rest in the Buckhorn Cemetery, there to await the resurrection of the just. Sermon by John Heide.

A Wonderful News Service.

Have you ever paused to think what a marvelous organization must be necessary to lay before you each day an accurate account of the happenings of yesterday in Europe, Asia, Africa, South America, Australia, the islands of the sea and the whole expanse of our own continent, all in a single newspaper? The intricate network of cables and telegraph lines, the complicated chain of news-gathering agencies stretching across continents and oceans, the innumerable reporters working daily for you under tropic suns and over arctic snows—have you ever felt the romantic thrill of it all in reading a great modern newspaper such as *The Chicago Record-Herald*? We mention this paper especially because of the completeness of its domestic and foreign news service. It has a correspondent in every town or city of importance in the United States, a veritable army of them in all. In addition it has the benefit of the foreign news service of the *New York Herald*, famous for its world-wide cable system and for the reliability of its foreign news; also that of the *New York World* and the *New York Journal of Commerce*, besides that of the great corporative news-gathering organization, the Associated Press. With such a vast and complete news service it is not strange that *The Record-Herald* so easily holds its own as one of the greatest newspapers in the world.

The "Century" for 1912.

Probably never before has the question of the character and life of the undergraduate in American colleges been more in the public mind. *The Century* has arranged with Clayton Sedgwick Cooper, author of "College Men and the Bible," for a series of papers discussing this subject authoritatively and broadly. Mr. Cooper has been traveling for ten years among the colleges of the United States and Canada, and has visited the chief educational institutions in all parts of Europe and Asia.

While Mr. Cooper has consulted largely with prominent educators and public men throughout the country, his facts and opinions are based almost entirely upon actual contact with students in lecture-rooms, fraternity houses, the athletic field and campus, in large public gatherings, and in thousands of personal interviews. It is perhaps through the latter channel, the intimate personal contact with the individual undergraduate, says Mr. Sedgwick, that one comes nearer to the real gist and trend of the college man's deeper sentiment.

The oft-mentioned difference between good manners and good breeding, namely, that the latter involves a long education and the acquisition of much knowledge and skill, whereas the former do not, is quite as important in democratic society as in aristocratic. Peasants, barbarians, and illiterate persons often exhibit some of the best elements of good manners, but their experience of life has not given them access to good breeding.—Dr. Eliot.

Who keeps one end in view makes all things sure.—Browning.

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PASTORAL.

It is not that I feel less weak, but Thou
 Wilt be my strength; it is not that I see
 Less sin; but more of pardoning love with Thee.
 And all-sufficient grace. Enough! And now
 All fluttering thought is stilled; I only rest,
 And feel that Thou are near, and know that I am blest.
 —F. R. Havergal.

Stand close to all, but lean on none,
 And if the crowd desert you,
 Stand just as fearlessly alone
 As if a throng begirt you.
 —W. S. Shurtleff.

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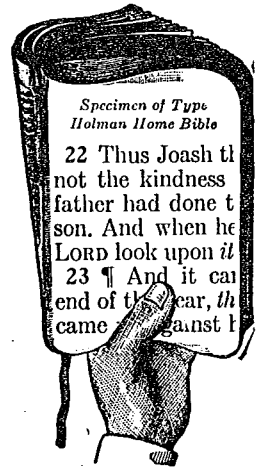
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